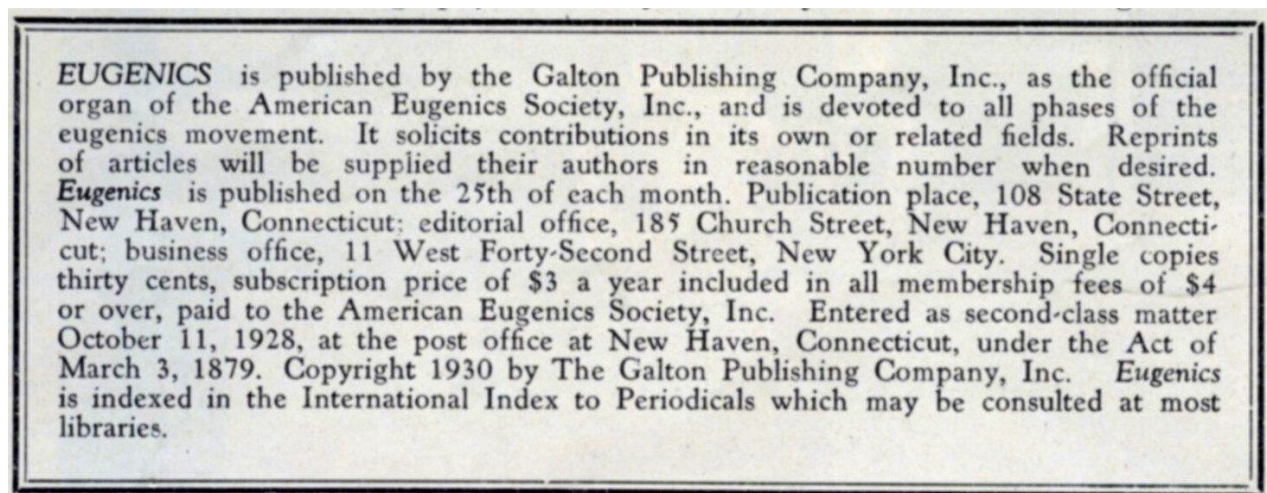


Supplemental Image File for *Eugenics* Scans

Scanned Images for Chapter IV (Pages 2-132)

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Scanned Images for Chapter IV

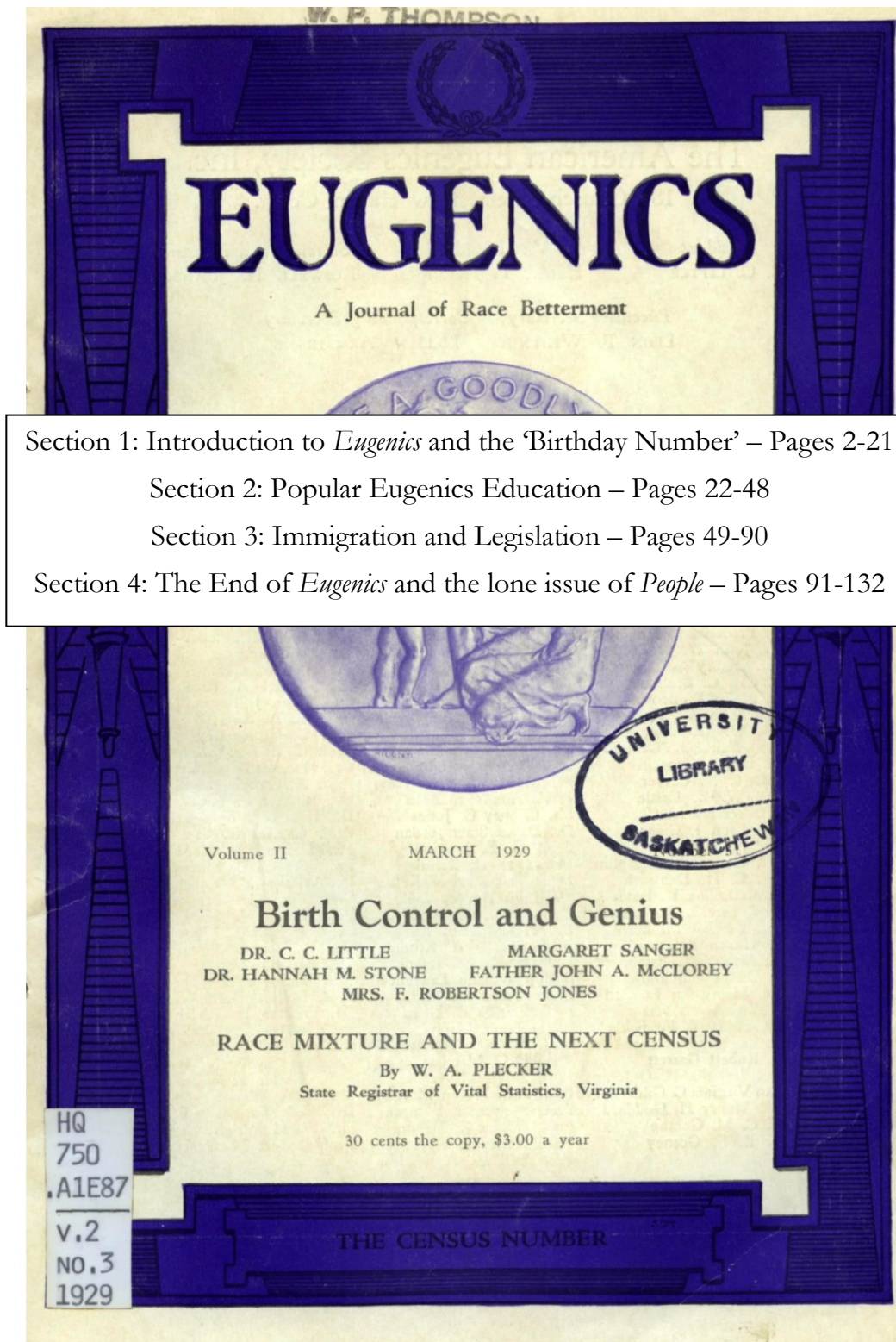


Figure 4-1a: The colourful cover of the March 1929 issue. The vibrant purple was dropped from the printer's palette after the great stock-market crash of October 1929 put a crimp in the AES budget.

The American Eugenics Society, Inc.

185 Church Street, New Haven, Conn.

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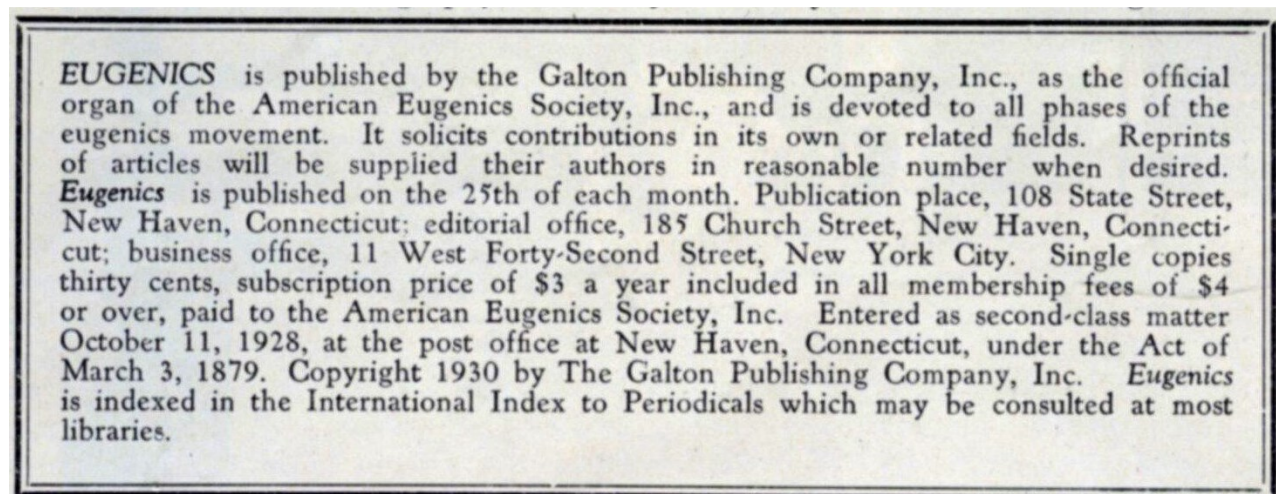
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Figure 4-1b: The 1931 version of the inside front-cover, listing the executive, board of directors, and the advisory council of the AES. One of those who appeared for the first time in 1931 was Dr. Henry F. Osborn, right after he had retired from the American Museum of Natural History. This august list would compare very favourably to any contemporary scientific organization and even many of today's international organizations in prestige and authority.



Figure 4-1c: Masthead for the journal, featuring a profile of eugenics patron Sir Francis Galton, and the Galton Society medallion from the front cover, bookending the editors and editorial board. Below is the editorial and legal fine-print required for commercial publication and mail delivery. Note the name of the publishing company, formed a few months into the journal production run, and marvel at the subscription price in those pre-inflationary times when paper and labour were still dirt-cheap.



The *Eugenics* Birthday Number

VOLUME I	OCTOBER 1928	NUMBER 1
CONTENTS OF THE BIRTHDAY NUMBER		
Frontispiece, <i>Back to Classes</i>		Page 2
The Relation of Eugenics to Education, by C. C. Little		Page 3
The Next Revolution, by Ellsworth Huntington		Page 6
The Eugenics Record Office, <i>Eugenical Institutions</i>		Page 15
Are the "Eugenic Babies" Eugenical? <i>Symposium No. 1</i> . . .		Page 20
The Eugenical Aspects of Pelvic Irradiation Therapy, by Douglas P. Murphy		Page 22
A Hunt for Society's Danger Spot, by Leon F. Whitney		Page 25
Editorial		Page 31
In Praise of Eugenics		Page 32
News and Notes		Page 35
<i>Eugenics' Who's Who</i>		Page 41
Departments		
Books and Bibliography, edited by Samuel J. Holmes		Page 38
Popular Education, by Florence Brown Sherbon		Page 33
Birth Regulation, by Robert Latou Dickinson		Page 34
Immigration, by Robert DeC. Ward		Page 37
"It Runs in the Family"		Page 36

Figure 4-2a: Table of Contents for "the Birthday Number," the first issue of *Eugenics*, showing the mix of short editorials and longer feature articles, as well as the regular departments and staple items that persisted almost unchanged, until the end of the *Journal of Race Betterment's* run in February 1931. (p. 1)

A New Wiggam Book!
 Read
“EXPLORING YOUR MIND”
 By ALBERT EDWARD WIGGAM
 Buy it through
EUGENICS' Book Club
 At member-subscribers' rates

Are Your Children Gifted?
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All these questions are abundantly answered in this latest book, already being hailed as ranking with Mr. Wiggam's best. No reader of EUGENICS can afford to miss it, and no reader of EUGENICS *can't* afford to own it: The Book Club attends to that.

Other books to be had through The Book Club:

- “STANDING ROOM ONLY,” E. A. Ross
- “HEREDITY AND HUMAN AFFAIRS,” E. M. East
- “BEING WELL BORN,” Michael F. Guyer
- “NEED OF EUGENIC REFORM,” Leonard Darwin
- “IMMIGRATION RESTRICTION,” Roy L. Garis
- “MELTING POT MISTAKE,” Henry P. Fairchild
- “NEXT AGE OF MAN,” A. E. Wiggam
- “BUILDERS OF AMERICA,”
 Ellsworth Huntington and Leon F. Whitney
- “PULSE OF PROGRESS,” Ellsworth Huntington
- “CONSERVATION OF THE FAMILY,” Paul Popenoe
- “BASIS OF BREEDING,” Leon F. Whitney

Send for Particulars

EUGENICS

185 CHURCH STREET NEW HAVEN, CONN.

Figure 4-2b: Back cover of the first issue of *Eugenics: A Journal of Race Betterment*, promoting the *Eugenics'* Book Club and its offerings for educating a progressive public in all aspects of eugenics. New titles were added regularly, many of the books were authored by men in the *AES* leadership.

Figure 4-3: Part of C.C. Little's proposal to marry the new human sciences of education and eugenics in a synergistic union offering great potential for the future acceleration of human progress. (p. 4)

It is small wonder then that the AES formed two committees for eugenics education, one for formal and for popular education. By far the most active in the journal was the popular education committee, and its dedicated regular column. This regular feature will be introduced later in this section, and examined in detail in the subsequent section.

"... Eugenics through research has given education a family tree and pride of ancestry, while education in its turn has provided for theoretical advances in human biology an applied phase of the highest importance.

"It is small wonder then that we find as a result a growing intimacy and community of interests between eugenics and education. It is logical and reasonable to expect this tendency to increase."



Wide World Photo

NOT PETER STUYVESANT'S NEW YORK

Modern city life, congested and mechanical, is as different from that of the cities of a few centuries ago as these cities were unlike towns now known only to archaeologists. Professor Huntington expects a biological revolution even more startling than these material changes.

Figure 4-4b: An illustration of the wonders and evils of modern metropolitan life, threatening either dysgenic chaos, or providing the catalyst for a biological-eugenic revolution that will ensure progress and guarantee human evolution to a higher plateau, if we use the scientific wisdom of eugenics. (p. 7)

FAMILY TRAINING VITAL

In all their college activities aside from the class room, the students whose parents are not college graduates behave like the sons of college graduates so far as the size of families is concerned. In other words, boys from the bigger families are systematically more prominent as leaders in extra-curricular activities aside from athletics; they make higher athletic records; they receive a much higher vote from their classmates in senior year; and they earn much more. This seems to indicate that the training in the family has a great deal to do with a boy's success. His intellectual inheritance may determine his position in the class room, but elsewhere the training he gets at home appears to be at least equally important. If he is an only child he lacks the rough and tumble contacts

with brothers and sisters which rub off the corners, make people considerate of others, and teach them how to get along in the world. The popular notion that children are benefitted when families are limited to two, let us say, is completely wrong so far as Yale College graduates are concerned. The bigger the family, the more likely a boy is to succeed in college. Moreover, our studies show that success later in life is almost equally correlated with success in studies on the one hand, and in extra-curricular activities aside from athletics on the other hand. Athletic success, be it noted, shows no appreciable relation to success in life. The thing that counts most in life apparently, is the intellectual inheritance which usually belongs to the boy who comes from a genuinely high grade family, and the training which a boy gets among a considerable group of brothers and sisters.

Figure 4-4c: An illustration of the standard hereditarian view of the relative importance of inherited intelligence and family training, in this case among the eugenically elite Yale graduates. (p. 12)
Note how well this agrees with Dr. Norman Haire's assessment of the societal value of large families in *Hymen* (1927), from the previous chapter.

Figure 4-4d: Huntington displays a real poster-family to showcase the bright future of American Eugenics (p. 13).

Refer to the subsequent section on Popular Education in this chapter for more "Fitter Family" winners and their eugenic pedigrees.

If all this is true, it greatly reinforces our previous conclusion that large families are especially desirable among the people of the finest types. But how is it ever going to be possible to get such families? The answer is that already there is a strong tendency in that direction. We have seen it in the relatively large families of the most successful graduates of Yale and Harvard. It is also evident in certain places where birth control has been practiced so long that it is common among all classes and has ceased to be regarded as a fad or a new discovery among the people of greater intelligence.

The city of Stockholm is the only place of this kind where exact data are available. In that city Dr. Karl A. Edin finds that in the years 1919-1922, the average number of children per family was about twenty-five per cent lower among industrial workers than among the upper or professional and executive classes.* The numerical advantage of the upper classes is still



A "FITTER FAMILY"

This family group won the medallion offered by the American Eugenics Society at a state fair "fitter family" contest. Families of this type are in little danger of dying out, Professor Huntington believes.

"(1) To serve eugenical interests in the capacity of repository and clearing-house. Thousands of records of American families have been deposited in the Office and extensive studies have been obtained by field-workers connected with custodial institutions.

"(2) To build up an analytical index of the important traits of American families. There are over 1,250,000 cards in the index.

"(3) To train field-workers to gather data of eugenical import. About 220 such field-workers have been trained and a large proportion of them have been actively engaged with State institutions.

"(4) To maintain a field force in gathering eugenical data. Studies have been made on the 'Hill Folk' of Massachusetts, 'The Nam' family of New York, 'The Jukes' of New York State, 'The Ishmael Tribe' of Indiana, the highlanders of the Southern Appalachians, the Amish sect of Pennsylvania, Mormons in Utah, albinos in Massachusetts, Huntington's chorea in New York and Connecticut, pellagra in South Carolina, consanguinity in the islands of Maine, the community of Woodbury (Connecticut),

sterilized men in the Jeffersonville (Indiana) Reformatory, Indian, Chinese and negro-white hybrids in Jamaica and elsewhere, athletic capacity and human stature, build, harelip and cleft palate, epilepsy and feeble-mindedness, high intelligence and capacity for form discrimination in many localities.

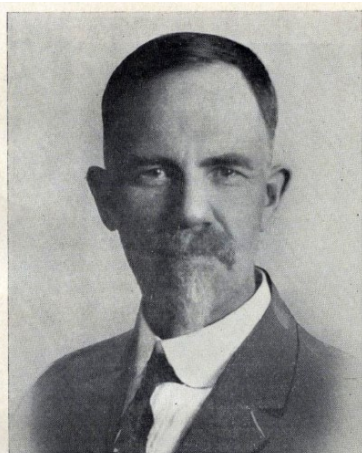
"(5) To cooperate with other persons and institutions concerned in eugenical studies. About eighty-five workers have been placed with institutions under a co-operative plan of joint payment for the service.

"(6) To investigate the matter of inheritance of specific human traits. By issuing special schedules and through individual studies considerable quantities of material have been obtained, the reports on which have appeared in about thirty-five publications

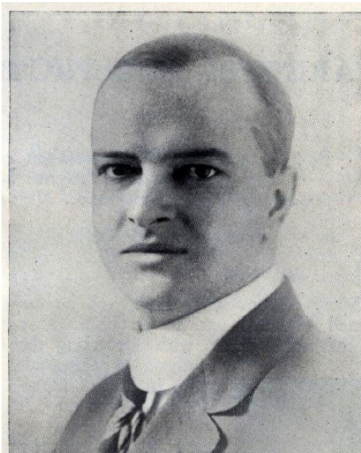
"(7) To investigate other eugenical factors, such as mate selection, differential fecundity, differential survival and differential migration. An investigation has been made in America and Europe into the relative social value (as determined by state care required) of the various nationalities of Europe that have recently migrated to America."

Figure 4-5a: The official program of the *Eugenics Record Office*, as quoted from the yearbook of the Carnegie Institution of Washington, the ERO's primary sponsor and main funding source after 1918.

Figure 4-5b: The three principals of the *E.R.O.* as featured in Laughlin's promotional profile, as the debut vignette of American "Eugenical Institutions" from *Eugenics* Issue No. 1 (pp. 14-19).



DR. CHARLES B. DAVENPORT
Director of the Carnegie Institution's Department of Genetics which was organized in 1904 in accordance with plans outlined by him.



DR. HARRY H. LAUGHLIN
Assistant Director of the Department of Eugenics of the Carnegie Institution of Washington and at the head of the Eugenics Record office.



By Staff Photographer
DR. ARTHUR H. ESTABROOK
One of the investigators on the Record Office staff who is now concluding a valuable study of degeneracy among the Kentucky mountaineers.

ARE THE "EUGENIC BABIES" EUGENICAL?

Eugenics will feature symposia on current questions monthly. Extensive newspaper use of the term "eugenic baby" recently, made the topic for the first symposium seem imperative. Next month, "Eugenics and the Candidates."

WILLIAM McDOUGALL

Many persons who might well be expected to know and to do better have reproached eugenists with advocating the methods of the stud-farm in human reproduction. And now, it seems the eugenic excuse is put up by certain persons whose personal predilections have led them to adopt those methods or who, at least, have by design or accident produced illegitimate children. It cannot be too emphatically stated that the responsible advocates of eugenics, among whom are many men of the highest scientific distinction and the most irreproachable morals, do not countenance any such misuse of eugenic theory.



H. I. GOSLINE

I believe that the parents of so-called eugenical babies have no right to assume that title for them, and that the babies themselves cannot properly be called "eugenical" for the following reasons.



I question the ability of the mother of a "eugenical baby" to judge scientifically whether the issue of her body and that of the male she may select will actually be sound in its heredity. I wonder whether she has made the necessary study of her own and his racial stock, and whether she is capable by training of making such a study.

From the very nature of the circumstances of her child's birth she has pro-

FIVE EUGENICISTS ANSWER "NO"!

HENRY PRATT FAIRCHILD

Eugenics concerns itself solely with the combinations of germ plasm that constitute the hereditary endowment of new members of the human species. The purpose is to promote the production of individuals who are likely to be useful members of society, and to enjoy a wholesome and happy personal existence. If, in any given case, the combination of germinal qualities is such as to realize this purpose, the resulting offspring may fairly be called a "eugenic baby." Theoretically it makes no difference whether the parents of the child are married or not. Practically, the offspring of unmarried parents, far from being more "eugenic," are much less likely to be eugenic than those resulting from socially sanctioned unions.



LOUIS L. MANN

Eugenics deals with the most valuable of all possessions,—the heritage of a high character, capable brain, and a healthy body. Its purpose is to eliminate, as far as possible, the birth of the unfit. As a science, it deals with all of the influences that might improve the in-born qualities of the race. Science has clearly shown that marriages consummated between morons, degenerates, epileptics, and those who have a strain of insanity in their families, cannot help but bring havoc upon society. Eugenics insists that in every marriage three parties are concerned—the man, the woman, and society at large. No individual has a right to deteriorate the human stock. A medical examination should be a prerequisite for every intelligent and moral marriage, and only the healthy should be allowed to become the parents of the next generation.



KATHARINE BEMENT DAVIS

To those of us who know what eugenics

Figure 4-6: The first 'Symposium' in *Eugenics*, tackling the scandalous misappropriation of the term "Eugenic Babies" in the popular press — a novel attempt in the age of eugenics to counter or deflect the traditional W.A.S.P. moral prohibition against children conceived out-of-wedlock. (p. 20, 21)

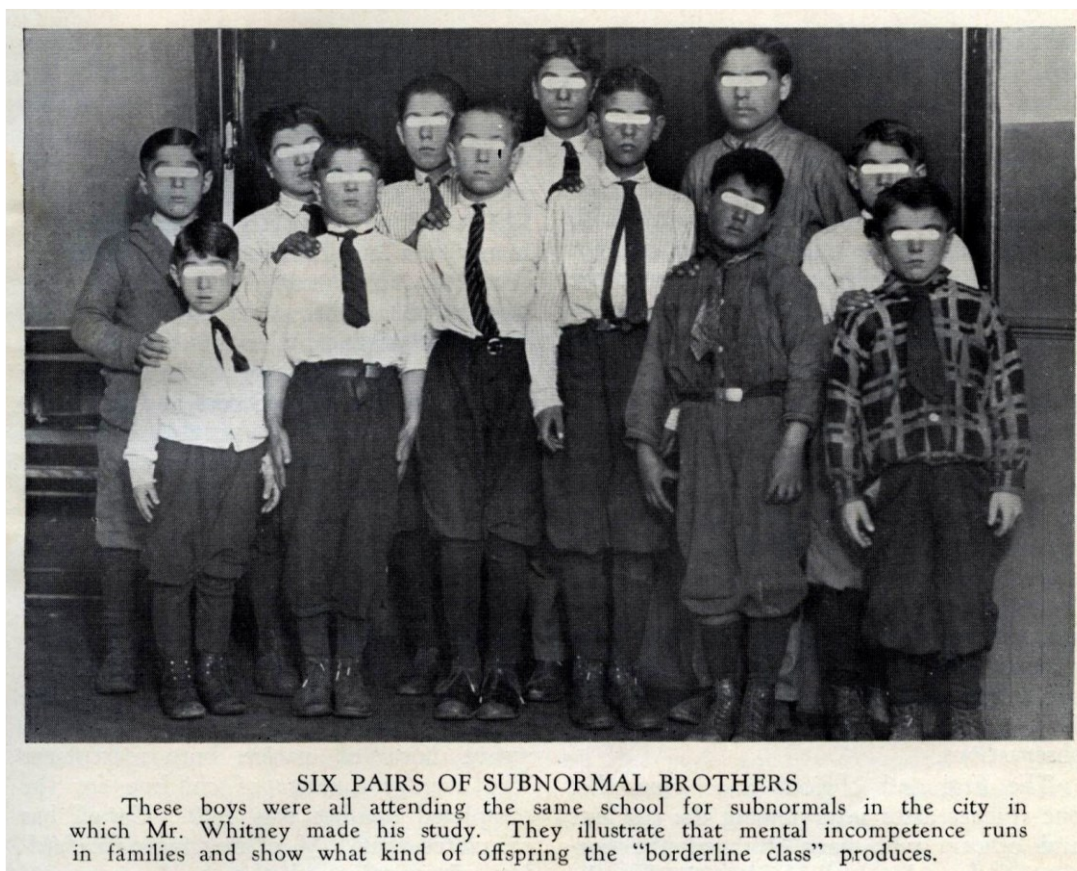


Figure 4-7c: A multi-family vignette of the danger posed by the borderline low-normal IQ group, composed largely of dark-skinned southern Italians, Polish or Russian-Jews, and other non-Nordics in one New York school for subnormals. (p. 27)

CONCLUSIONS	
1. The hereditary feeble-minded person is different from the normal because of definite factors which produce his condition.	5. We cannot be too careful in examinations of prospective immigrants; there has been a very leaky sieve at Ellis Island in the past.
2. Economic conditions are not necessarily a criterion of mentality.	6. Scientists should concentrate their efforts upon discovery of methods of contraception which would make the prevention of conception so simple that even an eight year old intellect could understand it. No quicker way could be found to reduce the numbers of feeble-minded persons. They would make the reduction themselves.
3. Only a small proportion of feeble-minded in the schools for subnormals actually come from high grade normal persons, but most of them come from the group which is able to take care of themselves and yet contribute very little to the common weal.	7. Last and most important, we should arouse the general public to the consequences of unrestricted reproduction on the part of the elements of society which produce our trouble makers.
4. The foreign born borderline class is the greatest source of subnormals, in proportion to its numbers.	

Figure 4-7d: The sobering conclusions of Whitney's study into the demographics of children in New York's public schools for subnormals, and the startling implications for national public policy.



Figure 4-7f: Leon Whitney (center) posing with the examining staff of the “Fitter Families Contest” at the 1926 Michigan State Fair. After his tenure with the *AES*, he became a celebrity veterinarian and a prolific author of many popular titles, including *The Coon Hunter’s Handbook* (1952); and *Dog Psychology* (1972), which went through numerous printings and was later translated into other languages.

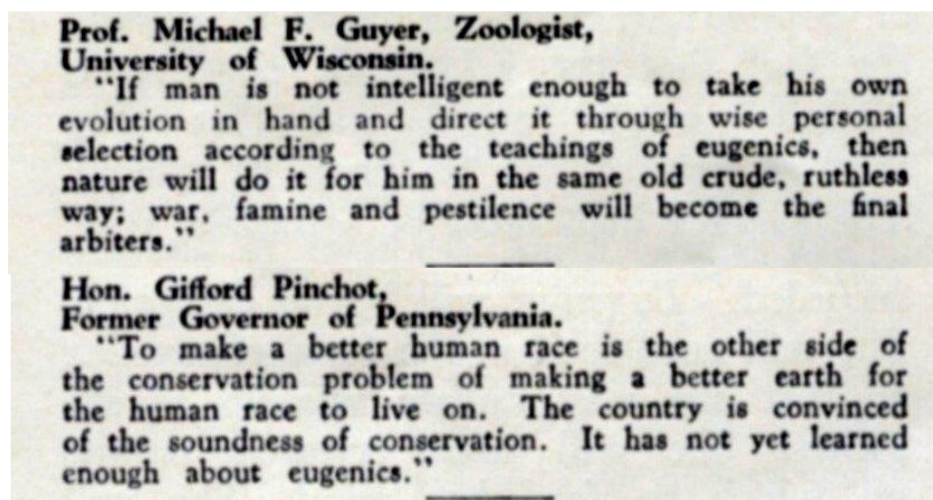


Figure 4-8b: A couple of exemplars of “What I Think about Eugenics” published in the inaugural issue of *Eugenics* as a substitute for actual reader letters (32). These two very influential thinkers were important leaders in the movement (both are listed earlier as *AES* Directors in Figure 2). Guyer was a noted author of civic-biology textbooks and thus a central figure in eugenics education. Also notice Governor Pinchot’s response makes the explicit connection between wildlife or land conservation and racial improvement. (See Spiro (2009) for details on the intimate connections between Madison Grant, Gifford Pinchot and Teddy Roosevelt as part of an interlocking American aristocracy).

WHAT READERS WRITE

Eugenics will welcome letters on any phase of eugenics from anyone who cares to write. Questions, criticisms of the magazine, letters on any and every related subject will be printed here. Letters must be reasonably short, on one side of the paper, and must be signed with the name of the writer, which will not be published if he desires.

ADVISES THE READY ANSWER

WINTHROP, MAINE—I believe it advisable when publishing views opposed to eugenical reform to quote then and there our best and most invincible argument, otherwise a weak brother may fall from an enemy shot. Some of these shots came near destroying my faith in eugenics when I first began to read up on the subject, but I found that I lacked the invincible armour of a thorough knowledge of the subject. It is astonishing how ignorant the masses of the people are. As an illustration, recently while talking with a well known manufacturer, one of the best business men I know, I said, "The leaders in this country are not raising children enough to hold their own". He did not agree with me. I said, "Enumerate the leading men in your town". He replied, "Look at Mr. So and So with five or six children", but he could name only one. He had none and the average of those we knew had less than two children to a family. He evidently had not thought in this line.

The superintendent of the Augusta State Hospital told me that insanity was not inherited and that the feeble-minded were not increasing faster than the normal minded, though I have failed to find any reliable information to bear him out. He is also opposed to the sterilization of degenerates, saying that it is unscientific and he did not believe in interfering with nature or words to that effect.

The only authorities he quoted to uphold his views were the Mental Science Magazine and Dr. Raymond Pearl. I wrote to Dr. Pearl asking if he was opposed to sterilization of degenerates. He wrote me as follows: "I am not aware that I have ever said or written anything against the sterilization of degenerates. I have, upon various occasions

the facts. According to such authors we should never do anything until we know all the facts about its effect. If our ancestors had followed this advice we would not be here. They would not have eaten or drunk until they knew all about the food and drink. The result would be that they would all have died of starvation and thirst before they found out. Why do anything at all? We do not know the ultimate results of any act. Why try anything new? Can we foretell the results of breeding new varieties of plants and animals or the effects of medicine on future generations? I believe that the lines of Henley's *Invictus*, "I am the master of my fate, I am the captain of my soul", apply to eugenicists and the human race.—C. A. PERLEY.

A PROTEST

COLUMBIA UNIVERSITY—May I protest against the paper on "Population Pressure and Birth Control" in your July issue? The author has tackled a score of the knottiest problems in the whole realm of eugenics—problems that are bristling with statistical pitfalls—and dismissed them with dogmatic finality, now on the basis of a few hand-picked fragments of "statistics", now on the basis of someone else's mere opinion, now on the basis of some newspaper item that he has picked up at random. Nothing could do more, nothing has in fact done more in the past, to alienate thoughtful and skeptical people and convince them that eugenics is not entitled to serious consideration. I hope that in the future your columns will be more carefully guarded against material that can give enlightenment to none but will certainly cause annoyance to many.—PAUL POPENOE.

Figure 4-8c: The letters to the editor page from a later issue (August 1929) with a sampling of two letters. The exemplar on the left side (and upper right) is from a relative layman, while the one on the right was from one of the central AES figures, Professor Paul Popenoe, the former editor of the *Journal of Heredity*, and a frequent contributor to *Eugenics*. See later in this section for more involvement and coverage of Popenoe.



Figure 4-8d: Dr. Florence Brown Sherbon (left) from the University of Kansas, with Fitter Families contest founder Mary T. Watts (center), and Leon F. Whitney, executive secretary of the AES (right) at the 1926 Kansas State Free Fair. This contest and exhibition was the first and most widespread educational outreach activity of the AES, with the ‘eugenic beauty’ contest angle guaranteeing significant local press coverage for the AES and popular eugenics. Sherbon took over the leadership of the Fitter Family contest organization from Mary Watts, and rose to a position of prominence in the AES that was unique to any female.

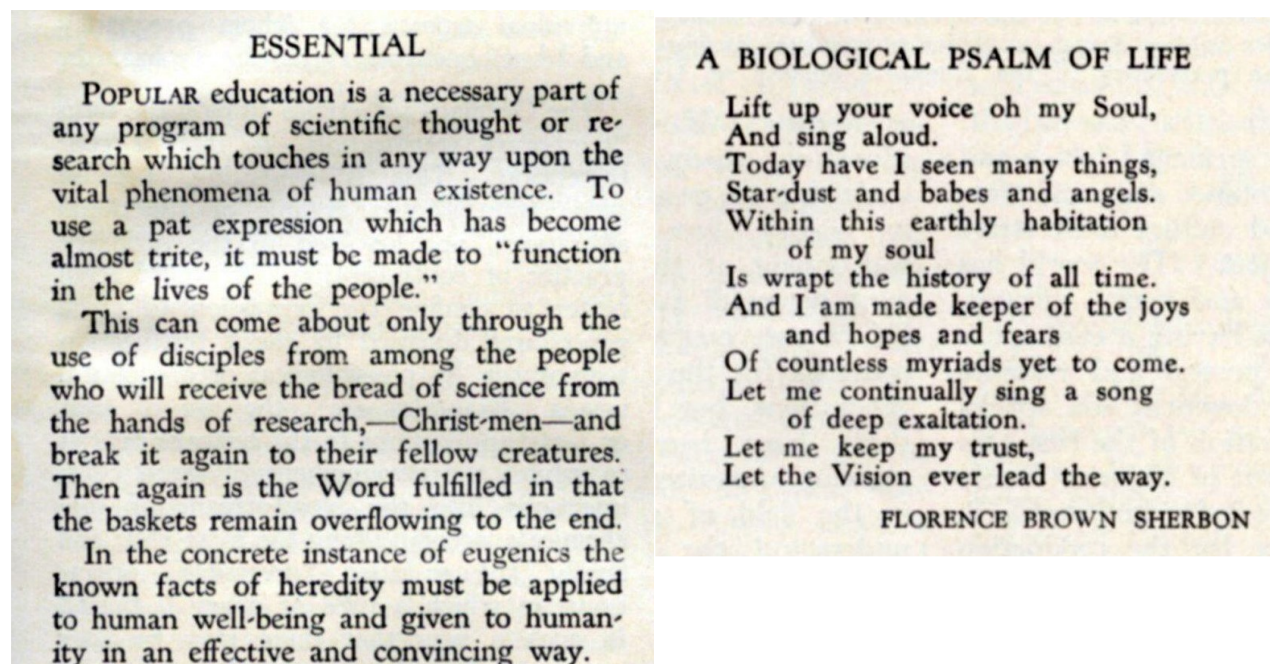


Figure 4-8e: An excerpt of the opening paragraph in the first installment of Popular Education (p. 33), as well as one of Dr. Sherbon’s eugenical psalms (v2n2, p. 16), as occasionally published to fill in the glaring empty-space of ‘short pages’ in *Eugenics*. Religious themes and evangelical metaphors, such as displayed here, dominated many of her contributions. This will be further explored in the next section dedicated to her Popular Education column, Symposium appearances and feature articles.

The Committee on Popular Education of the American Eugenics Society, Inc., was created for this purpose in 1924 and at first consisted of Mrs. Mary T. Watts, chairman, and Dr. Florence Brown Sherbon and Dr. William Goldsmith as members. This group was at that time concerned in staging a demonstration at the Kansas Free Fair at Topeka, called euphoniously "Fitter Families for Future Firesides." This committee has since lost its able chairman through death and the personnel of the committee has been enlarged by the choice of Professor Josephine Arnquist, Dr. S. J. Crumbine, Dr. Caroline Hedger, Dr. William D. Merrell, Mr. O. M. Plummer, Dr. Edward F. Slosson, Dr. Paul Voelker and Mr. Albert Edward Wiggam.

PROGRAM THREE-FOLD

This Committee has pursued a three-fold program by (a) the examination and rating of family groups; (b) the issuing of a system of club study programs involving the loan of study material and (c) the creation of a set of loan exhibits.

The educational work with family groups has been carried on chiefly through

fairs and expositions. It originated at the Kansas Free Fair in the fall of 1920 when Mrs. Watts and Doctor Sherbon assembled a staff of authoritative professional people which put twenty families through a searching examination of their heredity, social and educational attainments and mental and physical status. Governor Henry J. Allen gave a loving cup to the family making the highest rating and Senator Arthur A. Capper gave bronze medals to all "grade A" individuals.

Since 1924 when the Eugenics Society took over the project, similar competitions have been held in the Tri-State Fair at Savannah, Georgia, the Exposition at Dallas, and the Waco Cotton Palace of Texas, the State Fairs at Muskogee, Okla., Little Rock, Ark., Shreveport, La., Detroit, Michigan, Albany, New York, the Eastern States Exposition, Springfield, Mass., and a number of other places.

In January 1928, a demonstration contest was staged at Battle Creek during the Race Betterment Foundation Congress. The idea has spread to Canada as evidenced by the statement of *The Toronto Daily Star* that it purposes putting on a dominion-wide contest with a grand elimination contest of local winners at Toronto. Inquiries are even coming from abroad.

Figure 4-8f: A brief history, and essential description, of the Popular Education Committee of the AES and its mission and activities, with a blurb regarding a proposed contest in Toronto, Canada. Popular Education (as evidenced by the committee members' names) was one of the few AES committees to have significant numbers of women represented, the other being 'Birth Regulation.'

Figure 4-8g: A brief outline of two popular education outreach programs sponsored by the AES Committee on Popular Education, and a note on future research efforts by a 'brother' organization: the *Race Betterment Foundation* (of Battle Creek, Michigan) under the stalwart leadership of Dr. John H. Kellogg. These eugenic siblings had an intimate relationship, both in common membership and co-promotional efforts. Kellogg and his brother Vernon (Stanford Biologist and later first secretary of the newly established National Research Council) were both AES directors (See list in Figure 4-1b on page 2 of the image file).

The study programs for clubs have been prepared by various persons on invitation. These have been made into packets which are loaned for specified periods to individuals or organizations. These eight programs cover the subjects of Eugenics and Heredity, Eugenics and Social Work, Eugenical Aspects of Immigration, The Eugenics of War, Marriage, Eugenical Sterilization, Eugenics and Crime and Genealogy.

The graphic exhibits consist of electrical devices, taxidermic Mendelian displays, charts, etc., covering both positive and negative eugenics and teaching facts about the mechanism of inheritance. These exhibits are sent for transportation charges only.

An important event in the history of this popular education program was the recent announcement that the Race Betterment Foundation under the direction of Dr. Luther E. West will undertake in the near future, the careful, controlled, scientific study of a selected group of superior families.

Under these headings this department plans regularly to summarize the status of control of conception here and abroad, and abstract publications on the subject, beginning with certain medical situations, such as activities in marriage-advice stations in Germany and Austria, and in more than two score birth control clinics in England and the United States. Statistical data on methods, heretofore lacking, are being compiled. Follow-up is progressing. The best series of case records show from 95 to 97 per cent of success, as for example those of the American Birth Control League's Research Department.

As to sterilization, the survey of the excellent surgery in California, on nearly 6,000 of the insane and feeble-minded, made by the Committee on Maternal Health for Mr. E. S. Gosney, will be epitomized. Researches in birth control, sterilization and sterility, which are now being made, as well as those planned for, will be laid out, showing that a systematic study of the *medical aspects of human fertility* is at last under way.

Figure 4-8h: The last paragraph of the debut iteration of the Birth Regulation department.

A LECTURER

MRS. CORA B. S. HODSON, F. L. S., secretary to the Eugenics Society of England and to the International Federation of Eugenics Organisations will be in the United States from November 1 to February 16, 1929, and will be available for lectures. She will arrive in New York October 30. On November 3 she will start across the continent arriving in San Francisco November 30. For the first three weeks in December she will be in Pasadena, California, and will then proceed to New Orleans where she will stay until January 3 when she will start north, sailing again for England February 23. Those wishing to secure Mrs. Hodson as a lecturer during November should apply to Leon F. Whitney, American Eugenics Society, 185 Church Street, New Haven; during December, to Paul Popenoe, in care of E. S. Gosney, Pasadena, California, and from January 1 onwards, to The Director, Institute of International Education, 2 West Forty-fifth Street, New York City.



DR. CAMPBELL AND MRS. HODSON
Distinguished visitors at the society headquarters. Mrs. Hodson is now on a study and lecture tour of the United States.

Figure 4-8j: A news brief about the imminent visit of Cora B.S. Hodson from the British Eugenics Education Society and photo of her arrival at the AES headquarters in New Haven, posing with ERA President Dr. C.G. Campbell, from the December 1928 issue (v1n3, p. 35). The later issue contained an itinerary of Ms. Hodson's American tour and the topics of her various addresses to academic or popular audiences. This included an address on "Birth Control in Europe" at the home of University of Pittsburgh Professor Roswell Johnson, editor of the Legislation department; and a lecture on the "Races of Europe" at the university for some of Professor Johnson's eugenics' classes.

Figure 4-8k: The continuation of the "News and Notes" feature in the debut issue of *Eugenics*. It first details the comprehensive strategy for "sympathetic" (p. 37) publicity and the popular methodology to get the eugenics gospel out to the yearning masses. It then concludes with a bon voyage note for Yale professor and future AES President Ellsworth Huntington, whose "The Next Revolution" was featured earlier. This internal publicity for the insiders of the eugenics movement and their eugenical efforts served more as professional rather than popular education, a carryover from the earlier *Eugenical News* newsletter that was published by the ERO and ERA. The insider name-dropping was retained for *Eugenics*, reflecting the publication's dual professional and popular education mission.

PUBLICITY

A new and extended publicity service has been organized by the society to issue press reports both on society activities and on the various issues of *Eugenics*. A list of the most influential newspapers in every section of the country has been made and it is planned to furnish each of them with a news story on some phase of the society's work weekly.

The list was compiled with every newspaper in the hundred largest cities in the country as a nucleus. To these were added the largest papers in each state not represented in the list of the hundred largest cities, and in many instances all the papers in the largest city of such an otherwise unrepresented state.

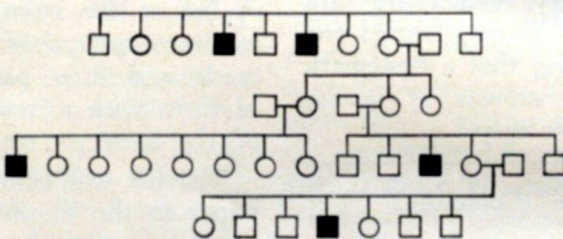
Besides that it is planned to group by states all daily and weekly papers in smaller localities so that an individual state

Continued on Page 36

News and Notes (Continued)

may be flooded with publicity if an event of particular interest to the movement occurs there, such as the introduction of sterilization or birth control bills in the local legislature.

Again a list will be kept of all Sunday papers in the country and to these will be furnished at intervals of about a month, longer feature articles for their Sunday supplements. Twenty photograph syndicates have been supplied with pictures of leaders in the movement and most of them have asked for more whenever they are available.



Black shows individuals with missing tooth.
Numbers cited run from bottom to top.

Thus a complete blanket service to every organ of publicity in the country has been outlined. The press matter is also given in New Haven to the headquarters of the three great press associations, the Associated Press, the United Press and the International News Service and

goes out over the national wire networks of these organizations.

The value of this service to contributors to *Eugenics* is apparent. They will get, besides the benefit of publication in the magazine itself and the right to reprints if they desire them, the broadest general

(Continued on page 37)

News and Notes (Continued)

publicity possible — publicity, moreover, written from a sympathetic point of view.

Professor Ellsworth Huntington of Yale left September 29 to tour South America and will be absent until February 7. The purpose of the tour Professor Huntington describes as the investigation

of the general relation between environment and race characteristics. Professor Huntington will make a special study of the selective processes which cause differences in the types of immigrants to different localities, and of the geographical factors which determine differences in occupations.

THE PLATFORMS

THOSE who believe that the future character of our people is of greater importance than tariffs, or dams, or prohibition, or farm relief, are naturally concerned as to the position of the Republican and Democratic Parties on restriction.

Both platforms approve restriction. Both are opposed to further "hardships" involved in the "separation of families." In regard to the latter point it should be noted that the Jenkins bill, passed during the last session of Congress, provides for keeping families together in a liberal way, in so far as this was not accomplished by the Immigration act of 1924. Everything reasonable has now been done in this matter. Any further concessions to those who are ceaselessly clamoring for "more liberal" provisions on this score would nullify the whole purpose of the law.

In their speeches of acceptance the two candidates expressed differing views. Mr. Hoover said nothing about opposing the present quota system, but did come out against National Origins, saying that "as a member of the commission whose duty it was to determine the quota base under the National Origins law I have found it impossible to do so accurately and without hardship."*

The number of immigrants admissible under the National Origins plan was never

* It will be recalled that the National Origins provision has been twice postponed by Congress, and unless further postponed it should go into effect on July 1 next. Meanwhile, under the law, the 1890 census quota base remains in effect.

intended or expected by Congress to be determined accurately, but "as nearly as may be," and as to "hardship," Congress felt that one of the greatest merits of this provision was that it abolished discrimination against any people, race or creed. It is, therefore, difficult to understand Mr. Hoover's position on this matter.

OPPOSED

Governor Smith took a stand against the 1890 census base, saying: "I am opposed to the principle of restriction based upon the figures of immigrant population contained in a census 38 years old." Governor Smith clearly favors taking a later census base, that of 1900, 1910, or 1920. The 1890 census base aims, so far as possible, by a simple and easily workable rough-and-ready method to keep the present *status quo* of our population, an object which would also be accomplished, on an even fairer and more logical basis, by the National Origins provision. To base the quotas on a later census would defeat the whole purpose of our present legislation, which has heartily commended itself to a very large majority of our people, and to all unprejudiced experts on immigration. It would also be playing directly into the hands of the enemies of all restriction.

Both candidates are evidently bidding for votes. On the face of the facts as seen at present, and without the least partisan bias, the maintenance of the integrity of the present Immigration act seems safer in the hands of the Republican party than in those of the Democrats under the leadership of Governor Smith.

Figure 4-81: The complete text for the debut of the Immigration feature in *Eugenics*. The upcoming presidential election in November made for a perfect opportunity to enlist the *Eugenics*' readership in the campaign. As it turned-out, Republican Herbert Hoover *was* elected, over Democrat Al Smith¹ (the first Catholic presidential nominee of a major party) and the National Origins provision of the Johnson-Reed Immigration Restriction Act of 1924 went into effect July 1, 1929, after numerous attempts to postpone or repeal the legislation failed. *Eugenics* covered the greasy details of racial politics and insider legislative tactics with rapt attention and much fanfare over the course of the journal's production run. See the section on the Immigration Restriction and Legislation departments, later in this chapter for full coverage of this vital issue to the memetic penetration of the movement.

¹ Governor Smith (of New York State) was the father of Al Smith, who runs a star-studded celebrity roast fund-raiser for his charities. Donald Trump received a great deal of attention from the mainstream media for his off-side racial and religious comments at his 2016 appearance at the event. This endeared him to his supporters in the Alt-Right.

BOOKS AND BIBLIOGRAPHY

—SAMUEL J. HOLMES, EDITOR—

"Books and Bibliography" will appear under the editorship of Professor Samuel J. Holmes of the University of California. Professor Holmes will review several books each month and will assign other books to other critics. The initials of the reviewer will appear at the bottom of the article, those unsigned being understood to have been written by Professor Holmes. Much more space will be devoted to "Books and Bibliography" in future issues of *Eugenics*.

MORTALITY

HEALTH AND WEALTH, By L. I. Dublin.
N. Y., Harpers, 1928.

Health and Wealth, while devoting a good deal of space to such topics as the cost of medical service, the hygiene of childhood, the effects of prohibition, and the benefits of life insurance, touches upon several problems which have an important relation to eugenics. Some of these are treated in the chapters on the trend of mortality. The increase of cancer, in the opinion of the author, is real and not merely statistical. Heart disease which "is now the first in the list of the causes of death" is steadily increasing among persons past middle age. The incidence of this malady shows an interesting relation to racial stock. It is more prevalent among Negroes than whites, relatively less frequent among Americans of Irish, English, Scotch, and German extraction and less so among the more recent immigrants from Italy, Russia, and Austro-Hungary.

The chapter on birth control points out some warnings which should be considered by those,—and there seem to be quite a few of them—who are prone to look upon contraception as a sovereign remedy for most of our dysgenic and social ills. Incidentally the author takes a whack at the "Nordic Myth," and makes a plea for the recognition of the eugenic worth of the common man. I suspect that Dr. Dublin would be pleased if it could be shown that the so-called upper strata are after all not so superior as they have been held to be, especially by themselves.

In contrast to some other writers who have predicted that the Negro race is destined to disappear, the author, who has long been in close touch with the vital statistics of the colored people, describes his position as one of "optimism." By this he means that the Negroes will probably increase to the number of 15,000,000 in the year 2000. There are some who would not be equally cheered by this prospect.

Figure 4-8m: An excerpt of one of the four book reviews from the first issue of *Eugenics* (p. 38, 39). Note Dr. Holmes' satirical treatment of the author's eutheic worldview and racial agnosticism. Part of the journal's memetic mission was to counter or suppress the rival memes of eugenics and neo-Lamarckian paradigms. Most of the books reviewed were for the academics and professionals who formed the core base of the movement, rather than popular fare for novices or laymen.

EUGENICS' WHO'S WHO

C. C. LITTLE, president of the University of Michigan, has been president of the American Eugenics Society, Inc., since June 1928 and also serves as chairman of the society's committee on Formal Education. He is among the pioneer American eugenicists, having been a member of the original Eugenics Committee for the United States appointed in 1921 as the nucleus of the present society.

DOUGLAS P. MURPHY is a fellow in gynecologic research in the Gynecean Hospital Institute of Gynecologic Research of the University of Pennsylvania.

LEON F. WHITNEY is executive secretary of the American Eugenics Society, Inc., and author of several books and articles upon all phases of genetics and eugenics.

ROBERT LATOU DICKINSON, who will act as editor of *Eugenics'* department of Birth Regulation, is secretary of the Committee on Maternal Health. He is recognized as among the leading American gynecologists.

KATHARINE BEMENT DAVIS retired in January as secretary of the Bureau

ELLSWORTH HUNTINGTON, research associate in the geology department at Yale University, is at present touring South America for geographical studies. He is the author of numerous books. The Next Revolution appears in *Eugenics* through the courtesy of The Yale Scientific Magazine.

ROBERT DECOURCY WARD, who will edit *Eugenics'* immigration department is professor of climatology at Harvard University.

SAMUEL J. HOLMES, who will conduct *Eugenics'* book department is at the head of the department of zoology of the University of California. He is the author of the standard bibliography on eugenics.

LOUIS L. MANN is rabbi of the Chicago Sinai Congregation, and is a faculty member in the Department of Oriental Languages and Literature of the University of Chicago.

FLORENCE BROWN SHERBON, contributing editor of *Eugenics* on popular education, is professor of child care at the University of Kansas.

Figure 4-8n: An excerpt of the *Eugenics'* "Who's Who" for the October 1928 debut issue. Notice the preponderance of insiders and academics in this issue. Other than Dr. Murphy and Rabbi Mann, the rest were part of the "Interlocking Directorate of Eugenics" (Spiro, 2009) with Madison Grant as the central hub and power nexus. The journal had just enough outside content and critical voices so as to appear to be a respectable professional journal, but the paucity of 'scientific' criticism (opposition was largely limited to racial or religious lines, with Jewish or Catholic clerics being the featured dissenters) was telling by its absence, with a few exceptions to be featured in subsequent sections of this chapter.

BOOKS, NEWS

HARVARD UNIVERSITY—*Eugenics* is excellent: attractive in appearance, interesting and valuable as to contents, and distinctly an addition to the present literature.

My only comment is in connection with "News and Notes" and "Books and Bibliography." I hope that, in future, it will be possible to give a considerable number of Notes on matters of current interest, and that we can also have not only a bibliography of recent publications but an annotated bibliography. I am glad to see that "much more space will be devoted to 'Books and Bibliography' in future issues," so perhaps I am speaking too soon. My own situation in this matter is this. I am very busy, and eugenics can take only a few minutes of my time each month. It will be the only regular reading I shall be able to do in this subject. Therefore I should like to have the satisfaction of feeling that *Eugenics* keeps me in touch with all the important books and articles written on this subject. Maybe I am alone in this view, but that is my own situation, and you asked for my own comments. Otherwise I have no criticism to offer. I welcome *Eugenics* and shall read it with interest and profit every month—ROBERT DEC. WARD.

"EXCELLENT IMPRESSION"

NEW YORK CITY—I have just received the first number of *Eugenics*. It makes a very excellent impression and I congratulate you. I only fear that you will have difficulty in maintaining the present high standard—MADISON GRANT.

TWO CRITICISMS

NEW YORK CITY—In this first number of *Eugenics* I found only two things specifically to criticize. First, the political partisanship exhibited in the discussion of the two party platforms. I am not at this point disputing the accuracy of the account, but it seems to me very unwise for the society to take a party political stand in its public appeals. The other point of criticism is one which has been made from many sources, both in correspondence and in reviews, namely, the quite unjustified conclusions drawn by Dr. Ellsworth Huntington from his studies of *Who's Who*. As you are, no doubt, familiar with these criticisms, I will not here repeat them.

The little magazine will succeed, in my opinion, to the extent to which it will present the results of strictly scientific investigations in a form that will interest educated readers—that is to say, which will give them information which they can recognize as bearing upon their own interests as social workers, teachers, physicians, and so on—and if in tone and manner of presentation it avoids excessive partisanship and little New Englandisms. Of course, controversial topics could not and should not be avoided. But every kind of propaganda, and especially, every kind of rationalization of prejudice and bias, should be strictly avoided—BRUNO LASKER.

"GOOD"

NEW YORK CITY—I have read with interest the first number of *Eugenics*. Let me compliment you on getting up such a good publication—CHARLES MCALPIN PYLE.

Figure 4-8o Four reactions to the Birthday Number, printed in the "What Readers Write" section of the next issue of *Eugenics* (v1n2, p 25). All but one (Bruno Lasker) is from an insider of the *AES* and *Eugenics*. The News and Notes section made repeated solicitations for reader reaction, whether it was positive or negative, but the reader letters to the journal were mostly insiders preaching to the choir. Letters tended to be self-congratulatory or self-promotional rather than pointing-out errors or making informed criticisms of articles or editorial positions. When serious criticisms were made, it was often a critique of outsiders or rivals that irked the eugenic partisans, but occasional letters like the one from Bruno Lasker here, at least preserved a veneer of scientific objectivity and non-partisanship.

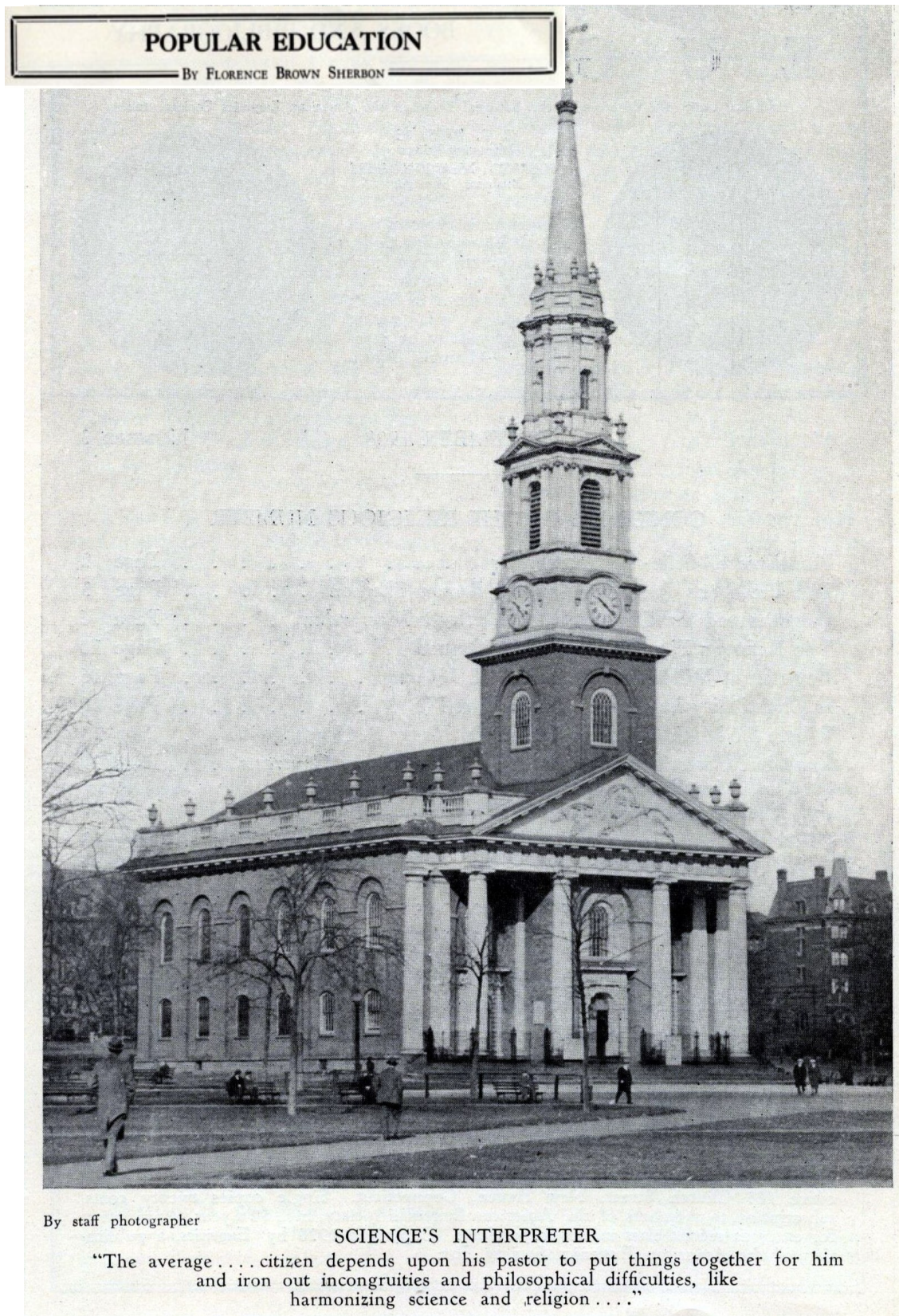


Figure 4-9a: Frontispiece for the December 1928 "Religious Number" that led into Dr. Sherbon's article "The Preachers Part" (pp. 3-5), praising these "eugenic apostles" that evangelize eugenics to the layman, "harmonizing science and religion," just as Francis Galton (1904) had appealed for.

THE PREACHER'S PART

BY FLORENCE BROWN SHERBON

ONE of our eugenic apostles is the preacher. It is a matter of regret that biology is not a required subject in schools of theology since no one living has greater need of a practical, working concept of scientific fact than the preacher. Nevertheless the alert clergyman recognizes that he must keep ahead of the congregational mind and it is a safe guess that nowhere will more extensive collections of popular science be found than in the private libraries of modern ecclesiastics. It is also safe to say that nowhere is there a busier man today than the ecclesiastic who must suddenly enlarge his concept of Deity to fit a very, very impersonal creation. Every open-minded cleric needs to have Fosdick and Pupin upon the shelf nearest his right hand and quite near to his Bible, with Wells and Ward on the other side.

The clergyman is the synthesizer of fact and theory to probably more than a majority of the population. The average, well meaning, law abiding citizen depends upon his pastor to put things together for him and iron out incongruities and philosophical difficulties, like harmonizing science and religion for instance, or disposing of trial marriage, immigration or prohibition.

Surely he if any one should see the trail of the chromosome to the soul of the black sheep.

It may be argued that the Bible does not teach evolution. This in a sense is true. Nowhere, however, can we find clearer genealogies than in the Bible. No one was a firmer believer in the heredity bond than the Biblical Jew. Luke gives us what he naively believes to be an un-

broken genealogy of seventy-five named generations from Christ to "Adam who was the son of God." Even counting Methuselah the scientists would probably say he missed a few! However, seventy-five generations of Godward striving ancestors culminating in a mother "who hid all these things in her heart" might produce a Christ in any age.

"....The preacher who gets a vision, himself, of the new heavens and the new earth as revealed by science can do a lot to bring harmony out of discord and ease the souls of his flock over the cruel jog of disillusionment and transition from a personal, loving but Jealous God.... to a Reason, a Logos, a Something so vast there is no word to serve as sign or symbol, an all-pervasive intelligence.... of which we are a part...."

The Bible is essentially a mystical record of spiritual evolution through which the laws of survival and selection clearly play, and in which we may almost trace the Mendelian ratio. Spiritual fertilization breeds true; the stamp of an idea marks those of one ecclesiastical household. Mutations such as Moses and Christ appear and also hybrids like Judas.

Although there is little obvious material in the Bible for biological sermons after one passes the majestic story of

Figure 4-9b: Opening excerpt of Dr. Sherbon's lead article on the eugenic apostles for popular eugenics education. The prominent role of evangelical Protestant churches in the American eugenics movement is one of the marked contrasts between it and its British fore-bears; where most of the post-Galton leadership were either lapsed Anglicans, luke-warm agnostics, or confirmed atheists. As would later be elucidated by Reverend Kenneth MacArthur of the AES, 'Progressive Protestantism' saw no conflict between eugenics and religion, indeed, eugenics held the promise of a new Garden of Eden for the worthy. See the "Eugenics and the Church" section in Appendix IV for the gospel truth.

PREACHER'S JOB

The job of the preacher is to tune the soul of man to the new universe. God no longer peeps through our soul keyhole and smites our jam-stained fingers. He has merely set a stupendous Universe in order and for some inscrutable reason our little personalities tune in on scraps of cosmic wave lengths, and that with a good deal of "interference" and "static." The preacher who gets a vision, himself, of the new heavens and the new earth as revealed by science can do a lot to bring harmony out of discord and ease the souls of his flock over the cruel jog of disillusionment and transition, from a personal, loving but Jealous God, a small thing but his own, to a Reason, a Logos, a Something so vast there is no word to serve as sign or symbol, an all-pervasive intelligence, if you please, of which we surely are a part.

When once the pastor and his flock can grasp this thing; can gaze clear-eyed and unafraid upon new and limitless horizons, the sins of the flesh become petty and uninteresting, which is better and more effective than constant breaking away from forbidden allurements. Does this not give a new meaning and larger to "oneness with God," to the mysticism of Jesus, to the Nirvana of all the saints of all the ages, and endow the humblest expression of life with dignity and understanding?

Eternal Harmony is a bigger thing than heredity, although clean, virile heredity becomes a dominant note; bigger than justice, although justice is the overtone; bigger than mercy which sings from end to end of the mighty symphony. Perhaps the eternal harmony, the music of the spheres, is Love, love with a new meaning, a quality of omnipotence and omniscience which we are only about to grasp for the first time in human consciousness; a thing

which a few like Socrates, and Jesus, and Cavel and Reed perhaps have glimpsed.

Truly the people need the preacher, but he must have his face to the future and live in the present instead of in far Judea. The time has come when he must be a man of science before he can become a man of God. The microscope has added a new chapter to Revelation. Will the preacher let the people perish for want of a vision?

Figure 4-9c: An extensive description of the "Preacher's Job" in evangelizing eugenics to their flocks. Their eugenic ministry offered biological salvation for future generations of believers, now threatened by racial degeneration, race-suicide, immoral 'racial-poisons,' and the other sly seductions of modern civilization that conspired to halt racial progress for the unwary and intemperate. (p. 4, 5)

Figure 4-9f: A short announcement heralding the availability of a newly commissioned popular education curriculum for civic-biology minded community and church groups, but who lacked training or formal education in eugenics and eugenics. Note the pitch as good sermon material for 'Progressive Protestant' preachers (p. 5)

A leaflet describing the club-study lectures and packets may be obtained from the office of the American Eugenics Society, 185 Church Street, New Haven. These are suitable for single lectures, suggestive material for sermons; or the material in each packet may be expanded to cover a course of group study.

This is the second of a series of articles which Dr. Sherbon has prepared for Eugenics and which will set forth the part in the movement which members of several professions may play.

THE TEACHER

BECAUSE knowledge is the basis of effective conduct and correct attitude we name next among eugenic disciples the teacher of elementary science. The masses of the population are not so much indifferent to their eugenic interests as they are ignorant of living processes and, according to the degree of ignorance, they are superstitious and biased.

One of the curious anomalies of our public school curriculum is the very casual and incidental place given to the introduction of the child to the living world in which he finds himself, and with which he must establish harmonious relationship and understanding, if living is to be a personally satisfactory experience to him.

We are being told with increasing emphasis that early impressions are the last-

Consider how closely the aesthetic satisfactions of life are related to fertility and to both natural and artificial selection: the riot of color in plant and animal creation connected with the sex cycle; the selection by every family of well-bred flowers and shrubbery and pedigreed pets; the charm of baby life, whether a puppy, a kitten or a baby brother. The child's world is filled with manifestations of the cosmic force which created him, and created him with an urge to pursue the quest of life.

Consider from the negative side the burden of the physically, socially and emotionally defective which he will presently have as a citizen to help to bear; and the personal problems which may come to him through ignorance of natural laws.

Figure 4-9d: Part II of Dr. Sherbon's eugenic vocations series from February 1929 (v2n2), focusing on the elementary science teacher, and her crucial role in promoting a eugenically healthy knowledge and understanding of the living world, heredity and family living. It also considered negative eugenics and the economic burden of the growing dysgenic classes, whose care and upkeep these young pupils would later inherit as adults and tax-payers. (p. 31)

Miss Gabriella Pratt, reports that from 8 to 12 per cent of curriculum time is devoted to natural science as against an average of $2\frac{1}{2}$ per cent in schools at large the country over. The reason Miss Pratt was selected for this position is embodied in the following statement of her experience.

"As principal of a small ward school, I gradually built up a course of study for the first eight grades, the purpose of which was to teach the child to interpret nature for himself; to occupy the child's leisure time with happy, healthful outdoor occupation; to develop an appreciation of and love for the beautiful in life; to lead the child into a knowledge of his own body and the function of life; to teach the great principles of conservation, and to lead him to see the unity and purpose running through creation."

Miss Pratt later carried this plan into high school, then into junior college and

If all the children of one generation could receive this type of early instruction, would not the trend of human life be turned into inconceivably better channels? Social evils of every sort would be reduced through better general understanding of their causes. Human health and happiness would be advanced through better understanding of the laws of harmonious living. Racial progress would be advanced because parental privilege and parental responsibility would become matters of early and intelligent appreciation. No more important issue faces this generation than the matter of the induction of the child into the living world through the public school system through the right teaching of nature study, general science and biology.

For all these reasons we name the enlightened teacher of natural science as the first among our disciples of popular eugenic education.

ANNOUNCEMENT

Figure 4-9e: A glowing vignette of one eugenical educator's pioneering efforts to bolster the science curriculum from primary school to junior college with authentic life-science instruction and eugenic idealism, culminating in a superior cohort of educated citizens and future parents. (p. 32)

THE WRITER

LAST MONTH we named the teacher of science as of great importance among the disciples of popular eugenic education because he reaches the individual at his educable age and sets him straight for life. What of the individual who missed this happy initiation: must he go halting all his days? It is interesting to note how current literature is coming to his rescue.

The recent and amazing discoveries of science have widened the horizon and stimulated the imagination of writers of every sort. There has been created a new type of non-technical literary interpretation in which scientific facts are strained through the colorful and clarifying prism of the writer's technic. We should not quibble if there is now and then a slight deflection of the rays.

Occasionally a man of science is blest with the double gift of expression and research ability. More often it is a literary technician with a more or less scientific background who steeps himself in the literature of the selected field, who gathers pigments from his professional friends, and from his own experience as student or teacher, assembles his facts as colors on

the book shelves of the homes of our country—even though they are sometimes only partially read or partially understood—cannot fail to bring about a profound change in mass-consciousness. That this change is well upon its way is evidenced, for one thing, in the aroused opposition of the conservative. He is never so active as when he is fighting his last stand. The conservative is the world's champion "bitter-ender."

The influence of the writer as eugenic apostle is not confined to the avowed interpreter of science. The fiction writer, the playwright and even the poet are finding themselves under the compulsion of conforming to a new set of verities. Many modern plots are strung upon a hereditary thread. Wilbur Daniel Steele's sombre *Meat* is a striking example. Galsworthy's plots resemble authentic psychoanalytical biographies. Susan Glaspells' recently produced *Brook Evans* is a vivid sketch in black and white of a hereditary episode. More and more the literary motif is built upon *inherent* forces of character upon which environment plays innumerable variations.

Figure 4-9g: The science writer and popularizer of heredity and its conservation, as a eugenic disciple. It is interesting to note how Sherbon, as part of her identification with eugenics and progressive education, decries the conservative opponent of eugenics fighting a rear-guard action against biological and racial progress. This fervent missionary zeal of the religious leadership of the AES was shared by many a minister, and their progressive sons and daughters who added science to their arsenal, in their moral crusade to banish the evils of degeneracy, feeble-mindedness and race-suicide. From the March 1929 edition of *Popular Education* (v2n3, p. 32).

THE AGRICULTURIST

AMONG THE DISCIPLES of eugenics who break the bread of science to feed the multitude, we have mentioned the teacher of science, the preacher and the writer. Among many others who might be mentioned, the scientific agriculturalist holds no mean place. The agricultural college has kept fairly close to its text of producing better beef, beets and beans and has not, until recently, had much to say about breeding better brains in human stock. This has perhaps been a good thing in that agricultural education is laying a very firm foundation of consciousness of the operation of Mendelian law and the methods of variation and survival without introducing the disturbing factors of personal application with all its emotional implications.

The group which developed the "Better Baby" movement seventeen years ago, patterned the first baby score card after a stock scoring card. The first Better Baby competition which survived in any definite form, was held at an agricultural fair. I well remember the following fall, going to Waterloo, Iowa, in the heart of the Iowa dairying region, to help examine babies at the annual dairy show. It rained very hard and there were few babies. The staff went over to the pavilion to watch the judging of dairy stock. A judge from the state agricultural college was judging a row of placid, cud-chewing Jersey cows. He first inspected certain major points and sifted out a number. Then he critically and minutely inspected every inch of each

iority as well as a science of pathology. We physicians who were attempting to evaluate the normality of babies had been highly trained in pathologies, but well babies in a row looked disconcertingly alike to us.

Later I went alone to Newton, Iowa, to judge babies at the county fair, and again I went over to the stock pavilion and was just in time to see a sturdy Herford calf led in before the judge. He gave it a cursory inspection and said "Where are the sire and dam?" Just then the parents were led in, a truly splendid pair of purebreds. The way that judge stood there looking from each feature of the calf to the corresponding features of the parents, taught me another vital lesson in judging babies, and drove home the truth of the trenchant statement on Dr. Davenport's postal card which reached us about that time: "You should score 50 per cent for heredity before you begin to examine a baby."

Although it has taken time for it to occur to the farmer that the laws of plant and animal heredity and nutrition apply with equal precision to human inheritance and growth, it is now dawning upon him with increasing force. The agricultural fair has been most receptive to the idea of judging human stock. The Kansas Free Fair at Topeka has had a department of eugenics for nine years. Similar departments have been established in some ten or a dozen other state fairs and expositions.

Figure 4-9h: Dr. Sherbon's exposition of the important eugenic roles of the famer or animal breeder, the agricultural scientist, and the agricultural colleges that had adopted eugenics education of late, to do for rural human populations what scientific breeding programs did for their crops and livestock. Among the programs Sherbon describes for the popularization of eugenic ideals and hereditary knowledge are the "Fitter Family" and "Better Baby" contests that she helped to organize. From the May 1929 issue of *Popular Education* (v2n5, p. 35).

FITTER FAMILIES

FOR THE PAST eight years a movement has been gathering head to encourage families to size themselves up as organic groups. Individual mental and health examinations and the collection of family trait records have become rather widely accepted and increasingly practiced.

This was worked out experimentally at the Kansas Free Fair in Topeka in 1920-24. It was then taken over by the American Eugenics Society and extended to other states. In January 1928, a "Fitter Family" competition was staged at the Race Betterment Foundation Conference at Battle Creek. At this time a proposition was made by the Race Betterment Foundation to the American Eugenics Society to take over the sponsorship of the project and also initiate research leading to the establishment of more authoritative standards of normality and superiority than are now available.

In December 1928 the Fitter Family staff of the Race Betterment Foundation managed a competition as a feature of a Health Week program held at Hartland, Michigan. Some sixty doctors, professors, nurses, dietitians, lecturers, demonstrators, motion picture operators and students from Battle Creek College and Sanitarium participated in the health week enterprise. Twenty-three families and nine single individuals were examined and scored by separate special examiners in the following ten units: family history, social history, intelligence, nervous-mental health, general medical examination, structural examina-

improvement. These advantages were made possible by the benefactions of philanthropists bound to the town by reasons of sentiment. The village is the nucleus about which clusters a consolidated school district of twelve miles or so in radius. The superintendent of the school system is Mr. W. D. White, and he also is active in the administration of the Foundation funds. Wishing to apply these to the best scientific advantage he called upon the Race Betterment Foundation for advice and counsel.

The upshot of this cooperation was the Fitter Family contest. A complete staff was supplied by the Race Betterment Foundation to manage the contest in all offices that could not be filled in Hartland. The Fitter Family contest was made an integral part of the general Health Week program which included clinics, lectures, and demonstrations,—all welded into a thorough exposition of the principles of race betterment and personal health insurance. The Fitter Family contest was administered in four classes of families, Class 1 including childless or engaged couples; Class 2, families with one or two children; Class 3, families with three or four children; and Class 4, families with five or more children. Each individual was given the thorough-going examination described above and rated according to a strictly graduated scale. The ranks in each individual test were averaged to give a personal score, and the personal scores of all members of a family were then averaged to give the family score.

Figure 4-9i: Opening excerpt from Dr. Sherbon's account of the "Fitter Families" competitions that were popular in the late 1920s and early 1930s. Not only did these racial beauty and fecundity contests introduce eugenics and its education to the rural masses who attended the fairs and exhibits they were a part of, but they brought Sherbon to the notice of the AES, and eventually landed her the leadership role on the Popular Education Committee and the leading-lady part in the journal. No other female author had a regular department, or as many feature articles and panel appearances. From the June 1929 issue (v2n6, p. 32, 33).



Figure 4-9j: The eugenically exemplary “Jones Family,” chosen as the poster “Fitter Family” for this issue of *Eugenics*, both for its sheer size, but also for its publicized exposition in a popular mass-circulation magazine devoted to family health. Dr. Sherbon also chose to pay special attention to “Florence, second-eldest daughter,” which might have brought comfort to Jan Brady, in that later, hipper TV poster-family for the Baby-Boom generation; the mother of whom was yet another real-life Florence (Henderson). The Brady’s nonetheless mirrored the Anglo-Saxon large-family ideal of their real-life precursors. From the June 1929 issue (v2n6, p. 33).

There were more families in the large-family class than on any previous year and here also competition was keen. Two farm families led this class, that of Floyd H. Clark of Olivet leading with five children and six Capper medals. Only one red score showed on the Clark record and that was for a slight dental defect.

The family of M. W. Converse of Eskridge, trophy family of last year, ran a very close second with five children and five Capper medals.

Honorable mention also goes to the family of Rev. Clarence Broadfoot of Burlingame, with six children and four Capper medals; and to the family of Peter McCaslin, farmer of Hoyt, with seven children and four medals.

Farm families are again in the majority among the winners, five first and second places going to the families of farmers, two to ministers, one to a physician, one to a salesman, one to a banker, and one to a hatchery manager.

The educational history of the parents of these families is interesting. The trophy family in the large-family class, that of F. H. Clark, shows both parents to have college education with ten other college graduates among their sibs and aunts and uncles. Both families are strongly musical, all five of the parental sibs playing various instruments.

Both Mr. and Mrs. M. W. Converse are college graduates. Rev. Clarence Broadfoot has several academic degrees, while Mrs. Broadfoot had four years of piano. Mr. McCaslin had common school education and Mrs. McCaslin had normal school training. Mr. Lloyd Tindell had training at business college and in music while Mrs. Tindell had business college training and in painting. Mr. Raymond Bryson had one year at agricultural college while Mrs. Bryson also had one year at college and some nursing. Mr. Paul Madden had high school education; Mrs. Madden, some Teacher's College work and music. Rev. Henry Apel has both college and divinity degrees. Mrs. Apel has a college degree and also studied piano and voice. Both Dr. and Mrs. Rigdon have college degrees in addition to Dr. Rigdon's medical degree. Mr. Alvin Gabriel is a high school graduate while Mrs. Gabriel has had some college work. Mr. Blackburn had two years in college, while Mrs. Blackburn is a high school graduate with two years in a music conservatory.

These showings are interesting in view of the fact that no special credit is given to extent of education in scoring. There seems here to be some evidence that well educated families tend to pay attention to health and to make good ratings in intelligence and achievement.

Figure 4-9k: A demographic description of the Fitter Family winners at the Kansas Free Fair of 1929. It includes a survey of their occupations and higher educational attainments, which was a mix of pure and applied, academic and vocational, typical of developed rural areas in the Midwest (p. 36, 37).

Figure 4-9l: A survey of the interests and hobbies of the winning mothers, and the "temperate habits" of the large majority of the winners of the 1929 Kansas Free Fair. This illustrates the ongoing importance of eutheic influences and commitment to 'clean-living,' especially evident in the Midwest and Bible-belt. As the Depression wore-on, race and biological heredity would be diminished in emphasis; while a commitment to family and personal health would assume a larger role in the 'reform eugenics' of the 1930s and 40s. (p. 37)

The mothers' interests also vary, only two of these mothers not listing some special hobby. One mother of seven children says her hobbies are cooking and children. The mother of six also lists cooking as her hobby and sewing. One is interested in her flower garden; another in painting and flowers. One mother is most interested in music; another in "people". One (a college woman) is most interested in reading and sports; another in nutrition.

We find all the parents are most temperate in their habits. Only two of the fathers use tobacco and they only occasionally. Of forty persons only fifteen use coffee at all and of this number only six drink coffee daily; twenty-five do not use coffee.

THE DISCIPLES' WORK

FROM TIME to time some of the disciples of popular eugenic education have been discussed on this page. These included the teacher, the preacher, the writer and the agriculturalist; and might well have included the doctor, the lawyer and numbers of others.

It may be timely to inquire as to *what* these people are teaching. How much pseudo-science is being peddled to an unsuspecting and helpless laity? What effect is this popularization and dissemination of so-called eugenic information having upon the attitude and conduct of people generally? Is there evidence of the leavening of mass consciousness? Is harm as well as good resulting from certain types of propagandist teaching?

In the absence of measurable data these questions can only be answered categorically and one person's guess is as good as another. These questions are important, however, and even vague and partial answers may serve somewhat to clarify our thinking and standardize and modify the method and content of the teaching program.

As long as natural science affected only our philosophies and our agriculture it did not seem greatly important for the layman to be educated in fundamental life processes or to trouble his brain about chromosomes and Mendelian law.

shall not be taught in our public schools as scientific truth.

In view of the biological high explosives the common citizen is now gaily and daringly manipulating, it would seem to be a desirable and prudent thing for him to be made familiar with at least such scientific facts as are now generally accepted by authorities in all related fields. Hence it becomes vastly important that these facts be stripped of technical details, formulated, standardized and brought up to date from time to time.

The earlier the lay person is inducted into systematic observation and study of living phenomena, the less he will be confused by the apparent lack of agreement between scientists themselves in regard to certain aspects of these phenomena. When he reads an article in a popular periodical written by a biological psychologist of passing vogue in which the following naively contradictory statement occurs, he will smile to himself instead of going forth and forcing sentimental Thomas to study law or trying to make a famous musician out of practical Betty: "Having solved these problems (the conditioning of reflexes), we hope to reach such proficiency in our science that we can build any man, starting at birth, into any kind of social or a-social being upon order. On the other hand, we hope some day to attain such proficiency that we can take the

Figure 4-9m: The opening section of Sherbon's final column for the 1920s, considering the good works and possible failings of those eugenic disciples preaching their gospel. She also considers some of the competitors for the hearts and minds of the lay public, in an age of increasingly complex propaganda and lobbying for rival social-scientific paradigms and political agendas. From the December 1929 "Woman's Number" (p. 36, 37).

Figure 4-9n: Another excerpt of Dr. Sherbon's December 1929 column, considering the critical deliberations and decisions faced by citizen-legislators in formulating laws and regulations with eugenic and educational implications. With the rival worldviews of environmentalists and behaviourists to contend with; delivering the popular gospel of eugenics gained even more in critical importance. (p. 37)

Also, Mr. Common Citizen is sitting in the legislative body of his state and he is freely formulating laws in which he crystallizes his beliefs as to what constitutes proper social conduct. He is saying who may and may not marry; who is and who is not defective; who shall mingle with his kind and who shall be segregated or even legally deprived of his procreative powers; he is saying what shall and what shall not be taught in our public schools as scientific truth.

out of practical Betty: "Having solved these problems (the conditioning of reflexes), we hope to reach such proficiency in our science that we can build any man, starting at birth, into any kind of social or a-social being upon order. On the other hand, we hope some day to attain such proficiency that we can take the worst adult social failure *provided he is biologically sound* (the italics are ours), pull him apart psychologically speaking, and give him a new set of works."¹

In an article in another magazine the same author states, "We do not inherit our character, temperament and special abilities; they are forced upon us by our parents." He thus decries the validity of inheritable tendencies and predispositions but stipulates, in the same article, that "all the women in Utopia would be considered beautiful. *The stock from which these women came was chosen with reference to this point.*" (Again the italics are ours.)²

What is an uninducted layman to think when he reads the above and then in a popular scientific treatise from an equally well-known writer, the following: "The notion that environment will in reality transform one kind of people into another kind of people is just as fatuous, as a western congressman bluntly put it, as the belief that you can run a dairy with a herd of mules".³

¹"What is Behaviorism?", by John B. Watson. Harper's Magazine, Dec., 1927.

²"Should a Child Have More than one Mother?" Liberty, June 29, 1929.

³"Fruit of the Family Tree", by Albert Edward Wiggam.

His bewilderment will deepen as he picks up another brilliant and epigrammatic author and reads: "Can we control our own evolution? Do we want to? To what end? Presumably we could; and this is as far as eugenics has any standing in a court of science. All the rest of eugenics is politics—based on assumptions open to opposite views or on race prejudice, pure and simple."⁴

If said layman seeks further to assuage his bewilderment he may derive some comfort from the following: "All characteristics then are hereditary in that they depend upon the germinal material and change as that material is altered. All characteristics are likewise environmental, in that they depend upon conditions under which development occurs and change as these conditions are altered: The concept of the hereditary and the environmental cannot properly be employed in the absolute way now practised as distinctive of particular characteristics. But their respective roles can nevertheless be disentangled with precision if they are applied, not to characteristics in themselves, but to the diversities between particular concrete cases."⁵

Is there still a *core* of accepted belief which we can adopt and teach with confidence? Must our former teaching be modified in the light of recent biological discoveries? How far is it desirable to go in the attempt to interpret complicated scientific data to the unprepared lay mind? What are the signs of the "little knowledge" which is perilous both to thought and conduct?

⁴"Why We Behave Like Human Beings," by — George A. Dorsey.

⁵"Prometheus", by H. S. Jennings.

Figure 4-9o: An exposition of four "discrepant quotations" by rivals, opponents, proponents and cautious allies of eugenics available to the curious layman in the popular press. In her conclusion, Sherbon looks for a safe middle-ground or common core to make sense of these contradictory and confusing positions, and she expresses some uncertainty as to what has been thus far been presented as truth to the "unprepared lay mind," and its current scientific status or educational value. (p. 36, 37)

Figure 4-9p: A plea for advice from readers as to how to educate the uninitiated public in the science and dogma of heredity and eugenics (p. 37). There was no later indication as to how successful this voluntary campaign was. In any case, Sherbon later attempted to combat the confusion through popularization and the formulation of a popular pedagogical program herself, as will be explored later in this section.

It may be helpful to have in this department some formulations of present tenets of eugenic belief. To this end the readers of *Eugenics* are invited to send clear-cut statements on any or all of these points and especially what each such reader believes to be important for the lay person to accept as eugenic truth. Comments are also invited upon any other aspects of popular eugenic education.

EUGENICS AND DEMOCRACY:

It is sometimes argued that eugenics can never hope to be universally accepted in a democracy, and so, by implication, in the United States. The feeling is that a democracy has its foundation in the belief of its people in

ARE THE TWO COMPATIBLE?

equality, at least in political status, generally also in abilities, capacities, etc. Any kind of "aristocracy", whether social, cultural or biological, it is felt, will therefore fail. Eugenics offers a discussion this month of this question.

FLORENCE BROWN SHERBON

The question is raised as to whether the race is ready to say what constitutes an optimal balance between, on the one hand,



individual freedom to procreate, to perpetuate one's racial strain, to do one's utmost to fill the universe with one's progeny as is the blind impulse of life, and, on the other hand, the recognized limitations of food and shelter and culture and

education. The time has come in human history when unrestrained human propagation is no longer feasible. The only question relates to the method and extent of control. Voluntary control alone would seem to be working disastrously in curtailing the growth and perpetuation of the best elements of our social organization; while unrestrained propagation of the unfit presents a phenomenon not unlike the wild cells of a malignant growth which devour and destroy their host and thus, eventually, themselves.

It is extremely necessary for the component individuals of the social organism to forfeit such measure of freedom as is indicated by the interest of the whole in payment for the protection of the individual by the whole. The so-called "unfit" would speedily succumb to the increased pressures of modern social life. They are preserved and defended but they must not retaliate by devouring the host. Their numbers must be kept within bound.

As to the possibility or even probability of depriving the State of some desirable or at least harmless citizens in the extirpation of those malignant and destructive, this cannot, in the present state of human wisdom, be avoided. The surgeon removes much normal tissue with the cancerous growth but feels justified in that he knows

no other way of saving the organism alive

It is true that the laws of human heredity are involved and relatively little known. It is true that the factors of heredity and environment cannot in any instance be entirely separated. Equally little is known as to cancer and there is little doubt but that science will presently reveal a neater, safer method of protection than the radical operation. Until a new accession of truth, however, we must operate for cancer; we cannot wait! Until the intricacies of inheritance become reduced to tangible formulae we must suppress the patently dangerous, the avowedly pathological with such wisdom and justice as we possess.

An oratorical legislator thundered forth the following dictum apropos of a bill to require physical examination before marriage: "If anything in God's green earth is a man's own business surely it is getting married!" Curiously enough he was opposed to easier divorce. The point is that marriage itself is a surrender of freedom and it becomes increasingly evident that marriage is very much the business of the social organization as a whole.

The business of eugenics is to interpret scientific discovery and render it in terms of the common good. Eugenics must be progressive and open minded and willing to change its interpretations constantly with scientific advance. It is good that eugenic dogma is opposed and put constantly on the defensive, otherwise it would tend to become smug and dogmatic and static.

Eugenics must constantly justify itself and eugenics will contribute to human welfare just in the measure in which it is able to determine the proper balance between biological freedom of the individual and the consistent functioning of the organic group. It is highly important that a conservative, scientific-minded group should be concentrating upon this vital matter.

Figure 4-9q: Dr. Sherbon's appeal for a rational approach to both eugenics and democracy in her first *Eugenics*' Symposium appearance from September 1929. (p. 29)

Figure 4-9r – Dr. Popenoe’s answer to the Symposium question from September 1929. Popenoe (1888-1979) had been the editor of the *Journal of Heredity* in the pre-WW I period, before eugenics hived-off from *The American Breeder’s Association* and its successor, *The American Genetics Association*. It is worthwhile noting that there were far more “eugenic sterilizations” performed in California in the Interwar period than any other State in the Union (or indeed any foreign jurisdiction prior to Nazi Germany adopting eugenics as a State Science). A fine exemplar of Popenoe’s repeated advocacy for surgical sterilization as a democratic and humane boon to society and the individual, can be found in his feature article, “Eugenic Sterilization in California: the Effects of Salpingectomy on the Sexual Life” (v2n2, pp. 9-15, 22). This was one of a series of articles or news features on the subject, and a condensed version of his full-length book: *Sterilization for human betterment; a summary of results of 6,000 operations in California, 1909-1929*, co-written with E.S. Gosney and first published in 1929. Popenoe was one of the most prolific authors and editors of the entire American eugenics movement, later a marriage and proto-genetics counselor, plus popular author-educator on marriage and the family. He was one of the few AES insiders who made a very successful transition in the post-War drift away from eugenics as a name-brand institution, to the family-health and planning movements of the Baby-Boom years. He was born in Topeka before moving to the frontier state of California as a teen; thus sharing Kansas as his home-state with Florence Brown Sherbon, in addition to their memetic overlap for family, marriage and eugenics. (v2n9, p. 28)

PAUL POPENOE

The experience of California with the administration of a compulsory sterilization law for the past twenty years throws



some light, I believe, on the question whether a democracy will support any program based on eugenics. Not only has there been no popular feeling, in any stratum of society, against such a law—on the contrary public opinion is almost

solidly behind it—but its administration is and has always been largely on a voluntary basis, and this is becoming more and more pronounced all the time. In other words, people do not, in general, resent being sterilized—rather, they seek the operation voluntarily. This is because the operation is seen to be a humanitarian one—to be for the best interests of the patient as well as society—to make the individual’s own life happier while at the same time aiding in the future improvement of the race. Are not all proper eugenic measures in the same category? If so, then experience would indicate that the great bulk of the population is ready to support them heartily. The more widely it is realized that eugenic reforms are not intended for a little self-elected elite but that their intent is to benefit the great bulk of the population, and not to injure but rather to help individually the defectives whose happiness is desirable even though their reproduction is not desirable, the more widely will eugenics come to be regarded as a broad democratic movement, altruistic in nature, sympathetic in administration, humanitarian in effect.

SHALL WE APPLY EUGENIC TENETS ?

C. C. LITTLE

Eugenics is in an interesting transition period. For some years it hung on the edge of an initial phase of propaganda.



Scientifically it was handicapped by an active disagreement between the biometricians in Great Britain and the newly enthused Mendelian geneticists in the United States. Sweeping conclusions backed by inadequate data were drawn by

both groups. The vast majority of laboratory geneticists in this country were irritated by too much eugenic propaganda and withdrew to their tents to hurl private sarcasms at it and to refuse to attempt its reform.

In spite of the non-participation of these gentlemen, however, the general ideas underlying eugenics are steadily spreading to larger and larger numbers of the thinking public. The great task of striking a reasonable balance between heredity, sociology and education is well under way.

DO WE KNOW ENOUGH TO PROCEED ?

FLORENCE BROWN SHERBON

The constant challenge to align practical theory with scientific fact is the best thing that can happen to eugenics. Opposition from cults of thought which are predicated upon ignorance of scientific fact can be ignored. Opposition or criticism from workers and thinkers in any field of science does matter and should receive unprejudiced attention. I am glad that



Eugenics is disposed to give a hearing to authentic dissension. I hope to see this policy developed further.

There certainly is not only a place but an obligation for some group to assume the responsibility of trying to apply the known facts of natural science to human welfare. This practical application obviously must forever follow scientific discovery, and in so far as it becomes crystallized into laws and into institutions and into popular opinion, it sometimes lags a good way behind scientific research. It is therefore

Figure 4-9s: Dr. Sherbon's second appearance in the *Eugenics*' Symposium, alongside the top AES leadership and Ivy-League panel of academics. Sherbon was one of very few women featured on Symposium panels not specifically devoted to 'women's issues.' (p. 100)

FLORENCE BROWN SHERBON

(Concluded from page 100)

the fact that the eugenic camp is peopled not only by good scientists (none better, we are proud to say) but also, since these scientists have a program to sell, by such social sales people as writers, editors, preachers and teachers; and particularly by the fact that these salesmen presume to translate the jargon of science into the vernacular, a thing which is always anathema to your "pure scientist", but a thing which must be done, however badly, if the facts of science are to modify the thought and conduct of the masses.

We may frankly admit that some so-called eugenic propaganda merits denunciation. Some individuals cannot espouse any cause without going off on a tangent

We probably also should admit that we sometimes lay ourselves open to misunderstanding because we talk too much about the seed and forget to state that we also unqualifiedly accept and believe in the role of the soil. Certainly we should not become dogmatic; a certain humility becometh him who would serve. But equally certainly, he who would serve cannot wait until controversy ceaseth and harmony reigns within the house of genetic science.

Figure 4-9t: More excerpts of Dr. Sherbon's response (p. 102). She expresses modest contrition for overzealous eugenics' advocates, but also castigates the arm-chair critics who snipe from the sidelines while others do the essential work of reforming society on a more rational-scientific basis. The last paragraph of her response is as close to an overt acceptance of eugenics and environmental reforms as any insider of the AES expressed in the pages of *Eugenics*, cloaked in Christian service to mankind.

MR. EVANS

THE POPULAR EDUCATION committee herewith presents Mr. S. Wayne Evans, its newly acquired secretary. Mr. Evans is a graduate of Pomona College, California, and did his graduate work at Columbia. The subject of Mr. Evans' thesis was "The Eugenics Program in the United States". Mr. Evans will give his full time to the promotion of the program of the Popular Education committee. He has just finished a get-acquainted trip and the program of the committee will now be formulated in detail and will be announced in these columns.

It is fairly certain that this program will include, among other things, the preparation of a new set of club-study outlines for lay group-meetings, the reconstruction of the American Eugenics Society's exhibit for fairs and expositions, and the reorganization of the speakers' bureau.

The society is to be congratulated upon acquiring the full time service of a person of Mr. Evans' qualifications. It should now become possible to definitely further the educational work of the society. Mr. Evans purposes making a very thorough survey of the field before arriving at the formulation of a program. The tentative program will be submitted to the members of the committee and to other authorities in the respective fields involved, before final adoption.



S. WAYNE EVANS

New secretary of the committee on popular education who has just returned from a field trip of study and general survey.

Figure 4-10a: Dr. Sherbon's letter of introduction for S. Wayne Evans in the March 1930 *Eugenics*, along with a brief description of his impending duties and responsibilities for the AES. Evans was the first full-time *Eugenics* staff-member to be hired for a particular program area, relieving AES executive secretary Leon Whitney from many of his former responsibilities for popular education outreach and public exhibition duties. Refer to Evans' feature article on being a travelling tutor and hereditarian hawk, in the "Eugenics on Parade" part of "A Representative Trio of *Eugenics* Education Articles" in Appendix IV, representing the role of popular eugenics education. (p. 115, 116)

Mr. Evans can also be seen as a poster-boy for the promise of graduate education in eugenics. He went on to edit the full-length book *Organized Eugenics* (1931), published by the AES just as the worsening Depression shut the doors of the Galton Publishing Company, and sent the American movement into a period of dormancy.

Popular education in eugenics is necessarily a family matter. Eugenical theory can be applied only through the agency of the family group. To convince the individual is futile unless he puts his conviction into effect through his family.

This means that the family group must somehow be rounded up and made to see itself as an integrated social and racial unit. Its solidarity and unity must be strengthened instead of dissipated as is the present tendency.

At any rate it becomes a matter of importance that the conservation of the family unit be made the subject of carefully controlled research according to the most progressive modern methods. In the meantime, can any safe and practical plan of educational emphasis be formulated which will tend to arrest the centrifugal forces which are disrupting the family, or, rather, tend in some measure to replace the outworn bonds with newer, stronger ones, with some assurance that we are selecting factors of reasonable permanency and basic usefulness?

Might it not help the situation by clarifying its definition, if nothing more, if the following program could be generally put into effect among intelligent family groups?

1. The assembling of all known items of family history, especially trait history, and making this the nucleus of a perpetual historical record.
2. Invoice of traits and accomplishments and especially of temperamental trends of all members as an integral part of the perpetual record.
3. Periodical structural and health examinations (also items of permanent record).
4. Induction of each child into acquaintance with and interest in living phenomena, including reproduction and known factors of heredity, just as his curiosity and interest guide the parent in correct educational approach.
5. The early induction of each child into conscious membership in the family circle after the manner of the famous Gilbreth family,¹ which not only provides a satisfactory solution to a number of present parent-child conflict problems but serves as a stimulus to respect and affection and pride in family which, after all, must furnish the motivation of any endeavor to alter the present family status.

On the whole, some progress is being made along the indicated lines. The Eugenic Record Office of Cold Spring Harbor, Long Island, New York, the American Eugenics Society, 185 Church Street, New Haven, Connecticut, and the Race Betterment Foundation of Battle Creek, Michigan, are all promoting the extension of the keeping of family records.

Figure 4-10b: Sherbon's commitment to the family as the basic unit of the race and American society; along with an initial, tentative program for family-based eugenics education (p. 115, 116). This initial program would be updated and refined in future issues, in concert with Mr. Evans and the newly reconstituted Popular Education Committee. See end of this section for the final program for Popular education in eugenics.

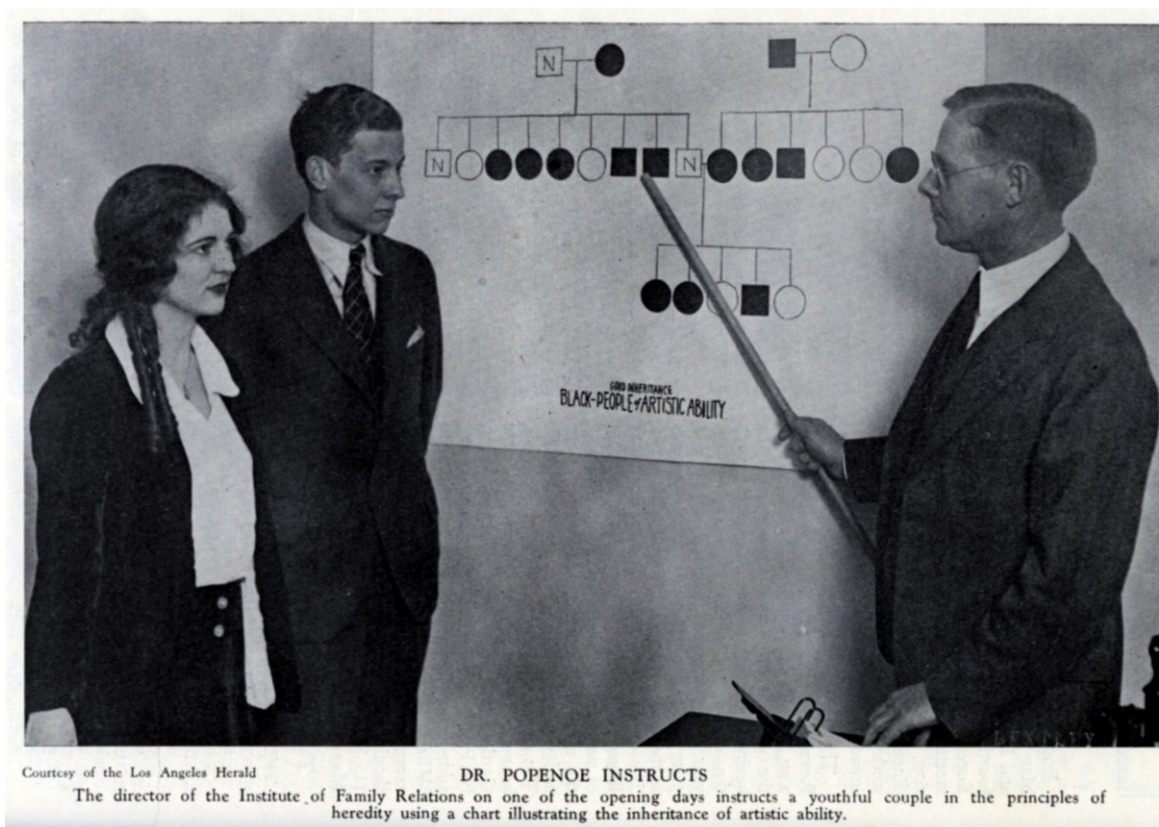


Figure 4-10c: A photo-op for Paul Popenoe and the new *Family Relations Institute*, as first published in the *Los Angeles Herald*, and republished in *News and Notes* for the May 1930 “Population Number” (p. 194). Pay close attention to the title of the pedigree chart in the center of the photo. Although pedigree charts were long a staple in the eugenics movement, this particular one would not have been featured in the White South, or likely even the North-East Seaboard, at this time. But on the cosmopolitan West-Coast in 1930, it functions as a poignant illustration of a first flowering of “reform eugenics” (Kevles, 2004, Chapter XI); which still displayed the explicit hereditarian worldview of earlier eugenics, but was trying to banish the overt racism of the Galton Society and the Nordicist strain of eugenics.

It seemed that Mendel's laws of dominance and of independent assortment of traits in hybrid crossing were going to clarify the many knotty problems of human inheritance. These laws did introduce an initial orderliness into the situation but it soon became apparent that there were exceptions to the laws of dominant and recessive inheritance and not always were all traits separated in a hybrid cross.

Even the study of chromosomal activity could not explain these exceptions and other apparent deviations from the expected. If there was confusion in the matter of accounting for hereditary phenomena in simple controllable organisms like the fruit fly, what about human inheritance? Here the difficulty in securing data complicated study. A few very independent traits apparently follow Mendelian laws. The rest are rather hopelessly confused as yet, but little by little a few threads of the tangled skein come straight.

Figure 4-10e: Sherbon's admission of the messiness of new research in genetics that challenged prior eugenic dogma. She then attempts to translate the basic ideas of gene theory to plug the holes of previous eugenic doctrine, and thus formulate a new worldview order and coherent paradigm in a period of “revolutionary science,” decades before Kuhnian explanations became fashionable.

We are now told that we must conceive of the nucleus of the cell as the store house of traits, characters or factors (genes) which are filed away in an orderly manner in packing-boxes of specific number and size called chromosomes. There are always two of a kind of these, one from each line of ancestry. These are lined up on market day by some invisible but orderly steward and arranged down the middle of the room, each similar pair together.

An examination of the contents of these chromosome packing-cases reveals the fact that they are duplex in character, we will say, somewhat like wardrobe trunks in which both halves are exactly alike and which on being opened present duplicate packages of traits neatly arranged in similar order from top to bottom of each side or section of the trunk.

PACKETS EXCHANGE

While these duplex trunks are standing in pairs, open for final checking by this orderly steward who has his own unique system of record keeping, he may exchange certain packets from the maternal to the paternal trunk and vice versa. This exchange may involve one pair of trait-packets or it may involve certain "blocks" of packets. Morgan says: "There is genetic evidence (although the cytological evidence is not yet explicit) that there is at times between members of the same pair of chromosomes an orderly exchange of parts. . . . Conjugation is not random but always between maternal and paternal specific chromosomes and this because they are alike and not because they are male and female If two members of each pair come to lie side by side during their entire length, gene to gene, their chromosomes are brought into a position where equivalent blocks might be interchanged in an orderly way. It does not follow that an

Figure 4-10f: Dr. Sherbon's popular explanation of chromosomes and gene theory, as modified from T. H. Morgan's recently updated *The Theory of the Gene* (1928). (p. 235, 236)

It must be remembered, however, that the specificity of selection is not affected by environment and that rich as is the potentiality within the organism there are always limitations. The extremist who claims that he can take any child and, given power to adjust his environment, make any kind of an adult he wants out of him is as wrong as is the other extremist who says all inmates of prisons and asylums are bad hereditary risks and should be sterilized.

It is difficult at present to unscramble the factors in many instances of deviation from the normal and desirable. This should make both eugenicists and environmentalists humble and cautious. It does not follow that there is no such thing as defective germ plasm which should be exterminated. It does not follow that science has no help to offer in human mating. Science is constantly substantiating the empirical wisdom of the ages and we still do not gather figs from thistles. We do, however, often lack wisdom to distinguish between a poor, distorted, trampled fig and the common weed.

Figure 4-10g: The conclusion of part II of Dr. Sherbon's exposition of gene theory for the layman, in the August 1930 edition of *Popular Education*. Her middle-of-the-road ideological stance is accompanied by an abiding faith in progress and scientific advance, while holding to time-tested biblical traditions and eugenic wisdom. (p. 317)

H. H. Lane says, "There must first have been a long series of inorganic compounds which, beginning with the stable crystalloids, passed through all stages of increasing complexity into the more energetic and relatively unstable inorganic colloids, many of which occur abundantly in nature today. From these inorganic colloids the organic colloids were slowly formed and these reactions through long periods of time *became organized*, probably still through the energizing activities of ultraviolet light, assisted by catalyzing agents or activators of common occurrence, into simple organisms, probably ultra-microscopic, possibly of the nature of the filtrable viruses of today."

Now chemists have succeeded in producing synthetically, in the laboratory,

many of these intermediary colloids, even including certain essential nuclear proteins, duplicating events which in the history of creation must have taken long ages to accomplish. "There remains the long step—but no longer a hopeless one—of converting merely organic into organized matter (protoplasm), that is, of transforming it into living substances."

We find then that this organized unit of life, the cell, is made of protoplasm, that this protoplasm is colloidal, that is, among other properties it is capable of holding other substances in suspension or solution, that it will not easily pass through an animal membrane and it exhibits variable degrees of viscosity or "glueness".

Figure 4-10h: An explanation of the "Chemistry of Heredity" that posited the origin of living things in the distant past. But unlike Haldane's or Oparin's atheistic worldview (or Richard Dawkins' own later efforts at being a scientific popularizer in the age of 'selfish memes'), Sherbon would have the Creator of all things directing these chemical reactions and the evolution of the earliest forms of life. (p. 356)

That the mechanism of heredity is chemical is obvious from the developments in colloidal and organic chemistry here imperfectly sketched. Another evidence is the fact that the egg-cells of certain lower forms of life can be activated or stimulated to develop into perfect new individuals by certain chemical procedures.

So, while the geneticists are following the behavior of the genes, their psychology, so to speak, the chemist is rubbing them up in test tubes and telling us of their internal composition. We are on the way to an eventual understanding of the

individual cell or unit of life. We begin to see that the sciences of the structure and behavior of the life-unit are on their way—we have only to sit on the sideline and watch the game. There remains, however, a consideration of the sociology of the gene, so to speak. Why and how do cell units combine themselves into co-operating socialized, interdependent group activity? In a future issue we will see what the biologists have to tell us about the theory of gradients and about the new organismal philosophy.

Figure 4-10i: The metaphorical conclusion of Sherbon's look at the chemistry of heredity from the biochemical-psychology of the cell; and looking forward to the sociological-philosophical pattern of organization of the human organism in the next installment of her multi-disciplinary disciple series. (p. 357)

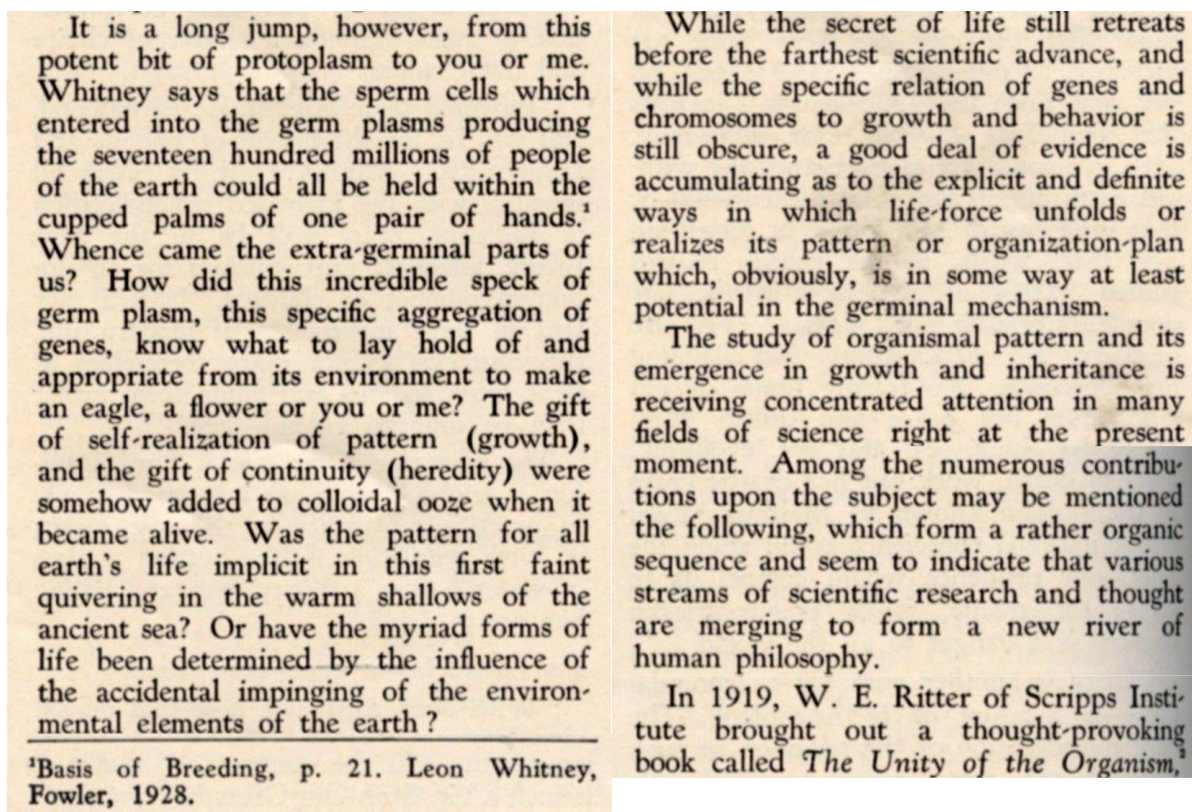


Figure 4-10j: The “long jump” between isolated chemicals and genes to the full flowering of creation, represented by the human organism, as elucidated by some of the pioneers of social-biology, before this area became a recognized academic-hybrid of eugenics, biological and social science in America. Notice the citation of AES executive secretary Leon Whitney’s latest book. (p. 436)

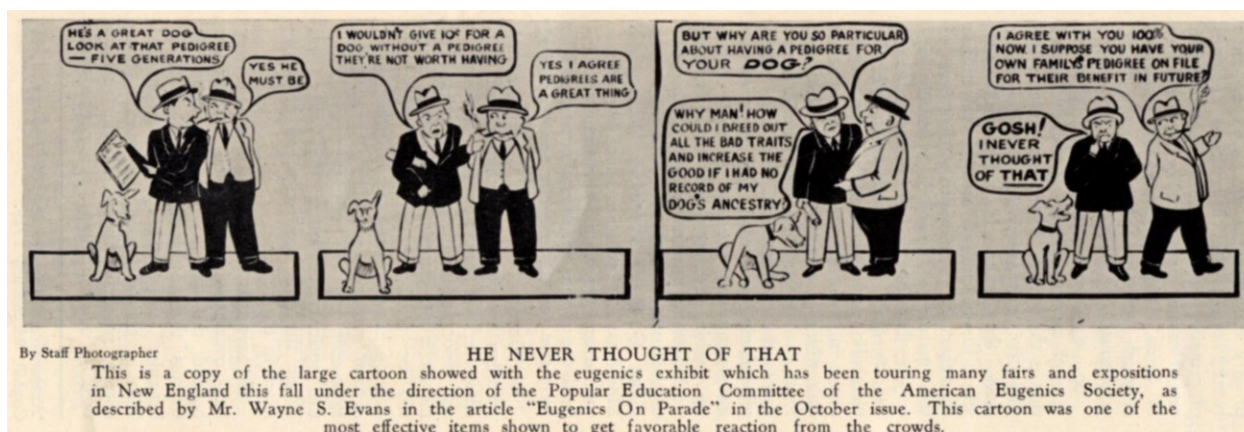


Figure 4-10k: Humour with a eugenic message in the November 1930 Popular Education. The power of comics to convey eugenic memes was expanded to a full-page of un-funny funnies in the first and only issue of *People Magazine*. Refer to the “End of *Eugenics*” section in Appendix IV for a detailed look at this eugenic one-off and attempted ‘Hail Mary-pass’ to the mainstream magazine market. (p. 438)

Figure 4-10l: Sherbon's string of quotes from R.M. Ogden's *Psychology and Education* (1926), as used to provide an introduction to Gestalt psychology for the layman. The citation standards for *Eugenics* were rather relaxed, but she does provide a curt footnote for the author, title and publisher to allow interested readers to consult for themselves. Ogden may have been an ordinary AES member, but was not a *Eugenics* contributor or part of the leadership. He would, however, have been a colleague of Edward Thorndike of Columbia, who was an active member of the Popular Education Committee, and a prolific author in the same general area of scholarship. (p. 475)

He says: "The whole animal, by virtue of its very organization, is so built that it must behave pattern-wise." "The whole course of behavior is genetically prior to its parts,—a conclusion which has important bearing upon the interpretations of all behavior and of education." "The most important aspect of a mode of organic behavior at any time or place is its unified totality." "The integration of the originally diffuse total response mediated by the ganglia near the surface of the body is paralleled by a progressive individuation of the particular reflex circuits and their segregation out of the primordial general nervous matrix." "The whole is prior to its parts and that whole is always something more than the mere sum of its parts."

Figure 4-10m: H. S. Jennings' cautious quoted endorsement of the "theory of emergent evolution" that united genetic, physiologic, psychological and educational research into a harmonious holistic Gestalt. But he also warns against making dogmatic conclusions before experimental validation. Though Jennings supported eugenics for its social utility (Barkan, 1992), he criticized the Nordacist strain for its outdated genetics and unscientific racial doctrines. (p. 476)

Professor H. S. Jennings endorses the theory of emergent evolution thus:¹⁰ "We should not make the doctrine of emergent evolution a dogma; one must hold doctrines experimentally as he practices science experimentally. But the world behaves as it would behave if emergent evolution were a correct doctrine!"

¹⁰Some Implications of Emergent Evolution, H. S. Jennings. The Sociological Press, 1927.

It seems that heredity is an even more important factor in human welfare than was formerly believed, nor has the concept of heredity lost in definiteness and specificity, but it has suddenly become incredibly difficult to formulate equations for its expression and control.

It appears that social workers and eugenicists will have to get together and evolve a new and delicate technique of dissection whereby behavior may be traced from its emergent "qualities" into its hereditary matrix or "ground." There will have to be new definition and analysis of behavior in terms of gradients and configurations.

Indeed the time has come and now is, when social worker, eugenicist, psychologist, penologist, psychiatrist, geneticist, educator and pathologist must all move into one big laboratory and work at one long table, looking into each other's microscopes and exchanging data, and now and then bringing out joint reports upon particular aspects of organic growth and behavior. No one of these can any longer map off a bit of field and say, "this I will cultivate and from it reap a bit of wisdom for all peoples." Cooperative methods have come into science as well as into industry and the small producer is already starving out.

Figure 4-10n: Sherbon's conclusions and call to action after her five-part series for the *Eugenics* layman (p. 476). The last sentence takes an ecological view of science research and calls for interdisciplinary cooperation for the common goals of eugenics amongst all practitioners in the field.

Readers of this department will be interested in the following quotation from *The Presbyterian Advance*:

"In a recent book on *A Study of British Genius*, Havelock Ellis has many interesting things to say. He says that fathers of genius have been middle-aged or elderly, while the mothers have generally been at the age of greatest vigor. The Scotch are the best endowed mentally, while the English, Welsh and Irish rank next in the order named. Ministers have had famous children far out of their proportion, the proportion of famous men and women contributed by their families being enormous. Doctors, lawyers and army officers combined have not produced as many famous children as the clergy. A study of genius in America shows very similar results with regard to the children of the manse. Perhaps, after all, the men entering the ministry are not such a poor lot as some would have us believe, and the men who have given their lives to the ministry are not so far behind the procession as some would have us think. May we not also fairly conclude that there is some relationship between genius and godliness? Certainly there is much evidence that the type of culture and home life of the minister is favorable to the development of the best."

Sir James Barr, writing in a recent issue of the *Journal of the American Medical Association*, preaches sound eugenics doctrine as follows:

I believe that every person dying under the age of twenty is an economic failure. Nature weeds out the unfit, and enormous sums of money are spent yearly in thwarting Nature, but in the long run progress must be established and Nature gets her way. R. J. Ewart recorded in the *Eugenics Review* how a few wet summers had enormously reduced the death rate from infantile diarrhea, but an epidemic of measles came along and wiped out all the inefficient lives that had been saved. War is dysgenic, and in the late great war millions of the fittest of the fit were killed. While our A-1 men were sacrificing life and limb the weaklings at home were propagating the race, but Nature was not going to be thwarted all the time; she came along with a world-wide epidemic of influenza and wiped out more of the weaklings than the numbers of the fit killed in the war. If you want an A-1 race you must breed it; there is no other way. You must apply genetics to the human race just as you do to the lower creation. We want children of choice, not of chance, which is the usual haphazard method in the present day. Those who cannot produce healthy children should leave the job to those who can.

Figure 4-10p: Two very revealing excerpts at the end of Sherbon's December 1930 Popular Education column (p. 477). Between these two vignettes there is little evidence of any profound change of heart or mind among the traditional exponents of eugenics in light of new scientific research or emerging social-Gestalt changes. Instead, the hard-line hereditarian doctrine seems to be preserved in an undiminished and unapologetic state, with the ongoing blessing and collaboration of Nature and the Establishment.

THE PRESENT STATUS

THE CHAIRMAN and secretary of the Popular Education committee of the American Eugenics Society have set for themselves and their committee a noble ambition, viz. to develop a program of popular education, the content of which shall command scientific respect, yea, even the respect of the hard-boiled geneticists who are crying anathema upon all human opinions and endeavor which lag for one split second behind the latest scientific discovery. We have some time since read Morgan's *Theory of the Gene* and Castle with some difficulty, and Shull, Jennings and others with ease and delight. We accept the gene although we have never seen one and never hope to see one.

The occasion of this statement is our having recently read a pamphlet written by Dr. Raymond Pearl and published by the Sociological Press of Hanover, New Hampshire entitled *The Present Status of Eugenics*.

It has not escaped our attention that Professor Pearl has been critical of eugenics and eugenicists in general and even in particular. This is all right. The thinking of any group needs the ballast of opposition and criticism. Eugenicists have a particularly difficult job in keeping their sails trimmed to the scientific wind. We are in danger of bumping on hidden reefs of error if we do not heed these clear-toned even though somewhat unmusical, life-buoy bells of warning.

We accept Dr. Pearl's statement that he is discussing eugenic propaganda "fairly but critically", although we feel a little hurt at his very pointed quotations from an article in the *Encyclopedia Britannica* on Propaganda, written by a brother scientist, P. Chalmers Mitchell, which, Dr. Pearl says, "exposes the true nature of *all* propaganda." (italics are his). The tenor of the article is illustrated by the following phrases: "The objective of a propaganda is to promote the interests of those who contrive it, rather than to benefit those to whom it is addressed. . . . the differentia of a propaganda is that it is self-seeking whether the object be unworthy, intrinsically, or in the minds of the promoters. . . indifference to truth is a characteristic of propaganda". Dr. Pearl evidently considers the application of these mild statements self evident and their authority conclusive, as his only remark is: "Now that we know the anatomy and physiology of propaganda in general we may proceed to the examination of eugenic propaganda in particular". (We protest: Is Dr. Pearl not demonstrating himself to be a propagandist of a high order in his earnest effort to redeem the world from what seems to him to be an error in belief—or mode of thinking? That is, a propagandist according to one of Mr. Mitchell's definitions, viz. "propaganda, the term applied to a concerted scheme for the promotion of a doctrine or practice, *more generally the effort to influence opinion*". (The italics are ours.)

Figure 4-10q: Sherbon's opening moves in countering the charges of doctrinal errors and overt bias in eugenic "propaganda" levelled by Dr. Raymond Pearl; as well as her critical counterattack to Pearl's righteous indignation, regarding the dissemination gap between recent scientific advances and lagging eugenical educational dogma. (p. 477)

Dr. Pearl's opening statement is to the effect that the history of eugenics shows two distinct phases: investigation and propaganda. He commends the investigation and unreservedly condemns the propaganda! Is it not true of every phase of human thinking that first a group of coherent facts (or seemingly coherent) is discovered by the scientific endeavor of the moment? Then it seems logical and desirable that this new truth, no matter how temporary or incomplete, should be made to function in the lives of the people as immediately as possible. In order to do this it must be translated into the vernacular. This is generally called "education" although Dr. Pearl insists that it deserves nothing better than the designation of "propaganda" according

to his selected and unflattering definition. His real criticism is that much so-called eugenic propaganda lags behind present genetic science. This is inevitable since it takes time for scientific discovery to become diffused in the general consciousness and the training of teachers ("propagandists") is a necessary intervening step. It would be interesting to know what the status of human welfare would be if this diffusion had depended alone upon research scientists and no one but pure scientists ventured to speak upon scientific matters. This would be equivalent to saying that no one but a *litterateur* should read; that because the masses read badly and understand imperfectly and draw wrong conclusions from what they read, they should be prohibited from reading.

Figure 4-10r: Dr. Sherbon's response to Raymond Pearl's charges of propagandizing and dogmatic adherence in the face of current facts (p. 37, 38). Note the parallel to Luther's ideas that laymen can discover their own meaning and truth in God's Word, without the expert intervention and enforced interpretation of the anointed Clergy.

"The subject of eugenics or race-culture deals with the betterment of the human race from generation to generation. It is based upon the fact that mental and physical traits may be transmitted by parents to their children. For instance it is found that children of a Negro couple will inherit the dark skin, thick lips, wide nostrils, and woolly hair of their parents, while the children of a white couple will inherit the lighter skin, more regular and pleasing features, and the straight or wavy hair of their Caucasian parents. In fact we have reason to believe that parents will transmit, subject to Mendelian laws, any trait that they have inherited from *their* parents but that traits that are wholly acquired are not, in the strictest sense transmissible.

"It used to be thought that what the child was to become would depend almost entirely upon his early training. 'As the twig is bent the tree is inclined.' Today we doubt this statement. In our foundling hospitals where, in some instances, thousands of babies are reared under conditions

practically identical, having the same food, nurses, physicians, playmates, toys, and disciplinarians, it is found that they invariably grow up differing as widely from one another as do the children who grow up outside of the institutions. Upon investigating the relatives of the foundlings it was discovered that what the babies became was generally predetermined to a large extent by the inherent natures of their ancestors, immediate or remote.

"Now society at large is made up of all sorts of people—black and white, good and bad, strong and weak, smart and foolish—and the question as to whether or not the next generation will be better or worse than the present one will depend almost entirely upon which class produces more than its share of the coming generation. Eugenicians, with a full knowledge of the known laws of heredity, propose to encourage the better classes in producing a larger proportion of the coming generation, and to discourage the undesirable classes from producing their full share."

Figure 4-10t: A betrayal of Sherbon's previous commitment to a new mindful missionary spirit in translating the latest scientific truth to popular pedagogy for the eugenically-inclined layman. (p. 39) This condensation of Professor Baker's radio address to the masses contains many of the racial and class biases and scientific over-simplifications critiqued by Dr. Pearl in his 1928 pamphlet.

VOLUME IV	FEBRUARY 1931	NUMBER 2
CONTENTS		
Frontispiece, <i>The Ladd Observatory</i>		Page 42
Why Astronomers? By Howard J. Banker		43
The International Congress for Sex Research, by C. G. Campbell		53
Antioch College, <i>Eugenical Institutions</i>		55
The Human Brain: Parts VII and VIII, by James W. Papez		57
Married Teachers and Eugenics, Symposium		60
Elizabeth L. Woods	Bessie Averte McClenahan	
A Male Heir and Size of Family, by Ira S. Wile		62
Editorial, An Announcement		67
What Readers Write		68
News and Notes		69
Departments:		
Immigration, by Francis H. Kinnicutt		70
Larithmics, by Guy Irving Burch		71
Legislation, by Roswell H. Johnson		73
Eugenics and the Church, by Kenneth C. MacArthur		74
Popular Education, by Florence Brown Sherbon		75
Books and Bibliography, edited by Samuel J. Holmes		76

Figure 4-10u: Contents page for the last issue of *Eugenics* (Feb. 1931). It marks the end of some regular departments (like Popular Education) that would not make an appearance in the new *People*; which would only survive for its debut issue before dying a sudden death as a sickly newborn infant. Despite the hopeful optimism of “The Birthday Number,” the lean environmental conditions imposed by the deepening Depression led to *Eugenics*’ extinction after only 29-months of life.

A PROGRAM

THE STAFF of the American Eugenics Society agreed at a recent meeting that a program shall be projected addressed to the boys and girls of Junior and Senior high school age. This program is designed to stimulate interest in their own family groups, and give them intelligent standards for their own mate selection and future domestic and social relations.

Any survey of curricular content and teaching methods now prevalent in our public schools will reveal far too little appreciation of the fact that young people between twelve and eighteen face new and important realities of life; realities of tremendous personal import and also of tremendous effect upon the racial and social welfare of the body politic.

These young people are actively forming attitudes and establishing standards which are to determine the degree and kind of responsibility which they will shortly assume in racial, social and political affairs.

This is essentially a period of widening horizons, of social, national and cosmic orientation. The question before us is what may we as an organization with a specific interest in the biological aspects of personal, racial and social affairs, do to help these young people in adjusting to larger realities?

We must start in the first place with a growing program, and with the assumption that the present program will be altered from time to time, perhaps pursue new and now unforeseen directions. We will at this present time merely select a few practical projects which seem to be timely and legitimate and which do not duplicate or trespass, as far as known, upon any program now in operation. The proposed program includes for the immediate present four or five items, the realization of which will come as fast as personnel and money permit.

Figure 4-10v: The preamble, scope, goals, and mission of the latest AES program for formal and popular education going into the future. Note how it assumes a growing and evolving comprehensive system, but finally admits in the last sentence these objectives are limited by personnel and money, the latter of which was the definite limiting factor in the fate of the journal and the movement. (p. 77)

A PROGRAM

I. A family trait record sheet. This is designed to be uniform in size and style with the examination forms used by the 4-H Boys' and Girls' clubs. The idea is to encourage boys and girls in clubs and high schools to compile their personal family histories and stimulate in them a family consciousness and a sense of pride in their racial group.

Rather large and attractive possibilities are suggested by this in the way of establishing a clearing house for duplicate records and stimulating group activity by the offering of awards and recognition for well compiled records. (The award is to be for technical excellence and not in any case for superior traits.)

II. Biographies of noted scientists. It has been suggested that the Society may appropriately issue from time to time, attractive and popularly written biographies of noted scientists such as Darwin, Mendel and Galton. These pamphlet biographies would be offered to teachers of science in high schools, to club leaders and any other interested groups or individuals. This again suggests possible devices for stimulating general use of these by offering awards for essays or debates involving the use of these biographies.

III. Teachers' leaflets on biological science. It is believed that teachers of science might welcome a monthly leaflet giving in condensed and simple form, facts, particularly new facts, in various fields of biological science. Within a restricted field and at a very minimum cost this would correspond to the service now rendered to the world at large by the Science News Service. Indeed this service might constitute a department in the new eugenics magazine (see editorial in this issue—Ed.) and be issued as subsequent reprints.

IV. Graphic devices in the way of loan exhibits, film strips, etc., designed to meet the particular interests and educational needs of this age-group. Limitless possibilities glimmer before one's imagination in this field, conditioned *only* by available money and ideas.

V. Teaching devices, such as the keeping of science note books involving original genealogies, studies in subjects of racial-social importance such as immigration, sterilization, etc. Again the administering committee might stimulate and standardize these procedures by suitable recognition.

Figure 4-10w: The final five-point plan for expanding formal and popular education in eugenics to younger students, families and community groups. Although most of these suggestions are more aimed at conceptual preparation in the biological sciences, they also cultivate and fertilize the mental soil for eugenic memes to be planted later. (p. 77)

Points III, IV and V leave open the possibility of recruiting top-tier eugenic experts to address "racial-social" issues in their own words, without mediation by amateurs or poorly prepared school teachers. This same strategy was employed in the PSSC physics program, through the prodigious efforts of elite experts to develop curricula and the next generation of teaching aids, including films and 'teaching machines,' to enlist the next generation of American scientists and engineers in response to the latest great crisis (the Cold War) that faced the Nation.

EUGENICAL INSTITUTIONS

THE BUSSEY INSTITUTION

A DEPARTMENT IN HARVARD UNIVERSITY

The sketch given below of the Bussey Institution, a department of Harvard University, is the second in a series planned for Eugenics which will include all the leading institutions in the United States and abroad doing recognized work in the eugenics movement. Other articles will follow every month.

THE Bussey Institution for Research in Applied Biology, a department in Harvard University, is among the oldest agencies in the United States offering practical instruction and the opportunity for research in the various phases of genetics and eugenics. Although its scope is broad, including a study of all the underlying principles of botany and zoology, the Bussey Institution is well to the front in eugenical investigation and its professors of genetics, Dr. Edward Murray East and Dr. William Ernest Castle are recognized as important figures in the eugenic movement.

The Bussey Institution was originally projected as an agricultural school. Among the earliest of the great academic founda-

after Mr. Bussey died the funds finally were placed at the disposal of the University and ten years later the Bussey Institution formally opened its doors.

In those times the present wide opportunity for rural youths to learn scientifically to improve upon the methods of their fathers did not exist and so the Bussey Institution filled a unique place in the educational scheme of Massachusetts. State institutions for this instruction in time were developed, however, and became so efficacious that the Institution, operated until then as an agricultural school for undergraduates, twenty years ago raised its standards, changed its staff and emerged as an institution exclusively of graduate instruction and research.

Figure 4-11a: The opening for the second installment of *Eugenical Institutions*, in November 1928 (pp. 16-19). It features a glowing vignette of a newly repurposed graduate department of Harvard University. This article focused on the eugenic activities of two AES insiders, genetics professors East and Castle (see photo and mini-biography of Professor East below).

Professor East holds the Ph.D. from the University of Illinois, and was a member of the United States Food Administration in 1918. He is a member of several learned societies and the author of such standard works as *Inbreeding and Outbreeding*, *Mankind at the Crossroads*, and *Heredity in Human Affairs*.



PROFESSOR E. M. EAST
Professor of genetics at the Bussey Institution of Harvard University, and member of the Advisory Council of the American Eugenics Society, Inc.

THE UNIVERSITY OF PITTSBURGH

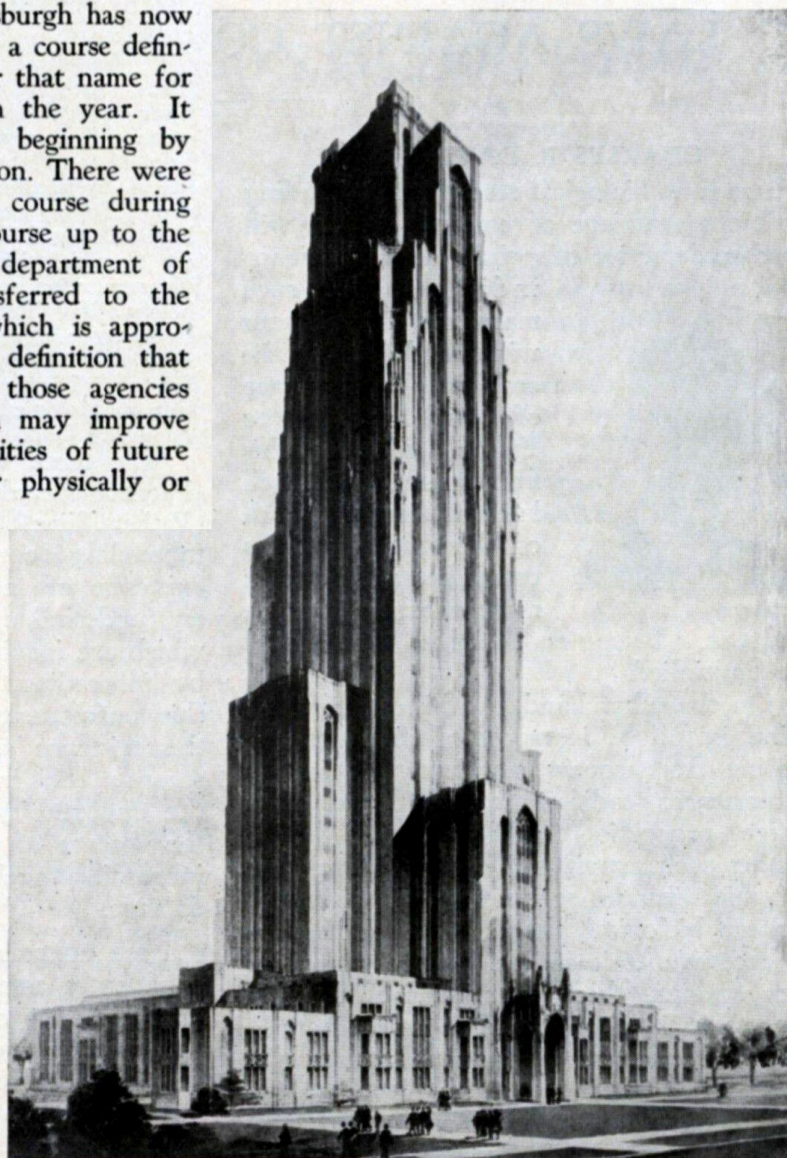
This eleventh article in a series of sketches describing the institutions doing work in the eugenical field here and abroad, considers the eugenics courses and lectures at the University of Pittsburgh.

THE University of Pittsburgh has now for several years given a course definitely in eugenics under that name for two hours a week through the year. It has been given from the beginning by Professor Roswell H. Johnson. There were thirty-five students in the course during the past semester. This course up to the present has been in the department of zoology but is now transferred to the department of sociology which is appropriate in view of Galton's definition that "eugenics is the study of those agencies under social control which may improve or impair the inborn qualities of future generations of man, either physically or mentally".

A series of similar lectures in other fields by the University. Dr. Whiting's lectures were outlined and described as follows in the introduction published with the pamphlet:

"Dr. Whiting's choice of subject matter for this series of radio talks was based on certain of the problems which constitute high points of interest in his undergraduate course in Heredity. His aim was particularly to bring to the attention of the lay mind some of the applications of genetics, and understanding of which is of social importance.

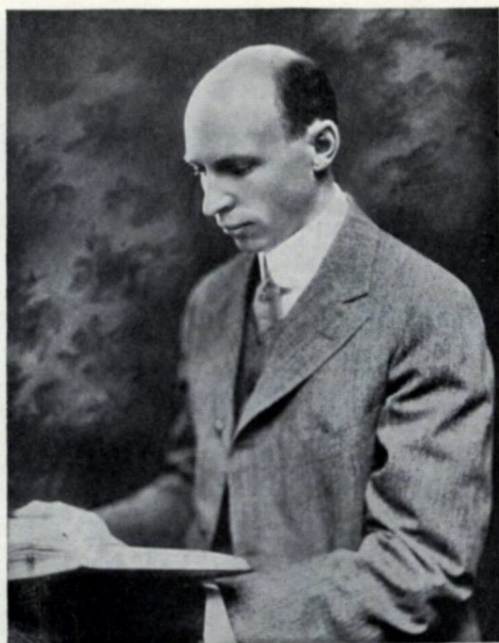
"The science of heredity, known as genetics, is still in its infancy, having



"CATHEDRAL OF LEARNING"

This is the famous skyscraper class room at the University of Pittsburgh said to be the highest college structure in the country, and significant of the academic architecture of the modern age.

Figure 4-11c: The grand edifice of the "Cathedral of Learning" at the University of Pittsburgh, the academic home of biology professor, pioneering eugenics instructor, author and AES insider Roswell H. Johnson. He is introduced in the opening paragraph, as shown in the inset at upper left (p. 20). Professor Johnson also did yeoman duty editing the regular Legislation department for *Eugenics*, and he later became President of the AES. Note the transfer of Johnson's undergraduate eugenics course from the Zoology department to Sociology, as per Galton's vision of this vital human science. (p. 21)



DR. L. J. COLE



DR. MICHAEL F. GUYER

Best known among the eugenicists at the University of Wisconsin, both Dr. Cole and Dr. Guyer have earned general recognition through their research studies and publications. Dr. Guyer is at present in the Orient making genetical studies, Professor Noland, author of this sketch, having taken charge of his classes.

Figure 4-11d: Two of the eugenic luminaries of the University of Wisconsin featured in the December 1928 issue of *Eugenics* (p. 17). Their activities are highlighted in the accompanying text (below), including their contributions to formal, popular and professional eugenics education. (p. 16)

AMONG the institutions that foster eugenics in this country few are better known than the University of Wisconsin. It has been for years a source of outstanding contributions to genetics and experimental evolution,—fields of biology that have a direct bearing on the problems of human heredity. Both through its classrooms and research laboratories the University has helped in advancing the science of human betterment.

The foundations for the present interest in eugenics at Wisconsin were laid about the year 1905 when a special course in heredity was organized and given in the Zoology Department by Professor George Wagner, at present professor of evolution and vertebrate anatomy at the University. In 1910 with the arrival of Dr. L. J. Cole from Yale, a department of genetics was organized, and under the leadership of Dr. Cole a fresh interest in the subject and a new opportunity for advanced work along inheritance lines came into existence.

In the year 1911 Dr. Michael F. Guyer came to the University to assume the chairmanship of the Zoology Department. His previous training in cytology and embryology afforded him an excellent background for the researches in experimental evolution which have since brought him world-wide recognition. Soon after his arrival he became interested in the eugenics movement, and began offering a course in heredity and eugenics, which he still gives each year to a class of about a hundred and fifty students. Out of this course grew his book, *Being Well-Born*, which has gone through two large editions and has served to introduce thousands of students and laymen to the fundamental principles underlying human heredity and the biological improvement of the race.

<h1 style="margin: 0;">IMMIGRATION</h1> <p style="margin: 0;">BY ROBERT DE C. WARD</p>
<h2 style="margin: 0;">AND</h2>
<h1 style="margin: 0;">LEGISLATION</h1> <p style="margin: 0;">BY ROSWELL H. JOHNSON</p>

Figure 4-12a: Praise for the editors of the regular departments of *Eugenics*, including University of Pittsburgh biology and geology professor Roswell Johnson as editor of the Legislation department (p. 24). Johnson would take an active, regular role as editor and contributor to *Eugenics*, and had already served a term as AES President (1926-27), during the year that it was officially incorporated. Johnson had apprenticed under Dr. Charles Davenport at Cold Spring Harbor (1905-08) and joined the faculty at Pittsburgh in 1912. He would eventually join his old partner and co-author Paul Popenoe in California at the *Institute of Family Relations*, launching a new career as a eugenical marriage counselor until 1956 (Engs, 2005, 125). (See the previous *Eugenical Institutions* and *Popular Education* sections for more on this institution and Paul Popenoe.)

As for departments, we think *Eugenics* must go unchallenged here. We have attempted to offer a monthly page or column on each of the special aspects of the general movement written or edited by the chairman or an influential member of the appropriate committee of the American Eugenics Society, Inc. *Eugenics'* readers have already seen the splendid zeal with which those whom we invited to participate have responded. Dr. Dickinson, Dr. Sherbon, Professor Ward and Professor Holmes will be joined in future issues by Rev. Henry S. Huntington writing on Cooperation with Clergymen, we have been promised, and by Professor Roswell H. Johnson, on Legislation, both of them general contributors, as well, to this or to the December issue of *Eugenics*. So *Eugenics'* readers will have in all cases reports from men preeminent in the special fields in which they write.

Figure 4-11b: *Who's Who* bio-brief for Francis Kinnicutt in the January 1929 issue that was devoted to immigration patterns and various restriction efforts. Kinnicutt took over as editor of the Immigration department from Ward in May 1929, remaining in that position until the end of the journal in early 1931.

FRANCIS H. KINNICUTT is a New York attorney. The report which he has prepared for this issue of *Eugenics* follows a personal study made by him in Washington of the exact legislative status of the several immigration measures pending.

THE HEREDITY OF THE CANDIDATES:

This is Eugenics' second monthly symposium. In it our contributors join in replying to the editorial from the Kansas City Star.

ALBERT EDWARD WIGGAM

(Continued from Page 4)

They believe if a man's greatness is not completely accounted for by his father's occupation, then his distinction must surely



be due to some magic called, "environment." They also fail to distinguish between social obscurity and biological obscurity, social distinction and biological distinction, and they assume if a famous man's father did not occupy as much

front page newspaper space or as many lines in the biographical dictionary as he does, this proves that mental and temperamental traits are not inherited. They apparently assume that newspaper space or "fame," must be inherited as a "unit character,"—probably a dominant—and if they succeed in proving this is not the case, then heredity is a myth and eugenics an idle dream.

Nevertheless, until some of these facts and principles are better understood and appreciated by the human family, including our editorialists, farmers will go right ahead demanding to know the parentage of their cantaloupes as the best primary means of "forecasting their quality," the parentage of their wheat and corn and horses and hogs in order to forecast their quality, and, in fact, the parentage of everything else except that of themselves and their own children. They will also do precisely what we fail to do with the human family, namely, devote their best environmental efforts to the ones with the best parentage in order to secure the richest returns for their own time and money and in order to bring these natural qualities to the highest and most profitable fruition.

ALFRED E. SMITH

It is unlikely that anyone believes that social position or educational attainments are the sole requisites of the eugenicist



for ideal parents. Health of bodily and moral fibre, decency, loyalty, and sympathy must exist in ideal parents, and these qualities are usually present in the parents of those men and women whose development from however

humble origins seems to belie the laws of heredity.

STANLEY C. BALL

Although it cannot, perhaps, with equal consistency be said of artisans as of wild animals that the law of the survival of the fittest applies, at least it is true that their success within their class depends upon such qualities as common sense, intelligence, vigor, thrift and perseverance. Before concluding, therefore, that the presidential candidates were not



qualified in their hereditary make-up to assume leadership, it would be well to learn whether or not Mr. Hoover's father was a highly successful blacksmith, and Mr. Smith's a successful truck driver. The terms otherwise mean little. Nor must their mothers be forgotten.

Many talents are hidden under a bushel, and many competent sons of the so-called lower classes never become leaders in other fields because they do not "get out of the rut." Given the necessary inherited quali-

(Continued on Page 26)

Figure 4-12c: First page of the November 1928 Symposium from the "Election Issue" (p. 25). Note Democrat nominee Alfred Smith's curt response and polite rebuttal of the hereditarian worldview.

DOES IT PROVE EUGENICISTS WRONG?

SENATOR CHARLES CURTIS

(In an interview)

Senator Curtis was interviewed aboard his special campaign train when it was in New Haven. Shown the Star editorial and asked if he agreed with it he said:



"Why, you don't have to ask me about success and opportunity—anybody can tell you that opportunity comes to one man and he seizes it and reaches success. Of course a certain mental quality

is needed to recognize success, but some men are too lazy to take advantage of it when it does appear. Still, you can't call everybody a drone who doesn't succeed in life."

The senator was then asked if he thought the mental quality he had cited was hereditary.

"Why, a man may get it from his father or his mother, but I won't discuss whether his ancestry definitely has anything to do with it or not."

LEON F. WHITNEY

It seems to me that the editorial in question illustrates very nicely the ignorance of the layman about eugenics,

ELLSWORTH HUNTINGTON

The question asked by the Kansas City Star is easily answered for Hoover. His ancestors on both sides were strict Quakers.



They were part of a highly selected group of people. Their strong convictions as to the "inner light," peace, and other theological and social matters led them to choose isolation and contempt rather than an easier life that seemed to

them ungodly. Such people have strong wills, firm self-control, great persistence. The power of leadership is often highly developed among them. They often prosper financially because of their keen minds and strong powers of planning for the future rather than the present. If they are blacksmiths, they are likely to be highly respected and to get ahead in the world, as Hoover's father was apparently doing at the time of his early death. But often they keep themselves poor because their impulse toward serving others is stronger than the impulse toward gain. Turn where you will and you will find people of Quaker stock occupying positions of leadership.

Figure 4-12d: The second page of the November 1928 *Eugenics* Symposium (p. 26). Although GOP vice-presidential nominee Senator Curtis seems to be a bit more sympathetic to the hereditarian paradigm when it comes to what makes the man, it is certainly a tepid endorsement that is as non-committal as most presidential candidates would endorse, up to the campaign of Donald J. Trump.

Note also Huntington's effusive praise of Quakers as a fine eugenic stock of native-Americans and their propensity to rise to leadership positions in America. Compare this with his feature article "The Next Revolution" covered in the earlier section on the debut issue of *Eugenics*, which lamented the poor heredity and low racial quality of the teeming masses of non-Nordics crowding into New York's working-class boroughs. As immigrants the highly selected Quakers and Puritans were seen as the eugenic-cream of America in its pre-Revolutionary heyday of the founding Nordic forefathers. This is about as close to a succinct and explicit expression of WASP superiority as *Eugenics* ever offered.

FOURTH REPORT

THE Committee on Selective Immigration of The American Eugenics Society, Inc., has submitted three previous reports, in January, 1924, in March, 1925, and in July, 1925. The Fourth Report is dated June 30, 1928, and is signed by Madison Grant, Chairman, Charles W. Gould, Lucien Howe, Roswell H. Johnson, Francis H. Kinnicutt, Harry H. Laughlin, John B. Trevor, and Robert DeC. Ward.

As the result of its investigations, several of which are described in this Report, this Committee finds that the Johnson Act of 1924 has wisely established the seed-stock principle for the control of immigration into the United States, and recommends:

1. That future immigrants should, in their hereditary endowments, possess natural qualities of body, mind and spirit superior to the average of the present inhabitants of the United States.

2. That the application of the National Origins provision be made without further legislative postponement.

3. That the Bureau of the Census be required, by Congressional enactment, to determine the racial constitution of the American people for each past generation of thirty years each, beginning with 1630.

4. That to our present immigration standards three additional requirements be added by legislation, as follows:

(a) That in the future there shall be admitted as immigrants only white persons, all of whose ancestors are of Caucasian descent.

(b) That the standard of natural intelligence required of future immigrants be equal, at least, to the average natural intelligence of the present population of the United States—that is, no immigrant who rates below “C” in the Army intelligence scale should be admitted.

(c) That it be required that the majority of the near-kin of each particular immigrant be of such physical, mental and

moral constitution as to indicate the high probability that, from the standpoint of family-stock, the particular immigrant would, under American opportunities, become an asset to American citizenry.

5. That the overseas examination of would-be immigrants be developed and supported so that in the near future every applicant may be examined in his home community as to social and biological value, as well as to personal physical and mental status.

6. That provisions be made for strengthening our coast and border patrols sufficiently to prevent the illegal entry of immigrants.

7. That the deportation service of the country be so organized and supported that it can take the initiative in locating and effecting the prompt deportation of all deportable aliens.

8. That a test case under the present laws be brought to a decision in the highest courts of the land, to determine whether a Mexican, who is neither “white nor of African decent,” can be admitted as an immigrant.

9. That legislation be enacted to place on the quota basis all countries of the Western Hemisphere, except those which admit only white immigrants and which maintain standards as high as those of the United States for the admission of individual immigrants.

10. That the recent order of the Department of Labor which requires that, after July 1, 1928, each legally entering immigrant will be required to maintain an identification card, be enforced, and that it be made a step toward legislation requiring the permanent registration of all aliens legally within the territories of the United States.

11. That adequate appropriation be provided by Congress for the effective enforcement of all of our immigration laws.

Figure 4-12e: A summary report of the agenda of the AES Immigration Committee (p. 30). Note the predecessors of this report predate the incorporation of the AES in 1926, but like Chairman Madison Grant, the august members of this committee were either members of the Galton Society, the Immigration Restriction League, or other parts of the “interlocking directorate” (Spiro, 2009).

The program outlined in the last report of the Legislation committee of the American Eugenics Society, is given in full below. A copy has been sent to each of the state committees with recommendations for action.

I. STATE LEGISLATIVE PROGRAM

1. Minimum age for marriage. At first this can feasibly be made only one to two years higher than the age stipulated in the state. Sixteen years is the goal to be sought. There should be provision for specific exception by order of some appropriate court. (The court to be designated will vary according to the nomenclature of the several states.)

2. Require formal application for marriage license at least five days before its issuance with provision for exception by a specified court in special cases.

3. Where there is a period of delay already provided as to the granting or use of marriage licenses, the next step should be to provide that the required period shall be counted from the time of a compulsory publication of the intention in the official county newspaper of each applicant.

4. Persons of more distant kinship than first cousins or of those connected by marriage but not by heredity should not be forbidden to marry. First cousins should be allowed to marry only on approval by an expert in heredity who is listed by the State Board of Health as such.

5. More adequate appropriations for the building and maintenance of institutions for the segregation of the feeble-minded, insane, epileptic, and defective delinquents.

6. The grounds for divorce should be widened to include besides adultery, the following: insanity, epilepsy, feeble-mindedness, desertion, and sterility (except sterility that is the result of age).

7. Greater limitation of the pardoning power of the governor.

8. Granting of paroles to criminals only after a competent consideration of the nature of the individual case as a possible social and hereditary menace.

9. State authorization by approved physicians to sterilize a person who is insane, feeble-minded, epileptic, one with inherited blindness or deafness or other very serious inherited defect, when desired by such persons or guardians. The approval of such proposed operation and operator by a deputy appointed by the State Board of Health for such purpose is required.

10. State authorization for physicians to prescribe contraceptive materials or devices to their married patients.

11. Authorization for the sale of such materials on such prescriptions and the necessary replenishing of such supplies by druggists for such purposes.

12. A law regulating child labor. This also can feasibly be made only one or two years higher than the existing law in any state. The goal should be to extend regulation up to sixteen years, but this does not mean complete suppression of all child labor below sixteen. (This is included not as a eutheic measure with which we are sympathetic, but as a definitely eugenic measure since large families are encouraged in the very poor in regions where child labor is easily exploited).

II. FEDERAL LEGISLATIVE PROGRAM

1. Application of the state legislative program elsewhere described to the District of Columbia.

2. The increase of the exemption per child in the income tax to \$1,500.

3. Restriction of immigration to those who are superior to the median American in intelligence tests as well as fulfilling such other qualifications as are now imposed.

4. Extension of the quota system to North and South America.

5. Registration of all aliens and the extension of deportation provisions.

Figure 4-12f: A summary of the State and Federal agendas for the AES Legislation Committee (p. 29). They include both modest 'positive eugenics' measures and sweeping 'negative eugenics' provisions. Note also the overlap with immigration in the federal program, as personified by Roswell Johnson. Having these goals translated into legislative reality required political activism and lobbying at both the National and State levels, which necessitated recruiting local disciples to the cause across America.

VOLUME II	JANUARY 1929	NUMBER 1
CONTENTS OF THE IMMIGRATION NUMBER		
Frontispiece, <i>Ellis Island</i>		Page 2
Story of the Year in Immigration, by <i>James J. Davis</i>		Page 3
The Influx of Mexican Amerinds, by <i>C. M. Goethe</i>		Page 6
Immigrants and the New America, by <i>Louis I. Newman</i>		Page 10
Brown University and Eugenics, <i>Eugenical Institutions</i> 4		Page 16
Is the National Origins Plan Sound? Symposium No. 4		Page 20
<i>Albert Johnson</i>	<i>Madison Grant</i>	
<i>Robert DeC. Ward</i>	<i>Lucien Howe</i>	
The Fecundity of Immigrant Groups, by <i>Paul Popenoe</i>		Page 23
Immigration in Congress, by <i>Francis H. Kinnicutt</i>		Page 27
Eugenical Cases in Point		Page 30
The Shulls, by <i>C. P. Ives</i> , 2d.		
A Hill Family, by <i>Harrison G. Wagner</i> .		
Editorial		Page 34
What Readers Write		Page 37
Departments:		
Books and Bibliography, by <i>Samuel J. Holmes</i>		Page 38
Birth Regulation, by <i>Louise Stevens Bryant</i>		Page 35
Legislation, by <i>Roswell H. Johnson</i>		Page 40

Figure 4-12g: Contents page for the first *Eugenics* devoted to a variety of related immigration issues. It marked the only appearance of Madison Grant (other than a couple innocuous letters in "What Readers Write"); and the first appearances of fellow committee members Kinnicutt, C.M. Goethe, Lucien Howe, U.S. Labor Secretary James Davis (the chief bureaucrat responsible for immigration); and Congressman Albert Johnson (R), sponsor of the Immigration Act that bears his name. The only exception and 'outsider' was Rabbi Louis Newman, in a passionate plea to abandon WASP elitism.

EUGENICS' WHO'S WHO

JAMES J. DAVIS is Secretary of Labor in President Coolidge's cabinet, and as such, of course, the administrator of the immigration laws of the United States. The paper which he has written for this number of *Eugenics* is important not only as showing the achievements of the Federal Immigration Service for the past year, but also because it indicates what are the Secretary's recommendations for change in the legislation now in force. Mr. Davis' department has cooperated with *Eugenics* by its loan of several of the illustrations which appear in this issue.

LOUISE STEVENS BRYANT is executive secretary of the Committee on Maternal Health of which Dr. Robert L. Dickinson, editor of *Eugenics*' department on birth regulation is secretary.

ALBERT JOHNSON is chairman of the House Immigration Committee. He was a sponsor of the Immigration Act of 1924 which is often referred to as the Johnson Act.

MADISON GRANT is president of the New York Zoological Society and a trustee of the American Museum of Natural History.

LUCIEN HOWE, noted as an eye specialist, is director of the Howe Ophthalmological Laboratory at Harvard University.

SAMUEL J. HOLMES, *Eugenics*' book editor, is professor of zoology at the University of California.

PAUL POPENOE and E. S. Gosney have made the well-known investigations into the working of the California sterilization law which have appeared in numerous scientific journals. The seventeenth paper in the series "The Effect of Salpingectomy on the Sexual Life" was presented in the November, 1928, issue of *Eugenics*.

C. M. GOETHE is president of the Immigration Study Commission of Sacramento, California. He has made first hand studies of the living conditions among Mexican peons in their own land, and the Commission has prosecuted many searching inquiries into the immigration problem under his direction.

FRANCIS H. KINNICUTT is a New York attorney. The report which he has prepared for this issue of *Eugenics* follows a personal study made by him in Washington of the exact legislative status of the several immigration measures pending.

LOUIS I. NEWMAN is rabbi of the Congregation Emanu-El of San Francisco, California, and is one of the well known religious leaders on the Pacific Coast.

ROBERT DEC. WARD is professor of climatology in Harvard University and contributing editor of *Eugenics* on immigration.

HARRISON G. WAGNER is a district agent of the Massachusetts Society for the Prevention of Cruelty to Children.

Figure 4-12h: Bio-briefs for the contributors to the Immigration Number (p. 41). In no other issue was there such a high concentration of top-level insiders. But even the author, as a budding 'eugenics expert,' had to consult Spiro (2009) and other secondary sources to see all the intimate connections.

THE NATIONAL ORIGINS PRINCIPLE:

ALBERT JOHNSON

No one acquainted with the fundamental truths of genetics as applied to humankind in eugenics can oppose the principle of immigration restriction.



No one wants to see his country made the dumping ground for the weak and unfit of other peoples. There has been so much criticism by persons who admit in some degree the need for restriction, yet see

flaws in the administration of the principle, and who do not realize the difficulties connected with a complete restriction law, which shall conform with all treaties, and at the same time take care of a condition brought on ourselves by not enacting some kind of a restriction act twenty years earlier than we did, that I am now of the opinion that we are rapidly approaching the time when a suspension of immigration will be demanded. Exemption will be made for only the closest of relatives. Should the National Origins provision be put into effect, the situation will be made more acute, and more groups in the United States will call for relatives.

ROBERT DeC. WARD

I have never been able to become excited about, or even very greatly interested in, the question whether this or that foreign country would have some hundreds or some thousands more or fewer immigrants under the National Origins base as compared with the 1890 Census base. That discussion, I confess, seems to me more or less futile, and



merely opens the door to more discussion. It involves the use of endless statistics, and confuses the main issue. It arouses antagonism among our foreign-born fellow-citizens of various nationalities. We spend too much time arguing about details; too little time settling essential principles. What I am interested in, and vitally concerned about, is the question which plan is on the whole the fairest to all elements in our heterogeneous population. On that point I have absolutely no doubt.

Whether our present quota system is based on the 1890 Census, or is later changed to the 1920 Census, or even the 1930 Census, it must always be an

Figure 4-12i: The top section of the first two responses to the forum on the 'National Origins' provision, which was to replace the 1890 Census as the baseline year for the immigration quotas from those European nations with a significant American presence. It did not cover nations in the Western Hemisphere (of which Mexico was the primary concern), but immigration from other continents was almost negligible, other than from the Philippines as a relatively new American possession. (p. 20) In these two panellists, we have the Republican Congressman who sponsored the restriction bill that bore his name, and the Immigration editor for the journal, himself a wily veteran of the cause.

Although Karl Popper had not yet made a philosophical case for the negative hypothesis in critical experiments to test the validity of a theory, this Symposium question is a negative hypothesis designed to prove that the controversial scheme for rationalizing immigration restriction along eugenic lines is not only valid but the most logical long-term solution to maintaining the racial status quo for Nordics. That is, if it should ever gain the necessary congressional support to pass into law. That would come later in the year, after months of political maneuvering and futile filibustering on the part of opposing Democrats and their allies.

UNWORKABLE AS A SELECTIVE PLAN?

MADISON GRANT

The question of National Origins has been generally misunderstood. It is perfectly simple, however, when one realizes



Underwood

that it is merely a question of giving the native American the same voice in the allotment of the immigrant quotas as has the alien within our gates. The present law, which has worked admirably, provides that 2 per cent of the foreigners here in 1890 from any given nation shall be entitled to enter this country as immigrants. The whole theory of the law is based on the number of foreigners here in 1890.

The National Origins clause which is due to take effect in July 1929, limits the total immigration to 150,000. It determines the number of annual immigrants from any one country by the ratio of the present inhabitants of the United States (both native and foreign born) who are derived from such country, to the whole population. For example, let us say that 10 per cent of the population of the United States are of German birth or descent; then Germany would have the right to send over each year 10 per cent of 150,000, or 15,000 immigrants.

In short, the annual immigration will be a racial replica of the population already here. Nothing could be more fair, nothing could afford a sounder basis for a permanent immigration policy. Immigration must not be allowed to change in the slightest degree the racial composition of America.

In practice the application of the American policy. In this matter there is only one thing to be considered by Congress: not the appeals of the different foreign blocs for more immigrants of their own kind, but the interest of the American people as a whole—of the American bloc and not solely of the foreign blocs.

LUCIEN HOWE

Probably most students of the subject agree with the theory underlying the National Origins plan of selecting immigrants, but very many doubt the advisability of raising the question now.



Underwood

Four years ago this country placed a ban upon the free movement of peoples over the earth, such as the world had never known. Largely because of the better conditions which the war brought to the social strata, from which our immigrants had come, and to the new elements of hope and interest in their lives, our restrictive legislation has caused amazingly little friction. It is accepted unwillingly, but more and more accepted as part of the established order. In the face of this substantial gain, and of a situation still critical, is it wise to open disputed questions?

Why not work for selective immigration on the present basis?

National Origins will substantially double the quota from Great Britain and Northern Ireland and will practically cut in half the immigration from Germany. It will reduce the quota from South Ireland by more than one-third. Such changes are to be expected as the population of America down to about 1870 was substantially English with recent additions from South Ireland and from Germany. In spite of this reduction, the number of immigrants from Ireland and Germany will still be considerable.

The Irish under the leadership of the Knights of Columbus and the Germans headed by the Steuben Society, have exercised the strongest kind of political pressure on members of Congress and the Administration to prevent any reduction of the quotas of their respective countries and are bitterly hostile to the National

Figure 4-12j: Right-side of the centerfold with Madison Grant's and Lucien Howe's responses (p. 21). The small block at bottom-left belongs to Ward, and the bottom-right block belongs to Grant.

Origins clause in the law. In other words, they wish to retain the unfair advantage which the present law gives them at the expense of the rights of native Americans, chiefly of English descent.

The quotas of some of the smaller nations which are entitled under the present law to less than 10,000 annual immigrants would be, under National Origins, modified so that the quotas of the Scandinavian countries would be reduced and the quotas of Southern and Eastern Europe would be correspondingly increased. This is an unfortunate outcome, but the actual figures involved are very small.

If the quotas can once be readjusted in accordance with the National Origins plan so that every nation can have a square deal, a drastic cut of the total number admitted should and, probably, will be made. The selfish agitation of foreign blocs during the late campaign has so disgusted native Americans that at the coming Congress there will be a strong demand for suspension of all immigration. It is high time that Americans should awake to the fact that their immigration policy is controlled not by them, for the benefit of the country as a whole, but by blocs of foreigners whose sole interest is to secure the maximum immigration of their own kind.

Figure 4-12k: The final conclusion of Grant's forum response, complete with a hint of further "drastic cuts," and even a 'final solution' demanded by "disgusted native Americans." It is one of the longest Symposium responses and one of the most unequal in terms of space, a 'hidden curriculum' signifier of Grant's prominence in the movement, as the memetic 'wizard' behind the curtain. (p. 22)

Readers today, who are not familiar with the prevailing 'scientific racism' of the American eugenics movement of this time, may not appreciate that this rhetoric (and this is quite tame in comparison to some of Grant's published writings) could be used in a supposed 'professional journal,' without being taken to task by the mainstream media, the academic community, or the public. But this expression, while extreme, even by today's 'Trumpian' standards, and by no means universal, was the de facto standard for the AES at the time; so that when a journal reader of that time read these passages, they would not have been shocked or scandalized by the content. And when the other forum participants and contributing authors essentially mimic and reinforce Grant's central themes and rationales, they formed a united front and a template for future discourse on these subjects in the journal. Very few readers outside the central operation would have realized that the mission, vision and goals presented by Grant and his coterie of insiders, were orchestrated, conducted and enforced by the relatively small but extremely influential "interlocking directorate of eugenics" (Spiro, 2009).

EDITORIAL

THE MELTING POT

"NEVER SHALL YE make the crab walk straight. Never shall ye make the sea-urchin smooth." Thus, many centuries ago, Aristophanes set forth his view of the fallacy of the "Melting Pot."

What goes into the Melting Pot determines what shall come out of it. If we put into it sound, sturdy stock, akin to that of the pioneer breed which first peopled this country, and founded its institutions; if these new stocks are not only sound physically but alert mentally, then we shall develop a new race here, worthy to carry on the ideals and traditions of the founders of our country. But if the material fed into the Melting Pot is a polyglot assortment of nationalities, physically, mentally and morally below par, then there is no hope of producing anything but an inferior race.

It is often said that each of the different alien peoples coming here has something to contribute to American civilization; that we shall be the gainers, not the losers, in the long run. That many of our immigrants have something to contribute is true. But we want desirable additions to, not inferior substitutes for, the good we already have. There is nothing in biological discovery or principles which would lead us to hope that only the virtues of the races that are going to make up the future American will survive, and the vices be eliminated. In fact, the vices and the undesirable qualities are just as likely to survive as the virtues. As Galton stated the case a good many years ago: "A democracy cannot endure unless it is composed of able citizens; therefore it must in self-defense withstand the free introduction of degenerate stock."

The immigration question has been discussed too largely from its economic, its political, its industrial sides. Its racial aspects are infinitely more important. The character of the future American race is to be determined by the aliens who are landing on our shores day by day. As Dr. Lothrop Stoddard has truly said: "The admission of aliens should, indeed, be regarded just as solemnly as the begetting of our own children, for the racial effect is essentially the same." And the late Major-General Leonard Wood summed up the Melting Pot problem clearly and briefly when he said: "The American cement has about all the sand it will stand."

The statement of Aristophanes which I have above quoted finds a parallel in the words of one of the best-known of modern writers on heredity, Karl Pearson: "You cannot change the leopard's spots, and you cannot change bad stock to good. You may dilute it, spread it over a wide area, spoiling good stock; but until it ceases to multiply it will not cease to be."

R. DEC. W.

Figure 4-12l: A one-page recapitulation of Madison Grant's racial immigration restriction doctrine (p. 304). Instead, Ward substitutes the more racially-camouflaged wisdom of Galton, Pearson, Stoddard and Wood; all of whom were staunch Nordacists and quite compatible with Madison Grant's *Weltanschauung*. The paragraph at top right is also quite evocative of Henry Fairfield Osborn's preface to Grant's *Passing of the Great Race* (1916). Ward advocates for the same rational evaluation of Immigration Policy on a sound racial-science footing, as Grant had provided for History and Ethnology in his seminal text. (See section on Grant and his *Passing* in Appendix I).

E U G E N I C S

THE STORY OF THE YEAR IN IMMIGRATION

BY JAMES J. DAVIS

NOT only the number, but also the kind of residents which the country has, and is to have, is of national interest. These residents come to be a part of our population either by reason of birth as citizens, or by entry from foreign countries. As administrator of the immigration laws I have found it interesting to observe the latter class; and have been privileged to contribute something to the system by which selection is made of persons of foreign birth who are permitted to become residents of the United States. An analysis of the past year's work of the Immigration Service is now possible. During this period 500,631 aliens were admitted to the United States, as compared with a total of 538,001 aliens for the previous year. During the fiscal year 274,356 aliens departed, as compared with 253,508 departures during 1927. Therefore, for the past fiscal year there was a net gain of 226,275 as compared with a net gain of 284,493 aliens for the year 1927. Of the 500,631 aliens admitted, 307,255 were immigrants or newcomers for permanent residence in this country and 193,376 were either returning from a temporary trip abroad or coming here for a visit. Of the 274,356 aliens who de-

77,457 departed without expressing an intention to return. About three-fourths of the present-day immigrant aliens are in the prime of life, sixteen to forty-four years of age, which percentage runs about the same as in the previous fiscal year. Of the immigrants admitted during the year, 230,832 were from sixteen to forty-four years of age, 49,680 were under sixteen years of age and the remaining 26,743 were forty-five years of age or over. During the previous fiscal year the male immigrants outnumbered the female immigrants, 194,163 males and 141,012 females being admitted in that year. Again, during the fiscal year 1928 the males outnumbered the females, 165,977 males and 141,278 females being admitted. However, a number of countries

"... Consideration should be shown to uniting families. Sufficient latitude is nowhere given to any administrative officer to enable a worthy case of immediate necessity to be satisfactorily disposed of. Until the law is so drawn as to permit the needs of America and residents of this country to be met according to their relative importance or humanity, there will be something left to be desired"

sent more females than males. For instance, Greece sent 410 males and 1,918 females and Italy sent 6,075 males and 11,653 females. Statistics show that most of the countries sending an excess of females over males are located in Southern Europe where the quotas are small. The excess of females over males is due largely to the fact that many of these females are wives of American citizens and as such are exempt from the quota provisions of the immigration act of 1924.

Figure 4-12m: Secretary Davis's lead article in the first issue of 1929, at the end of the 'Roaring 20s' and the year of the market crash that spawned the Great Depression (pp. 3-5). Davis provides a flurry of statistical data worthy of any current Republican candidate in a Southern-border State. The now infamous current Republican President of the United States wishes he could *publicly* enunciate such a coherent and comprehensive immigration policy in 2016.

Figure 4-12n: American immigration statistics for 1928 (p. 4). Canada was the main source nation (25%), followed by Mexico. Thus with European quotas in effect, immigration from these two book-end nations nearly equal the numbers entering America from all of Europe combined. This starkly compares to just over a million people just from Europe in 1921, the year the first emergency restriction quotas were put in place, and still less than the peak just before World War I. Mexico became an increasingly popular target for restriction, as will be seen in subsequent articles from this special issue. Canadians, especially WASPs from Ontario, were warmly welcomed by the AES, with the notable exception of French-Canadian Catholics congregating in New England.

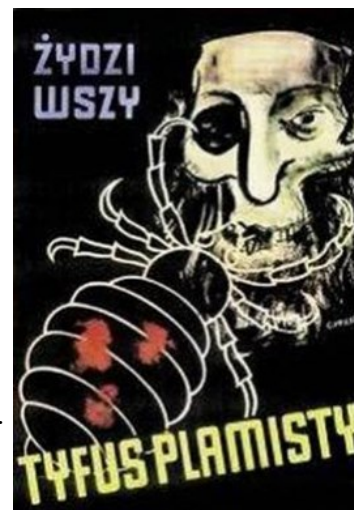
As in the previous fiscal year, countries from the Western Hemisphere furnished almost half the immigrants admitted, due to the fact that quota restrictions do not apply to most countries in this hemisphere.

Immigrants to the number of 73,154 were admitted from Canada and 59,016 from Mexico. These two figures constitute 43 per cent of the total number of immigrants for the year. Europe sent 158,513 immigrants during this year, Germany leading with 45,778, being followed by the Irish Free State with 24,544 and Great Britain with 19,958. Italy sent 17,728 and the combined Scandinavian countries (Denmark, Norway, and Sweden) 16,184.

Figure 4-12o: Secretary Davis' expression of the mission of his Federal Service to achieve a "100 per cent selective" human input (p. 4). Davis could not have imagined how far others would extend his ideas on immigration control and deportation; and finally to concentration and elimination in the ultimate expression of racial selection. But that quantum leap required uniting the State, the Party, and the entire professional bureaucracy into a synergistic unit, which was to be banally, brutally and efficiently executed by the Nazi Party's private army (the *Totenkopf SS* and *SS Einsatzgruppen*).

The expulsion of undesirable aliens from the country continues to be one of the most important functions of the Immigration Service. Under the practice prior to 1924, the United States could not select the immigrants who were to come to the United States. This was a condition which I believed fundamentally undesirable. I have always believed that American immigration laws should be 100 per cent selective, and I have ever since my assumption of office advocated legislation to accomplish that result. In large part the suggestions have been followed, and as

Figure 4-12q: An infamous poster from Nazi-occupied Poland (circa 1941). The translation is essentially: "Jews are Lice – They spread Typhus." The link between infectious diseases, especially typhus, and "Jewish-Bolshevism" had already acquired a mythos or legend even before the Nazi rise to power. Delousing or sanitation stations all along the eastern frontier in WW I, were used to treat refugees, returning German soldiers and other personnel to prevent the worst contagious diseases from reaching the Second Reich. The Army doctors and other public health service medical personnel involved developed many of the chemicals, technics and procedures that were later used in the Nazi extermination camps. The motivation of delousing showers was even used to lure the victims to their deaths with *Zyklon B* in the gas chambers. See Weindling (2000), *Epidemics & Genocide in Eastern Europe, 1890-1945*, for this dire memetic linkage of epidemics & pesticides to genocide.



THE INFLUX OF MEXICAN AMERINDS

BY C. M. GOETHE

TREEFERN greenery, blending with blazing bougainvoellia blossoms, made the patio of a Mexican inn at Cordoba most colorful. Passing its iron-grilled door could be seen sombreroed peons urging forward oxen tugging at cruelly heavy loads. Two American honeymooners were enthusiastically discussing, at breakfast, the joys of wandering south of the Rio Grande, where so much of the Mediæval persisted. Three nights later the young bride lay tossing with an alarming temperature. Outside her bedroom door the doctor told the almost frantic bridegroom "It is typhus fever." "But it cannot be," the bridegroom objected. "We have been only in the cleanest hotels. See how scrupulously neat our quarters here are, tiled floor and all!" "Yes," replied the physician; "but peon servants like this chambermaid, Mercedes Ramirez, are only too often contagion carriers."

The doctor was careful to distinguish between the Castilian (white) Mexican, and the peon of Amerind (American-Indian) blood. It is doubtful whether 10 per cent of Mexico's, say, 15,000,000, are free from Amerind blood. Eugenically as low-powered as the Negro, the peon is, from a sanitation standpoint, a menace.

"...The peons' northward trek, now a mass movement, has.... become a menace to the old American seed stock. The stimuli to this migration are, (1), high wages, (2), desire to avoid enforced conscriptions of ever-renewed civil wars. Over one Southern California highway during one week recently 322 automobiles filled with Mexican laborers and families passed northward. This is exclusive of Mexican passengers in auto stages, in trains...."

Vicente had, however, the Mexican passion for gambling. Despite the quarantine he slipped out to the poolroom. Two men contracted the disease from him. Both died. Before dying, they passed the disease on to ten others. Of these three more died. Vicente was sentenced to thirty days in jail.

Los Angeles' pneumonic plague outbreak is also significant herein. The

writer passed through Manchuria's pneumonic plague area some years ago. The climate resembled, say, Iowa's, Wisconsin's. An American surgeon there declared, "God made this plague to kill people. Nothing could do the job better." Had this same epidemic when it raged in Los Angeles once leaped from Los Angeles across the Rocky Moun-

tains into the Middle West, the death toll would have been awful. Dr. S. J. Holmes, University of California, discussing Los Angeles' epidemic said: "Thirty-two cases of pneumonic plague with thirty deaths, seven cases of bubonic plague with five deaths were confined exclusively to the Mexican quarter. Fully 145,000 rats were exterminated, 2,473 buildings demolished, and 7,500 buildings were rat-proofed, cost \$2,777,000."

Venereal disease is widespread among

Figure 4-12p: The opening page of C. M. Goethe's screed against Mexican Amerinds (p. 6). This kind of overt racial-scapegoating would have seemed rather shocking and politically incorrect in California in recent decades, at least until the rise of the Alt-Right and their new 'America First' political champion made race-baiting against Mexicans and other racial out-groups a 'patriotic act' again.



Courtesy C. M. Goethe

A PEON DWELLING

This rude hut passes among thousands of the Mexican Amerinds as a fairly respectable dwelling. It is made of tules, a kind of rush, and when this picture was taken the occupant of the hut was earning seventeen cents a day.

Figure 4-12s: A picture by the author of a “rude hut,” typifying the ramshackle dwellings constructed around the mining camps or shanty towns of Southern California by Mexican Amerind “peons.” (p. 8)

Over one Southern California highway during one week recently 322 automobiles filled with Mexican laborers and families passed northward. This is exclusive of Mexican passengers in auto stages, in trains. The railroads sometimes carry them in carload lots. One Immigration Study Commission field-worker asked Jose Sanchez, driving one car, how many children he had brought in. The reply was “once” (eleven). Pablo Gonzales had “nueve” (nine). Pedro Alvarado’s brood numbered “ocho” (eight). Juan Garcia’s were “diez” (ten). Here is an average of nine plus.

An Anglo-Saxon farmer complained, that with Mexican competition, he dared bring only three kiddies into the world. At the three-rate, he would have twenty-seven great-grandchildren. At a nine-child rate, the Mexican would have 729. If one week’s automobiles carried 322 families, if train plus stage influx were the same, at such a nine average, we, in that week, admitted the forbears of 469,476 peons to compete for food with 17,388 great-grandchildren from a similar present-day American group.

America today enjoys a material prosperity hitherto unknown in history. This is the result of generations of those eugenically high-powered. America feasts unthinkingly, heedless of The Back Door. Though Ellis Island’s portal be closed, this Back Door remains wide open. Through it are coming five people: Mercedes Ramirez, chambermaid, disease carrier; the brothers Gomez, miners, high-graders, fathers of social inadequates; Guadalupe and Patrick, hybrids from an Amerind stock with a menacingly prolific birth rate.

One thinks of the description in Maeterlinck’s *Bluebird* of the unborn generations of the Tomorrow. Will they not have the right to rise up and curse us, Americans of today, for failing to close, by adequate legislation, that Back Door?

Figure 4-12t: The startling data and future projections for the racial future of California, which somehow combines the demographic doom of Malthus, with the tragic symbolism of Maeterlinck. It ends in a final poetic appeal to close the back-door left open by the unfinished act of immigration restriction that slowed the flood of non-Nordics from Europe, but left their racial inferiors free to cross into America directly, in almost unrestricted numbers. (p. 9)

THE FECUNDITY OF IMMIGRANT GROUPS

BY PAUL POPENOE

THAT immigrant women are, on the whole, the most fecund group in the United States is well known. They marry early¹, show a low percentage of sterility, and have large families².

Several studies³ indicate that the number of childless married women in the United States, after they have been married long enough to make it virtually certain that they will not reproduce, is ten to fifteen per hundred. None of the immigrant groups has reached this figure, according to the investigations published by the Immigration Commission⁴. The Scotch had the highest amount of sterility, with 8.9 per cent, the Poles the least with 2.6 per cent. The same investigation reported a figure of 13.1 per cent for native white women of native parentage, and an average of 5.7 per cent for native white women of foreign parentage,—what is often called the second generation of immigrants.

The high fecundity of the foreign-born women, which has been insisted on so

often that I shall not rehearse the figures here, is however offset by a number of important considerations.

The contribution of the foreign-born groups, as a whole, is cut down, in proportion to their total numbers, by the fact that women are in a minority among them. It is the foreign-born woman, not the foreign-born man, who is thus highly fertile. But in the whole foreign-born group, men and women have been in the ratio of about 5:3. This means that there are many unmarried males whose contribution is nothing, reproductively; and of, say, 1,000 immigrants and 1,000 natives taken at random, the total reproduction would be more nearly equal than is sometimes supposed, simply because the sample of natives

"....If immigration is kept at a reasonable level, the older stock will not be swamped by the more rapidly breeding foreign-born. This is probably true under any circumstances, even those that existed when the 'new' immigration was at its highest.... It is much more true of the restricted immigration that has been coming in during the last decade, with a greater proportion of the total from the low-birth-rate countries of Northern and Western Europe...."

would include more women than the sample of immigrants. Other foreign born males marry native-born females, which means that they will be fathers of fewer children than if they had married immigrant women.

Most of the foreign-born groups show a higher rate of infant mortality than do

Figure 4-12u: The opening section of Paul Popenoe's quantitative thesis on the stark differential birth-rate of immigrant women versus the growing sterility of genteel WASP women in the biological-racial struggle for existence in modern America. This is but the latest in a long tradition of articles in various eugenical publications exhorting Nordic women to again fulfill their racial duty as prolific breeders of the finest types of Americans, rather than surrendering the biological battle to the 'new immigrants' that threaten to replace them with less desirable types. Popenoe also expresses some relief that the immigration balance has switched back to favour North-Western Europe, in other words back to a Nordic bias, although this does not eliminate the problem of differential fecundity among other immigrant groups that have not adopted birth-control and smaller families like the old-stock. (p. 23)

Figure 4-12v: A data table illustrating the mortality rates of various ethnic groups living in the densely populated Eastern Seaboard of the United States (p. 24). This differential mortality among recent immigrants acts to suppress their higher differential fecundity, but does not alter the trend, even in second or subsequent generations; especially for Catholics or other groups for whom contraception is either anathema or not practiced due to factors that are beyond the raw data to discern. This kind of statistical precision was very important for 'evidence-based' eugenicists and restrictionists. It was a vital tool for the AES Committee on Selective Immigration (chaired by Madison Grant) to lobby for tighter restriction measures and racial tracking-data of new immigrants, via the Federal Census. This potent statistical tool would be the subject of a feature article in the March 1929 issue on the Eugenic uses of the Census, covered later in this section.

States Children's Bureau, covering 23,000 births in eight eastern cities:

Jewish	53.5
Native white	93.8
German	103.1
Italian	103.8
All foreign-born	127.0
American Negro	154.4
Polish	157.2
French-Canadian	171.3
Portuguese	200.3

The Jewish mothers are conspicuous exceptions to the general tendency. The foreign-born group with the highest mortality rate loses almost four times as many of its babies as do the Jews, and more than twice as many as do the native whites. These variations in infant mortality are associated with differences in economic status, housing conditions, feeding habits, work of mothers outside the home, and many similar factors, as well as biological vitality. There is no need of analyzing the variations here,—they are mere facts, for the present purpose.

TABLE I
REPRODUCTIVE CONTRIBUTION OF NATIVE AND FOREIGN-BORN GROUPS
AS SHOWN BY CENSUS OF 1920.

Nativity of mothers	Average number of	
	Children ever born	Children living
Native white	3.0	2.7
Foreign-born white	4.0	3.4

TABLE II
NUMBER OF CHILDREN PER MOTHER, AMONG FOUR NATIONALITIES IN THE UNITED STATES

	First generation	Second generation
Poles	6.2	5.1
French Canadians	5.8	4.9
Scotch	3.8	2.9
English	3.7	2.9

Figure 4-12w: Data tables for the differential fecundity of "foreign-born white" versus "Native white" mothers, and showing the gap in family size between Catholics (Poles and French Canadians) versus more traditional 'old-stock' WASP immigrants (Scotch and English) for the first and second generations. This differential fecundity, both for native-American and immigrant WASP women pointed to a continued decline of the WASP demographic majority, and portended eventual race-suicide of Nordics in America, just as Goethe had done for the State of California. (p. 24)

The present "numerical equivalent" of the old white colonial stock, as calculated by various statisticians⁸, is still somewhere between 40,000,000 and 50,000,000. The Negro population seems to be tending toward a stationary position,—it has long been losing ground steadily, relative to the whites⁹. It is, then, not yet too late to preserve in large measure the continuity of racial type, cultural backgrounds, and traditional heritage of the founders of the republic, provided no substantial changes are made in the immigration situation as it now exists. No one supposes that the conditions of, say, 1781 should be perpetuated indefinitely without change; but from many points of view it is possible to argue that progressive evolution is best favored if the admission of new and alien elements is not too rapid, too violent, or too widespread.

SUMMARY

1. Immigrant women normally out-breed native women in America.
2. The total contribution of immigrant stocks is, however, reduced by the sex ratio in these stocks and by the infant mortality in their children.
3. It is still further reduced by shutting off the overwhelming proportion of the immigration that was coming from Southern and Eastern European countries (countries with high birth-rates) before the war. The immigration from Northern and Western Europe, which is favored under recent immigration restrictions, has a low birth-rate to start with.
4. In any case, the fecundity of immigrant stocks falls rapidly after the first generation in the United States.
5. If restriction of immigration is maintained on substantially the present basis, there is every reason to believe that the eugenical objects which it is intended to gain will actually be gained.

Figure 4-12y: Popenoe's summary of the current racial situation in America, ending with an optimistic appraisal for "progressive evolution" and the future of the Great Race, under the present restriction regime. Although it lacks the overt Nordacist terminology of C.M. Goethe from his article, or Madison Grant from his Symposium response, it is quite evident that they all share the same racial worldview and overall legislative goals. (p. 26)

IMMIGRATION IN CONGRESS

BY FRANCIS H. KINNICUTT

The following survey of the exact legislative status of immigration in the present short session of Congress is written by Mr. Kinnicutt after an extended personal study of the Washington situation. It takes the place in this issue of the usual "News and Notes" department.

IN spite of the fact that ordinarily very little legislation on a controversial subject is enacted at a short session of Congress, there are several vital matters affecting our immigration policy which are likely to receive decisive action before March, 1929, when the present session comes to an end.

Since the Immigration Act of 1924 was passed by an overwhelming vote in both Houses, no constructive legislation has been enacted to perfect and complete the system of restriction thereby adopted. Such obviously necessary legislation as the extension of quota restrictions to those countries of the Western Hemisphere from which we are getting a large and unsimiable immigration, has been postponed from session to session.

Moreover, even the Act of 1924 has not been allowed to go into effect with respect to one very important provision thereof, namely, the so-called National Origins clause, which provides the permanent basis for apportioning the immigration from quota countries¹. This was to have gone into effect on July 1, 1927, but has been twice postponed by resolutions of Congress. As the law now stands, it is slated to go into effect on July 1, 1929.

A necessary revision of the laws affecting the deportation of aliens has been hanging fire for several years. Passed by the House two years ago, it was rejected by the Senate, and last year the bill got no further than a favorable report from the House Committee on Immigration. The legislation enacted has been practically limited to relief designed to help immigrants, who had separated themselves from their families by leaving Europe without them, to bring over their near relatives.

Many attempts to capitalize sentiment for reuniting families so as to produce legislation which would admit hundreds of thousands to this country *outside of the quotas* were defeated through the untiring efforts of the restrictionist forces which realized that if these bills were passed, the policy of immigration restriction might as well be abandoned, since for years about 80 per cent of immigration to the United States has consisted of relatives of those already here. The present law admits the wives and children of United States citizens outside of the quotas, without limit and during the last year alone 25,000 of these entered in addition to the quota immigration from Europe. The Jenkins Act, passed at the

Figure 4-13a: The opening page of Kinnicutt's report on the present status of immigration legislation in the new Republican administration of Herbert Hoover, during the "short session," after the presidential election of the previous fall. The major issue was the enactment of the controversial and twice delayed National Origins clause, which was to go into effect in July 1929. (p. 27)

Figure 4-13b: A brief tribute to the lead Senate champion of the AES and immigration restrictionists (p. 28). Reed was a close colleague and friend to both Congressman Albert C. Johnson(R), and Roswell H. Johnson (Pittsburgh eugenics professor, editor of the Legislation department, and co-author of *Applied Eugenics* with Paul Popenoe). Reed was the Senate sponsor of the 1924 Bill that bore his name, and was the leader of the Republican Party faction that finally defeated further delays or proposed substantive amendments to the National Origins clause. This clause finally put the desired conservation of Nordics in America on a 'permanent' (until 1965), almost unassailable basis (Spiro, 2009, 230-233). Interestingly enough, Reed is not listed among Spiro's catalogue of the "Interlocking Directorate of Scientific Racism" (Appendix D), unlike both of the Johnsons. With this last major victory, further substantive restriction measures were not forthcoming until the final days of the journal, and its one-off successor *People*. In the interim there was plenty of political jousting and sparring that would fill many issues of *Eugenics*, just as it does today on FOX News and similar media outlets across America and elsewhere.



Certainly one of the principal reasons for maintaining the National Origins basis is that our basic Anglo-Saxon stock should not be further diluted by disproportionately large immigration from other races. From a eugenic point of view, there is much to be said for maintaining at least that degree of racial homogeneity that we still have. Our forms of government, our language, our institutions and our culture are still fundamentally Anglo-Saxon. As the late Gino Speranza so ably pointed out in his book *Race or Nation*, if we allow the race which has evolved this civilization to be numerically submerged by races whose inherent traits make for different forms of government and institutions, then our whole civilization is in danger and America will cease to be American.

With reference to the situation as to extending the quota restrictions to Spanish-American countries, the present situation in Congress is that a bill introduced by Senator Harris of Georgia, which simply extends the present system to the Republic of Mexico, has been favorably reported to the Senate. While it is to be regretted that this measure does not cover immigration from Central and South America, it is to be said on behalf of the sponsors of the bill that they regard the Mexican immigration as the most serious present menace and feel that by limiting the bill to Mexico there is a better chance of obtaining immediate practical relief from the present Congress.

Figure 4-13c: The stirring conclusion of Kinnicutt's report on Immigration in Congress. Notice the fundamental appeal to defend American democracy, language and culture in the face of external and insidious threats; which might have fit into Donald Trump's retro-crusade to "Make America Great Again." The last paragraph at highlights the next hurdle for the AES and its advocates. (p. 29)

IMMIGRANTS AND THE NEW AMERICA

BY LOUIS I. NEWMAN

IMMIGRATION restriction is based upon many motives, but none is so powerful as the fear that the United States cannot assimilate immigrants or their children with sufficient rapidity or thoroughness to safeguard American culture. This fear, I believe, is groundless. Assimilation and absorption are proceeding with tremendous speed. The melting pot is melting with unbelievable efficiency. Immigrants who found a home here before 1914 have settled down in this country to remain. Their children and their children's children have been born here. The generations are marching on. America has found a way to win the loyalty of those millions of newcomers who chose this land as their permanent sanctuary. It is attaining even greater success in binding to it with hoops of steel the children of immigrant families who see in this country not only their domicile, but the living symbol of their own future.

One thing is certain. Race prejudice is an effective obstacle in the pathway of the process by which immigrants and their descendants are won to complete identity with America. The old fable of the wind and the sun is appropriate here. In an effort to force the traveler to remove his coat, the wind howled its worst, but the marcher hugged his garment more closely to him. The sun essayed the task, and by its warming rays, soon prompted the traveler to shed his coat. Discrimination and prejudice serve only to drive immi-

grant groups in upon themselves, but the mood of good will and understanding evokes an expansiveness of temperament healthful for the individual and the commonwealth. Waldo Frank writing in *Our America* says:

"Two thousand sheep crop the steep greenness of a Wyoming hill. The herder has one dog. With his snout low, feeling the passion of his game, the splendid brute

skirts the left flank of the tumultuous, billowy unit, snapping, growling, running swift: and the scared sheep, touched in their social sense, veer madly to the right. The dog has brushed a score of them. But his will runs through them all. Two thousand sheep swerve to his will, as if he held each one of them in leash. So the dog pours the flock into

".... We do not know whether assimilation is beneficial or injurious to young Americans and the country at large. Perhaps we should cultivate and preserve our distinctiveness. Perhaps the abandonment of European culture means the enthronement of banality in the place of grandeur. But whether it pleases us or not, whether it is good or bad, the assimilating process is and will continue to be and to function henceforth...."

the hollow where it is to rest for the night; each sheep tremulous, marvelously quick to his far command, quite as the whole horse bounds when a whip flecks his ear."

If we call the herder's dog by the name Prejudice, we have a picture of the sociological process which influences large racial and religious groups in the United States. Though propaganda be directed against only a few individuals of the racial community, it affects the members of the entire unit. It drives them into social solidarity. It enrolls them in organizations of self-defense. It unites them behind their racial leaders. It prompts them to build up defense mechanisms. It turns

Figure 4-13d: Opening page of Rabbi Newman's attack on the disruptive force of "race-prejudice" and praise for the uniting force of cultural assimilation in the American "melting-pot," as coined by playwright and prominent Zionist, Israel Zangwill. This meme was the subject of his popular play by the same name (see Figure 4-12f on page 71) that debuted in New York in 1909. (p. 10)

Nothing more aptly illustrates the immigration problem in microcosm than the tendency to discriminate in universities against certain racial and religious groups. On the whole, our state universities and city colleges, supported by public funds, are free from anti-immigrant bias, largely because these university leaders appreciate that it is legally impossible to exclude or restrict the enrollment of immigrants' children. There is an inevitable degree of social friction, but this does not affect the requirements for registration. The privately-endowed colleges, however, are hotbeds of anti-immigrant feeling. These institutions not only practice social discrimination, but also curtail the number of entrants of immigrant stock. This is done either by a definite percentage quota on a geographical basis, by a racial "numerus clausus," comparable to the method of certain European universities, by so-called psychological tests or personality examinations, or by other artificial restrictions arbitrarily applied. These universities are in dread lest their special denominational or traditional character be altered by the influx of immigrants' children. Recently a university dean received complaints from old alumni that the champion football team's roster contained too many exotic,

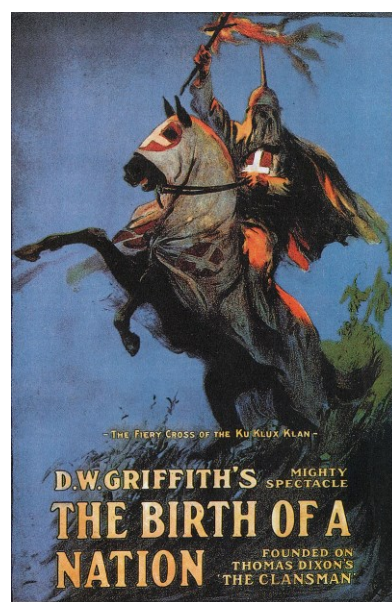
foreign-sounding names. These false limitations, based not upon citizenship, ability or intelligence, but solely upon race or religion, are the most powerful antidote to the process of natural assimilation. The Catholic group long ago decided to conduct its own universities. By prejudice alone the Jewish group is rapidly being forced to undertake the same project.

It may be argued that university admission, like immigration, is a problem not of exclusion, but of distribution. Within the past few years the sons and daughters of immigrants have gained entrance in mid-western and far-western colleges. But racial friction, instead of being localized, has been disseminated over a wider front. Football teams of colleges other than those of the Atlantic seaboard are showing strange trans-Atlantic names which defy even their Anglicization. Moreover the distribution of immigrants' children does not lessen the population pressure in eastern cities. Individuals who settle in the provinces seem to attain easy adjustment to the larger American life in the small cities, but there is a strong movement to strengthen racial colonies throughout the country by virtue of the numerical accretions acquired by this very distribution of immigrant families.

Figure 4-13c: Newman's impassioned plea against the rampant race-prejudice exhibited by the exclusionary admission policies of the elite private colleges and universities of the Eastern Seaboard. He argues these discriminatory practices are actually counterproductive to the project of cultural assimilation and the efficient operation of the melting-pot, resulting in strong defense mechanisms and formation of separate ethnic ghettos, especially in the long-settled big cities of the East. (p. 11)



Figure 4-13f – Front cover of the playbill for the 1916 production of Israel Zangwill's ode to "The Melting Pot" that served as a theatrical counter-point to D.W. Griffith's silent-film "The Birth of a Nation" (1915 – at right), which had worked wonders for KKK recruitment and Nativist-Nordicist solidarity the year before.



tion is intermarriage. Though Catholics have their own universities, though Jews are forced by prejudice into psychic and communal solidarity, intermarriage with other racial-religious groups continues apace. The old Spanish-Portuguese Jewish aristocracy in the United States has virtually disappeared, except for the advent of groups of Sephardim from the region of Saloniki, without wealth or influence. Jews of German-American origin are losing ground before the onslaughts of the Jews of Russian-Polish-Roumanian birth who have come here since 1880. Within a hundred years, the German Jews may be as inconsequential as the Sephardim today. Within three hundred years, perhaps the Russian American Jews will have followed them into the limbo of forgetfulness. No one can read the vital statistics of any city in the provinces of

the United States without noting the crumbling of barriers which hitherto have reduced intermarriage between Protestants, Catholics and Jews to a minimum. Though the rabbis receive many non-Jews into the Jewish fellowship through intermarriage, we witness the exodus of far larger numbers of our people into Christianity or the undenominational majority for the same cause. While the old aristocracy of Jewry, even in distant California, has maintained itself to date, many of the "best" pioneer families have disappeared. Even New York City and other metropolitan communities attest to considerable racial intermixture, though the public opinion of the strong resident racial groups opposes it.

Figure 4-13g: Rabbi Newman's sermon on the power of intermarriage to dissolve racial or religious barriers that acted in the past to reduce assimilation, and he offers historical evidence of the process among older waves of "American Jewry," though he admits that even in his own faith community "the public opinion of the strong resident racial groups opposes it." (p. 12, 13)

Americans of early and late immigrant descent? It will perhaps be something called "Religion." In Jewry there will be degrees of intensity in this "religious" allegiance. Orthodox and conservative groups will stress dietary laws, ritualism and Zionism; reform groups will emphasize Jewish philanthropy, social clubs, a semi-charitable interest in the up-building of Palestine and the development of Russian Jewish agricultural colonies. But Hebrew to both parties will be merely a "Holy Tongue", a language of prayer and the darling of the Jewish intelligentsia. The bond of Jewish unity will be highly nebulous. The more contented and wealthy Jews become, the lighter will be the distinctiveness. Their children will sweep away any differences like cobwebs. In the provinces assimilation proceeds so rapidly even with stiff-necked Jewish loyalists, that there is scarcely any dividing line, except when accentuated by prejudice and external discrimination. There are indications that even the racial type

of American Jews is being affected by assimilation without intermarriage. Light-haired Jews seem to be growing in number in the provinces; outdoor sports have increased the stature and physique of young Jews. There are also profound psychological changes in the Jewish temperament.

Non-Jewish groups are being fused even more quickly and effectively. The church remains today a semi-racial, semi-social, semi-religious rallying center. Congregationalism is reminiscent of England and New England; Lutheranism of Germany; Greek Catholicism of Slavic Russia; Presbyterianism of Scotland; Roman Catholicism of Ireland and Italy. But the political interests of these church nuclei are nonexistent. Welsh churches can no more keep up interest in sermons delivered in the Welsh dialect than synagogues can in Yiddish discourses. A few of the intellectuals may listen, but the masses, particularly the young people, will pass on with a jest. The churches will become symbols of the reminiscence of faded glories, a feeble effort at racial self-recollection that can never be fruitful. For even the church bond seems destined to diminish in strength. How important is religion today in the life of young people?

Figure 4-13h: Newman's far-reaching thesis for religion as a last bastion of racial-cultural identity within a homogenously fused national entity of neo-Lamarckian transformation. (p. 14)



Figure 4-13i: The first photo of new arrivals to Ellis Island, within plain sight of the Statue of Liberty, iconized in Israel Zangwill's "Melting Pot" playbill shown earlier. Compared to the Afghan, Libyan, Iraqi and especially Syrian refugees now streaming into neighboring countries, or attempting dangerous sea voyages to obtain refuge in Europe, these arrivals are travelling in luxury. The caption also hails the administrative advantage of having immigrants pre-screened in their nation of origin. A lack of those same inspectors, consular officials, and other bureaucratic infrastructure was the biggest secular obstacle to handling the massive exodus and diaspora of displaced people and refugees in this latest crisis. But in terms of political motivations to either help or exclude the Muslim refugees of 2015-16, the arguments pro and con are still similar to those presented in Newman's article. But today, overt scientific racism (and anti-Semitism against Jews) has been replaced by a cruder, underground racism (and anti-Semitism against Muslims) that still thrives around the world, even in the most highly industrialized nations. (p. 12)

Leaders of racial-religious groups in the United States may find assimilation unpalatable, but it is an inescapable fact. Whether we like it or not, it is happening. We may have a few churches distinctive in ritual and architecture; a few synagogues unique in order of service and style. Jews and Christians may build up a form of reciprocity if their preachers are appealing and dynamic. But assimilation will continue unabated. Moreover, we do not know whether this assimilation is beneficial or injurious to young Americans and the country at large. Perhaps we should cultivate and preserve our distinctivenesses. Perhaps the abandonment of European culture means the enthronement of banality in the place of grandeur. But whether it pleases us or not, whether it is good or bad, the assimilating process is and will continue to be and to function henceforth.

Thursday, December 20, Ernest Bloch's epic rhapsody "America" was played for the first time in many cities of the United States. A Jew by race, a Swiss by nationality, an American by adoption, he fulfills the character of David Quixano in Israel Zangwill's "The Melting Pot." When I heard him explain his symphony a few weeks ago, he spoke of "the open door of America; open", he hastened to add, "not in reality now, but in principle." Should we not open the door wider in fact as well as in principle? Immigrants have builded America. Beneath every majestic skyscraper is the shoulder of an immigrant, pusher ever upward. What has the old-time American majority to fear? Not because of example or pressure or prejudice, but because of the power of American ideals, the unifying factor of a common economic life and the infiltration of social, cultural, and psychic influences emerging out of vigorous participation in the affairs of the commonwealth, immigrants and their children have speedily metamorphosed themselves into Americans of the highest order. It behooves us all who are secure under the protection of America to listen to the appeal of the multitudes in other lands who still walk in darkness.

Figure 4-13j: The assimilative conclusion and final passionate appeal for the return to an American open-door policy for immigration, trusting in the neo-Lamarckian "metamorphosis" of new immigrants into "Americans of the highest-order." Such positive comments about immigration and assimilation would be political suicide for American politicians today, as Hillary Clinton discovered to her dismay in the presidential campaign of 2016. (p. 15)

NEW ZEALAND

A FAR-REACHING law for dealing with mental defectives, including sterilization, has been introduced in the New Zealand legislature. A full account of it appears in the London correspondence of the *Journal of the American Medical Association* for October 27, and is reprinted here:

A mental defective bill which has been introduced into the house of representatives of New Zealand provides for the creation of a new class of mental defectives to be known as the "socially defective" and the constitution of a special board to exercise supervision over them. The board, which is to be composed of leading medical, educational and prison authorities, will be charged with the compilation of a list-register of the names of all mentally defective persons who, though not "of unsound mind" (i.e., suffering from acquired mental disease), may be classified as idiots, imbeciles, feeble-minded, epileptic or socially defective. To assist in the compilation, the director of education is required to furnish returns on school children suffering from retarded mental development, deficiency, disorder or epilepsy. Provision is made for appeals to the supreme court against registration and for the removal of names when warranted. Marriage of registered persons is prohibited. If it is deemed desirable in the public interest the board may authorize the sterilization of any registered persons, but the consent of parents or guardians is necessary in the case of minors and of persons mentally incapable of understanding the nature and consequences of the operation. . . .

Nearer home this question of sterilization has arisen, not for the first time but in a novel form. Dr. W. Herbert, Llangollen (Wales), has submitted a resolution to the Corwin Board of Guardians that all inmates leaving mental institutions as "cured" should have the advantages of sterilization explained to them. This will not entail any pain, being a simple local operation, and will not prevent the patient from being married. According to the physicians there is a quarter of a million of unfortunates to whom the operation would be a godsend, as well as a protective measure for future generations. Half of these poor creatures are in one institution or another and the other half live free to propagate their kind. The *World Pictorial News* in commenting commends the fact that the operation is to be voluntary and has nothing but good will for the proposal. But, it asks, what can be done to prevent propagation if the patient rejects the proposal? Will the operation be performed before the patient is discharged whether he likes it or not?

Figure 4-13l: Eugenic news from New Zealand via London and the *Journal of the American Medical Association*, hailing the introduction of the first attempt at a Eugenic Sterilization Law in that British Dominion, and pondering similar discussions in Wales. The province of Alberta had just passed its first voluntary statute, and would soon seek to add a compulsory Act, just as queried at the end of this excerpt. (p. 40)

VOLUME II

MARCH 1929

NUMBER 3

CONTENTS OF THE CENSUS NUMBER

Frontispiece, <i>Tabulating the Census</i>	Page 2
Race Mixture and the Next Census, by W. A. Plecker	Page 3
A Definite Eugenical Use for the Census, by Harry H. Laughlin	Page 8
Immigration from Another Angle, by Leon F. Whitney	Page 11
The Human Betterment Foundation, <i>Eugenical Institutions</i> 6	Page 17
Genius and Birth Control, <i>Symposium No. 6</i>	Page 22
Mongolian Idiocy, by Madge Thurlow Macklin	Page 25

Figure 4-13m: Partial Table of Contents for the Census Number, showing the articles dedicated to this topic, and at least hinting at the implications for eugenics and racial-hygiene in America.



Courtesy of U. S. Bureau of the Census

400 CARDS A MINUTE

That is the capacity of each of the machines shown. They tabulate in one operation any number of facts up to sixty. This is a general view of the workroom where Census Bureau operators perform one step in the organization of the data gathered by the field agents of the service.

Figure 4-13n: One of two pictures in the Census Number showing 'new technology' used by the long row of clerks to record the vital statistics of all American citizens. The wooden boxes shown hold the punched cards from the IBM tabulating machines recently purchased by the Census Bureau. (p. 9)

Figure 4-13o: An ethnographic data-table showing the ethnic composition of the 1928 U.S. Senate, from Leon Whitney's article on immigration. Other than the Irish, the vast majority of the Senators represented good Nordic stock, with nary a blemish of non-White ancestry, save a single senator with some remote American Indian heritage. (p. 11)


English	. . . . .	47.65
Scotch	. . . . .	19.53
Irish	. . . . .	14.45
German	. . . . .	5.60
French	. . . . .	5.21
Welsh	. . . . .	2.86
Swedish	. . . . .	2.08
Norwegian	. . . . .	1.56
Dutch	. . . . .	.52
Swiss	. . . . .	.26
Danish	. . . . .	.13
American Indian	. . . . .	.13

MONGRELS

"I dislike a mongrel. Have not my brothers on many occasions lynched Negroes who have attacked white women, whereas they have not lynched white men for the same offence, although the moral principle is the same? Perhaps this brings to mind the great number of mulattoes in America. The sex instinct has run away with too many of my brothers, but we consider the offspring of such immorality black, like their black mothers. Almost half of the states have passed laws against the marriage of black and white, on the basis of antipathy alone. And was not Lincoln's vow to abolish slavery made when he saw the slave girl sold,—not the slave man?

"Somehow the thought of my granddaughters marrying Orientals, Negroes, or races too foreign to my own, fills me with horror. I want to provide against it if I can.

"I wish that every race had this same race pride which I have. I wish they all loved a pure breed by instinct as I do.



erwood and Underwood Photo

PURE-BREDS

The Anglo-Saxon race loves pure breeds, Mr. Whitney says. This is seen, for instance, in the enthusiasm which Englishmen as well as Americans show in all sorts of live stock exhibitions. This is a general view of judging at the Shire Horse Show in Islington, England.

Figure 4-13p: Comparing the “mongrels” (non-WASP immigrants or former slaves) to the Nordic “purebreds” that built and civilized America. This meme of Nordics purebreds needing preservation from race-mixing with inferior stocks recurred in *Eugenics* throughout its production run. (p. 14, 15)

Restriction never was an “un-American” policy, as it was sometimes said to be. Indiscriminate hospitality to immigrants was “un-American.” It was “un-American” for us to permit any such influx of alien immigrants as would make the process of assimilation and amalgamation of our foreign population any more difficult than it had already become. It is for the best interests of the alien as well as of America that our immigrants should be numerically restricted and wisely and carefully selected.

The time has now finally, and happily, passed for the United States to continue the hopeless endeavor to provide a temporary palliative for the world-problem of over-population. Our remaining lands should be preserved as an inheritance for our own children, and all needed increase of our population should come from the loins of our own people, with a strictly limited and carefully selected inflow of the best stocks from abroad. No temporary spasmodic demands of our industries for “more labor” must ever again be allowed to drive us into policies of more liberal immigration laws, which prevent real progress and greatly imperil our national well-being.

Figure 4-13s: Final section of Ward’s argument for a return to the long-standing American policy to restrict immigration to immigrants who could be easily assimilated and shared common values. (p 35)

SENATOR REED REPLIES

THE United States Chamber of Commerce has announced its opposition to the National Origins provisions of the Immigration act of 1924, and has put its views before Senator David A. Reed. Senator Reed answered in part as follows:

....Business groups are not infallible in their judgments with respect to their own problems and I feel confident that with more mature study they will conclude that the National Origins law offers the best basis which has been proposed for the regulation of our future immigration....

If the United States Chamber of Commerce is correct in its contention that this principle is unimportant then the American Legion and a good many million Americans represented in the hundred or more patriotic organizations which have indorsed the National Origins law are wrong. And I do not believe that for a moment.

There is no issue before the country today which has a greater bearing on national eugenics than the threatened repeal of the National Origins clause.

The direct purpose and effect of that provision is to make our future immigration reflect the national origins of our white population of today—i.e., to preserve the racial elements now here in their present proportion without further great racial changes through immigration.

If the National Origins clause is repealed the present system of apportioning the immigration on the basis of the foreign born of each quota country here in 1890 will remain in effect. That basis is admittedly discriminatory and will admittedly produce considerable racial changes in our population, diluting still further the basic American stocks.

In a memorial to the President, the Senate, and the House of Representatives, dated January 4, 1927, signed by 47 leading ethnologists, biologists, and authorities on immigration, the reasons for retaining the National Origins provision were re-stated as follows:

"We....urge the prompt putting into effect of that provision of the immigration act of 1924, whereby the quotas, after July 1, 1927, at present determined by the

number of foreign born of each nationality here in the year 1890, are to be adjusted so as to conform to the officially estimated number of persons now in the country of each national origin, either by birth or descent. We believe that this permanent basis for fixing the quotas, already provided for by law, is sound in principle and fair to all elements in the population. Only by this method can that large proportion of our population which is descended from the colonists and other early settlers, as well as the members of the newer immigration, have their proper racial representation in the quotas. We believe that Congress wisely concluded that only by such a system of proportional representation in our future immigration could the racial *status quo* of the country be maintained or a reasonable degree of homogeneity secured. Without such a basic homogeneity, we firmly believe, no civilization can have its best development." (Senate Hearings, February 1927, p. 161).

If you agree with the memorial above quoted you can give timely aid to the cause of National Origins by writing to the United States Senators from your own state and to Senator David A. Reed urging the Senate to stand firm and resist attempts to repeal or further postpone the National Origins provision.

Eugenics puts this questionnaire to its readers:

Do you or do you not favor the putting into effect of the National Origins quotas as formally reported in the Presidential proclamation of March 22, 1929?

If you wish to take part in this questionnaire kindly fill out the following coupon and return to *Eugenics*, 185 Church Street, New Haven, Connecticut.

Replying to the Questionnaire in the June number of *Eugenics*,

I do do not favor the retention of the National Origins Clause of the Immigration Act of 1924.

Signature.....

Address.....

Figure 4-13t: The June 1929 Immigration column portraying the ongoing battle over the National Origins provisions as a battle between big-business, represented by the U.S. Chamber of Commerce; versus the American Legion and a hundred "patriotic organizations." Note the questionnaire at the end, inviting readers to get involved in this patriotic exercise in direct democracy; one of the best examples of the political advocacy and lobbying function of *Eugenics*. (p. 34)

EDITORIAL

NATIONAL ORIGINS WINS

THE RECENT ACTION taken by the United States Senate on June 13 when by a vote of 43 to 37 it refused to repudiate the previous decision of its Committee on Immigration in favor of retaining the National Origins clause, constitutes another important mile post in the history of our immigration legislation. Only second in importance to the numerical restriction of immigration contained in the Act of 1924 was the permanent basis of apportioning the immigration, which, although intended to go into effect in 1927, was twice postponed by successive Congresses owing largely to the agitation of racial groups whose quotas were to be reduced, however justly, by the application of the National Origins clause.

Congress having now recessed for the summer, it seems certain that the National Origins quotas proclaimed by the President on March 26 will go into effect on July 1, 1929. When once in effect, it will be much more difficult for the opponents of this system of apportionment to bring about a repeal and it is hoped that the question is finally settled and that the new quotas will meet with general acceptance as the permanent basis of apportionment. Great credit is due to Senator David A. Reed of Pennsylvania, the author of the National Origins provision for the able and successful fight which he made almost single-handed in its behalf in the recent debate in the Senate. The speech which he delivered on June 6, reported in the Congressional Record for that day, was on a high plane and undoubtedly contributed greatly to the final result.

The most important changes effected by the application of the National Origins quotas in place of the 1890 foreign born quotas are found in the immigration from Germany, Great Britain and the Irish Free State. The British quota, i.e., the quota for England, Scotland, Wales and Northern Ireland, is increased from 34,007 to 65,721; the quota of the Irish Free State is reduced from 28,567 to 17,853

and the quota of Germany is reduced from 51,227 to 25,957. Outside of this there is a rather sharp reduction in the quotas of the Scandinavian countries aggregating 12,131; an increase of 1,957 for Italy, and 1,505 for Holland, 792 for Belgium, and 728 for Austria. There are also slight increases for Spain, Hungary, Russia, Greece, Finland, Poland, Jugo-Slavia and Portugal, aggregating 2,198. There is a reduction in the French quota of 868 and in the Swiss quota of 304.

Whatever may be thought of the various changes effected by the National Origins quotas as compared with the 1890 quotas, in each case the effect of the change is to make the portion of the total quota immigration given to each country conform to its aggregate contribution to our present population, counting in both living immigrants and the descendants of earlier immigrants or colonists. In other words, the National Origins quotas constitute a cross-section of that part of our present American population which is derived from all quota countries put together. This is, of course, by no means true of the 1890 quotas.

The table appended to this article and reproduced from a chart used by Senator Reed in the recent debate in the Senate brings out the essential differences between the two systems of apportionment. While the National Origins quotas directly reflect the contributions of the various quota countries to our population, the 1890 quotas show that in many cases the quotas discriminate as much as 100 per cent for or against a given nationality with reference to the numerical strength of that nationality in our population.

One thing, of course, stands out as very obvious: That is that the National Origins method will preserve the racial status quo in this country so that it will not be affected by future immigration, whereas the continuance of the 1890 census basis would have produced in time considerable further racial changes in our population.

It may be further observed by those who point with alarm to the quota now given

Figure 4-13u: The first-page of Francis Kinnicutt's celebratory editorial on the great victory of the long-delayed enactment of the National Origins clause that completed the Johnson-Reed Immigration Restriction Act of 1924. Detailed statistics were provided by the victorious Senator Reed. (p. 34)

to Great Britain and Northern Ireland (65,721) that this relatively large quota will not increase by one person the proportion of Anglo-Saxons in our total population, but will merely prevent the further relative weakening of that element by means of disproportionately large immigration from other stock, i.e., it prevents the further diminution of the Anglo-Saxon element which constituted about 90 per cent of our pre-revolutionary population and certainly over 85 per cent of our population down to about the year 1840.

The appended table will also be found interesting as throwing new light upon the make-up of our American population. In this connection, a question interesting to ethnologists is whether the new quotas will increase or decrease the portion of our immigration which is Nordic. It is believed that an analysis of the quotas will show that there is not a decrease in the Nordic percentage. During the recent debate in the Senate, Mr. Madison Grant, the author of *The Passing of the Great Race* and the well known protagonist of the Nordics, stated in the form of a telegram to Senator Reed, that the English and Scotch are much more Nordic than the Germans. If this be true, and the writer of this article believes that is is, there is a very large Nordic gain effected

by increasing the British quota by 31,714 and reducing the German quota by 25,270. This Nordic gain would more than offset the loss in Scandinavian immigration, although the Scandinavian immigration is probably slightly more Nordic than the Scotch and English.

With regard to the reduction in the Irish Free State quota, although it effects a reduction in the immigration from North and Western Europe, it probably could not be said to be a reduction in the Nordic immigration as the weight of authority seems inclined to take the view that the Celtic and other Nordic elements are in the minority in Southern Ireland, although this population undoubtedly contains Nordic elements.

While the gains in the Nordic element will displease many of the other valuable racial groups in our population, one effect of the substitution of the National Origins quotas for 1890 quotas which is beyond dispute is that by giving fair representation to the leading American stock, we are taking a decided step in the direction of assimilability. It is our belief that with the passing of a few years and with the operation of the National Origins principle, the objections which were made against it will no longer be heard. All racial groups will recognize the inherent fairness of National Origins.—F. H. K.

FIGURES TAKEN FROM THE FINAL REPORT OF THE NATIONAL ORIGINS BOARD, FEBRUARY 26, 1929,¹ (PERCENTAGES ADDED)

AMERICAN POPULATION (Total from all quota countries, 89,506,558), DERIVED FROM . . .			NATIONAL ORIGINS (Total quotas, 153,685)		1890 QUOTAS—2% of foreign born here in 1890 (Total quotas, 164,667)	
The Following:	Total Contribution of indicated country	Per cent ² of 89,506,558	Size of quota	Per cent ² of 153,685	Size of quota	Per cent of 164,667
Austria.....	843,051	.9%	1,413	.9%	785	.4%
Belgium.....	778,328	.8	1,304	.8	512	.3
Czechoslovakia.....	1,715,128	1.9	2,874	1.9	3,073	1.8
France.....	1,841,689	2.0	3,086	2.0	3,954	2.4
Germany.....	15,488,615	17.3	25,957	16.8	51,227	31.1
Great Britain & Northern Ireland...	39,216,333	44.0	65,721	42.8	34,007	20.6
Irish Free State.....	10,653,334	11.9	17,853	11.6	28,567	17.3
Italy.....	3,462,271	3.8	5,802	3.1	3,845	2.3
Netherlands.....	1,881,359	2.1	3,153	2.0	1,648	1.0
Norway.....	1,418,591	1.5	2,377	1.5	6,453	3.9
Poland.....	3,892,796	4.3	6,524	4.2	5,982	3.6
Russia, European and Asiatic.....	1,660,954	1.8	2,784	1.8	2,248	1.3
Sweden.....	1,977,234	2.2	3,314	2.1	9,561	5.8
Switzerland.....	1,018,706	1.1	1,707	1.1	2,081	1.2

¹Only the most important quota countries are given in the list.

²The National Origins quotas are, as required by the terms of the Act, the same percentage of 150,000 as the contributions of the respective countries to our present population are of the total contributions from all foreign countries, (89,506,558). The reason that there is a slight variation between the percentages in the first two percentage columns is that the total quota immigration under the National Origins system exceeds 150,000 by 3,685, which represents the sum of the arbitrary minimum quotas of 100.

Figure 4-13v: 2nd page of the July 1929 editorial. Note Kinnicutt's tribute to Madison Grant and scoring of the relative gains vs. losses in Nordic immigration, mirroring Grant's prior appraisal. (p. 35)

LEGISLATION

BY ROSWELL H. JOHNSON

ANTI-EVOLUTION

A CORRESPONDENT from Arkansas, a member of the American Eugenics Society, sends a statement giving two factors that helped the success of the Arkansas anti-evolution bill which was approved by the people of the state in November:

Needless to say, this incident is humiliating to the intelligent people of our state, but there are some inside lights on the subject that I think it but fair to mention if you comment on this matter at all.

.... There were two incidents that played right into the hands of the anti-evolutionists, and gave a count far from normal.

The first of these was the arrangement of the position and wording of this act, as placed on the ballot, which was a smooth piece of political chicanery, and deceived a great percent of the voters into voting just opposite to what they thought they were doing. There were several measures very much needed that were placed so as to mark "yes." This got the voter to voting "yes." Then there was a lengthy, difficultly worded statement of the anti-evolution measure which I for one (and I count myself fairly intelligent) had to read several times before I caught that I must vote "no."

The next incident was an affair like this: An individual of a distant state who is an over-zealous atheist, and perhaps represented a society of his kind, heard of our predicament, and fancied that he heard a cry from benighted Arkansas, to "Come over and help us." The good people resented this, and there was police interference. All this furnished large headlines for cheap news, and the thing spread. Some of our best men tried to show this fellow that if he would go back home the people of Arkansas would soundly defeat the measure, but he did not see but that the salvation of evolution and atheism rested in him. This was a most unfortunate affair, indeed.

Figure 4-14a: A report from the field by an AES member from Arkansas, critiquing the success of a recent ballot initiative to ban the teaching of evolution in public schools. It is interesting to note this measure did not curtail teaching eugenics in civic-biology or college courses, even though neo-Darwinism was a major pillar of eugenics. But social-Darwinism (under the euphemism of racial segregation or social castes) did not have the same atheist stigma in the Bible-belt, when applied to heredity of the unfit or of dysgenic races. (p. 40)

EUGENIC PROGRESS

IOWA has a Legislative Council made up of delegates from various state organizations (Mrs. James Devitt of Oskaloosa, is chairman) that meets at the beginning of each session and recommends bills to the legislature. The plan seems to be an excellent one and might well be imitated in other states. Of the five bills that were proposed this month three are eugenic, as follows:

The first is a law which would require sterilization of mental defectives, both male and female. This measure was before the forty-second general assembly but did not come to a final vote.

The second is a bill providing for the prevention of child marriages by requiring that application for marriage licenses be made five days before final issuance, both parties appearing in person and that the application be posted in the office of the clerk of the district court and published in a newspaper.

This measure further provides that the marriage age, with consent of parents, be eighteen for boys, sixteen for girls; when parents' consent is lacking, twenty-one and eighteen respectively.

Finally the council recommends that the law forbidding the marriage of imbeciles, insane, feeble-minded, epileptics, paupers, those afflicted with venereal disease and those related within and including the degree of first cousin be strengthened.

The provision for publication of the pending marriage licenses seems to us a very desirable addition to a license-delay law.

The stipulation of different ages for men and women for marriage-licensing does not seem sound, for men are in fact biologically better prepared at either sixteen or eighteen for reproduction than women.

We hope the venereal provision will stipulate serological diagnosis, to be at state expense if desired by applicants.

Figure 4-14b: A typical exemplar of the kind of State-level coverage of proposed eugenic legislation, in this case Iowa, which had previously balked from putting such measures to a vote. (p. 37)

The Williams-Moore child marriage bill has passed both houses in New York State and has been signed by Governor Roosevelt. It provides that a girl between fourteen and sixteen must have the consent of a children's court judge before obtaining a marriage license. This bill does not go as far as the new act of 1928 in Pennsylvania but constitutes a step well worth taking.

The legislature in Washington passed in the session just ended a sterilization bill. This was vetoed by Governor Hartley as "too radical in nature". This gives hope that the next session will pass one of more restricted nature to meet his objections.

The Ohio sterilization bill has been killed for this session. An excellent committee of about seventeen influential citizens did valiant work, among whom the efforts of Mr. Jerome Fisher of Cleveland may be especially noted. Enough was gained to make the prospects for the next session brighter.

An anti-hasty marriage bill was defeated in the Ohio legislature by the same influence that defeated it in the neighboring state of Pennsylvania for the last two sessions—the loss of fees to the border counties. The presence of large cities at the state borders, viz., Cincinnati and Philadelphia will make the fight a hard one until New Jersey and Kentucky are won over.

The sterilization bill presented to the Minnesota legislature at its recent session—being an extension of the existing statute—was defeated in committee. The bill provided for a state eugenicist and the voluntary sterilization of any feeble-minded person on approval by an expert committee of which the eugenicist should be one. It is understood that the legislative committee considered the bill too drastic.

Assurance has been given by the State Board of Control that it would form a simple bill permitting any qualified surgeon to perform sterilization on request, but without setting up any governmental machinery of investigation.

Arizona has adopted a eugenic sterilization law, introduced by Senator G. W. Nelson of Winslow, which was signed by the governor on March 9. It applies only to those committed to the state hospital for the insane; it covers not only insanity, however, but also feeble-mindedness and epilepsy.

West Virginia's new eugenic sterilization law goes into effect on June 5. It was drawn by Dr. B. W. West of Huntington, and passed both houses of the legislature with very little opposition. It applies to patients who are characterized by insanity, feeble-mindedness, or epilepsy, in any of the state hospitals or institutions for the feeble-minded, or in the state industrial schools. The public health council of the state is given the decision as to sterilization, on recommendation of the institution officers: Appeal to a court of record is provided for the protection of the patient's rights.

Figure 4-14c: An even half-dozen samples of eugenic legislative news reported in the June 1929 issue, spanning the nation from West to East, and North to South. Even though it contained a mix of victories and defeats for the cause, it seemed to herald a new quickening of eugenic action in America, shortly before the great economic crash suppressed further gains for the AES agenda. (p. 31)

The End of *Eugenics* and the Lone Issue of *People*

Looking for a moment at the purely physical growth of *Eugenics*, it should be understood that the development has come almost wholly of its own momentum. There have been no expensively directed and widely disseminated promotion efforts simply because there have been no funds to finance such efforts. What exploitation monies have been available have been expended in canvassing special lists of a few hundred names each; we cannot say precisely what success we would have reached if we had had an organization for extending *Eugenics*' subscription list on a nation-wide scale; but we think it obvious that it would have been great.

Which leads us to a statement of how we are going to celebrate this anniversary. Effective with the November *Eugenics*, the publication of the journal will be assumed by the Galton Publishing Company. And the change is being made precisely for the reason that it will provide *Eugenics* with more funds and a greater exploita-

tional machinery. After all, the American Eugenics Society has many missions, of which the publication of *Eugenics* was but one; the Galton Publishing Company will exist first and foremost to boost *Eugenics* as we have explained in previous issues of the magazine when announcing the project. Members have received a prospectus recently describing in detail the physical outline of the new company, and inviting their participation in it.

The editorial policy, the purpose and the plan of *Eugenics* will not be altered in the least by the new arrangement, except in the way of improvement. The same distribution of material will be observed—popular articles, research reports, symposium discussions, departments, etc. An especial effort will be made to develop the News and Notes section, to which the board of editors has been giving attention for some months, as readers know.

Figure 4-14d: The first anniversary editorial for *Eugenics*, hailing its growth and the excellent pedigree of authors, editors; as well as celebrating the birth of the “Galton Publishing Company.” (p. 35)

In a mere 18 months, the journal would end its production run, and even retooling into a popular magazine (*People*, April 1931) was not enough to staunch the red-ink and forestall the end of the line for the AES's literary memetic-vehicle for popular evangelization of eugenics. *People* died suddenly after one issue, as detailed later in this section.

A MERGER

For some time Eugenics has contemplated a merging of its Population and Birth Regulation departments, the new department to be edited by Mr. Burch. The obstacle was the lack of a term which would combine the two conceptions. In a recent article in the American Journal of Sociology, however, Professor Henry Pratt Fairchild, president of the American Eugenics Society, proposes a new word which he has coined and which will cover the meaning we wish precisely. We have accordingly adopted it for Mr. Burch's department and shall henceforth use it. We reprint herewith the article by Professor Fairchild referred to above so that our readers may become acquainted with the new word.

Larithmics, like every science, is divided into two phases, the pure or theoretical, which is the study of how populations come to have a given size at a given time, and the practical or applied, which is the study of what the size of population in any community ought to be to promote any accepted social objective and of how the desired size may be achieved and maintained.

With the introduction of this new term the whole field of population study may be diagrammed as follows:

POPULATION

Larithmics:	Eugenics:
Quantity	Quality by heredity
Pure: Explanation	Euthenics:
Applied: Engineering	Quality by environment

—HENRY PRATT FAIRCHILD

Figure 4-14e: The announcement in January 1931 of “a merger” of two separate *Eugenics*’ departments into a new scientific field: “Larithmics,” as coined and briefly explicated by current AES and future ASA president, Henry P. Fairchild (p. 34, 35). One has to doubt whether the journal would take the trouble to make this change if they knew it would be the second-last edition of the department, unless the word “henceforth” as used above means a case of two. The journal was never fully comfortable with the term “birth control,” as it also technically included abortion or infanticide, which American eugenicists were firmly opposed to at this time, as well as attracting the ire of Catholics, especially once Pope Pius XI imposed his new ‘Encyclical’ upon the masses, as will be delved into shortly.

LARITHMICS

BY GUY IRVING BURCH

"*Larithmics* (Gr. *laos*, people, *arithmos*, number), the scientific study of the quantitative aspect of population, like every science, is divided into two phases, the pure or theoretical, which is the study of how populations come to have a given size at a given time, and the practical or applied, which is the study of what the size of the population in any community ought to be to promote any accepted social objective and how the desired size may be achieved and maintained."—Henry Pratt Fairchild.

"Under conditions such as we have forecast," concluded Dr. Louis I. Dublin, in a recent article in *The New York Times*, "there will be little need for further propaganda for birth control, at any rate as far as the quantity of the population is concerned. The ideal condition aimed at by some of the present advocates of population restriction, that is, a stationary state, will have been achieved, though there may be opportunity for betterment of quality of the stock by preventing propagation of the incompetents. Possibly the next half-century will have made so much progress in weeding out the unfit that even this reform will have been achieved."

"Ten years ago, using only population data of 1910 and earlier, Professors Pearl and Reed drew a 'logistic curve' of the population growth of the United States which predicted that the population in 1930 would be 122.4 millions. The official census figures were 122.7 millions, which means that the prediction was correct to within 2.5 parts per thousand. This is probably the most accurate forecast of a population of a large country ever made on the basis solely of data twenty years in advance of the event," says a recent issue of *Science News Letter*.

The best health conditions ever known in the United States and Canada prevailed during the first eleven months of 1930, statisticians of the Metropolitan Life Insurance Company, basing their findings upon mortality statistics of 19,000,000 industrial policy holders in the company, announced through the Metropolitan's information service December 29th.

Mr. Guy Irving Burch addressed the Immigration Restriction League at its meeting in New York, January 9th. His topic was immigration and the differential birth rate. Mr. Burch is editor of *Eugenics*' department, *Larithmics*, and secretary of the American Eugenics Society's Committees on Immigration, Legislation, Birth Regulation and Cooperation with Physicians.

Figure 4-14f: A portion of the final installment of *Larithmics*, celebrating the effectiveness of the "propaganda for birth control" from a quantitative aspect, but forecasting a need for greater quality control by the further application of eugenical science. It also hails the predictive power of scientific demographics, as practiced by Fairchild and his Yale colleague Ellsworth Huntington, among others centrally involved in the eugenics movement. It also praises the success of public health and other euthenic measures in reducing mortality in America and Canada. (p. 71, bordered insert from p. 29.)

The business recession which confronts many countries just now cannot be attributed to overproduction so long as "we have two-thirds of the world's population living below the standards of civilization based on machinery and modern invention," Lord Astor declared in an exclusive interview at the Savoy Plaza Hotel December 1st, with a correspondent for *The Christian Science Monitor*.

"When people talk of overproduction," he continued, "they are really only thinking in terms of one-third of the world's population. The dislocation that seems to exist between production and consumption grows out of a problem that economists and statesmen must teach us how to solve—and that is, how to get the other two-thirds of the world up to modern standards of living. When they show us the way, the public must support them.

"What we call a democratic government is on its trial," he said, "and if we consider the various governments of the world, we find that among the leading nations it is only in the English-speaking countries that democracies are at all successful."

The noticeable thing about the decline in marriage licenses in Manhattan during 1930, according to both chief clerks of the marriage license bureau, as quoted in a recent issue of *The New York World*, is that the depression apparently has affected only the number of marriages among business and professional people, while working couples seem to be pushing toward the altar in as great numbers as ever.

"The poor rush in where the rich fear to wed," said Mr. Leary, who is by way of being a wit. "Maybe that's what keeps them poor."

"Yes," said Mr. Brosen, "the rich seem frightened by business conditions, but working couples seem to feel that they always have a tough time to get by anyway, and they might as well go ahead and enjoy themselves."

Figure 4-14g: Two short pieces in the last edition of *Larithmics*, still advocating WASP superiority and noting the failure by the bottom tiers of society to live within their means. (p. 71, 72)

LEGISLATION

BY ROSWELL H. JOHNSON

THE ENCYCLICAL

THE LEGISLATIVE campaign for sterilization laws is likely to meet much opposition based on the strictures against sterilization in the encyclical of Pope Pius XI issued January 8 in the United States. The apposite passages, as transmitted by the Associated Press, are as follows:

What is asserted in favor of the social and eugenic "indication" may and must be accepted, provided lawful and upright methods are employed within the proper limits; but to wish to put forward reasons based upon them for the killing of the innocent is unthinkable and contrary to the divine precept promulgated in the words of the apostle: "Evil is not to be done that good may come of it."

Those who hold the reins of government should not forget that it is the duty of public authority by appropriate laws and sanctions to defend the lives of the innocent, and this all the more so since those whose lives are endangered and assailed cannot defend themselves. Among whom we must mention in the first place infants hidden in the mother's womb. And if the public magistrates not only do not defend them, but by their laws and ordinances betray them to death at the hands of doctors or of others, let them remember that God is the judge and avenger of innocent blood which cries from earth to heaven.

Finally, that pernicious practice must be condemned which closely touches upon the natural right of man to enter matrimony, but effects also in a real way the welfare of the offspring, for there are some who, oversolicitous for the cause of eugenics, not only give salutary counsel for more certainly procuring the strength and health of the future child—which, indeed, is not contrary to right reason—but put eugenics before aims of a higher order, and by public authority wish to prevent from marrying all those who, even though naturally fit for marriage, they consider, according to the norms and conjectures of their investigations, would, through hereditary transmission, bring forth defective offspring.

And more, they wish to legislate to deprive these of that natural faculty by medical action despite their unwillingness; and this they do not propose as an infliction of grave punishment under the authority of the State for a crime committed, nor to prevent future crimes by guilty persons, but against every right and good they wish the civil authority to arrogate to itself a power over a faculty which they never had and can never legitimately possess.

Those who act in this way are at fault in losing sight of the fact that the family is more sacred than the State, and that men are begotten not for the earth and for time, but

for heaven and eternity. Although often these individuals are to be dissuaded from entering into matrimony, certainly it is wrong to brand men with the stigma of crime because they contract marriage, on the ground that, despite the fact that they are in every respect capable of matrimony, they will give birth only to defective children, even though they use all care and diligence.

Public magistrates have no direct power over the bodies of their subjects, therefore, where no crime has taken place and there is no cause present for grave punishment, they can never directly harm or tamper with the integrity of the body, either for the reasons of eugenics or for any other reason.

St. Thomas teaches this when, inquiring whether human judges for the sake of preventing future evils can inflict punishment, he admits that the power indeed exists as regards certain other forms of punishment, but justly and properly denies it as regards the maiming of the body: "No one who is guiltless may be punished by a human tribunal either by flogging to death, or mutilation, or by beating."

Furthermore, Christian doctrine establishes, and the light of human reason makes it most clear, that private individuals have no other power over the members of their bodies than that which pertains to their natural ends; and they are not free to destroy or mutilate their members, or in any other way render themselves unfit for their natural functions, except when no other provision can be made for the good of the whole body.

The outlook for a sterilization bill in Vermont appears much brighter with the election of the new governor who has expressed his interest in this legislation. The prospect in Oklahoma is also better with the active interest shown by Dr. J. F. Page of the Agricultural and Mechanical College at Stillwater.

Dr. Watkins of the Polk State School in Pennsylvania believes that a sterilization bill should be designated "selective sterilization" and rules laid down in defining the traits of those who may be trusted with liberty under parole. He would, on the other hand, permit sterilization where the unfitness for parenthood was obvious yet the case adapted for liberty under parole otherwise, even where not hereditary. As a consequence the Pennsylvania Committee of the American Eugenics Society will join hands in trying to have this type of bill passed.

Figure 4-14h: The last Legislation column from the February 1931 swansong issue of *Eugenics*. (p. 73)

ANNOUNCING PEOPLE

FROM TIME to time on this page we have charted our progress for the information of our readers. This month we chart the most important step yet to be taken by the magazine, and through the magazine, by the Galton Publishing Company and the American Eugenics Society. We propose, in brief, to enlarge our field still further, seek for a still broader and more numerous audience, impress the eugenic doctrine even more immediately upon the American people. We propose to indicate this extension both by increasing the dimensions of our format and by widening the inferences of our title. Beginning next month *Eugenics* will appear in the size of *Life*, *Time*, *Judge*, *Liberty*; and it will be called *People*, as indicative of the unrestricted view we take of the problems that confront us.

There will be a slighter change in content. *People* will continue to offer the stimulating general articles in its special field and in fields allied to it which have been a distinctive feature of *Eugenics*. It will continue the symposium discussions which have been so interesting to readers and to the wider public which we have reached through the newspaper press. The departments we have had, with many new departments we have not had, will continue in *People* the systematic survey of the whole eugenic field which *Eugenics* has afforded its readers from month to month. There will be no alteration in our editorial purpose, in the quality of our contributions, in the identity of our contributors.

What will change, specifically will be our previous policy of often publishing the more strictly research articles. In the past, as our readers know, we have offered many important papers in our field whose technical value is commonly accepted. We have found, however, an increasing sentiment amongst our members and other readers against these papers.

They are, they say, content to let the research workers discuss their findings among themselves; they find they are not equipped with the technical vocabularies or the scientific training, to properly appreciate these papers. What they can appreciate, what they can accept, they have told us, are the less formal articles explaining the application of the theories disclosed in scientific papers. Our readers insist these articles are to retain the dignity they have always had. They demand the authority they have always had. They object only to the technical obscurity which they have sometimes had.

And just as this has been true with members of the American Eugenics Society, it has been a thousand-fold more true with the average layman without previous interest in, or knowledge of, eugenics. If friends have found some of our material formidable, strangers have been even more disconcerted. Therefore, since our desire is to carry what we have to say to the attention of the widest possible number of intelligent readers, we have decided to go half way with them by altering in *People* that characteristic of *Eugenics* which has previously repelled them.

With *People*, then, we intend to invade the general field of magazine publication. The place we seek to fill has never been filled as yet. There is no general magazine devoted to the biological aspects of human destiny. There are general magazines which occasionally publish articles on these aspects; we propose to publish *only* such articles. Just as *Life* is a comic magazine, the *National Geographic* a magazine of geography, we shall be, with dignity, a popular magazine of human biology and the manner in which it may be manipulated to achieve the improvement of the race. We shall adjust our missionary technique, that is, to an even more efficient angle. We ask for the support of our old friends, the cheers of our new, and we invite both camps to watch our dust!

Figure 4-14i: The last editorial of *Eugenics*, optimistic as always (p. 67). It clearly speaks of the growth needed to transform eugenics in America from a cause célèbre of the academic-professional elite to a mainstream movement. This editorial informs the base of those needed changes in reassuring tones.

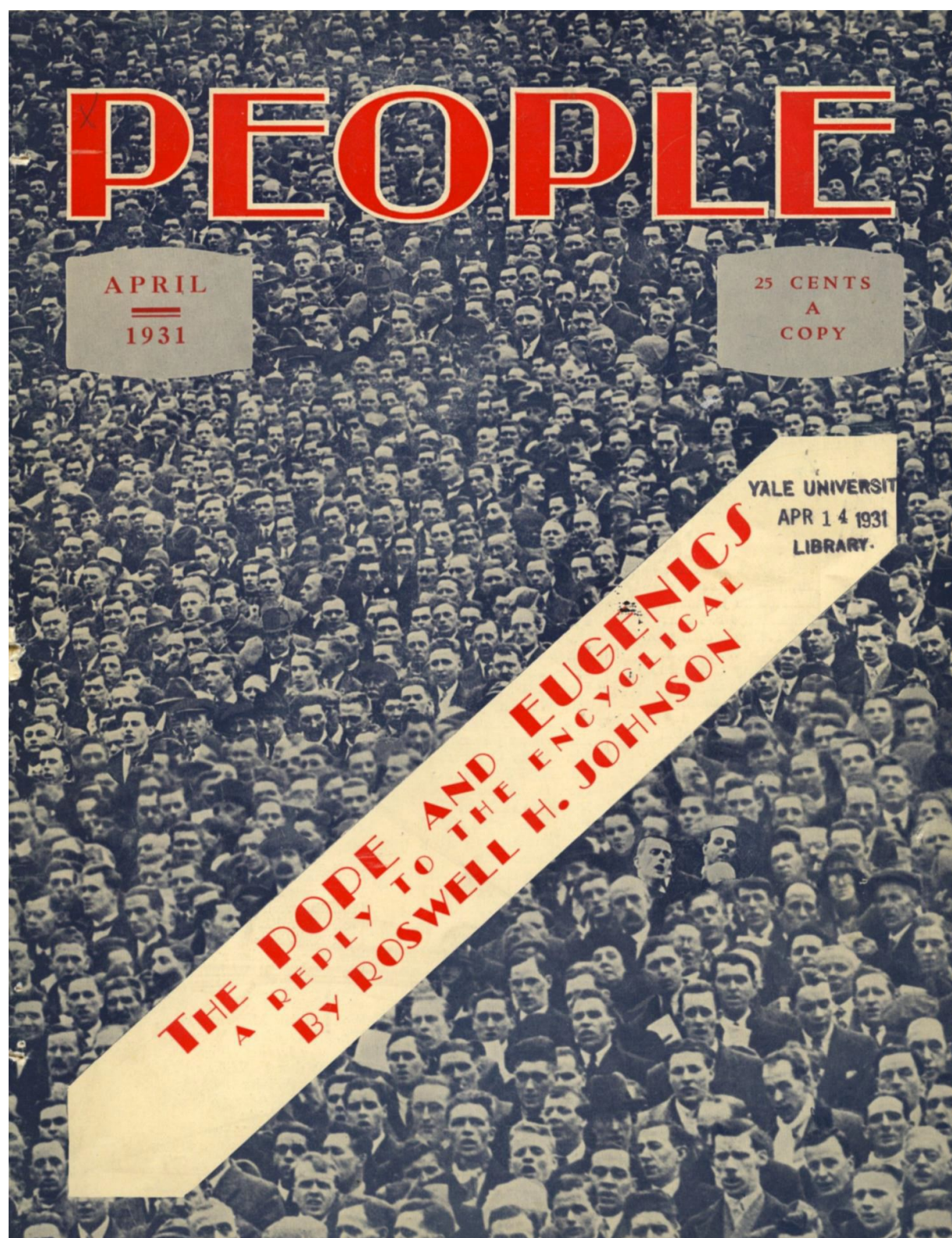


Figure 4-15a: Front cover of the first and only issue of *People* magazine, perhaps representing faithful Catholics in St. Peter's Square, eagerly awaiting the official pontifications of Pius XI on marriage, the family and birth control. But closer inspection reveals it to be a composite photo, and the distinctive Nordic head-shape and the lack of any women or nuns shows it is actually a relatively small crowd of American WASP men; making it a perfect metaphor for the declining fortunes of the *Eugenics* cause.



The purpose of this Society is "to promote the study and discovery of sound eugenic principles and of all matters in any way related thereto, and to make practical application of such principles to the improvement of the human race."



THE AMERICAN EUGENICS SOCIETY,

INCORPORATED

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Dr. Frederick Adams Woods

Dr. Sewall Wright

Prof. Robert M. Yerkes

Figure 4-15b: Inside front cover of *People*, carrying over the tradition from *Eugenics* of showing the officers, directors and advisory council of the AES; something you would not find in *Life* or *Liberty*. At least half the august members had penned articles, appeared in the Symposia, or were the subjects of *News and Notes* or other departments of *Eugenics*. Only a privileged few were to be featured in *People*.

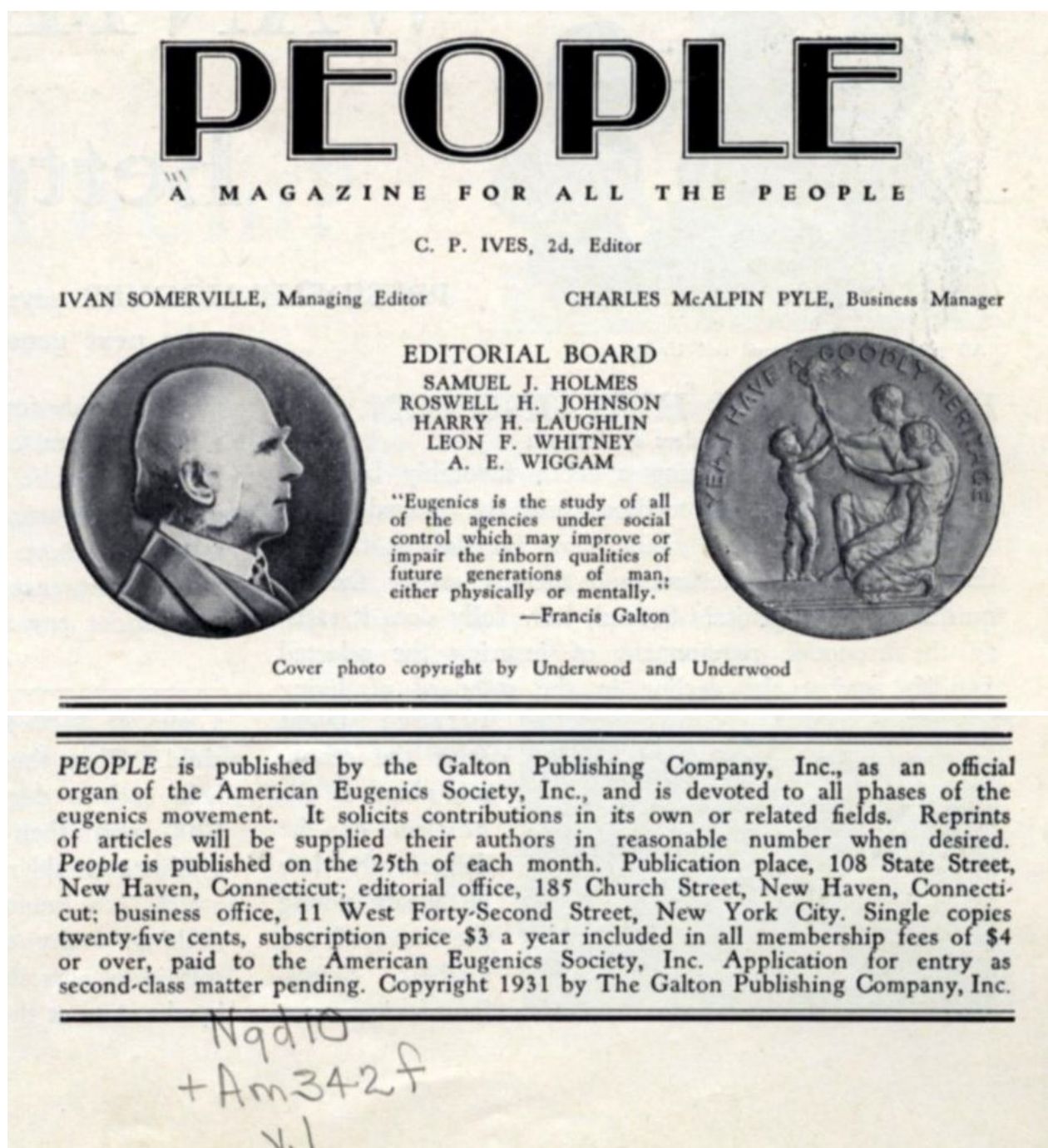



Figure 4-15c: The header and footer of the inside title and contents page. Other than the change in the title, and the dropping of 'race-betterment' from the subtitle, the right-side of the page is basically the same as *Eugenics*, but with slightly smaller fonts and images of the Galton medal. (p. 1)

<h1 style="text-align: center;">Contents</h1> <p style="text-align: center;">FOR</p> <p style="text-align: center;">VOLUME I APRIL 1931 NUMBER 1</p>		
Wanted: Better Babies, Symposium		Page 2
<i>Ellsworth Huntington</i>	<i>Maurice R. Davie</i>	
<i>Ray Erwin Baber</i>	<i>Eugene Robison</i>	
Frontispiece, <i>Children Welcome!</i>		4
Eugenics and "Chaste Wedlock", by <i>Roswell H. Johnson</i>		5
What We Pay, by <i>James H. S. Bossard</i>		10
Birth Control and the Racial Future, by <i>Frank H. Hankins</i>		11
<i>People Says</i>		16
<i>People Who Count</i>		17-20
<i>Frederick Huntington Gillett</i>	<i>Mrs. Gilbert Grosvenor</i>	
<i>Charles F. Ruggles</i>	<i>Harry Olson</i>	
Fecundity: A Fascist Credo, by <i>Adamantios Th. Polyzoides</i>		21
Birth Control Steps Out		27
What Readers Think		30
Primitive Eugenics, by <i>Harry Whitisle</i>		31
Humor — Or Is It?		37
Being an Ancestor, by <i>Leon F. Whitney</i>		38
Eugenical Panorama		40
On Review, edited by <i>Samuel J. Holmes</i>		46

Figure 4-15d: The contents section of the first page, magnified for detail. Moving to a larger page format while reducing the type-size for text, along with an increased page-count would have allowed substantially more content to fit into each issue, including more photos, had *People* lasted. (p. 1)


OUR PEOPLE

PROFESSOR ELLSWORTH HUNTINGTON is always in at the launching we find: he contributed an article to the Birthday Number of *Eugenics*—way back there in October, 1928, and he has contributed one of the best papers to the symposium which features this first issue of *People*. He is research associate in geography at Yale University.... Professor **ROSWELL H. JOHNSON** of the University of Pittsburgh, has made it his business to study through and around all the objections to eugenics, and in this issue of *People* he analyzes the opposition offered by traditional and authoritarian religion in his discussion of the encyclical "On Chaste Wedlock" recently issued by the Vatican..... Professor **HANKINS'** paper on birth control and the racial future was revised from an address given at the conference of the American Birth Control League in 1929. He will be a contributor to our symposium next month, when he discusses ancestor worship, new style, its values and errors... Dr. **ADAMANTIOS TH. POLYZOIDES**, is editor of the Greek daily, *Atlantis*, of New York City.



Huntington

The article printed in this issue of *People* is a revision of a paper read at the joint meeting of the American Eugenics Society and the Eugenics Research Association last May.... Dr. **RAY ERWIN BABER** is a member of the department of sociology at New York University.... **EUGENE ROBISON** is a specialist in insurance and actuarial problems of Los Angeles.... Dr. **MAURICE R. DAVIE** of the department of economics, sociology and government at Yale University contributed a paper entitled "Must University Professors Be Bachelors?" to the December, 1930, issue of *Eugenics*.... We must express here our regret at the passing of Dr. **ANNA GARLIN SPENCER**, who contributed to our discussion in the January *Eugenics* of the eugenic effects of the new feminism. She was theologian, journalist, sociologist, teacher; she was, in fewer words, a notable woman... **LEON F. WHITNEY'S** new department, "Being an Ancestor", will, we predict, prove one of the conspicuous hits of *People*. What do you think?.... Dr. **JAMES H. S. BOSSARD** is professor of sociology at the University of Pennsylvania... The next issue of *People* will be a special genealogy number. The first paper will be entitled "Racketeering in Ancestors" by **DONALD LINES JACOBUS**, one of the leading experts in the genealogy field in the United States.



Polyzoides

Figure 4-15c: The left-third of the first page of *People* listed the contributing authors for the issue, replacing the full-page *Eugenics' Who's Who* of the old journal. The type-size is only 8 or 9-point, likely causing some readers to dig-out their magnifying glasses to be able to read the text. Whether veteran readers would have been pleased with such changes, or saw the reduced text-size as offering more value for the same price is unknown, as they never got a chance to respond. I suspect some ruffled-feathers would have resulted among the 'old-stock' AES members, prompting a few angry letters.

“PEOPLE” SAYS:

WE PRESENT, herewith, *People*. With all solemnity we offer it as the very highest type of what is called the “eugenic” baby. We discuss elsewhere in this first issue certain misuses of that term by the sensational press. We print an explanation that the truly eugenic baby is one whose lineage is known and is sound. The lineage of *People* is perfectly apparent, and we think perfectly sound. *People* descends, that is, from *Eugenics*. It is the logical successor, the true flesh-and-blood of the earlier magazine which will continue its existence as a scientific quarterly. *People* is going to do all that *Eugenics* did; and going to do it, we hope, more efficiently, more effectively, more widely.

In the first issue of *Eugenics*, launched in October 1928, as the organ of the American Eugenics Society, we announced that the new magazine would be scientifically valid but popularly attractive. “Not only is the Society not one exclusively of scientists,” we said, “but *Eugenics* hopes that in time her influence will go beyond the society, that she will be able to attract and hold the attention of the average man.” Well, that time has come. We are now ready to advance beyond the American Eugenics Society for readers. We are ready to demonstrate to the thoughtful layman everywhere that biology has emerged from the laboratories to take a hand in shaping human destiny.

Of course that description of what has happened is not quite accurate. Biology has not just emerged; it has always worked upon the raw material from which history is made. But man in his long climb upward to the light of scientific knowledge has not understood it. As the first tentative gleams of this understanding appear, it seems to him as though the process were just beginning. *People* will show that it has always been, that it always will be.

For that, after all, is the essential significance of eugenics—it is the consideration of how certain immutable principles of human biology affect man and his institutions and his life. Of late years there has been much attention to the institutions. The various divisions of economics and sociology have flourished and been widely studied—the scrutiny of the devices man has erected to effect and symbolize his progress, or that have developed corollary to that progress. But all this time there has been too great a negligence of the importance of what man is himself. There has been a confusion, an erroneous assumption that man is made by devices rather than making them, a forgetfulness that the ultimate control of his progress rests in his own inner qualities—his

courage, his intelligence, his vision, and his foresight.

Now these qualities, eugenics teaches us, are biological entities, subtle imprints upon the inner man which cannot be artificially generated, which cannot be imposed from without. They are necessary for progress, but man must discipline his own reproduction to ensure their survival and increase in the race. This discipline is to be exerted on the great scale as on the intimate one—in immigration policies as in the tender minutiae of individual mating. It is a discipline, moreover, which must be subjective to be truly effective, one welling up voluntarily from within the individual, not pressed down upon him from without.

And in that last line is *People's* warrant of survival. For *People* is going to show the value of this discipline. It will show how the biological principles that combine in eugenics actually work in man's affairs. It is going to paint the whole majestic tapestry of human enterprise with the consistent line of biological influence therein clearly delineated. It is going to be a new kind of a magazine in a new field, illuminating a newly realized truth. It is a dedication to the proposition that people are more important than institutions, and progress not alone desirable but easily achieved if rightly sought.

* * *

We have devoted so much space to birth control in this first issue of *People* that we fancy some of the anti-birth controllers may be inclined to think that birth control of magazines, might, in our case, have been permissible. We are sure that those whose eyes are on the future rather than the past, however, and who are willing to accept scientific indications of what that future may be, will feel otherwise. These readers will understand what an important step in advance the declaration of the Federal Council of Churches, for instance, really is. And they will feel with us, we think, that the most important statement in that declaration is this: “. . . The Church should not seek to impose its point of view as to the use of contraceptives upon the public by legislation or any other form of coercion . . .” That is a doctrine so obvious and valid that it cannot help but triumph in the end.

A NOTE TO OUR SUBSCRIBERS

Your subscription to *Eugenics* will be filled out with *People*—your favorite features and many new ones in a new and more attractive form. You received neither *Eugenics* or *People* for March: but you will receive *People* for one extra month when your subscription expires.

Figure 4-15f: The editorial-page for the premiere of *People* (p. 16). It emphasizes the expanded focus on popular education for the layman, while maintaining the scientific rigor and authority of its parent. Like the Birthday Number of *Eugenics* in October 1928, it forecasts a long and fruitful life for the new baby, even promising an extra issue to subscribers in compensation for the missing March *Eugenics*.



All photos by Underwood and Underwood

WANTED: Better Babies:

PRESIDENT HOOVER says progress is the margin by which the next generation excels this.

ELLSWORTH HUNTINGTON

Cosmopolitan, The Builders of America

Any scheme for obtaining a more favorably balanced birth rate by economic methods must be judged by at least two main criteria. First, how far does it exercise the right kind of selection and thereby satisfy the requirements of eugenics? Second, how fully does it satisfy the economic requirement of insuring the selected families against the decline in the standard of living which is often the penalty of having children? For our present purpose, and in the present nebulous state of knowledge, the right kind of selection means one that increases the number of children in families where both parents rise well above the average in intelligence, strength of character, and general value as members of society. Insurance against a decline in the standard of living means more than relief of the sudden financial strain which often accompanies the birth of a child. It means also that as the number of children increases up to reasonable limits, the family is not obliged to economize to a degree that is painful or humiliating, but can live essentially as before. Some sacrifice on the part of parents for the sake of children is doubtless desirable, but it is obviously too much to ask ordinary human beings to step down to a lower economic level and build a new set of social relationships because they have three or four children.



It has been suggested that some kind of insurance might solve the economic phase of the problem of the dangerously low birth rate among the finest of our middle classes. Such insurance

might provide for the payment of specific sums whenever a child is born, or for the education of the child after it leaves the public schools. There may be many advantages in such a system, but it does not satisfy the two criteria mentioned above. It is easy to imagine a form of compulsory insurance in which all persons engaged in gainful occupations pay something each year toward a fund for

(Concluded on page 48)

EUGENE ROBISON

Insurance Counselor

The possibility of family insurance which would provide benefits for the birth of children is one of the topics for discussion. In order to apply the principle of insurance we must reduce the uncertainty to the certain through the law of averages. When the uncertainties can become controlled events to any appreciable degree insurance merely becomes a savings account against a more or less certain date in the future.

It seems to me, therefore, that family insurance which would provide benefits for the birth of children is not an insurable subject and falls more into the field of savings account. The idea has been advanced that married couples should take insurance at the time of marriage, the premium for which would insure them a certain sum at the birth of each child. To an actuary this becomes nothing more than a savings account, and has the further drawback of being a tax upon marriage.

However, one does not want to beg the question of equalizing the financial burden at the time of the birth of children, and consequently I am offering for discussion the following plan:

Suppose it were possible to grant from the state funds a sum of \$100 for each P.R.D. who is the parent of a child. Thus the child of a man and woman who each held such a degree would entitle them to the sum of \$200 and then upon some careful scale a college graduate would receive perhaps \$90, a high school graduate \$75, a grammar school graduate \$50 and a moron nothing. Any combination of these groups would result in a corresponding average benefit to be provided by the state at the time of birth. For a father who wished

How Shall We Get Them?

PEOPLE here offers a discussion by four experts on how to widen the margin.



to obtain a larger state benefit, an intelligence test could be provided by civil service boards. His wife would likewise have the same opportunity.

The entire theory here is that the state benefits from the birth of children from parents of high intelligence and therefore would be interested in offering such financial assistance as would help encourage such parenthood:

(Concluded on page 48)

RAY ERWIN BABER

New York University

The income tax graduated inversely to the size of family may possibly have a slight influence on the birth rate, but is it discriminating? The argument that such a tax is eugenic because, without affecting small-income families who would not pay taxes anyway it may encourage large-income families to have more children, rests upon the unsafe assumption that large-income families are eugenically more worthy of perpetuation than are small-income families. Even if this risky assumption could be partially substantiated there would remain too many exceptions in both directions for the measure to claim much eugenic merit. Furthermore, the tax exemption for each child is negligible compared with the annual cost of support. A graduated inheritance tax might conceivably have a slightly greater effect on the birth rate of the wealthy than does the income tax, but it would be subject to the same eugenic limitations mentioned above. Even then it could apply only to those who inherit rather than make their fortune, for by the time a man has made a fortune great enough to worry him about the inheritance tax, it is too late to decide what sized family he wants!

The practice of offering a straight bonus to families of a certain size, or a lump sum for the birth of each child, seems definitely dysgenic. Thus far I have been unable to find that any of the countries using this plan make quality a prerequisite to claiming such aid; they seem to be chiefly interested in numbers. If, for the sake of argument, we assume that such inducements would have some influence on the birth rate, there is every reason

(Concluded on page 48)

MAURICE R. DAVIE

Yale University

The family allowance proposal, involving automatic salary increments according to the number of dependent children, runs counter to economic principles and contains no guarantees of eugenic value. Salaries, to be sure, are low, especially in the teaching profession—and intelligent people do not have families larger than their incomes—but what is needed is measures which will raise the salary scale, and not the charitable makeshift of a bonus plan.

Insurance is a grand device for equalizing financial burdens. It might well be applied, by the individual himself, to the field of child bearing and rearing. This special type of insurance would relieve the heavy temporary strain of child dependency. A social scheme of this nature, however, is questionable. It is not strictly comparable to insurance against sickness, accident, old age and unemployment. It can be justified, if at all, only on the basis of a direct service rendered to society. The closest parallel is offered by the so-called "widows' pensions" system, which recognizes the social value of home care for the child, but this is really a substitute for other charitable methods of child care. Subsidizing parenthood might easily demoralize some individuals by relieving them of full responsibility for the support of their families. Powerful safeguards, especially of a eugenic nature, would be necessary, but these are lacking. Wage earners are a useful social group, but their great need is for more knowledge of birth control rather than for aids to procreation. The allegedly superior classes, whose birth rates the proposal is especially designed to foster, are not likely to have more children on this account;

(Concluded on page 48)



Figure 4-15g: A panoramic view of the *People* premiere of the popular eugenics Symposium, moved to the leading position in the new magazine. Consistent with *People's* new popularization mission, it now includes numerous stock photos from a popular service to capture the attention of lay readers. Whether this added visual appeal would impress the core-base of the readership is debatable, and it must be balanced against the continued practice of continuing articles as stubs at the end in very small type (the last two pages of this issue). This was something that perturbed readers had denounced several times through the production run of *Eugenics*. Some things, it seems, never change. (p. 2, 3)

ELLSWORTH HUNTINGTON

Co-author, *The Builders of America*

Any scheme for obtaining a more favorably balanced birth rate by economic methods must be judged by at least two main criteria. First, how far does it exercise the right kind of selection and thereby satisfy the requirements of eugenics? Second, how fully does it satisfy the economic requirement of insuring the selected families against the decline in the standard of living which is often the penalty of having children? For our present purpose, and in the present nebulous state of knowledge, the right kind of selection means one that increases the number of children in families where both parents rise well above the average in intelligence, strength of character, and general value as members of society. Insurance against a decline in the standard of living means more than relief of the sudden financial strain which often accompanies the birth of a child. It means also that as the number of children increases up to reasonable limits, the family is not obliged to economize to a degree that is painful or humiliating, but can live essentially as before. Some sacrifice on the part of parents for the sake of children is doubtless desirable, but it is obviously too much to ask ordinary human beings to step down to a lower economic level and build a new

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(Concluded on page 48)



Figure 4-15h: Two Yale social-science colleagues argue for the eugenic application of hereditarian principles into the proposal for a Federally-funded family allowance system, coming out of the 1930 White House Conference (p. 2, 3). A universal ‘baby bonus,’ regardless of any eugenic merit, became the thin-edge of the depression-socialism wedge (The New Deal) that discarded long-term, selective, eugenic solutions in favour of immediate, universal, euthenic interventions. It also helped to spawn the ‘Welfare State’ so detested by vocal conservatives, as exemplified by ‘Archie Bunker’ and explicitly cited in the classic theme-song: *Those Were the Days*. But that revisionist ditty fails to blame Hoover (“looks like we could use a man like Herbert Hoover again”) as the architect; instead it linked him to a bygone golden-era when “everybody pulled his weight” and “we didn’t need no Welfare State.” This halcyon bygone-era is a period evoked by the revisionist Trump mantras: ‘America First’ (a catchphrase originally coined in the 1920s, and his main stump-slogan: ‘Make America Great Again.’



Wide World

CHILDREN WELCOME!

Youthful residents of a model village just outside the city of Strasbourg, France, built by the Ungemach Bonbon factory from its war profits to "combat race suicide". Only couples of limited means and in perfect health are eligible to rent houses, and so far seven families have been evicted for failure to produce children at a satisfactory rate! Each house rents for less than \$100 a year and is equipped with every modern convenience to save labor for young mothers unable to afford servants.

Figure 4-15i: An excerpt of the full-page 'Frontispiece' briefly highlighting a more eugenically-oriented family-allowance scheme instituted by the French government, in the reoccupied city of Strasbourg in Alsace province (p. 4). It should be recalled that this region had been taken as war-booty by Imperial Germany in the Franco-Prussian War of 1870-71 (and previously taken by Napoleon's forces half-a-century before that). We are not told whether the "Ungemach" (a German name) company's scheme was fully voluntary, or if it was part of the aggressive post-war reparations system that extracted huge sums from the Weimar Republic (or in this case a formerly German business-concern); or if there was any preference given to "French" families. The highly subsidized house rents would have provided a powerful incentive for procreation, while the stipulation of "perfect health" would have been an ersatz euphemism for eugenic merit. In any case, the German's would have made some 'adjustments' to the program when they returned in May 1940, and by the Winter of 1944-45 these houses would have been reduced to rubble, as this region was very bitterly contested by Hitler's Wehrmacht before they finally retreated after the 'Battle of the Bulge.' War-losses continued to have a much larger effect on European racial demographics than American eugenics.

PEOPLE

WHAT WE ARE . . . HAVE BEEN AND MAY BE

VOLUME I

APRIL 1931

NUMBER 1

EUGENICS AND "CHASTE WEDLOCK"

By ROSWELL H. JOHNSON

University of Pittsburgh

The recent encyclical letter of the Pope "On Chaste Wedlock" was the first in history to discuss eugenics. Here an eminent eugenicist discusses the encyclical.

THE very appearance of the encyclical at this time is somewhat significant as probably showing that the conservative wing of the Catholic church is disturbed at the relatively rapid increase of birth control and sterilization brought about by the spread of scientific education.

In general, the encyclical merely reiterates the position of the ultra-conservative official body of the church as previously stated. In some respects there seems to be a liberalization, but in one case an important position is taken which is both novel and, we believe, very unfortunate.

Though the encyclical encourages "care in choosing a partner" and in so doing meets the hearty approval of the eugenicist, it develops that this care is primarily concerned with promoting intra-church marriage for the statement is made: "They should in so deliberating keep before their minds the thought first of God



POPE PIUS XI

Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the State of the City of the Vatican.

and of the true religion of Christ."

No concern at all is to be given hereditary defect because we read, "that pernicious practice must be condemned . . . for there are some who . . . by public authority wish to prevent from marrying all those who, even though naturally fit for marriage, they consider, according to the norms and conjectures of their investigations, would through hereditary transmission bring forth defective offspring." The reason given by the encyclical is the "natural right to enter matrimony" a logic which mystifies the scientific man. (*Italics ours in all cases.*)

Not only should marriage be permitted to all, says the encyclical, but "such economic and social methods should be set up as will enable every head of a family to earn as much as according to his station in life is necessary for himself, his wife and for the rearing of his children."

Figure 4-15j: The title-page for Roswell Johnson's cover story on the Vatican's new Encyclical: "On Chaste Marriage," and its foreboding implications for eugenics in America. Johnson makes some attempts to be courteous and nonpartisan in his description and analysis of the Vicar of Christ's clarification of Roman Catholic doctrine; but he also preemptively dismisses it as an "ultra-conservative" minority-report, before cataloging the 'scientific' errors of the new document. (p. 5)

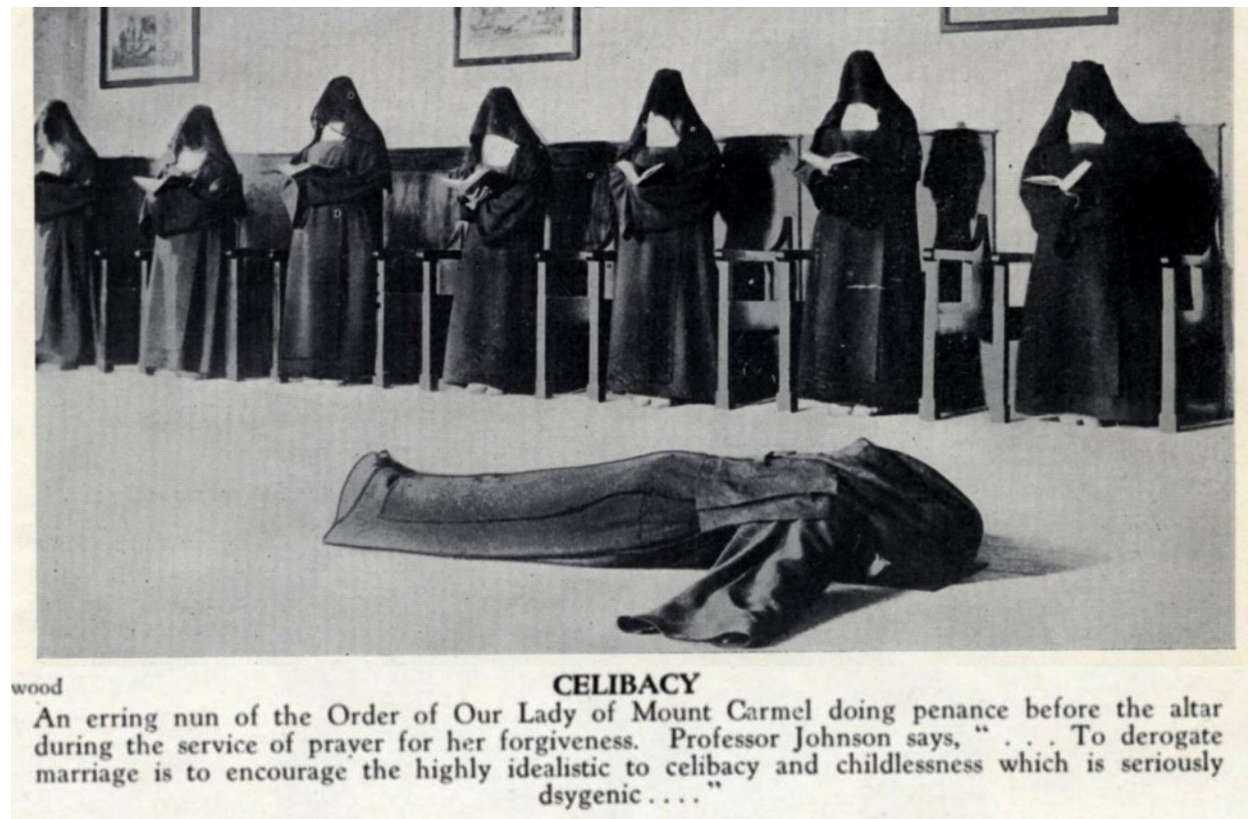


Figure 4-15m: A stock photo illustrating the harsh discipline and austere traditions of Carmelite nuns (p. 6). The full habits and face-veils worn here serve as a good historical analogue to the Niqab debate that allowed xenophobic attitudes from the 'old-stock' base to influence the 2015 Canadian Federal election campaign for a few critical weeks, and then collided with the fierce debate over Syrian refugees. This debate still rages online with the same intensity many months later, especially after newly inaugurated President Donald Trump instituted his promised 'Muslim Ban' in early 2017.

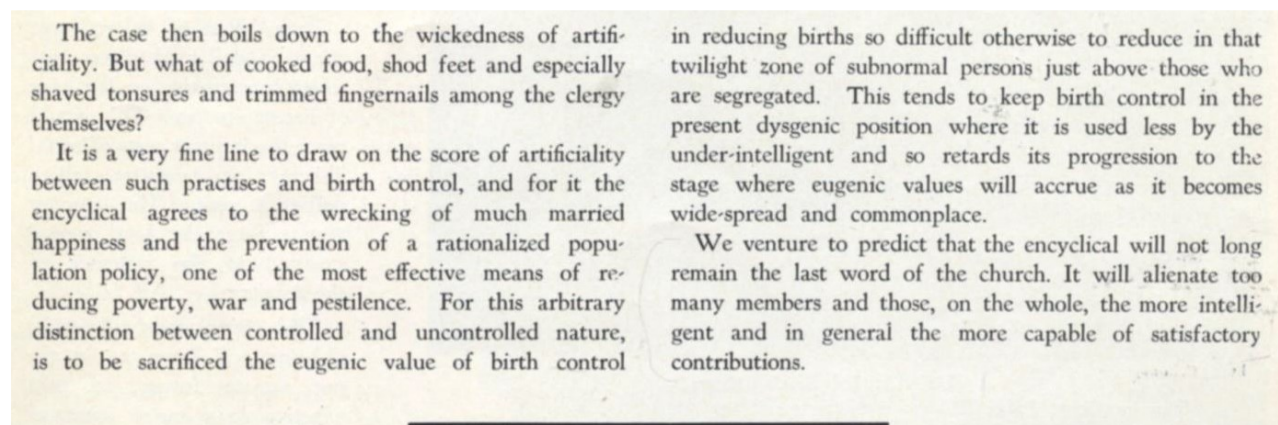


Figure 4-15p: The conclusion of Roswell Johnson's analysis and eugenical critique of the Encyclical (p. 9). His wildly incorrect prediction of its quick demise or revision was instead visited upon the AES's attempt to merge popular eugenics education with popular infotainment in the American *Life*-style. Instead of the Church's message alienating luke-warm believers, it was economic alienation that resulted in the AES's child-prodigy failing to expand its subscriber-base to achieve mainstream status.

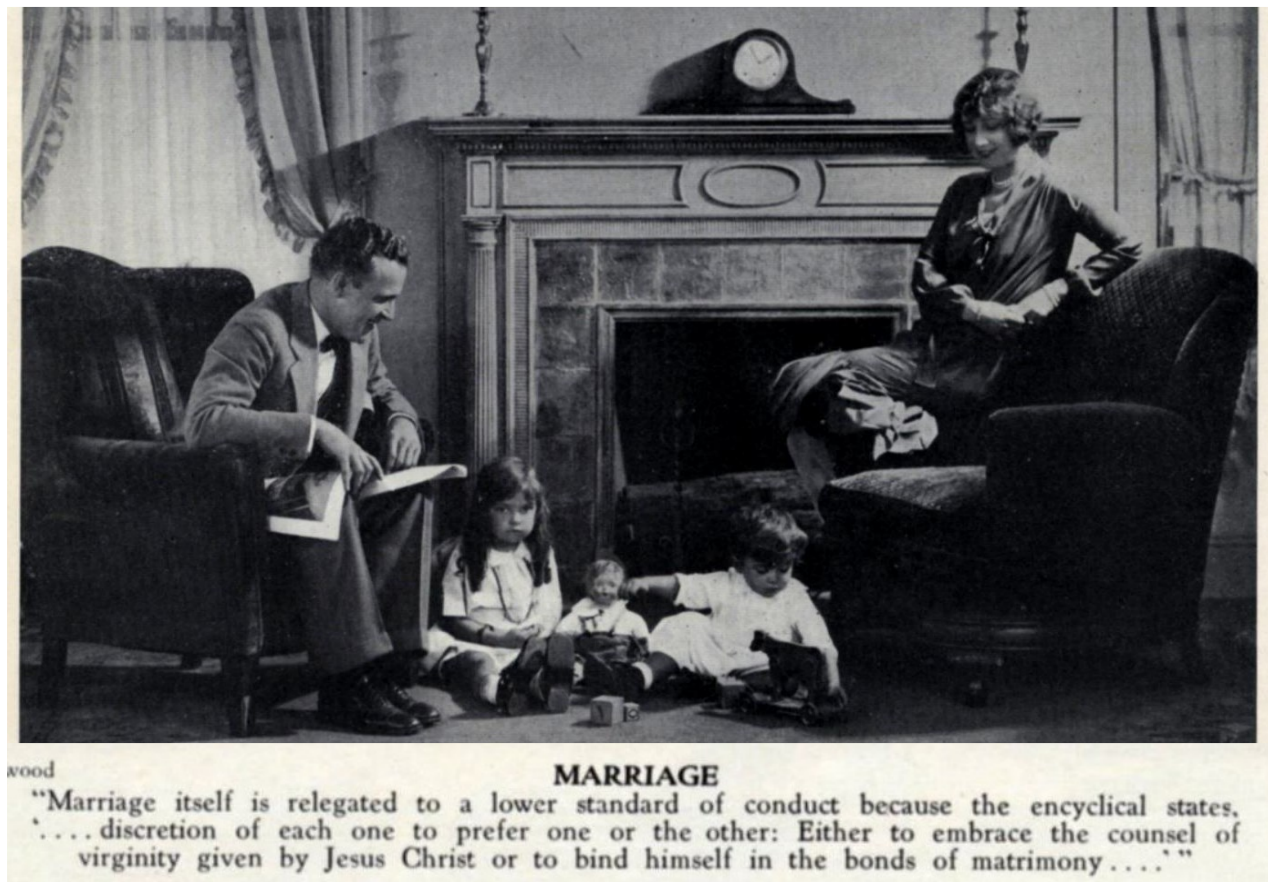


Figure 4-15n: The lone contrasting photo in the article, exemplifying the material blessings progressive Americans (the target audience of *People*) can achieve through eugenic attitudes and secular labours. This is contrasted with the austerity advocated by the ultra-conservative wing of the Holy Roman Catholic Church. By occupying the visual 'high-ground' on the page, the choice between progressive values and familial bliss, versus slavish adherence to Catholic dogma, was portrayed as a false dichotomy, and one that no reasonable WASP family of means would entertain. (p. 7)

Figure 4-15o: This stock-drawing of St. Thomas Aquinas is centered in the middle of the page where Johnson refutes the Vatican's obsolete position on artificial birth-control; also deriding the Church's allowance of childless-marriages when this is "accomplished by continence" (p. 8). This critique is further bolstered by comparing the modern wisdom offered by various scientific disciplines advocating eugenical positions on these same questions: from medical specialists like gynecologists and neurologists, to the latest social-science experts like marriage counselors. This juxtaposition of dogmatic religious tradition from a bygone era, versus the carefully considered theories and clinical research of modern science and medicine, was designed to lead the progressive reader to conclude that the Bishop of Rome's new clothes are see-through and scientifically thread-bare.

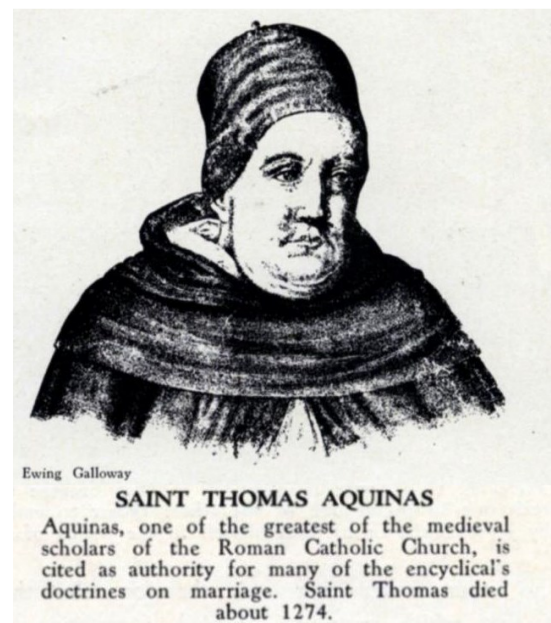




Figure 4-15q: The final impressive photo topping the last page of Johnson's eugenical critique (p. 9). The loss of American lives in WW I had reinforced the long-standing American antipathy to monarchies and empires, even as it became a world power, itself on the cusp of Imperial status. Such displays of opulent splendor and non-democratic autocracies would have found little sympathy with *People's* target demographic, especially in the midst of a Depression, blamed in part on European instability and foreign influence on the American market. Michelangelo got an explicit pass for his eugenic merit as a great artist, though we are not told here of his Nordic ancestry, as previously deduced by Madison Grant in his *Passing of the Great Race* (1916).

WHAT WE PAY

By JAMES H. S. BOSSARD

Professor of Sociology, University of Pennsylvania

If the idealistic argument for seeking race improvement doesn't appeal, Dr. Bossard thinks there is a practical motive just as convincing: The socially inadequate cost the rest of us \$5,000,000,000 a year.

FIVE billion dollars a year is the price we pay for those who falter or mutiny in the ranks of our rapidly changing society. This is a conservative estimate, based on such data as are available, and treatment of the dependent and delinquent elements in our population.

This is equal to three times the annual expenditures for the maintenance of the public school system of this country, is nearly double the amount of the budget of the federal government in recent years; and it exceeds slightly the total value of all the products of the entire automobile industry of the United States in 1927.

Then there are the indirect costs. Anything like a complete accounting of the cost to society of social ill-being must include, of course, many items in addition to the direct costs just alluded to. There is, for example, the loss of possible contributions by the individuals concerned—both as producing units in the economic organization of society and as personalities in its communal life. The former of these may be



Pacific and Atlantic
Wm. R. Howell, 21, bids farewell to his father, W. H. Howell, 65. The elder Howell was facing execution for a triple murder when photographed, and the youth was serving five years for a lesser crime.

Figure 4-15r: A short article reminding readers of the great economic cost posed by the usual suspects that make up the 'rogues' gallery' of the eugenically unfit (p. 10). The author breaks down the cost of caring for or containing the "socially inadequate" in terms the educated reader could understand. The picture and caption injects the hereditarian message into the equation, by showing the apple does not fall far from the tree and the cost to society is an intergenerational burden of epic proportions. In the course of three generations the hereditarian bent of progressive-era American sociology would be bent 180 degrees to a firmly environmental standpoint, as the old memplex was displaced as the operative paradigm for the discipline by its post-modern replacement.

(Concluded from page 10)
for the reduction of such costs. Some shrewd observer has remarked that social problems will be dealt with effectively "when, as, and if" the man on the street feels the pinch of the defective classes on his pocket book.

Many and able students have emphasized the relationship between our present ostrich policy about birth control and some of the pathologies of our contemporary civilization. That such relationship exists is a fact which every mentally unfettered welfare worker knows, and which every observer of the life stream appreciates.

If our intelligence will not give us the foresight, then these financial considerations and our self interest must give us the hind-sight to grapple with our problems.



Ewing Galloway

ROGUES' GALLERY

Portraits to the number of more than 75,000 are hung in this unique gallery which includes most of the more notorious criminals in America and many smaller fry. They are hung in wooden albums, readily accessible.

Figure 4-15s: The conclusion of the "What We Pay" featurette, with its prophetic prediction of a rising tide of concerned citizens revolting against the spiraling costs of caring for the unfit, visually bolstered by the orderly columns and rows of a "rogues' gallery" of notorious criminals that pass-on their dysgenic hereditary taint to future generations. (p. 47) The neo-Conservative 'Reagan Revolution' hailed by Donald Trump or Steven Harper was to reinterpret the old racial-anthropology theories of Cesare Lombroso (1835-1909) on display here, with a new economic-political paradigm that was less based on hereditarian biology and modernist social science, and more on the old social-Darwinism of laissez faire Industrial Capitalism, with its antipathy to liberal social reforms and interventionist State welfare programs.

BIRTH CONTROL AND THE RACIAL FUTURE

By FRANK H. HANKINS

Professor of Sociology, Smith College

No one can guarantee what the future will be like, but science can make a pretty good guess. Professor Hankins believes the future of the western peoples depends on what they do with birth control.

BIRTH control is, without question, one of the most momentous movements now affecting the evolution of western peoples. It is vastly more significant, from the long-time viewpoint, than such matters as the tariff, immigration, prohibition enforcement, or the stock market crash, which ordinarily engage the thought and energy of the official guardians of the welfare and future strength of the nation. The relative rates of increase among the different racial, economic and religious elements in our complex population are deeply significant for the future anthropological composition of the American people. They are no less significant for the relative persistence among us of sharply contrasted social traditions, religious, economic and political. Nothing is clearer in these matters than that each class or sect tends to perpetuate its own traditions and standards of life. New England, once the stronghold of Unitarianism and congregationalism is now being rapidly dotted with Catholic churches, Irish, Polish, French Canadian, and Italian. Immigration stands in the background of these and associated changes, but the present trends and future outlook are to a considerable degree dependent on the relative fertilities of the wives of different cultural groups.

need here say only that birth control contains the key to the problem of racial decay, if there be such, just as it is the arch-stone of any practical scheme of eugenic racial improvement. When one adds to these matters the thousand and one repercussions of the size of the family on occupational stratification, wages and standards of living, the outlook for peace, the status of woman, the advancement of scientific rationalism and ethical humanism, the evolution of sexual morality, the quality of domestic life, the problems of poverty, and

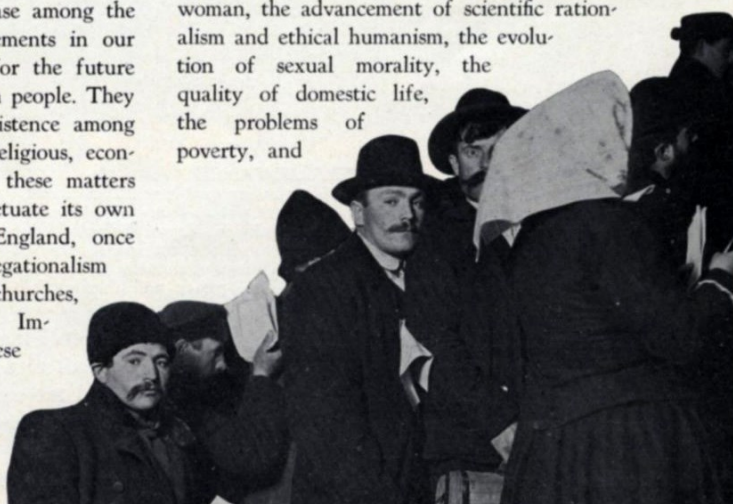


Figure 4-15t: The opening of Professor Hankins' academic article, held-over from the 1929 annual conference of the American Birth Control League; an avid partner of the AES on that issue. (p. 11) Notice the description of the demographic changes to New England (as previously discussed with the cover-story) caused by various waves of Catholic immigration, including the aforementioned French Canadians and their high differential fertility versus their "Unitarian and Congregational" predecessors in the region. Thus religion could be used as euphemism for race, at least for knowing Nordic readers.

In like manner the differential fertility of different stocks contains the key to the future traits of the American people, both anthropologically and eugenically viewed. The future American will be darker in complexion, shorter in stature and stockier in build. Will he be as gifted in general abilities? Will he be richer, or poorer, in special talents? We need much more investigation of these matters. We

"Immigration stands in the background" of the great racial and demographic changes taking place in America, Dr. Hankins says.



DEPORTEES

In December, 6675 more aliens were deported than were admitted.

Some of the 6675 "darker, shorter, stockier" non-Nordics being deported as aliens in late 1930. (p. 44)

Figure 4-15u: The startling prediction for the future phenotype of American human stock, diluted from Nordic thoroughbred to mongrel hybrid. Thus, birth control was seen as a new extension of immigration restriction, and one could surmise *People* would caution WASP readers to avoid race-mixing with "darker... shorter... stockier" suitors; at least until the results of further anthropological and eugenic investigation of these matters revealed a benign or neutral impact. (p. 11)



NEW YORK'S EAST SIDE

"The poor and ignorant seem trapped in a vicious circle: their poverty and ignorance prevent them from acquiring the means, and sometimes even the disposition, to limit their families; meanwhile their large families are a primary cause of their continued poverty and ignorance."

Figure 4-15v: A street-scene showing the macroscopic effects of the "vicious circle" of poverty and ignorance. Only birth control could offer an efficacious treatment for this societal blight. (p. 13)



Figure 4-15w: An inspiring eugenic education vignette, showing a small clique of thoroughly modern 'Mothers of Tomorrow' enjoying the freedom and natural inspiration of an outdoor biology class at a "girls college." Such women were the subject of intense eugenic interest as they represented the best bet for WASP preservation in America – if they could be evangelized into the eugenics fold. (p. 15)

Figure 4-15x: The grand conclusion of Hankins' ode to contraception as a remedy for social-ills and the backwardness of old social mores. It brushes aside the proffered fear of depopulation, and answers the emergent threat of 'breeding from the bottom' (another euphemism for the higher fertility rate among the lower classes and racial inferiors). The ultimate promise is the "elevation of motherhood" to the high status that it once enjoyed, before it was cheapened by the uncontrolled reproduction of the unfit and socially inadequate. It ends with the possibility that if this quest fails, it may herald the doom for "our culture." (p. 15)

When all these aspects of the matter are once vividly comprehended, birth control is seen as a hard-working element in any sound program for social welfare or race betterment. The only fear that seems to have the least warrant is that the perfection and universalization of contraception will result in depopulation. That is a problem to be met when such prospect becomes of some real significance for western nations. This much is at least clear: we dare not go on reproducing mainly from the lower classes. We cannot claim to have solved the problems of civilized living so long as we are under the necessity of maintaining a mass of poverty-stricken people in order that we may have births enough to outrun the deaths. We shall ultimately have to elevate the status of motherhood so that the educated and refined women of the community shall find in it full compensations for its sacrifices. If this cannot be done then perhaps our culture has gotten onto the wrong track altogether.

FECUNDITY: A FASCIST CREDO

By ADAMANTIOS TH. POLYZOIDES

Editor, *Atlantis* (Greek daily)

Italy, almost alone among modern nations, has set about to manipulate her population deliberately. Dr. Polyzoides describes the end sought and discusses the press campaign to popularize it.

IN 1901 the population of Italy stood at 32,475,000; today it has reached 41,173,000. Density of population, has progressed in Italy, from 113.8 to the square kilometre, to 132.8 in the same time, which, according to some other estimates brings it up to 340.7 per square mile. This in turn, is nine times the density of population of the United States, taken as a whole. If this rate of increase continues undiminished, Italy fifty years from now

will have sixty million people. This becomes evident when we consider that Italy has an average of 1,100,000 births every year, as against 650,000 deaths in the same period. The balance in this case is a 450,000 net increase of population every year. Roughly speaking, Italy at present may be considered to have reached 42,000,000 with a yearly increase of 500,000. This is the starting point of the Italian problem of population as a



THE SECOND ITALIAN CONGRESS OF GENETICS AND EUGENICS

The meetings of this congress were held immediately after the 1929 meeting of the International Federation of Eugenic Organizations in Rome. The Italian government under Fascism shows its interest in eugenics in such meetings, says Dr. Polyzoides.

Figure 4-16a: A photo of two major conferences on genetics and eugenics, held consecutively in Rome in 1929. Thus it appeared that even while the American government was distancing itself from the AES and its hereditarian lobbying, the fascist regime of Mussolini was taking an interest in eugenics as a means to reinstaurate the former glory of Imperial Rome, but under the progressive banner of genetic science and applied eugenics. Some of the delegates to the conference pictured here would have been the future architects of the Nazi eugenics and race-hygiene programs, which soon made Mussolini's regime look like amateurish dilettantes. (p. 21)

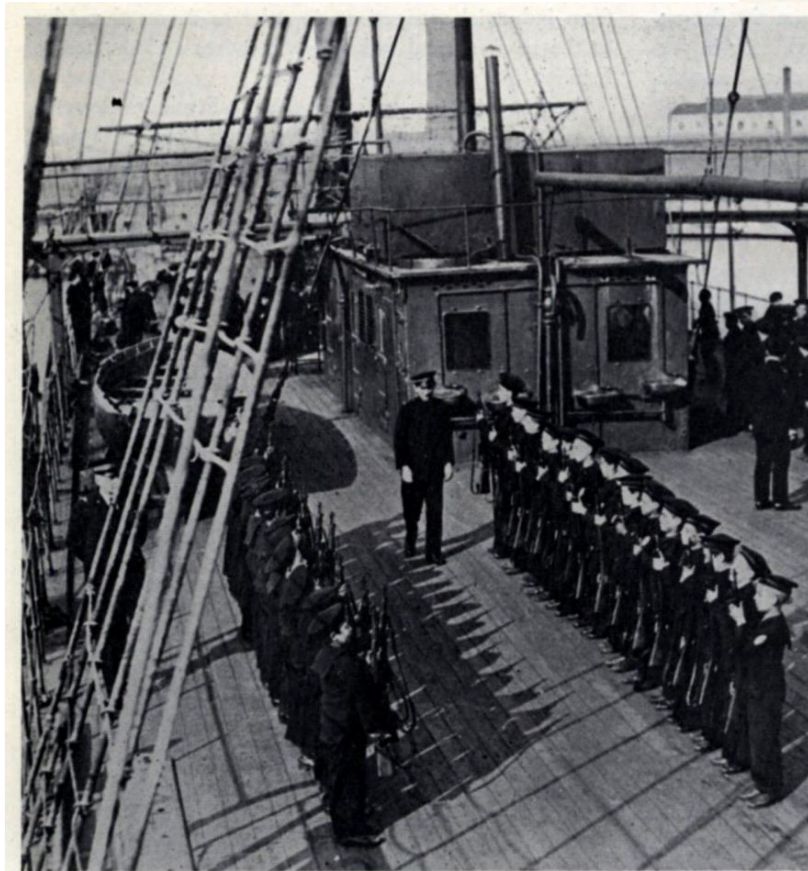
Italy is one of the countries of Europe, where birth control in any form or shape is firmly discouraged, and even forbidden by law. Fascism, which is a new philosophy and a new system of government, is firmly convinced that the greatness of a civilized people lies in direct ratio to its increase in population. And for this reason we see, that in no other country of Europe, not even France, is this problem of the necessity of an increased population, treated more seriously, more strenuously, or more boldly than in Italy.

Fascism, believing as it does in *Realpolitik*, has divided the study of this problem of population, or rather of the increase and the simultaneous betterment of population, into two separate branches. The one clearly belongs in the province of scientific eugenics and its place is in the laboratory of the biologist, and the specialist in genetics. The other part of the study is open to that part of the intelligent population which is made to understand and appreciate the meaning and the value of the problem from the racial, the genetic, the demographic, and eventually the cultural, social, economic, and finally the political and national point of view.



IL DUCE

Figure 4-16b: An explanation of Italy's twin-pronged approach to folk eugenics and race betterment, which includes paths for both the renowned researches of Italian eugenicists, and a popular eugenics "open to that part of the intelligent population" who can appreciate its vital national role. (p. 22)



Underwood and Underwood

THE FASCIST "BALILLA"

Fascism's philosophy includes early preparation of its citizens for arms. Here the Fascist junior naval reserve, boys of the earlier teens and younger, are shown aboard a naval ship learning the manual of arms.

Some papers were of more than national interest, like the one submitted by Dr. Tisza of Vienna, in which he made the announcement that the new Austrian Penal Code contains a provision whereby medical examination of couples about to obtain a license to be married is made imperative, no marriage being allowed to take place in case one of the parties is found to be unlikely to produce offspring. The same scientist presented the theory that unless there is biochemical relationship between man and wife, marriage seldom results in offspring. In view of this fact, the Austrian scientist said, marriages among members of the same nationality and race, are more productive of children, than marriages among couples of different races. Similarity of origin and environment produces similar biochemical relations and reactions, and so is conducive to more normal and more numerous procreation. This, however,

Figure 4-16c: Polyzoides lone attempt at using racial theories that are more characteristic of American or German race theory. But here race is expressed as a kind of folk-eugenics based on crude notions of "blood" or nebulous "biochemical relationships," showing the neo-Lamarckian shade of eastern-European eugenics of the day. Some of these "Fascist junior naval reserve" would later offer their blood for *Il Duce* and *Der Fuhrer* in WW II, resulting in a great eugenic loss of men and of Italy's last foreign colonies in North Africa, as well as the major seaport of Trieste. (p. 23)

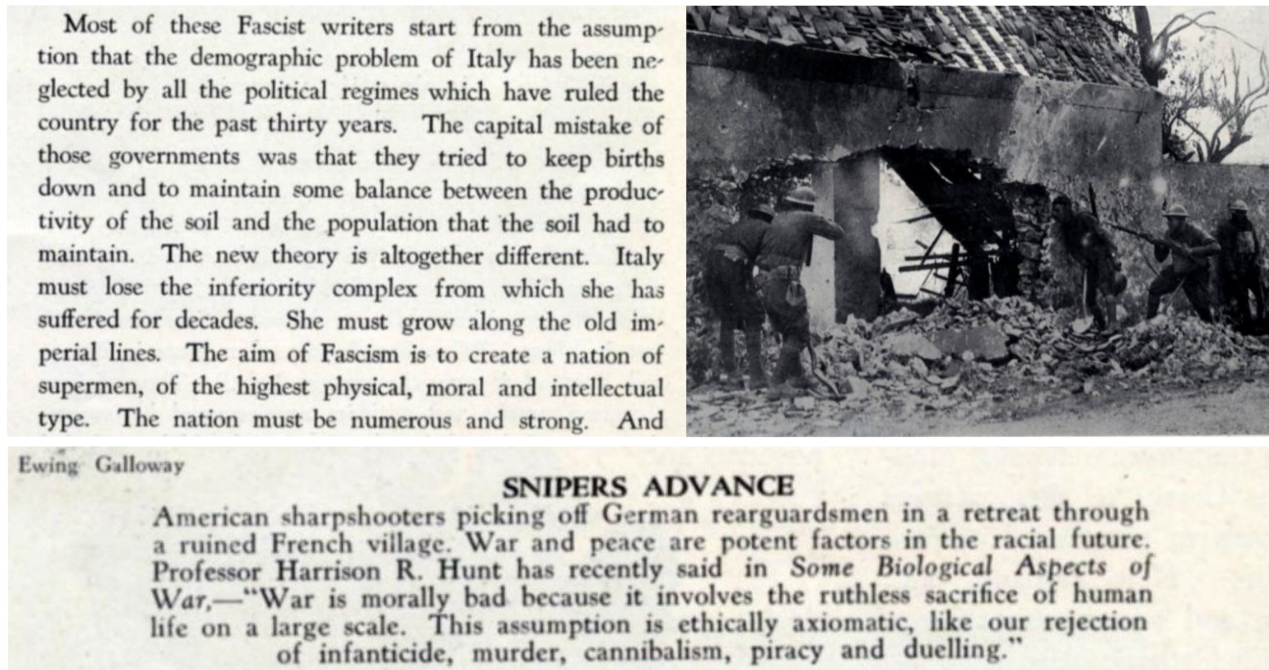


Figure 4-16d: The revolutionary rhetoric and propagandistic promotion of the Italian agenda for prodigious population growth and race betterment through the popularization of eugenics. This is as good an expression of Fascist militarism and ardor for *Lebensraum* outside of *Mein Kampf*. (p. 23) It is also a brilliant rip-off of Teddy Roosevelt's infamous 1894 injunction against race-suicide in the military-demographic "competition between races" in which "no race had a chance to win a great place unless it consisted of good breeders as well as good fighters" (Dyer, 1980, p. 145).

This text is posed for maximum ironic effect beside a stock photograph and enlarged caption below, taken from the cover story (p. 12), showing a scene from WW I France. Many Italian villages were also reduced to rubble as two entire American and British/Canadian armies slowly slogged up the Italian peninsula in WW II, from late 1943-45. To add profligate slaughter to irony, it was to be the German snipers and machine-gunners that would exact huge tolls as they fought from defensive positions in the rubble, in a deadly repeat of static trench warfare from WW I, but in rugged mountain conditions. In that contest it was to be a relatively small cadre of elite German paratroopers and *Waffen SS* that defended Italy from a much larger Allied force; *after* the Germans disarmed their Italian former comrades-in-arms and *SS* commandos had rescued *Il Duce* from his mountaintop resort-prison and flew him back to Berlin. After the debacle at Stalingrad in late 1942 (where the *Fuhrer's* Italian and Romanian allies had crumbled and fled) and the subsequent 'von Manstein counterstroke' in early 1943 that prevented the total collapse of the huge southern front in Russia, Hitler praised his own army of supermen: the *Waffen* (fighting) *SS*. He bragged that the one division of elite *Waffen SS* was worth ten Italian or Romanian divisions (Ailsby, 1997). Hitler was rarely as correct in any of his military analyses.



Ewing Galloway

AN ITALIAN VILLAGE

An almost idyllic scene in one of the more picturesque of the villages of "Sunny Italy". The street which is pictured is in Alberarello, called the "bee-hive" village because of the shape of its stone houses.

Figure 4-16c: An "idyllic scene" of village life in southern Italy, with the "bee-hive" houses serving as a visual metaphor for the hoped-for bee-hive of reproductive activity by the populace (p. 24). It is ironic that traditional village life is praised here, while similar scenes of a border-town in Mexico in previous issues of *Eugenics* (1929, 1930) had been panned as dysgenic and dangerous to 'old-stock Americans' in southern border states like California (see the Immigration and Legislation section of Chapter IV).

"The Family as the Foundation of Aristocracy" is an article by Stefano Cutelli in *Critica Fascista*. In this he claims that the family and not the individual is the foundation of the race. He passes in review the various stages of feudal, church and state nobility, he attacks what he calls the myth of human equality, he deplores the weakening of the family bond, the easy divorce, and the deliberate destruction of the family, and he singles out for particular attack the United States of America and the Union of Socialist Soviet Republics, where those evils are more evident. He goes on to say that biology and history proclaim the immense social value of the hereditary transmission of individual characteristics. He supports the strengthening of the family tie, and pleads for a better national education. "Bettering the family and biologically perfecting the nation, are the two main laws of progress" he says.

"The Family as a Foundation of the Fascist State" is a title of another recent article in *Critica Fascista*. The author, Signor Cutelli, claims that the creation of a new nobility is an absolute necessity in the state, this nobility to be granted according to the newer and better standards, as accepted in our day.

And so the endless chain continues. Scarcely a day passes in Fascist Italy without such discussions in the daily, weekly and monthly press. The government does all it can to foster both the theoretical and the practical study of eugenics.

Figure 4-16f: Praise for two articles on the essential role of the family as the foundation for both the "Fascist State" and a "new nobility" to rule the nation. Notice that the author attacked both America and the Soviet Union for the "evils" that lead to the "deliberate destruction of the family." Hitler would later do likewise, for quite different causes; though this did not stop *Der Fuhrer* from borrowing eugenic ideas from America and methods from Stalin for his race-hygiene programs. (p. 25, 26)

In a country where the government is supreme, and where the rights of the individual do not count except in the measure in which they serve the corporate body of the nation, it is easy to see that eugenics has a very tangible and very practical aspect. In the Fascist State a theory considered good is not difficult of translation into practice. And this short study of recent periodical literature devoted to race betterment in Italy shows rather conclusively that a eugenic consciousness is being developed there at a very rapid stride, irrespective of results and consequences.

Perhaps in this connection we may mention, just in conclusion, that Fascist Italy has fervent imitators in Germany, where a certain book by Dr. Edgar Jung published in 1927 for the first time, has been recently republished, to take the nation by storm. This book is entitled *Die Herrschaft der Minderwertigen*, meaning the "Reign of the Second Raters" and claims that the whole of Europe and Germany in particular is today run by second-rate men who are left-overs of the great war. The author decries the loosening of moral, educational, family, social, and other forces, and calls for a better race to be disciplined more scientifically, more properly, and more eugenically. It is a very valuable study, very complete, very thorough, and very readable. Such studies should engage the attention of every one concerned with race betterment.

Figure 4-16h: The finale for Polyzoides' triumphal tale of Fascist eugenics, praising a German book said to be inspired by Fascist Italy's leadership. In fact, any inspiration is likely in the opposite direction, as German eugenics and race hygiene predated Fascist Italy and their interpretation of eugenics by at least two decades. (p. 26)

NEWS AND NOTES

The eugenics movement in Germany has experienced a very pleasing progress in the last few years. The strongest outward sign is the foundation of the "Kaiser Wilhelm Forschungs-Institut für Anthropologie, menschliche Erblehre und Eugenik" (freely translated, The Kaiser William Institute for the Study of Anthropology, Human Heredity and Eugenics) in Berlin-Dahlem. The institute was established in September 1927 and is under the direction of Professor Dr. Eugen Fischer whose personal scientific direction will place the institute in the service of the knowledge of heredity. But eugenics is to be persistently cultivated. The eugenics division of the institute will be directed by Dr. Muckermann, who in all Germany is bringing eugenic ideas to the attention of the people through lectures.

As a consequence of this organization, new eugenics societies will be founded in more cities which all will rank as the local groups of the German Society for Race Hygiene. New eugenics societies have been established in Elberfeld-Barmen, Solingen, Köln am Rhein, Vechta in Oldenburg and Cloppenburg in Oldenburg. Breslau will in all likelihood follow next. The Berlin society is being reorganized. They call themselves now under the name Berliner Gesellschaft für Eugenik (Berlin Eugenics Society). The president is Professor Dr. Eugen Fischer.

Die Deutsche Gesellschaft für Rassenhygiene (The German Race Hygiene Society) had its meeting some months ago in Tübingen. Professor Fischer was voted to the presidency.

ALFRED PLOETZ AT SEVENTY

DR. ALFRED PLOETZ celebrated his seventieth birthday on August 22. Dr. Ploetz, the founder of race hygiene in Germany, is one of the most successful champions both of the science of race hygiene, and of the international recognition of the subject.

Dr. Ploetz was born August 22, 1860 in Swinemünde, on the Baltic Sea. From 1880 to 1889 he studied natural sciences, national economy and medicine, in Breslau, Zürich, Bern and Basel. In 1889 he passed the state examination in medicine, thereupon becoming a doctor of medicine at Zürich. For four years Dr. Ploetz carried on his medical and race hygiene studies in the United States, practising his profession the while. On his return to Germany, he published (Berlin, 1895) "Outlines of Race Hygiene", and the first part of "The Soundness of Our Race and the Protection of the Weak." By numerous writings and by the exertion of personal influence he has spread the eugenic gospel. He established, in 1904, the "Archives of the Biology of Race and Society", (Archiv für Rassen-und Gesellschaftsbiologie) the first race hygiene journal of the world. In this same year Francis Galton created the Laboratory for National Eugenics in London. Ploetz established the Society for Race Hygiene in 1905, which achieved international scope upon the joining of the Scandinavian countries, and the United States. It is to the lasting credit of Ploetz and Galton that today there is a race hygiene society in almost every land.

Figure 4-16i: Two news segments hailing three giants of German eugenics and race-hygiene in 1930 (left: v3n8, p. 313; right: v3n10, p. 397). Drs. Eugen Fischer and Alfred Ploetz later did yeoman's duty for the Nazis in their ambitious eugenics and race-hygiene programs. These notes exemplify American enthusiasm for Germanic race-hygiene theory and eugenical practice. Laudatory stories were later published in other American journals and periodicals, praising the Nazis for their swift action in passing sterilization laws, strict anti-miscegenation laws, and a record-pace for eugenic operations.

BEING AN ANCESTOR

As an Ancestor, have you thought
about your descendants?

BY LEON F. WHITNEY

HEARTS AND HEREDITY

Most everybody believes in heredity. And everybody believes in hearts. While there may be an occasional arguer who holds that the qualities of a father are not as important in the make-up of his child as is that child's environment, where is the person so bold as to say hearts do not count in human affairs? The trouble, indeed, has been that hearts sometimes count too much; that the facts and truths and stubborn old actualities of life have been forgotten in the bright purple mist of glamour which the heart invariably throws over human affairs if it gets half a chance.

Lately, however, with a thousand gimlet-eyed and quiet gentlemen bending over their work benches in a thousand laboratories, with a thousand microscopes peering into the dark and hidden places which canny old Mother Nature has hitherto seen fit to hide away from prying eyes, the domination of the heart has been forced nearer to the true place it should play in human life by the rise of science. And one of the chief roles that science has played as it scrutinized the human animal and his likes, dislikes and manner of living, is its investigation of his heredity. In short, out of these new studies the new scientists have been able to talk of a new partnership of forces in the moulding of human destinies. Hearts, formerly dominant, have had to move over to admit heredity. And in the interaction upon each other of these two great forces, in their co-operation in the determination of human fates, the scientists have felt that they had come at last upon the complete explanation of how we human critters behaved.

DIMLY UNDERSTOOD

To be sure the cooperation of hearts and heredity has always existed and, in part, even been dimly understood. From the dawn of history, when man was half animal and tilled his soil with a pointed stick, when his women built glimmering little flames in caves and rocked naked children to sleep or stitched half-cured panthers' pelts together for clothing for the family—in that dim time, yes, even then, the operation and the functioning of heredity were vaguely

ty but no one could plot the manner of its working or the machinery of its operation.

Hearts, on the other hand, have been very open in their sway. Anybody could



Mr. Whitney here begins the first question and answer department in the field of eugenics and heredity ever offered to the reading public. He will answer all queries in this and related fields and print the discussions here or reply in confidence if asked. Questions are to be addressed to him in care of People, 185 Church Street, New Haven, Connecticut. Questions with obvious legal or medical aspects will be referred to practitioners in those fields in your own city. Mr. Whitney is executive secretary of the American Eugenics Society, an expert in biology and genetics, author of *The Basis of Breeding*, Pigeon City, co-author with Ellsworth Huntington of *The Builders of America*, and has in preparation *The Story of Heredity*.

less observed influence, letting the heart dominate where it should only share the domination. Young men were marrying girls from clans of half-wits; girls were marrying youths with the seeds of insanity, say, in them, with no thought for, because they had no knowledge of, the inevitable and irrepressible working of the laws of heritage. All sorts of tragedies, all sorts of disaster had come from this sole domination of the heart. For, resolved to its fundamentals, this was a rule of emotion over reason, and all civilization is built upon a contrary arrangement.

THE NEW SCIENTISTS

Then, as I have said, came the new scientists, prying into the manifold depths of the history of human evolution. They layed open all the secrets of biology, they discovered cells, chromosomes, genes, they learned about mutations, about inbreeding, about all the myriad and complicated facts of the wonderful process by which Mother Nature replenishes this rich earth. At first they were a little selfish with their knowledge, for they clothed it in long words and incomprehensible symbols; phrased it in obscure formulae and hid it away in their laboratories and their textbooks. But some of them in time began to understand that they must act in this delicate business only as the agents of the rest of humankind; that they owed the knowledge they had found to their fellows, to ease their troubles and clear up one more of the mysteries which had frightened them, and for ignorance of which they often had erred.

So the new science of human heredity appeared. Desperate young people, for instance, who, in love, were yet cousins, and therefore thought they were guilty of a terrible sin could find comfort in the words of scientists; mothers could learn what manner of offspring they might expect from the combination of their own and their husband's qualities; the whole painful and sometimes tragic uncertainty about the solemn business of re-creating the race, became plainer, the necessity of a conscious understanding of working partnership between hearts and heredity became apparent.

Figure 4-16j: The first page of Leon Whitney's new popular-eugenics advice column, in which he answers reader questions and dispenses pearls of wisdom focused on the hereditary implications of matters of the heart, as befitting an ancestor concerned with the well-being of any descendants. (p. 38) Privacy and legal liability concerns were also briefly addressed in the text-box under the photo.

BUSINESS OR BABIES

Dear Mr. Whitney:

I am 38 and have been in business since I was 18. I like my work, I have gotten into the swing of it. But now I have been asked to marry a man in a totally different line of work. His idea is that a wife should not be a business woman, and he insists that if we are married, I must settle down, be a wife and raise a family. I am afraid that I will have hard work to make the great adjustment, and moreover I never was much of a home-maker and have always preferred business. Do you think I could be happy? Am I not too old to begin having children? L. C., Mich.

Dear Miss C.:

Of course, it will be difficult for you to make this change. But it is equally certain that you can do it, if you set your mind upon it, for the fact of the matter is that the new way of life will perhaps be more agreeable to you than the old. What I mean is that woman's natural function is domesticity, and to that extent a business life for a woman may be said to be an abnormal one, just as it would seem abnormal for a man to stay home and take care of the children. Of course, happiness in one as in the other is largely a matter of temperament; but the mere fact that you are thinking seriously of marriage and of children seems to argue that your temperament will help you in the great readjustment.

As for children at your age, quite frankly, research has shown that women who bear their first children 15 years younger than you are now, usually have the least difficulty. On the other hand, thousands of women have born children without great sacrifice at 45. Isn't that consolation on that score? And the advance in modern obstetrical practice is bound to help you. Of course, you should have children. They will be your first and most abundant aid in making the readjustment which you contemplate, for whatever the discouragement and the hardships of child-bearing and child-rearing, no mother ever regrets it, even when she has just caught Junior in the act of setting fire to the baby grand piano or Sister pouring water into the radio loudspeaker.

Figure 4-16k: Mr. Whitney helps a thus-far 'barren spinster' to resolve a popular dilemma that many business or professional women have since faced (p. 39). There is little beating around the bush, with an unambiguous affirmative to the natural call of motherhood and female domesticity. Notice there is no medical concern expressed over the woman's age, in regards to Mongolian imbecility or other congenital conditions; perhaps reflecting the advice of Madge Thurlow Macklin and her firm insistence that the age of the mother is irrelevant (as covered in the previous section on Eugenics Education feature articles). In this at least, there is little difference between Whitney's advice and the exhortation of Italian Fascists for prolific procreation in Dr. Polyzoides feature article.

SHOULD COUSINS MARRY?

Henry is 23 and Helen is 19. They look well, dance well, swim well, tennis well—and usually together; that is, usually together until a certain catastrophic night about seven months ago when the world stopped going round and fell crumbling about their ears. For it happened that that night was moonlight, it was summer, there was a slight breeze, and there were roses; sitting out a waltz on the Country Club veranda, they suddenly turned to each other, and the whole thing happened. Since then their unself-conscious camaraderie has vanished and there is a new, strained diffidence between them; and all because their grandfathers were one and the same individual.

In short, Henry and Helen, who have recently discovered they are in love with each other, are cousins. And with a whole chorus of taboos echoing at them from all the prophets sacred and profane, they are quite assured that there is something a little evil in their feeling. That's why Henry has written to me; and that is why I am very glad to answer him at length.

Should cousins marry? It all depends on the cousins. If they have a variety of family skeletons hanging in their closets, they had better shun the altar for their marriage may bring all those skeletons together in a dance of death which will wreck the family and ruin the home. Why? Because two wrongs do not make a right in heredity any more than in morals. On the other hand, two rights make things righter.

For mental and physical traits do not just happen. They have a background. Blue eyes and red hair, insanity and genius have roots, origins and causes. Every individual starts from a cell. The cell is so small it takes a microscope to see it. But in that cell are twin somethings—one from mother, one from father—for every single trait which later is to make the individual an individual. These somethings are not seeds, they are not germs; even the scientists are not sure just what they are. But they know they determine what the individual will be. So they are called determiners. Son's voice is like dad's because the determiners determined it should be. Daughter's hair is red like mother's because her hair determiners so determined.

THE KEY TO THE PUZZLE

Note that only twin determiners determine. That is the key to the puzzle. That original cell has millions of determiners, some from each parent. But if red-headedness is to appear in the children, both parents must furnish a red-head determiner. If father only supplies a red-head determiner it will be mute, inactive, "recessive," as the scientists say,—**BUT STILL PRESENT, ALWAYS READY TO BE PASSED ON TO A NEW GENERATION, ALWAYS FIGURING ON TWINNING WITH A MATE.** And when that happens,—yes, even 20 generations later—out pops red-headedness!

And right there is the hub of the cousin question. If those cousins come from a family of lunatics, they will each furnish lunatic determiners to their children—and twin determiners determine. But if they marry into sound families, the lunacy determiners will be present but recessive, and the children will be sound. **BUT THE GRANDCHILDREN MUST NOT MARRY BACK INTO AN UNSOUND FAMILY:** those silent determiners are yearning for their twins, and once twinned, out will come lunacy again! And so with the whole horrible horde of hereditary ills.

But we have talked of cousins with flaws. The same thing works out with cousins who have genius or whose family has genius. Genius determiners are furnished to the children from both sides also. And that is the whole story for cousin marriages,—or marriage between any other kind of relatives. If the family is strong the children will emphasize the strength. If it is weak the children will be weaker. Cousins in love should study the family tree. And that holds for Henry and his Helen.

Figure 4-16l: Whitney takes on the perennially popular question of cousin marriages (p. 39). The advice is the same conventional wisdom as dispensed by *Eugenics* in several articles and a previous *Eugenics*' Symposium. It relies on the same simple-Mendelian model that was ubiquitous in all the AES's popular education propaganda, and was often featured in public eugenic displays, as covered in the "Eugenics on Parade" article in the previous section section.

Dear Mrs. G. K.:

As you probably have guessed, albinism cannot always be explained on the basis of heredity, in the sense that eye color, hair color, height, weight, etc., are explained. An albino is a result of one of the sudden changes by which, if it is a valuable change, nature makes the progress upward which we call evolution. This change is called by many names; popularly its product is known as a freak, a sport; scientifically as a mutation. To be quite frank, scientists themselves are not altogether sure what causes a mutation. It is simply a sudden variation from type, just as your cousin is a sudden variation from the ordinary blue or dark-eyed and pigmented-skinned relatives on both sides of the family.

Now, if the change represents nothing valuable, that is, if it lacks qualities which make it easily adjustable to its environment, it will disappear. But if it represents something valuable it may survive. That is the sense in which we may say that the mutation is the tool which nature has used in the upward progress of evolution. A mutation, a variation from type which represented a distinctly more valuable individual in the sense of better or more efficient adjustment to his particular mission in the world would survive and become a step forward in the evolutionary uplift of that particular race or species. On the other hand, a mutation without particular value, even less valuable than the ordinary type of the species from which it comes, will of course be lost.

The albino is of this latter kind of mutation. There are albinos in all levels of animal life, you know—snakes, mice, rabbits, and the celebrated white elephant. Now in the natural condition, where the jungle law prevails, the albino is simply an individual robbed of protective coloration, unsuited for appearance in the full light of day, and generally handicapped in a thousand ways by the chance of his albinism. Thus he soon perishes. In civilized society, however, the albino is able to have the special protection which he needs; can be shielded from the direct rays of the sun, which he cannot stand because there is no pigment in his skin to tan and thus protect him from burning;

Figure 4-16m: Whitney's answer to Mrs. G.K. of New York (p. 39). Albinism is a simple-Mendelian recessive trait, as already described in the scientific literature. Whitney seems not to realize this, or be aware of the work of Hermann J. Muller; who studied mutant traits in *Drosophila*, using x-rays to stimulate spontaneous mutations, including Albinism. Muller would later create his own brand of socialist eugenics in "Out of the Night" (1935), and won a Nobel Prize (1946) for his seminal genetics research. He also had a brief, almost disastrous flirtation with science in Stalin's USSR in the mid-1930s.² See Elof Carlson's (1981) biography of Muller for the entire fascinating story.

² Muller's temporary flirtation with Communism in Stalinist Russia, his rejection of neo-Lamarckian *Lysenkoism*, and timely escape before the Great Purges, is also discussed in my review of W. Russell Brain's *Galatea, or the Future of Darwinism* (1927) from the *To-day and To-morrow* series, included in Appendix III. Muller would return to America in 1940 as an affirmed anti-Stalinist and a somewhat disillusioned socialist. He also became an ardent latter-day disciple of 'liberal' eugenics, including a private-venture to establish a eugenic sperm bank in California in the 1960s, along with people like fellow *Nobel laureate* William Shockley (the Repository for Germinal Choice), and later to be named after Muller (Kohlman, 2011, 2012).

HUMOR - OR IS IT?

THE EFFECT OF ENVIRONMENT

A man who lived in North Dakota, was forced by business to go to Florida, so he took the family and the family cow with him.

"One awfully hot day the cow was tied in a field next to a field of pop corn. There was a gentle breeze blowing and the heat caused the corn to pop. The breeze blew it over into the field where the cow was. She thought it was snowing and froze to death."

NO COST

"Do you know why the Scotch have a sense of humor?"

"Sure, it's a GIFT."

WHAT A MISTAKE!

An old lady walked up the path to her son's home and there on the porch stood her little grandson Willie, whom she hadn't seen for five years.

Grandmother: "Hello! Willie! How are you? I recognize you from your pictures."

Willie: "I am all right, but who are you?"

Grandmother: "I am your grandmother on your father's side. Don't you know me?"

Willie: "Oh! It's you, is it Grandma? I'm awfully glad to see you, but say, Grandma, you won't be here very long before you will find you are on the wrong side."

PROPER CONDITIONING!

A Negro answered an advertisement for help, inserted by the management of the Bronx Park Zoo.

Rastus: "What's this job you-all is got for me, boss?"

Superintendent: "Well, Rastus we want a man to do the work around the animal cages. Come with me and I will show you what an easy job it is."

They went over to the lion's cage and there was a lion in the middle switching his tail. The superintendent gave the Negro a shovel and a broom and told him to go right in.

Rastus: "No, suh! You don't get me to go into no lion's cage."

Superintendent: "That's perfectly all right Rastus. You needn't be afraid; that lion won't hurt you, he was brought up on milk!"

Rastus: "Yes, suh! I was brought up on milk too, but I eats meat now!"

"USE TACT, MIKE!"

Pat was killed while working on a building. The foreman went to Mike, Pat's best friend, and told him to go to Pat's wife, Mrs. Casey and tell her that Pat had been killed but to be sure and break the news to her "easy." So Mike went. When he arrived at Pat's home he rang the bell. Mrs. Casey came to the door.

Mike: "Is this the widow Casey?"

Mrs. Casey: "No indeed! I'm Mrs. Casey, not the widow Casey!"

Mike: "I think you're lying to me woman! Look down there! Here comes the corpse around the corner now!"

RACE MIXTURE

During the Great War, over a campfire in France, a Jewish rabbi looked across the fire and said to the priest opposite him: "Ha! Ha! Here we are! You a priest, I a Jew! We are cooking bacon over an open fire together on Friday in Lent!"

WE AGREE

The editor of the Tacoma, Washington, *Ledger* expresses a view held, we venture by most eugenicists in the following paragraph:

"As far as we can see, the main difference between these 'eugenic babies' and the plain kind is that the latter don't have such batty parents."

MATE SELECTION

Jim: "Did you ever catch your wife flirting?"

Jack: "That's the way I did catch her!"

Figure 4-16n: The 'Funnies' page of *People*: a collection of short snappers designed to get casual readers thinking in a hereditarian way, without beating them over the head with a heavy message. It might be the 1931 equivalent of Kenny Banya's infamous Ovaltine routine (from *Seinfeld*). Many of these would be considered racist, politically incorrect or otherwise in bad-taste today. Regardless of the corny punch-lines and rather stiff, formal delivery on the part of the WASP characters; the deprecating 'ethnic' dialogue and 'proto-ebonics' of lampooned minorities would likely prompt angry letters, if not threatened lawsuits, in analogous publications today. (p. 37)

NATIONAL ANNUAL MEETING

The annual meeting of the American Eugenics Society will be held May 6 at the Town Hall, 123 West 43rd street, New York City. There will be a noon meeting and conference, an afternoon program of papers by the members of the Society's staff, and an evening address by Dr. Harry Allen Overstreet, professor of philosophy in the College of the City of New York.

MR. HOOVER DENIES

A White House denial that President Hoover believes "One hundred per cent of all deficient children are simply the product of bad feeding" was received and made public recently by the American Eugenics Society. The statement, attributed to the President appeared in the February *Cosmopolitan Magazine* in the course of an interview with the President written by Frazier Hunt, a contributing editor of the magazine. The Society also made public Hunt's comment on the White House denial.

The White House statement as received by Leon F. Whitney, executive secretary of the Society, who wrote to the President about the matter was as follows:

"The sentence ascribing to the President the remark that 'according to the (Child Health) Conference, one hundred per cent of all deficient children are simply the product of bad feeding' certainly does not represent the President's point of view and was doubtless written under a misapprehension of something he said in conversation. Nor was the Child Health Conference itself committed to this doctrine. It is of course in contravention of all scientific knowledge of heredity."

Hunt, author of the *Cosmopolitan* article, when asked by the Society to comment on the White House statement replied as follows:

"I certainly don't want to get in any argument with the President or his staff but I would like to say that the article was carefully gone over by the President personally and okayed by him and if there was a slip-up in it it was no doubt due to an oversight in checking up the story."

Figure 4-16o: An excerpt of the first page of the *Eugenical Panorama*; starting with the national news and a fervent denial of the President's alleged conversion to eugenics and the rival environmentalist camp. It seems even the vaunted 'straight-shooter' Herbert Hoover tailored his off-hand remarks for the audience at hand. 1932 was an election year, so Hoover was loathe to offend *any* voters. (p. 37)

The usual arguments against contraception as unnatural, irreligious, immoral and suicidal, were employed by the opponents of the bill. These arguments were accompanied by the usual degree of dogmatism and formality. They were met squarely by the proponents of the bill who had anticipated the opponents the day before. Dr. Fairchild seemed to have spiked the unnatural argument by explaining quite clearly that as human nature was an essential part of nature, that argument was rather meaningless.

Whether or not contraception is irreligious seems to depend largely upon whether one follows the Lambeth Council or the Vatican. But the suffering and misery brought about by uncontrolled reproduction (the natural family is about eighteen children it was stated by one proponent) could hardly be looked upon with approval by any wise and loving creator.

It was also pointed out by the proponents that if high death rates, poverty, illiteracy, child labor, poor housing, war, famine and pestilence are moral, then contraception is immoral, because contraception is one of the most effective methods of destroying these evils, as the experience of the upper classes and the countries of Northern and Western Europe will bear witness.

BREEDING FROM THE BOTTOM

It was further pointed out by the proponents that because of the federal laws against the widespread instruction in contraception by physicians to their married patients, the upper classes of the population who have the initiative and resources to evade the law and receive contraceptive instruction from their private physicians, practice contraception generally. On the other hand, the lower classes have neither the initiative nor the resources effectively to evade the law, and physicians will not risk their professional standing by unlawfully giving such instruction to charitable patients in public clinics. The result, it was said, is that we are rapidly breeding from the bottom.

It was most interesting how the opponents of the Gillett bill attempted to use the work of Drs. Dublin and Kuczynski to prove their points from a population point of view. Every population authority in this country has perhaps studied the works of Drs. Dublin and Kuczynski more than any opponent at the hearings of the Gillett bill, yet I think it can be safely said that there is not a recognized population authority in this country that now opposes the Gillett bill. Nowhere is a little knowledge more misleading than in the field of population problems. The problems of war and the differential birth rate are perhaps the most vital population problems that face humanity, and in both of these problems it is evident that a wider spread of contraception among the general adult married population is necessary rather than attempts to stimulate a cradle competition between the upper and lower classes by prohibiting contraceptive instruction.

Figure 4-16p: A sample of the political scum over birth control in the Senate hearings. Casual readers would not have been able to decode many of the names or insider-terms in this story, but the regular readers of *Eugenics* would have. So the WASP agenda was still there, but hidden by 'dog-whistle' terms like "Lambeth Conference" and "Northern and Western Europe." (p. 40, 41)

"FIT MEN FOR THE FUTURE"

Dr. Glenn Frank, president of the University of Wisconsin, and one of the most influential of the leaders of progressive thought in America is a believer in eugenics. In a recent editorial called "Fit Men for the Future", one of a series widely syndicated in daily newspapers and copyrighted by the McClure Newspaper Syndicate, Dr. Frank said:

"In the days ahead when we shall be busy with the delicate and difficult business of piloting our industrial system through its transition period from the old regime of pioneering expansion to the new regime of statesmanlike adjustment, we shall need, more than we have ever needed them, the fittest possible men.

"At this point the biologist enters the picture to offer his counsel to the statesman.

"As I have suggested many times before, the biologist is disturbed by what seems to him the tendency of America to reproduce its population from its less and least fit rather than from its better and best human stocks.

"The birth-rate of the less desirable seems to him to be outstripping the birth-rate of the desirable.

"Family limitation among the kind of folk America needs most!

"Prodigal fecundity among the kind of folk America needs least!

"This cannot but mean, the biologist thinks, a dangerous dilution of the quality of the American people just as we enter a phase of our national development when we shall need an adequate supply of superior men.

"The biologist is convinced that the stability of the American future requires the consistent rearing of larger families by the more desirable, and smaller families by the less desirable.

"He does not want us to go back to barbarism and let natural selection weed out our weaklings, but he insists upon the necessity of setting in motion forces of enlightenment and of using every legitimate means of preventing the unfit and the unfortunate from outbreeding the fit and fortunate.

"And this, he thinks, will prove, in the long run merciful to the unfit, for the present relative birth-rate of the fit and the unfit will bring America to a time when there will not be enough fit to take care of the unfit.

"The biologist does not think it is merciful to bring into the world children biologically too weak to stand the strain that modern life imposes upon men.

"To breed such offspring is to send them with chained feet into the race of life.

"The biologist is not out to plead for race suicide; he wants race improvement; he wants to insure an adequate supply of men and women built of sound stuff.

"Since the days ahead will call for the best we can muster of mind and morals, it would not be a bad idea for the statesman to listen a bit to the biologist."

Figure 4-16r: Excerpts from a syndicated piece by a noted science-education authority, calling on progressive politicians to heed the biologist in the foundations of sound hereditarian policy and research-driven human management (p. 41).

Massachusetts

Professor Thomas Nixon Carver of Harvard, eugenicist and expert on rural economics, merges the two interests in the following statement being printed in the agricultural press:

"The Romans who understood the essentials of good agriculture reduced them to three; namely, a good seedbed, good seed, and good tillage. It would certainly be poor economy to prepare a good seedbed and then plant poor seed. That would not give the seedbed a fair chance. It would be equally poor economy to plant good seed in a good seedbed and then give it poor tillage. Then neither the seedbed nor the seed would have a fair chance.

"More important than any or all of these three factors combined, however, is another factor, namely, a good farmer. Everybody knows that it would be poor economy to grow excellent grain to feed to scrub stock. That is not giving the feed a fair chance. It is even worse economy to grow good grain and good pork and beef to feed to scrub men. That is not giving food a fair chance. By scrubs I mean men who, however rich they may be, have no desires, ambitions, or interests beyond the mere gratification of their sensual appetites.

"The final test of good agriculture, therefore, is the growing of good men and women who are thoroughbreds in the real sense of the word."



THOMAS NIXON CARVER

Against scrub crops, scrub animals and scrub men

INTERNATIONAL

CONGRESS AT ROME

Americans interested in population questions are invited to attend the International Congress for Population Study to be held at Rome, September 7 to 10. There will be eight sections, biology and eugenics, anthropology and geography, medicine and hygiene, demography, sociology, economics, history and methodology. Premier Mussolini is honorary chairman and the conference will be convened under the presidency of Professor Corrado Gini.

Plans are proceeding to completion for the Sixth International Congress of Genetics to be held at Ithica, New York, August 24-31, 1932. Dr. Clarence Cook Little is secretary general of the congress, and is directing the organization work.

Figure 4-16s: A mixed sample of State-level eugenical news (from Harvard) and the announcements for two major international conferences on demography and genetics (p. 42). Note the population conference in Rome named *Il Duce* as its honorary chairman. The international genetics conference in Ithaca, New York followed right on the heels of the 3rd International Congress on Eugenics, held at Henry F. Osborn's Museum of Natural History in New York, August 23-24, allowing international scientists to attend both events for efficiency and economy. This would be the swansong for major international eugenics events before the Nazi regime showed the true potential of a state-sponsored applied-science of human-management, in a modern example of large-scale 'Roman Technology.'

EUGENICS AND MEDICINE PROGRAM

The Committee on Cooperation with Physicians, of which Dr. Stuart Mudd is chairman, has drawn up the following program:

"1. Formal instruction in the principles of genetics, and the eugenic considerations derivable therefrom, the Committee recommends to be included in the curricula of all universities and colleges, and that such instruction be particularly stressed in connection with premedical education. Measures fostering conservation of the inborn quality of our citizenship are often hindered by the lack of knowledge of genetics and eugenics on the part of even educated people; this lack of background is especially regrettable among many physicians to whom lay persons often turn for advice in such matters.

"2. Instruction in the technique of contraception is recommended by the Committee as a part of the educational routine in all medical schools, as it is now in some of the more progressive institutions. Fellow members of the medical profession are recommended to encourage the early establishment of clinics for instruction in contraception to patients of the dispensary type, under expert medical supervision. Certain not uncommon medical conditions are contraindications to pregnancy, and instruction in the technique of therapeutic abortion is therefore at present taught as a general routine in most or all medical schools. A more humane alternative is obviously prevention of conception. Moreover, the present situation, in which access to contraceptive information is in effect a class privilege, results in a relatively greater restriction of family size among the gifted than among the less well endowed members of society—a result dysgenic in the extreme.

"3. Leaders of medical, bar, civic, educational, welfare, and religious organizations are recommended by the Committee to inform themselves regarding eugenics, including eugenical sterilization, so that they may assist in prompting the passage of scientifically sound eugenical sterilization laws in their own States. The hereditarily defective and unfit have already

and a menace to the future hereditary constitution of our people, and to the integrity of a democratic government. A beginning of a humane and scientific solution of this problem was made in California some twenty years ago in the form of a law authorizing sterilization of hereditary defectives before release from State institutions. More than six thousand persons were sterilized under this law prior to January 1, 1929. Analysis and a valuation of the results from the medical, social, and biological points of view have been published. (*Sterilization for Human Betterment*, E. S. Gosney and Paul Popenoe, N. Y., Macmillan, 1929; "Sterilization Without Unsexing", R. L. Dickinson, *Journal of American Medical Association*, 1929, Vol. 92, pp. 373-9.) In the opinion of the investigators, with which the American Eugenics Society is in accord, the results of this experiment in eugenical sterilization have been strikingly successful."

A sterilization bill has been introduced into both houses of the Ohio legislature. A hearing was held before the Senate Health Committee, on February 4. The Ohio Race Betterment Association, supported by the Brush Foundation is active in the campaign.

Figure 4-16t: The program for the new AES committee on Cooperation with Physicians, asking for increased attention to genetics and eugenics in medical school curricula, and also setting-out how doctors can further the AES agenda for contraception and sterilization (p. 43).

EUGENICS AND CHURCH CHILD ALLOWANCE CONFERENCE

Plans are being made for a conference on child allowances for clergymen for the purpose of awakening interest on the part of church leaders in the fact that ministers furnish a disproportionately large share of leaders in society and that they should have additional payments annually for each child in order that they can afford to bring up larger families. Since under modern conditions the size of the family is so largely in the control of the parents, it is reasonable to believe that where adequate financial provision is made, larger families will be the result. The experience of the French Protestant Federation, which has had a system of child allowances since the War, bears out this point. Even the most pronounced environmentalist might be sympathetic with this plan because of the fact that ministers' children usually have good surroundings.

The meeting will probably be held at the Riverside Church, Riverside Drive at 122nd Street, New York City, early in October. The following have agreed to speak: Professor Henry Pratt Fairchild, President of the American Eugenics Society, Professor Roswell H. Johnson, Secretary and Treasurer, Rev. Hilda L. Ives, one of the best known woman ministers in the United States and herself the mother of five children, Rev. Henry S. Huntington, who has been for years a leader in the task of awakening the church to eugenic reform, and Rev. Kenneth C. MacArthur, Secretary of the American Eugenics Society's Committee on Cooperation with Clergymen. It is hoped to have representatives of the English Wesleyans and the French Protestants to report on the workings of the plan in their groups. Further announcement will be made later.

PROTESTANTS AND POPE

The Pope's recent encyclical on marriage has aroused much criticism among progressive Protestant groups. The *Christian Century* thus comments upon it: "Whether the unlimited multiplication of population produces dangerous economic and political consequences, whether unlimited childbearing is good or bad for women, whether the mating of defectives is likely to produce offspring which will be a burden and a curse to society, whether the perpetuity of a marriage which has already been wrecked by infidelity or other fatal disaster is good or bad for the parties immediately concerned and for society as a whole, are questions which the Pope is neither qualified nor much concerned to consider."

The *Federal Council Bulletin*, the official publication of the Federal Council of the Churches of Christ in America, (which has since gone on record in favor of birth control—see page 27) representing the great bulk of Protestants, comments as follows: "The uncompromising position taken against preventing conception, under any and all circumstances, except by abstinence, is manifestly an extreme one, and even dangerous. Certainly there are circumstances of health and disease, recognized everywhere by physicians, which, when abstinence is not to be relied upon, make the use of contraceptives wise. The arguments from nature and inferences from authoritarian doctrinal positions, upon which the encyclical so largely relies, are labored and inconclusive . . . Catholics themselves in increasing numbers will not submit themselves in 'filial and humble obedience toward the Church' in all these matters. Half of the patients in the Los Angeles birth-control clinics are Catholics, and the people of no country in the world regulate birth so effectively as the French."

Figure 4-16u: An abbreviated version of Reverend Kenneth MacArthur's old *Eugenics and the Church* column. On the left is a private riposte to Herbert Hoover's plan to provide child allowances to all; instead proposing a plan to provide allowances to "progressive Protestant" clerics, who represented both a bottomless pool of eugenic talent and a renowned cohort of euthenic exemplars. At right is a riposte to the Papal Encyclical, even alluding to widespread hypocrisy among American Catholics in adhering to its strict dictates. (p. 43, 44)

IMMIGRATION

THE FUTURE OF IMMIGRATION RESTRICTION

It has been the consistent policy of our predecessor, *Eugenics*, to stress the importance of the scientific restriction and regulation of immigration to the United States as one of the most important available means of promoting national eugenics. To this policy *People* proposes to adhere with no diminished vigor.

In recent numbers of *Eugenics*, the course of the emergency immigration bills in the short session of Congress has been carefully followed and made clear to our readers. After various amendments to the original Joint Resolution introduced by Senator David A. Reed in the Senate and Congressman Albert Johnson in the House, the proposed emergency legislation finally came up on the floor of the House in the form of the Jenkins bill, House Joint Resolution 500, by which all present quota immigration was to be reduced 90 per cent for the period of 2 years and quotas were to be placed on countries of the Western Hemisphere equal to 10 per cent of the immigration from those countries.

The enactment of this bill into law would have effected a reduction in the new and permanent immigration from all sources to about 75,000 per annum, divided about equally between the quota immigration and the non-quota immigration, the latter consisting mainly of relatives of United States citizens.

The House passed the Jenkins bill by the large vote of 298 to 83, a notable victory for immigration restriction, in spite of the fact that the bill was lost in the Senate, not because there were not ample votes to pass it there, but because it was brought up so late that it was lost in the filibuster which developed in the closing days of the session. For this failure, the majority leaders in the House, and in a sense also the administration, must be held responsible. While there was no direct opposition on the part of the White House to the emergency legislation in the form which it finally took in the Jenkins bill, there seemed to be a total lack of any driving force behind the bill on the part of the administration. In the early part of the short session, changes in the original Joint Resolution were proposed, first by the State Department. Even after the amendments suggested had been incorporated in the bill, some time elapsed before the Rules Committee finally consented at the eleventh hour to its coming up for a vote, and when it did come up for a vote, the Floor Leader, Representative Tilson voted against it. It will be remembered that last year the administration opposed extending the quota system to Mexico and other countries of the Western Hemisphere but recognized the increasing demand for more drastic restriction on immigration from Mexico by causing the existing provisions of all immigration laws to be much more strictly enforced than had ever been the case heretofore, as the result of which the Mexican immigration was reduced to 12,000 for the last fiscal year as compared to 40,000 in the previous year.

Figure 4-17a: The first iteration of Kinnicutt's modified Immigration column for *People* (p. 44, 45). It matter-of-factly states the mission and goals of "scientific restriction" right up-front, unapologetically carrying the Nordacist banner from *Eugenics* forward into the future. Kinnicutt notes that despite the overwhelming support the emergency restriction Bill received, it was fatally neglected and delayed by the administration and majority leader in the House, and then successfully filibustered in the Senate.

PUBLIC CHARGE CLAUSE

In August, 1930, the President announced that as a check to unemployment in the United States, the clause excluding aliens "likely to become a public charge" would be enforced not only as to all countries of Europe but also as to Canada and the other countries of the Western Hemisphere. The new regulations became operative only in October, 1931. Circulars were issued under a general order to all the Consulates warning immigrants that there was practically no chance of their admission where they were seeking employment in the United States while our present widespread unemployment continued. So drastic has been the application of these regulations that it appears from a bulletin issued by the Department of State under date of February 14 that during the month of January, 1931, the aggregate quota immigration was only 9 per cent of the aggregate number permitted under the quotas. An even more recent bulletin issued by the Department of State under date of March 3 shows that during the first eight months of the present fiscal immigration year, which ends on June 30, 1931, only 40,672 aliens were admitted under the quotas as against 122,971 which might have come in without exceeding the aggregate quotas. To put it in another way, according to these official statements there has already been a reduction effected by the present administrative methods of 82,299 in the quota immigration for the present fiscal year.

This result of the application of the new regulations, useful as it is in the present unemployment crisis, is somewhat startling as showing the wide powers exercised at present by the executive part of the Government in regulating the volume of immigration. It is fair to say that the heads of both the Department of Labor and the Department of State have frankly stated that they did not care to have so much responsibility put upon them and would welcome a statutory reduction of immigration along the lines of the 90 per cent reduction of all quotas proposed in the Jenkins bill, which proposal, by the way, was to a large extent the result of a suggestion of Secretary Stimson.

While the Jenkins bill failed to become law, the enormous vote by which it was passed in the House will undoubtedly have the effect of encouraging the immigration authorities both in the State Department and in the Labor Department to continue to reduce immigration through the administrative methods already referred to. By this means, open as it is to many objections, it may be possible to "muddle through" until Congress meets again and finally enacts the legislation which is needed.

CANADA'S EMBARGO

The recent failure of Congress to pass the Jenkins Act compares unfavorably with the action of the Canadian Government in promptly putting an embargo on immigration, with certain unimportant exceptions,

Figure 4-17b: A good example of the power of the Administration and the organs of the State to effect immigration restriction measures in the absence of special enabling legislation. By the administrative expedient of vigorously enforcing an existing discretionary measure for ensuring that potential immigrants not become "public charges" in the already high chronic unemployment environment in America, it reduced total numbers of immigrants almost as much as the proposed emergency quota would have. Note Canada was explicitly named as a nation to which these procedures would now also apply, which was also relevant to the follow-up section, designed to shame Congress into action in the next session (see next figure for the remainder of this section). This was significant, as many blocked European immigrants had tried to enter America through the open border with Canada, a charge still being levelled in certain Republican circles today. (p. 45)

CANADA'S EMBARGO

The recent failure of Congress to pass the Jenkins Act compares unfavorably with the action of the Canadian Government in promptly putting an embargo on immigration, with certain unimportant exceptions, for a period of two years. In this connection we quote Chairman Albert Johnson of the House Committee on Immigration in the debate on the Jenkins bill which took place in the House on February 28:

"This bill is absolutely necessary. The Dominion has already suspended immigration for two years in this World emergency; Mexico has done nearly the same thing."

To the list of countries which have practically suspended immigration in order to protect home labor may be added Great Britain itself, Australia and South Africa, as well as a number of European countries. —FRANCIS H. KINNICUTT.

Figure 4-17c: A list of key nations enacting recent emergency immigration restriction measures (p. 45). It shows the Restrictionist cause could gain widespread support in other former British colonies, even without large popular eugenics movements supporting the measures. This should come as no surprise after recent election campaigns in Canada, Australia, and Britain; where Lynton Crosby advised his various Conservative Party clients on wedge issues like immigration and Islamophobia. It is also very "deja-vu all over again" (Yogi Bera) in America, where Donald Trump made immigration restriction his cause célèbre, as part of his 'Make America Great Again' sloganeering, and a delayed extension of the Bush/Cheney 'War on Terror.' Kinnicutt and Madison Grant would likely concur with Trump's attempted 'Muslim Ban,' even if they might have some doubts about Trump's eugenic pedigree and competence to be Commander-in-Chief.

ON REVIEW

EDITED BY SAMUEL J. HOLMES
(Unsigned reviews are by Dr. Holmes)

Biology and War

SOME BIOLOGICAL ASPECTS OF WAR. by H. R. Hunt. New York, The Galton Publishing Co., 1930. pp. 118.

Professor Hunt has brought together a considerable amount of interesting information on how warfare affects the heredity of the race. The majority of men rejected for military service during

the great war possessed some defect which was probably dependent to a certain degree upon heredity. After tuberculosis, the most frequent cause for the rejection of recruits was mental defectiveness, there being 39,095 rejected for this cause. There were also 1400 epileptics and 2096 cases of dementia praecox among the discards. As was stated by the author, posterity would have been the gainer had a large proportion of these mental defectives been sterilized before they were released.

There is a general discussion of the ways in which war acts as a dysgenic agency, but the new material contributed by Professor Hunt affords a concrete demonstration of the effectiveness of military selection in a certain group. The material was afforded by a study of the records of students of Harvard University. The enlistment rate of Harvard graduates was higher than that of males in the general population, and the mortality rate of these graduates was larger than that of other males in corresponding age groups. The volume contains 27 tables of statistical data and a number of graphs. As a source of analyzed data on the general problem with which it deals Professor Hunt's contribution will have permanent value.

Twins Prove It

CRIME AND DESTINY, by J. Lange. Translated by Charlotte Haldane, with a foreword by J. B. S. Haldane. New York, Charles Boni, Paper Books, 1930, pp. 250.

This little volume is a translation of a German book, *Verbrechen als Schicksal*, which we reviewed in the September, 1930, number of *Eugenics*. Ordinarily, we do not review books in foreign languages unless they contain new material which is particularly worthy of attention. Lange's volume describes investigations of unusual and fascinating interest both for eugenicists and students of criminology. It is hoped that the translation will bring it before a wide circle of English and American readers. A foreword is contributed by J. B. S. Haldane, which we trust will be effective in giving the volume a further boost. The publisher, Charles Boni, deserves to be commended for bringing out this volume in a neat and cheap form in a series of popular "paper books", which, unfortunately has since been suspended.

Quite incidentally and irrelevantly, it may be pointed out that in his foreword Professor Haldane refers to the snakes of Ireland as "a class with no members", thus falling into the frequently repeated error in regard to the fauna of his nearby island. The conviction that there are no snakes in Ireland is now so widespread that allusions to this imaginary condition will probably never cease.

Figure 4-17d: Twin book-reviews from the alpha and omega issue of *People*, continuing the tradition of coverage of eugenically-themed books. Note the publisher of Professor Hunt's study, is the same publisher as *Eugenics* and *People*, allowing for cross-promotion. The second book, a translation of a German text previously praised by Paul Popenoe, represented another recent British attempt at popularizing eugenic ideas for a progressive public, this time in paperback format. (p. 46)

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Nathan Fasten
- "THE CHILD'S HEREDITY", Paul Popenoe
- "RACIAL HYGIENE", Thurman B. Rice
- "EXPLORING YOUR MIND",
Albert Edward Wiggam
- "STANDING ROOM ONLY", E. A. Ross
- "HEREDITY AND HUMAN AFFAIRS",
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- "NEED OF EUGENIC REFORM",
Leonard Darwin
- "IMMIGRATION RESTRICTION", Roy L. Garis
- "MELTING POT MISTAKE", Henry P. Fairchild
- "NEXT AGE OF MAN", Albert Edward Wiggam
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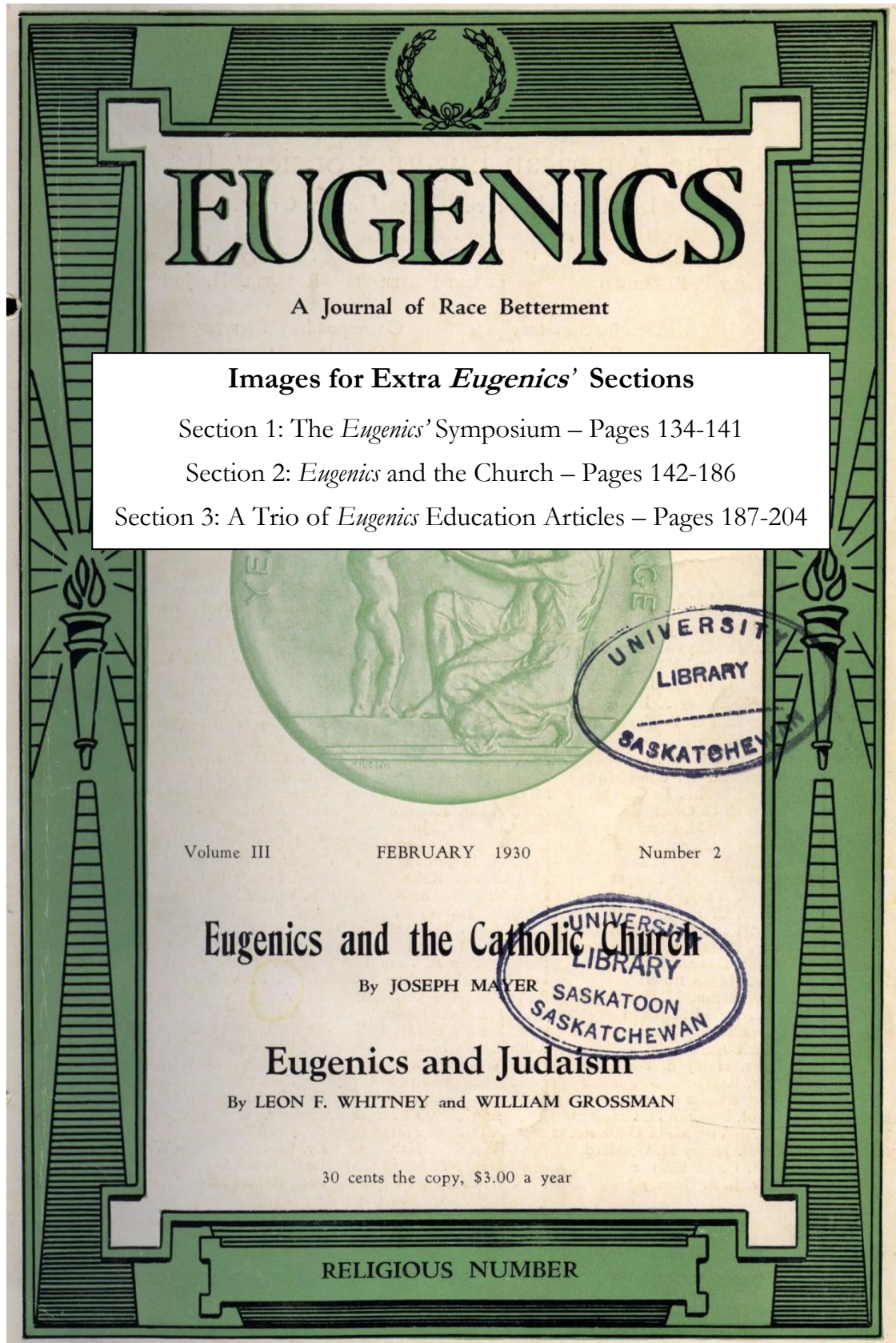
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Figure 4-17e: The back-cover of the lone issue of *People*. The Galton Publishing Co. had embarked on an ambitious program to publish books of popular eugenical import for the "Eugenics Book Club." In fact, the company was living on borrowed time, and shut its doors later in the year, after publishing *Organized Eugenics* (1931).

Scanned Images for Appendix IV



POPULAR EDUCATION IN EUGENICS:

Members of the American Eugenics Society's committee on popular education consider it.

ALBERT EDWARD WIGGAM

Author, Lecturer

People must be educated to understand eugenics before they will ever desire it. The first step seems to me to be to teach children the general facts of heredity. I think the main facts of heredity can be taught to the ordinary ten year old boy or girl. They should grow up in this atmosphere so that it becomes a philosophy of life. This does not mean any neglect of environment. If we did not believe in environment, it would be ludicrous to be relying upon it as we do to teach people how to appreciate and utilize the facts of heredity. All this leads naturally among young people, as I know from experience, to a deeper appreciation of one another and the responsibilities of marriage and children. For a simple beginning, this occurs to me as the most helpful immediate field of eugenical education.



O. M. PLUMMER

Agriculturist, Practical Geneticist

We were told recently by scientists that, if the birth rate in America declines as it has been doing, in 1960 we shall come to a standstill in our nation's growth, provided we don't bring foreigners into the United States faster than we are doing at the present time. This brings up the question of agriculture; the people are being educated out on the farms to produce more and more on the same number of acres; thus, if it should come about that there was a stoppage of growth as prophesied by these scientists, it would be a very serious matter indeed from an agricultural standpoint. For it would mean of course that we must begin already to look to the thirty years to come for an outside market for our farm produce, which logically would be in China, where population seems to increase rapidly year after year.



WHAT IS A PRACTICABLE PROGRAM?

LUTHER S. WEST

Battle Creek College

My present feeling with reference to the extension of eugenic education of a popular character is that we should attempt to reach the young people before or near the age at which most of them undertake or contemplate marriage. Most of the requests which have come to me for popular presentation of this subject have been from women's clubs, Bible classes, luncheon clubs, or other groups of mature men and women who, for the most part, were already past the time of life when serious thought of matters of human reproduction might have influenced important decisions.



W. M. GOLDSMITH

Southwestern College, Kansas

The greatest thing needed in the field of eugenics is the *reduction of the birth rate in inferior families* by education and compulsory methods. Each summer as I take a glimpse at the social conditions in my work as director of the Omnibus College in its tour of twenty-five states and two provinces of Canada, I am reminded that literally thousands are being born to parents who have neither hereditary nor financial backing. The poor waifs in the oil fields of Oklahoma, in the mountains of Arkansas and Tennessee, the cotton fields of the South, in Harlem and 133rd street in New York City, and the



Figure A4-1-2a: Forum on popular education in the April 1930 "Education Number" (p. 138, 139).

Figure A4-1-2b: Last of the popular education committee's responses to the April 1930 symposium question. According to the University of Illinois at Chicago Library website (Richard Daley Library Special Collections): "The Elizabeth McCormick Memorial Fund was a foundation dedicated to improving the quality of life for infants and children in Chicago. The Fund was established by Chicago industrialist Cyrus H. McCormick to preserve the memory of his only daughter, Elizabeth (1892-1905). Officially incorporated in 1913, the McCormick Fund operated as an autonomous charitable foundation under a Board of Trustees, Executive Director and staff." It also maintained a lending library related to early-childhood education and welfare services. (p. 138)

CAROLINE HEDGER
Elizabeth McCormick Memorial Fund

As I see the problem of eugenics on the positive side, it means getting a sense of responsibility into large numbers of people for fit mating; in other words it means bringing their creative life into the field of consciousness. They must see that parenthood puts them into an eternal plan. Life began on earth simply, and the stream grows deeper, wider and more complex. When life becomes conscious, it is capable of spiritual evolution. Parenthood gives one participation in this unending evolution, the goal of which is hidden. If the mating is good, the stock is sound and the child is well cared for; the parents have made a contribution. If the material is bad or spoiled in the process of development, they have retarded the plan.

VOLUME III	APRIL 1930	NUMBER 4
CONTENTS		
Frontispiece, <i>Spring on the Campus</i>		Page 122
How to Interest College Students in Eugenics, by Rudolph M. Binder		Page 123
Why Birth Control? By Harrison R. Hunt		Page 128
Familyism vs. Individualism as a Basis of a Surviving Race, by Robert J. Sprague		Page 130
The Family Relations Institute, by Paul Popenoe		Page 134
Eugenics and Popular Education, Symposium		Page 138
Caroline Hedger	W. M. Goldsmith	
Luther S. West	O. M. Plummer	
Albert Edward Wiggam		
Familial Occurrence of Disorders in Acquisition of Language, by Samuel T. Orton		Page 140
Editorial, <i>A Question of Relativity</i>		Page 148

Figure A4-1-3a: Partial Table of Contents for "The Education Number." Only the article on disorders in language acquisition, by Psychopathologist S.M. Orton, was a one-off appearance. It attempted to apply a firm hereditarian explanation to language disorders, including formalized pedigree charts. All the other authors listed were repeat contributors, or featured in other issues. Thus, *Eugenics* served a community-building and cross-promotion function during this period, and serves today as a rich but convoluted historical scrap-book for the extended American eugenics family.

The last section of this chapter will consider the feature article on "How to Interest College Students in Eugenics" as the lone exemplar of a full-length article in *Eugenics* on formal education in eugenics.

THE REPRODUCTION RATE OF GENIUS:

In an answer through a press interview to an address by Dr. Little, called "Some Obstacles to Eugenic Progress," Father McClorey said: "Birth control runs the risk of excluding from life geniuses as well as defectives." Eugenics thereupon invited Dr. Little, Father McClorey and the other contributors to this discussion to give short statements of their views.

C. C. LITTLE

If any contraceptive methods make possible the exclusion from life of geniuses so do all such methods, such as celibacy and the use of the "safe" period both allowed by Father McClorey's denomination. The evidence that genius is more likely or even as likely to occur in defective stocks as in normal stocks is absolutely nil. One must balance the millions of unhappy asocial or antisocial defectives present as actual problems to be faced as against a purely visionary, illogical and impractical attempt to link them with the production of genius. The answer is obvious and impelling.



HANNAH M. STONE

The Rev. Father McClorey fears that birth control may "exclude from life geniuses as well as defectives." A similar apprehension was expressed some time ago by another widely known church dignitary. "One of the reasons for the lack of genius in our day", said he, "is that we are not getting to the ends of the families." The logical conclusion to such attitudes is evident: In order to get our full quota of genius we must urge every family to reproduce "to the end." No form of family limitation must be countenanced. Even marital abstinence, a method of birth control long sanctioned by the Catholic Church, must be decried—for does it not, by limiting the number of children, *ipso facto* limit the number of potential geniuses?



MRS. F. ROBERTSON JONES

It all depends upon how birth control is used. According to Galton, Ribot and Lombroso, genius is to a large extent hereditary. If superior parents, of the type of stock which is apt to produce geniuses, use birth control wisely, to space and time the births of their children so as to increase the number which are vigorous enough to grow to maturity, it will result in increasing the number of geniuses. If, however, the parents of this promising stock use birth control unwisely, to lessen the number of their children, it will, obviously, result in decreasing the number of geniuses. But this unwise use of birth

The disastrous social and biological consequences of such a *laissez faire* doctrine in reproduction, of such an unrestricted fertility, are only too well known. Certainly, also, the intellectual level of a community can hardly be expected to be raised thereby. A recent psychological study, for instance, of over 4,000 children clearly demonstrated that there is "a marked inverse relation between the size of the family and the IQ of the children." Obviously then, a mere increase in the number of children will not increase the intellectual assets of a nation.

Figure A4-1-3b: The March 1929 episode of the symposium pitting a Catholic priest and ethicist against four heavy-hitters from the AES, including the then president (pp. 22-24). This was the first issue of the symposium (No. 6 of 30) that had a majority of female panelists.

WILL BIRTH CONTROL DIMINISH IT?

JOHN A. McCLOREY

The evils which birth controllers would avoid by their practices are not as great as they picture them. For instance, they



exaggerate the number of vicious and imbeciles in life. Moreover, how do they know that the children of defective parents will be defective? Geniuses as well as imbeciles have descended from mad parents. Saints as well as sinners have sprung

from vicious forbears. Besides, genius is often joined to freakishness and epilepsy. For instance—Pascal was an epileptic. Edgar Allen Poe has been accounted a psychic degenerate. Byron suffered from convulsions. Chopin was very nervous. Lombroso enumerates as epileptics, Julius Caesar, Petrarch, Peter the Great and Moliere. Napoleon was an epileptic. Darwin seems to have suffered from chronic neurasthenia; and the great Newton has been classed as mad. Thus birth control runs the risk of excluding geniuses as well as imbeciles from life. Is it possible that the lack of genius and leadership so loudly complained of today, is attributable to birth control?

Excessive population is not now nor is it ever likely to be a fact. Some 60 per cent of the land of the United States is

MARGARET SANGER

To say that birth control runs the risk of excluding from life geniuses as well as defectives is to imply that chance is a



Wide World Photo

better guide than intelligence. The total number of geniuses in the whole of human history is much less than one thousand. The total number of defectives could never be computed. The damage they have done to civilization cannot

be counterbalanced by the benefits we have derived from genius. The garden of humanity has been choked by the destructive forces of uncontrolled and misdirected procreation. Small wonder that the potentialities hidden in the human species have so seldom flowered in genius. Father McClorey may think it better to abandon the garden to the weeds, naively confident that geniuses will make their appearances regardless of heredity and environment. But no student of genetics, no one who has even superficially observed the achievements of scientific horticulture and animal breeding, can consider seriously that the road to human perfection can ever be attained by abandoning scientific control and reverting to a childish reliance upon the blind forces of uncontrolled procreative instincts.

Figure A4-1-3c: The Continuation of the March 1929 Symposium. (p. 23) Today's readers might need to mentally substitute unregulated abortion for teens or adoption by gay parents to appreciate the sensitivity of this topic back then. See the bio-briefs for the participants in Figure 1-3d on next page.

HANNAH M. STONE has done much pioneering research work in birth control investigations. She is medical director of the Birth Control Clinical Research Bureau of New York City.

MRS. F. ROBERTSON JONES is president of the American Birth Control League.

MARGARET SANGER has recently resigned as editor of The Birth Control Review to devote more time to independent writing.

JOHN A. MCCLOREY is connected with the St. Joseph Mercy Hospital of Detroit, Michigan.

C. C. LITTLE is president of the American Eugenics Society. He will retire from the presidency of the University of Michigan at the end of the present school year. This month's symposium grows out of his presidential address at the Battle Creek meeting.

Figure A4-1-3d: A brief description of the credentials for the March 1929 forum participants, as taken from the Who's Who feature at the end of the issue (p. 41). It also exposes the prior inspiration for the topic under debate. Dr. Hannah Stone and Mrs. Sanger were both contributors to the journal, with at least one feature article each on this same thematic issue.

CONTENTS OF THE CHILD ALLOWANCE NUMBER	
Frontispiece	Page 442
Needed: Faculty Family Allowances, by Albert Edward Wiggam and Stephen S. Visser	443
Must University Professors be Bachelors? By Maurice R. Davie	447
The Human Brain: Part V, by James W. Papez	454
The Bennington Proposal, by Robert D. Leigh	456
The Faculty Birth Rate: Should it Be Increased? Symposium	458
C. C. Little E. A. Ross H. H. Newman	
C. E. Seashore J. Russell Smith Kerr D. Macmillan	
Should Society Help to Pay the Baby's Bills? By Kenneth C. MacArthur	461
Editorial, The White House Conference	466
News and Notes	467
Index to Volume III	483
Departments:	
Eugenics and the Church, by Kenneth C. MacArthur	469
Immigration, by Francis H. Kinnicutt	471
Population, by Guy Irving Burch	474
Popular Education, by Florence Brown Sherbon	475

Figure A4-1-4a: Table of Contents for the December 1930 "Child Allowance Number." The symposium pleaded for direct or societal subsidies for faculty members, especially eugenically promising WASP male professors who might otherwise become confirmed bachelors, thus contributing to imminent Nordic race-suicide through a combination of poor academic salaries, modern urban living, and technological-material comforts. The article on the "Bennington Proposal" details one such program at a small private college.

THE FACULTY BIRTH RATE:

In order to develop thought upon the general question of stimulating, by family allowances, the birth rates of groups considered superior, Eugenics has arranged this discussion of the proposal as applied to college faculties.

J. RUSSELL SMITH

Columbia University

We have all witnessed some phase of the rapid upbuilding of new economic structure as hustling men of European stock



waste the rich resources of a new land. It is even more valuable educationally to stand in some tenantless city utterly dead such as Roman Tim-gad, Sufetula or El Djem in North Africa—or in Babylon, Nineveh, or the old capi-

tals of Persia. They, too, rose and throbbed, but now are gone.

The job of a college or university is to help civilization. We once thought that education made civilization. Now it is quite clear to me that proper procreation is even more important if we are to keep civilization. The upkeep of civilization requires good human stock, persons with brains and character. At present the college faculty is a carefully selected strain of established utility to society.

Education is proving to be a great fatality to the present generation—witness the birth rates in families of the alumnae. If the college cannot save its alumni from destruction, perhaps it can render its greatest eventual service by saving or even increasing the blood of the faculty. Why should we bother to learn

C. C. LITTLE

Roscoe B. Jackson Memorial Laboratory

Those in authority in society should be extremely cautious before advocating any measures to stimulate artificially the desire



for the production of children on the part of the so-called favored classes. Such action, while obvious, may involve several false assumptions of great importance. If parents do not want to have an excessively large number of chil-

dren and are intelligent in their reasons for not wishing to have them, they had better be left alone to work out the problems of those that they do have as they think best. To urge them to have a larger family than they wish may result in raising a large number of children who will inherit the mental make-up of their parents and in turn will not want to have large families; thus steadily increasing the problem. If the parents are not intelligent, to urge them to have more children is a mistake.

Second, the qualifications which make successful college professors or intellectual leaders are not necessarily synonymous with those making good parents. The examples of poorly brought up children among college professors are in my opinion unusually numerous. They frequently

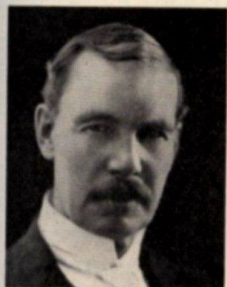
Figure A4-1-4b: First page of the symposium debate over child allowances for faculty members in American post-secondary institutions. In the absence of any real opponent or outsider critics, former University of Michigan and current AES President C. C. Little assumed the role of Devil's Advocate to keep the conversation from being entirely one-sided. (p. 458)

SHOULD IT BE INCREASED ?

E. A. ROSS

University of Wisconsin

From my observations I am inclined to expect that general acquaintance with contraceptive measures will have the effect, in the better educated groups at least, of reducing the average number of births to less than the four births per couple necessary to avert eventual extinction of the group in question. Since society will not consent to sit with



folded hands while its more energetic and gifted breeds die out, we may be sure that the system of family allowances which already applies to at least ten million heads of families in the Old World and Australia, will soon make its appearance in this country. In no place could the first step toward this mode of compensation be taken with better grounds than in our universities. At first such allowances will cover but a fraction of the actual keep of the child; but eventually they will have to cover most of the economic burden the child represents if a fair number of offspring are to be tempted into being.

H. H. NEWMAN

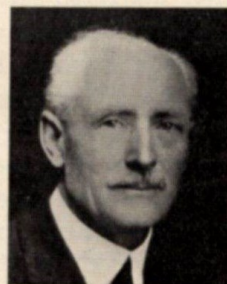
University of Chicago

I have no well-defined opinions on the subject of larger families for college professors. It seems to me that the law of supply and demand will take care of this. When the rewards for intellectual pursuits become sufficiently great, the supply will increase. I am also not any too sure that the offspring of college professors are especially able, on the average. They

C. E. SEASHORE

University of Iowa

According to the best present American standards a man should reach his doctorate about the middle of his twenties and should, as a rule, be free from family responsibilities up to that time. Eugenically and socially, however, the principal reason for this deferment lies in the importance of selecting a mate after his character, tastes and responsibilities



have been cultivated through the graduate work so that he may choose a mate who has corresponding preparation for life and will be for him a fit mate.

On the other hand, we welcome any tendency which will favor the possibility of marriage and of having children soon after a man has completed his formal training for a learned career. One example of such encouragement is found in the practice of the Biological Fellowship Board of the National Research Council of allowing a bonus for a child that is born during the period of the Fellowship. This, together with a differential allowance for a married man represents a very wholesome type of encouragement of well-born children.

KERR D. MACMILLAN

President, Wells College

Whether college men and women are committing class suicide is a very important question and one that cannot be lightly answered or ignored. The latest tabulated statistics of Wells College show that

Figure A4-1-4c: Second page of the symposium on family allowances for faculty. Notice that any female participation was lacking, beyond the willing acceptance of the pronouncements of their male betters and bearing the resulting eugenic progeny to avert WASP race-suicide; the cause-celibré of E.A. Ross, who coined the term early in his academic career and campaigned against it. (p. 459)

WHEN WIVES TEACH SCHOOL:

BESSIE AVERNE McCLENAHAN

University of Southern California

The question for discussion is, What are the eugenical aspects of refusing or preferring married women as applicants in



the public school systems? It is really two questions: (1) what are the eugenical aspects of refusing to employ married women; and (2) what are the eugenical aspects of preferring married women for such posts. It is clear

that the first eugenical argument against employing them is the fear that the birth rate will suffer. The same argument is applicable to the employment of unmarried women unless we assume that the latter are working only until they may marry and have children.

However, it is doubtless true that the employment of married women would put a premium on the refusal of motherhood. Besides, if the married woman is living with her husband, she must face physical exhaustion, as she attempts to carry on both her job and her household, and the possible ill effects on the physique of any children she may bear. There are also involved the issues of divided loyalties and neglected responsibilities for the care and up-bringing of her children.

Preference of married women as teachers is not without complications. Married women may be those with children or without children and the two situations present decidedly different phases. Again, the women may be living with their husbands, they may be divorced, or they may be widowed. Suppose the husband is living and is employed. There are then two salaries coming into the home and the standard of living may be

SHOULD EUGENICISTS DEMUR ?

their instruction. For example, what will be the effect upon her pupils of a married woman who has no children because she prefers the lack of responsibility which the avoidance of motherhood makes possible? Will her attitudes towards having or not having a family be carried over to the children she teaches and if so, how will it affect their conduct in maturity? If, on the other hand, the woman has children of her own, she may or may not understand her own or other children simply because she happens to be a mother. Motherhood gives no assurance for intelligent handling of children. The woman may be too emotional over them or she may consider them a hindrance to her career and carry over her reaction to all children.

ELIZABETH L. WOODS

Division of Psychology and Educational Research, Los Angeles Public Schools

Approximately fifty per cent of the women teachers in the Los Angeles schools are married. This means upwards of four thousand teachers. No definite study has been made of the relative efficiency of those who are married and those who are not married. However, in a system where for years married teachers have been employed, had they proved markedly either more or less efficient than their unmarried sisters a general impression to that effect would doubtless be current.

Conferences with superintendents, supervisors, principals and members of the staff of special departments all tend to attract me to the general belief here

Figure A4-1-5: The last iteration of the *Eugenics*' Symposium in the February 1931 issue (p. 60, 61). It is notable for having just two respondents, and the only one with an all-female panel. McClenahan, a recent graduate of Wellesley women's college and then a professor of early child-care at U.S.C., dominated the debate with just over three full columns to her opponent's three-quarters of one.

EUGENICS AND THE CHURCH

BY KENNETH C. MACARTHUR

VOLUME I

DECEMBER 1928

NUMBER 3

CONTENTS OF THE RELIGIOUS NUMBER

Frontispiece, <i>Science's Interpreter</i>	Page 2
The Preacher's Part, by Florence Brown Sherbon	Page 3
Eugenics and the Church, by Kenneth C. MacArthur	Page 6
The Refiner's Fire, by Phillips E. Osgood	Page 10
Eugenics at Wisconsin, by Lowell E. Noland	Page 16
Is Christianity Dysgenic? Symposium No. 3	Page 20
Where Do Ministers Come From? By Henry S. Huntington	Page 22
Eugenical Cases in Point: A Study in Hereditary Contrasts	Page 29
The Merrills, by Arthur H. Estabrook	
The Cassos, by a Social Worker	
Editorial	Page 33
What Readers Write	Page 34
News and Notes	Page 35
<i>Eugenics' Who's Who</i>	Page 40

Figure A4-2-1a: Table of Contents for the first "Religious Number." From the frontispiece and lead article (see section on Popular Education), to the feature article on "Where Ministers Come From" by the Reverend Henry S. Huntington (older brother of AES insider Ellsworth Huntington), the religious aspects of eugenics and the role of the clergy in achieving Galton's (1904) goal of making eugenics "an orthodox religious tenet of our time" were explored in detail. This was also the first appearance of Kenneth C. MacArthur in *Eugenics*, whose first feature-article would later become a regular department in the journal, under his leadership as Secretary of the AES Committee on Cooperation with the Clergy. This issue also contains the first of several winning "eugenic sermons" that were published in *Eugenics*, including the August 1929 "Sermon Number" specifically devoted to this eugenical outreach project of the AES, and ardently taken-up by numerous eugenic disciples.

Figure A4-2-1b: *Eugenics' Who's Who* entry for MacArthur in the Religious Number of December 1928 (p. 40). So far as I can tell, the good Reverend never published his planned book, and outside of *Eugenics* and Rosen's *Preaching Eugenics* (2004), he seems to have been forgotten by history. Nonetheless, he was an ardent *Eugenics* disciple until the end.

KENNETH C. MACARTHUR is rural secretary of the Massachusetts Federation of Churches and pastor of the Sterling, Massachusetts, Federated Church. The paper in this issue of *Eugenics* will later be used in a book treating the inter-relationship of eugenics and the church which Dr. MacArthur is planning.

MR. MAC ARTHUR

THE ASSUMPTION by the Rev. Kenneth C. MacArthur, now rural secretary of the Massachusetts federation of churches, of the duties of secretary of the American Eugenics Society's committee on cooperation with clergymen, has been announced by Leon F. Whitney, executive secretary of the Society. Mr. MacArthur will devote half his time to his new duties for the next eight months.

Mr. MacArthur comes from a well known clerical family, his father, Dr. Robert Stuart MacArthur, having been minister of Calvary Baptist church in New York City for forty-one years. His own career in the ministry has been varied, including the pastorates of the Tremont Baptist church of the Bronx, New York, the Old Cambridge Baptist Church in Cambridge, Mass., the post of school minister and teacher at Worcester academy, teaching work as a lecturer at the Connecticut, Massachusetts and Maine agricultural colleges, eleven months' war service as an army chaplain, and his present office as rural secretary of the Massachusetts federation in which he has lectured extensively.

Mr. MacArthur graduated from Harvard "cum laude" in three years, and also holds the master's degree from that university. He graduated from Union Theological Seminary in 1908, having won the degree of bachelor of divinity "magna cum laude". His family received the silver cup and medals for the best medium sized family in the eugenical fitter families contest at the Eastern States exposition in 1925 and he has also been a prize winner in the eugenical sermon contest sponsored by the American Eugenics Society.

Mr. MacArthur has outlined his aims and plans in his new work as follows:

The modern church increasingly conceives as its purpose the production of a better humanity, in individual and social relations. The committee on cooperation with clergymen seeks to educate the church leaders to the help which eugenics offers for the fulfilment of the ideal of the kingdom of God on earth. We shall speak on the relation of religion and



KENNETH C. MAC ARTHUR

Mr. MacArthur has become secretary of the Society's committee on cooperation with clergymen.

eugenics before various church groups, such as brotherhoods, summer schools and theological seminaries as opportunities offer, articles will be prepared for the religious press, and misinterpretations of the committee's program will be corrected.

Child allowances for families of superior clergymen will be promoted. It is hoped to interest denominational organizations and wealthy individuals and foundations in this project. Investigations of the ancestry of the clergy, the effect of heredity on lay leadership and the results of child allowances will be continued.

Sermon contests will be held to stimulate ministers to study eugenics, in its negative and positive aspects and to popularize the results of their studies. The third of these contests was announced in the last issue of *Eugenics*.

We are glad to announce, too, that Dr. MacArthur will also edit a new department in *Eugenics*, covering the field of the clergymen's committee.

The fifth annual meeting of the Amer-

Figure A4-2-1c: MacArthur's letter of introduction to the readers of *Eugenics* in April 1930 (p. 149). As a lapsed Catholic, the use of "THE ASSUMPTION" in all-caps to begin the text was striking, where it has a fundamentally different connotation, not generally observed by Protestants.

EUGENICS AND THE CHURCH

By KENNETH C. MACARTHUR

WHATEVER we may think of the wisdom of prohibition, we must admit that the adoption of the Eighteenth Amendment and of the Volstead Act was an impressive example of the political power possessed by American Protestantism. Undoubtedly economic forces have played a considerable part in the legal abolition of the liquor traffic. Before national prohibition many large employers of labor forbade their employees to use intoxicants either on or off duty and probably in the South the desire to keep liquor from the negroes was influential: yet, when all allowance is made for these and other causes, the fact remains that the church people have furnished the driving force of the campaign. The Anti-Saloon League, which has provided the political leadership, regards itself as "the church in action against the saloon." Nearly all the leading denominations are solidly against the liquor traffic and they number about 30,000,000 voters.

We have here an impressive example of what the churches can accomplish when they have been informed and aroused. There is here a suggestion for those who believe that in eugenics we have a much more fundamental and permanent reform. It is one, too, which is not so likely to antagonize powerful commercial and political interests as has the "dry" cause. The principal obstacles are ignorance, apathy, social customs and ecclesiastical conserva-

tism; all of which should prove easier to remove than the strong entrenchments, financial and political which strengthened the legal traffic in intoxicants.

The proposals of eugenics should appeal strongly to the progressive elements in the churches, because the more fully they are adopted, the more rapidly will the ends for which the church exists be furthered. During the past generation the social

ideal of the Kingdom of God on earth has been rediscovered by church leaders who are emphasizing an ideal humanity, a just and friendly world, a redeemed mankind, rather than the plucking of individual brands from the burning. In all the denominations, open-minded idealists have dared to dream of a new social order, a world made up of

"... Now, eugenics offers a way, consistent with Christian principles, of freeing the race in a few generations of a large proportion of the feeble-minded, the criminal, the licentious, by seeing to it by means of surgery or of segregation, that persons carrying these anti-social traits shall leave behind them no tainted offspring. At the same time the eugenicists encourage the production of intelligent, healthy, high-minded folk."

Christ-like men and women. This structure of the temple of God among men must be built of the best possible human material. From this City of God on earth are to be excluded "the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers and idolaters and all liars."

Now, eugenics offers a way, consistent with Christian principles, of freeing the race in a few generations of a large proportion of the feeble-minded, the criminal, the licentious, by seeing to it by means of surgery or of segregation, that persons carrying these anti-social traits shall leave behind them no tainted offspring.

At the same time, the eugenicists en-

Figure A4-2-2b: Opening page of Kenneth MacArthur's defining article on Eugenics and the Church. The call-out box reveals the puritanically-derived progressivism of American Protestant doctrine versus the dogmatic conservatism of Roman Catholic theology that holds all creation sacred. (p. 6)

In spite of obscurantism at times, the church in general has exalted education. An immense number of colleges and universities owe their origin and support to the sacrifices of religious people and the foreign mission enterprise has increasingly become an educational one. Yet in spite of all scholastic efforts, we have an enormous mass of ignorant people who are constitutionally unable to profit by educational facilities. Their intelligence quotients reveal their incapacity. We have the sad spectacle of childless school teachers spending their lives trying to educate the offspring of morons. The church can never overcome ignorance until it has educable material to work upon and here the eugenic promise of a better race brings hope.

Figure A4-2-2c: MacArthur's vocational vision for the educational roles of the Preacher. Notice he views education for the unfit or feeble-minded as misguided charity. His hereditarian theology made him a natural choice as de facto AES Chaplain, a Christian-duty he had held in the U.S. Army during the Great War.

The church has also fought spiritual illiteracy, the ignorance of moral and religious values. Its leaders urge it on to a holy war against sin in which the most potent weapon is alleged to be religious education. One institution in Boston alone has 600 students preparing to be professional directors of religious education. The leaders in this movement believe that crime and lawlessness in general can be cured if we can only get all the children into modern Sunday Schools, employing up-to-date material and pedagogical methods. Undoubtedly there is much truth in their contentions but because they leave out of account the hereditary factors in character, they are destined to be disappointed. The murderer Hickman had been a faithful Sunday School attendant but apparently lacked the normal moral reactions. Religious education is a fine thing but it can accomplish far more with youths of the Timothy type, whose unfeigned faith dwelt first in grandmothers like Lois and mothers like Eunice, than it can with descendants of Max and Ada Jukes.



Figure A4-2-2d – Onward Eugenic Soldiers? A photo of American Nordic manhood training for the Great War. This was a popular meme in several issues. The American Civil War and WW I changed many eugenicists appraisal of 'traditional' warfare from being a eugenically cleansing force, to a dysgenic epidemic of industrial-scale slaughter of the eugenically worthy, while the unfit and racially unworthy remained at home to breed prolifically. (p. 8)

IS CHRISTIAN MORALITY HARMFUL?

Four religious leaders discuss a charge sometimes made.

KARL REILAND

The greatest need of the mind of the church is two-fold. First, it must be informed of, and appropriate the assured results and essential implications of scientific knowledge. Second, it must revise its orthodoxy and extend its view for humanity on that basis, and enlarge its practical efforts and its spiritual ethic as a necessary consequence.



To repeat the platitude "there is no controversy between science and religion" is likely to mean nothing short of an advertisement of one's ignorance of both science and religion. The terms are habitually abused by those who have an obsolete sense of religion and an obtuse sense of scientific material. Everything has a natural history, including religion, and evolution is a term that applies to religion as well as biology. There is and ought to be a "controversy" between some science and most orthodox religion.

HARRY F. WARD

The judgement that a social ethic based on the principles of Jesus will weaken and destroy society by the perpetuation of its weaker and degenerating members is short-sighted. It overlooks the vital fact that such an ethic requires not merely ministration to the weak, is not even content with their melioration but aims at their transformation. In seeking this goal, it accepts the challenge of removing the causes that produce the weak, including the hereditary factor. Its aim is a healthy society where all are strong. Thus indirectly and directly it is compelled by its goal to be eugenic. It cannot be dysgenic. It makes for the elimination of the weak, not their perpetuation, and this it accomplishes by making them strong and by preventing their production, through both breeding and environment.

When this ethic is universally accepted it leads to a coordinated world-wide effort to control population in relation to the limits of natural resources, and also to the attainment of the highest standards of health and development by all the population.

OVER-CHARITABLE TO THE UNFIT?

DAVID De SOLA POOL

The charge that Christian morality favors a dysgenic tendency through nurturing the subnormal and unfit and allowing these types to multiply and reproduce themselves, is an outgrowth of the fact that Christian ethics is the fruit of a purely religious teaching which in western countries has not been integrated and developed in a legal code. The Christian teaching of charity and love is essentially that of the Old Testament with its basic social principle, "Thou shalt love thy neighbor as thyself." Yet, a similar dysgenic tendency is not so characteristic of Hebrew morality, because in the Old Testament ethics is organized in the legal code of the Pentateuch. The old Hebraic ethical principles did not remain abstract teachings, but were embodied and expressed in specific legislation which was constantly subject to the modifying or developing influences of life.



In the Old Testament and Talmudic

JOHN A. RYAN

If my memory is not greatly at fault, Thomas H. Huxley, who of course was not himself a Christian, dealt pretty trenchantly with this theory many years ago. I am surprised and shocked to find it seriously defended in our time. It is subject to two fatal objections, one in the field of theory, the other practical. It assumes that the weaker members of society ought to be left to perish in order that society as a whole may reach a higher average of welfare or achievement. Now society, apart from the human beings composing it, is a mere abstraction. Therefore, to subordinate the weaker groups to the welfare of society means simply that some human beings are to be made instruments to the welfare of other human beings. One who believes that morality is identical with physical force can logically accept this implication. One who does not identify right with might can produce no cogent reason for treating the weak as of less intrinsic worth than the strong,



Figure A4-2-2f: *Eugenics*' Symposium for the first "Religious Number" of December 1928 (p. 20, 21). Although Rabbis were a small outlier in the movement, it is curious to note that they made for more congenial allies of their Protestant descendants on eugenic issues than the Roman Catholic theologians who might be considered closer evolutionary off-shoots of the Judeo-Christian tree.

DAVID DE SOLA POOL is rabbi of the Shearith Israel Spanish Portuguese Synagogue, New York. He is recognized as one of the first among Jewish leaders in the United States, having been one of the American representatives on the Zionist Commission to Palestine in 1919 and president of Young Judea of America during four separate terms.

HARRY F. WARD is professor of Christian ethics at the Union Theological Seminary. He is the author of many books on religious and ethical problems and is well-known as a speaker and lecturer.

JOHN A. RYAN is director of the Social Action Department of the National Catholic Welfare Conference. He is one of the notable American spokesmen of the Catholic point of view, and has written several books interpreting the relation of the church to various other social institutions.

KARL REILAND is rector of St. George's Church in New York City and a distinguished figure in American Protestant Episcopal circles and in the church world generally.

Figure A4-2-2g: Bio-briefs of the clerics in the *Eugenics*' Symposium for the Religious Number (p. 41). Though from different denominations, they all hailed from the largely urban Northeastern Seaboard: the heartland of *Eugenics* and the breeding-ground of most organized American eugenics to this time.

Figure A4-2-2i: Henry S. Huntington's Bio-brief in the *Who's Who* page (p. 41). The humble Reverend did not mention his position as the Chair of the AES Committee for Cooperation with the Clergy, a position he held since its founding in 1926, and would hold until the end of *Eugenics* in 1931. But in terms of being a prolific author, Henry was eclipsed by his brother Ellsworth (1876-1947) of Yale fame (human geography); who went on to become President of the AES during the lean years of the Depression (1934-38 – Engs, 2005, 113); and the author of a full-length eugenics 'Catechism': *Tomorrow's Children* (1935).

HENRY S. HUNTINGTON is a minister and comes from a long line of ministers and missionaries. His brother is Ellsworth Huntington, frequently a contributor to *Eugenics*. The author of "Where do Ministers Come From?" was formerly an editor of *Christian Work*, and has made extensive studies of eugenical trends in clerical families, of which the present paper is a report. *Eugenics* hopes to offer others in succeeding issues.

EDITORIAL

THE RELIGIOUS NUMBER

WE BELIEVE this is the most important issue of *Eugenics* yet published. It offers abundant proof that eugenics is an ally, not a foe of religion. It approaches the problem from a variety of angles and at all of them, we trust, it carries conviction. The Religious Number will circulate among almost a thousand of the most influential clergymen in America. It carries to them a pledge of, and an invitation to, cooperation. It represents one more onslaught upon the hoary but dogged superstition that science is Satanic and the foe of true faith. It is dedicated to the proposition that the way to dissipate bugaboos is to look them in the face.

In the long progression toward a eugenical Utopia, these bugaboos will be the most formidable obstacles. Devout but ill-informed people will see the advance of eugenical doctrine as a threat to their credos and a challenge to their loyalties. As Dr. MacArthur points out in his excellent paper "Eugenics and the Church," eugenics will not meet such political and financial opposition as did another social reform, prohibition. When financiers and statesmen see the red ledger items in their accounts fading with the disappearance of social inadequates they will fall in line behind earlier disciples of Galton. But to win people against their religious beliefs will not be possible.

What is possible is to modify those beliefs, explode misconceptions, deny slanders, confound fallacious thinking and let light upon a hundred theories honored now only because they have been honored. For instance it must be shown that the eugenical doctrine of charity is not, when looked at from a far perspective, any different from the religious doctrine of charity,—indeed, that it comes nearer alignment with the religious ideal than does that now sponsored by many churches. It is not difficult to demonstrate that sterilization, even granting that it

may cause a brief discomfort or a passing qualm to the individual, yet saves hours of torment and untold suffering to potential offspring thus forever spared an entrance into what for them with terrible literalness would be a vale of tears. Other expostulations of the religious objectors are as easily answered. Dr. Sherbon has done it, Dr. MacArthur has done it, Dr. Osgood has done it, the contributors to our symposium have done it. Together they form an impregnable battalion of proof.

This must be the lesson everlastingly trumpeted by eugenicists. It must be made impossible ever again for informed clergymen to suspect eugenics and see in it sulphurous negations of their several beliefs. It must be impossible for any other clergymen to write to the headquarters office as have two within a year that "the subject is not even worth the time and money I am expending in writing this letter to you," or "don't talk to me about eugenics and the church; why drag the barnyard into the pulpit?"

The most eminent leaders of religion in America are already alive to the salvation inherent in the eugenics programme. There are representatives of the three faiths most numerous professed in America upon the rolls of the society's advisory council and of its committees. It is a question now of leavening the clerical rank and file for the rank and file, after all, are the sentinels at the gates which lead to the minds of the masses of citizens. To that task this issue of *Eugenics* is applied. We want ministers everywhere to understand that eugenics does not menace piety but coincides with it; that it does not deny the Bible but finds therein many of its most eloquent texts; that it does not reject Christian pity but intertwines with it, that it is the engine, the device, the practical plan by which the sweet visions of faith may be attained.

Figure A4-2-2h: Editorial column for The Religious Number, which I believe was written by Henry S. Huntington, the Chair of the AES Committee for Cooperation with the Clergy (see Figure 2-2i).

One or two evinced particular taste or distaste for one or another theory to explain their going into the profession. John Roach Straton remarked that his parents, "godly, old-fashioned Christians would have felt, as I do, that there is more real power in one ounce of old-fashioned Bible religion than in ten tons of 'eugenics', etc." Another minister's son, a professor, objected to any possibility that the information he gave should be used to support "behaviorist" conclusions. He pointed out that his father died when he was six years old and that he himself chose the ministry while he was a student.

Figure A4-2-2k: Personal testimony on the nature vs nurture debate for the germination and spiritual formation of Protestant ministers. (p. 25)

A goodly number, as we should suspect, emphasized especially the element of training. Dr. Curry wrote: "I was born and reared in a typical Presbyterian home seventy-five years ago on a plantation in southwest Georgia and I am glad to say I have never gotten over it." Dr. Shannon quoted: "Bring up a child in the way he should go, etc." Rev. L. W. McCreary of the Disciples said: "I believe I am in the ministry today because my father and mother always held it as an ideal before me. I think they prayed from the moment I was born that I might become a minister. We entertained (for we lived in the country where it was the custom and quite necessary) scores of ministers, so that all through my boyhood I was closely associated with ministers and learned to admire them."

SOCIAL HEREDITY

Many laid their interest in the church to "social heredity." They made such comments as this of Dr. Idleman: "I owe my impulse to enter the ministry to a Christian home." Dr. Massee wrote: "Mine was an especially Christian home. My parents were very godly people." Ozora Stearns Davis stated: "Ours was a Christian home in spirit;" while Rufus Jones termed his home "completely saturated with religion." Rockwell H. Potter described his parents as "both earnestly religious in word, deed and thought."

Figure A4-2-2l: A partial excerpt discussing the fuzzy postulated factor of "Social Heredity" on the personal choice of entering the ministry. It seemed to placate the advocates of both nature and nurture, while denying the influence of neither. (p. 25)



Wide World Photo

* HARRY EMERSON FOSDICK

Dr. Fosdick stated that his father was a deacon, deeply interested in the church, and that both parents were church members.



WILLIAM PIERSON MERRILL*

"My father was deeply religious by nature
My mother was the most truly religious
woman I have ever known."

Others mentioned parental influences as follows:

Dr. William H. Foulkes,
Old First (Presbyterian) Church,
Newark, N. J.

My early training was consistently and steadfastly Christian. My mother was a Puritan; she had a brilliant mind and a most loving spirit. She died when I was sixteen years of age. My father is still living and is in his eightieth year. I owe to my parents much of my Christian character.

Dr. Charles L. Goodell,
New York City.

My father and mother gave the land for the home church and its interests next to the home were the dearest things in life.

Dr. Ralph W. Sockman,
Madison Avenue Church, New York City.

My father was one of those silent men in whom the currents of religion run deep, without much visible emotion. My mother was a most active worker.

*Dr. Merrill is a member of the Merrill family a sketch of whose history since Colonial times by Dr. Arthur H. Estabrook appears in this issue. Dr. Merrill and Rev. David Merrill, whose picture appears with the article by Dr. Estabrook, are direct descendants through collateral lines of Nathaniel Merrill, who came to America in 1633.

Rev. R. A. Torrey,
Evangelist, Asheville, N. C.

My father was an earnest Christian man, but he believed in a day when the faith was not as common as it is now that all men would ultimately be saved. He believed in a Hell, and very definitely, but would not have anything to do with the Universalists, and he said when they asked him to join them that they were infidels and not Universalists. He attended the Congregational Church as long as we lived in Brooklyn, N. Y. but afterwards the Presbyterian Church in Geneva, N. Y. I presume it was in answer to my mother's prayers that I am in the ministry today, but my father was glad when I had made the decision. I had gone to Yale College to please him more than to please myself, and with the intention of being a lawyer. I came out as a Christian the senior year in Yale. I had been anything but a Christian before, and my becoming a Christian turned on my becoming a minister. I had refused to become a Christian for years for fear I would have to be a minister if I did. I thank God that He counted me worthy of putting me in the ministry. I would rather be a minister of Jesus Christ and fulfill my ministry for the purpose He had in mind in calling me into the ministry, than to be the king of the mightiest empire on earth.

Rev. Alfred Wesley Wishart,
Fountain Street (Baptist) Church,
Grand Rapids, Michigan.

The Church and Religion were the dominant interests of my father's life.

Dr. William Pierson Merrill,
Brick (Presbyterian) Church,
New York City.

My father was deeply religious by nature, but had the point of view often found in New England, which held so high an idea of the obligations of church membership that one felt he could not enter into the relationship. He told me once that he felt more in sympathy with the Quakers (Friends) than with any other religious body.

My mother was the most truly religious woman I have ever known. She was broad in sympathies, but intense in convictions, with a real sense of humor, and a vivid imagination. I owe my religious life to her more than to any or all other persons or influences. There have been no ministers in recent generations in our family, until the present generation. My two brothers and myself are ministers. My mother's influence was decisive in this.

Besides the great number who mentioned parental influence many, as has already

Figure A4-2-2m: Page of testimonials to "Social Heredity," including a descendant of one of the most "aristogenic" scions of Protestantism, Nathaniel Merrill, "who came to America in 1633." (p. 26)

TABULATION OF REPLIES TO QUESTIONNAIRE	
Number of replies	104
RELATIVES IN THE MINISTRY	
Father	41
Grandfather*	10
Great-grandfather	9
Great-great-grandfather	3
Uncle	4
(One of these men had four clerical uncles)	
Great uncles	3
Brother	
One	13
Two	10
Son	3
Son a theological student	2
Son a Y. M. C. A. worker and social worker	2
Daughter preparing for mission work	1
Father a lay preacher	2
Father a local preacher	1
Father partially prepared for the ministry	1
Mother a Quaker preacher and clerk of meeting	1
FATHER A CHURCH OFFICER†	
Trustee	14
Deacon	13
Elder	10
FATHER A CHURCH OFFICER (Cont'd)	
Sunday School Superintendent	5
Steward	5
Class Leader	3
Treasurer	2
Clerk	2
Warden	1
Vestryman	1
Executive Committee	1
Business Committee	1
DEEP INTEREST IN THE CHURCH	
Both parents	92
Only one parent	6
Father only	2
(One wife was an invalid and died young, one was not interested in the church as an institution.)	
Mother only	4
Neither parent	6
CHURCH MEMBERSHIP	
Both parents *	92
Only one parent	11
Father only	1
(Wife not a member, but "she was a Christian.")	
Mother only	10
(Six of these husbands were interested in the church, though not members. One was an officer.)	
Neither parent	1

*The figures for all the relatives except father are very incomplete, as they were not called for on the questionnaire.

†Exclusive of pastors. The same man is often listed under two or more offices.

Figure A4-2-2n: Huntington's statistical summary of his survey results. Whether his brother Ellsworth helped with this project is not stated, but this author suspects he may have lent his expertise. (p. 27)

VOLUME II	AUGUST 1929	NUMBER 8
CONTENTS OF THE SERMON NUMBER		
Frontispiece, "Our Richest Crop"		Page 2
A Chosen Seed for a Chosen People, by William A. Matson		Page 3
Wanted: A Better Humanity, by R. Homer Gleason		Page 8
Eugenics and the Church, by Edwin W. Bishop		Page 14
The University of Pittsburgh, <i>Eugenical Institutions</i> 11		Page 20
Eugenics and Cousin Marriages, Symposium No. 11		Page 22
Charles B. Davenport Harrison R. Hunt George H. Shull		

Figure A4-2-3a: Table of Contents for the "Sermon Number" of August 1929, which adds some appropriate context for the picture of "The Cathedral of Learning" at Roswell Johnson's University of Pittsburgh, as it was illustrated in the section on Eugenical Institutions in Chapter IV.

<p>WILLIAM A. MATSON is the grandson of a Methodist minister, and the son of a Methodist layman. He was educated at the University of Southern California, and is pastor of the Methodist Episcopal church of Livingston, California. He sailed June 25th with the Upton Close expedition for a three months' tour of the Orient.</p>	<p>EDWIN W. BISHOP is a graduate of Williams College, of the Hartford Theological Seminary, has studied at the University of Berlin and holds the degree of Doctor of Divinity from Dartmouth College. He is pastor of the Plymouth Congregational Church of Lansing, Michigan.</p>
	<p>R. HOMER GLEASON is pastor of the First Universalist Church in Rochester, Minnesota. He has studied at Northwestern University and Kings College, University of London.</p>

Figure A4-2-3b: *Eugenics' Who's Who* bio-briefs for the top three eugenic sermon winners of the 1928 AES Eugenic Sermon Contest. (p. 41)

THE SERMONS

Eugenics publishes this month the three prize-winning sermons in the contest sponsored by it through its committee on cooperation with clergymen, which ended fourteen months ago. Sermons were received from many denominations and from points all over the country and the correlated parish study which the pastors assisted the committee on cooperation with clergymen in making was of great interest. It will be published in a future issue of this magazine.

That readers may understand some of the conditions under which the contest was directed, and appreciate the aims which the contestants were asked to have in mind in preparing their entries, we are reproducing some of them herewith. As has already been announced—in the April *Eugenics*—the three prizes, a first of \$500, a second of \$300 and a third of \$200, were won respectively by Rev. William A. Matson of the Methodist Episcopal Church of Livingston, California, Rev. R. Homer Gleason, of the First Universalist Church, Rochester, Minnesota, and Rev. Edwin W. Bishop of the Plymouth Congregational Church of Lansing, Michigan. Honorable mention was accorded Rev. John P. Jackensen of the First Congregational Church of Manhattan, Kansas, and Rev. Kenneth R. Close of the Community Church, Nuranja, Kansas.

In announcing the contest, the American Eugenics Society said it had been undertaken "in order to give the church-going people of America a better understanding of the real meaning of eugenics and its relation to the future welfare of our republic and our world." The contest was declared open to any minister, rabbi or priest and to students of theological seminaries of any denomination. The sermon was to be preached to a regular Sunday congregation in a church, although the stipulation as to day was waived, of course, in the case of rabbis, Seventh Day Adventists, etc. The discussion was to be "on the general topic

of 'Eugenics and the Church'", and although the treatment of the general subject was left wholly to the contestant, "the sermon should preferably bear some reference to the information gleaned from the filling out of the questionnaire." This questionnaire was that upon which the clergymen's committee made the parish study previously alluded to, and was in the general nature of a eugenic survey of his parish by each competing minister. The sermons were to be preached before June 1st, 1928, and many ministers chose "Mother's Day" Sunday as the appropriate time to drive home a lesson of regard not only for a single parent, but for ancestry and posterity in general as well.

The sermons were judged upon three points, their literary quality, their conviction and their scientific understanding. Dr. Dallas Lore Sharp of Boston University judged the entries on the first point, which counted 30 per cent; Dr. Harry H. Laughlin of the Carnegie Institution of Washington judged the scientific quality of the papers, which counted 30 per cent, while Dr. Edmund D. Soper, president of Ohio Wesleyan University judged the sermons for their homilectic and persuasive qualities.

It must be understood in reading them that the sermons are, primarily, sermons, and were not prepared with the specific end of magazine publication in view. For that reason they contain local references and informal allusions such as are to be expected in a spoken discourse delivered to a familiar congregation. The editors have thought it best in general not to tamper with these, especially since many of them are so intimately interwoven with the texture of the address that it would be harmful to alter them. Readers should recall the conditions of preparation and delivery in encountering, for instance, references to "this parish", "our church", etc. On the whole, however, we anticipate little difficulty on this score for readers, because the sermons are in general admirable in their understanding and breadth of view.

Figure A4-2-3c: The Editorial for the Sermon Number providing useful explanatory information to readers back then, and important contextual clues and semiotic signs for today's scholars. (p. 34)

A CHOSEN SEED FOR A CHOSEN PEOPLE¹

BY WILLIAM A. MATSON

“ALL men are created equal.” That sounds well in the Declaration of Independence until the man below us claims to be on our level. Looking up we demand equality; looking down we assume superiority. That all men are created unequal is the observation of common sense and the conclusion of modern science. The world is still filled with both one and ten talent men, and neither the Declaration of Independence nor our boasted equality before the law can make them alike. The tares still grow where corrupt seed is planted and no amount of cultivation can make them into wheat. We may raise a pig in the parlor but he remains a pig, and we may rear a moron in the school room but he will never become an intelligent citizen.

Every living creature “bringeth forth fruit after its kind”. It was once thought that the children of men were not subject to this law, but now we know that it is just as binding for us as for Mendel’s famous garden peas. This very law of Nature’s God is the agency by which both our likenesses and unlikenesses are caused. When the parents are much alike the children will resemble them, but usually our heredity is so mixed that it is impossible to tell just what will appear in the

children. Each parent imparts half of his or her inheritance characteristics, but that contribution, except to identical twins, is never the same, so it is very improbable that two persons will ever have the same inherited qualities. The union may strengthen capacities which were not obvious before, or it may cause ghosts of the past, forgotten qualities of grandparents or other relatives, unexpectedly to appear.

“... The science of being well born, called eugenics, should be given a fundamental place in all plans for social progress; for we only succeed in weakening our human stock if we disregard its laws. Poor blood will always tell a story of weak bodies and dull brains. The grape grower, the stock raiser, and the dog breeder understand this—and plan accordingly. We must do likewise for our richest crop—the children of tomorrow...”

In church and school we have tried to improve nature by improving nurture. We have assumed that if we could sufficiently advance education, sanitation, and social surroundings the Kingdom of God would come. That is like trying to strengthen the pillars of society by painting them or attempting to grow better alfalfa with dandelion seed. A

gallon of education cannot be put into a pint-sized brain. Sturdy parents are five or ten times more potent for health than the best of medical care. Some are born paupers without any capacity to think or work; on the other hand, “you can’t keep a good man down.” To be well born is as important as to be well trained; consequently, the science of being well born, called eugenics, should be given a fundamental place in all plans for social progress; for we only succeed in weakening our human stock if we disregard its laws. Poor blood will always tell a story of weak bodies and dull brains. The grape grower, the stock raiser, and the dog breeder understand this—and plan accordingly. We must do likewise

¹This is the sermon which won first prize in the contest sponsored by the American Eugenics Society. It was preached to the congregation of the Methodist Episcopal Church of Livingston, California, on May 20, 1928. See editorial in this issue.

Figure A4-2-3d: Opening page of the sermon that won 1st Place in the 1928 AES contest. (p. 3)

THE SEED

Another common assumption is that the world is getting better. The doctrine of evolution has led many to believe that the level of intelligence and character was bound to rise slowly with the improvement of economic and social conditions. Whether our human stock is rising or falling depends upon the seed sown rather than upon its cultivation. There are good reasons for believing that our blood is not improving. Despite a host of criticisms our army mental tests have never been proven incorrect; moreover, our public school records agree with them in indicating that twenty-five million of our people lack the mental ability to get into high school, and that half of our population lacks the capacity to graduate from college.

Let us check these statements by studying our own local grammar schools. We will take as standard those children whom we know best—those who are ten years of age or over and who are also in our church constituency. Many of these are behind in their grades but, nevertheless, they average higher than any other group in the school, so we will call them perfect for purposes of comparison. They are the ones by whom we judge when we say that American intelligence is at least holding its own. Taking these as standard, those of pure American and North European ancestry who are not connected with the church average more than a year behind. For all races except the Japanese the average is sixteen months behind that of our own children. At least a quarter—and probably a third—of the pupils in our local grammar schools will never be able to graduate from the eighth grade. We find here startling confirmation of the results of the army examinations.

Figure A4-2-3e: Matson's empirical evidence for racial degeneracy surrounding the 'eugenic oasis' of the Nordic children of the parish, with a marked degradation as one moves from pious WASPs to lapsed "pure Americans" and further yet in other races, with the exception of "the Japanese" (p. 4, 5).



Courtesy of C. M. Goethe

POTENTIAL CHEAP AMERICAN LABOR

This Mexican is driving his sole worldly riches to market—a few scrawny turkeys. He is a potential immigrant as "cheap labor", for the American's cheap labor wage is wealth to him compared to what his meagre birds will bring.

Figure A4-2-3f: A recycled photo used in Matson's first-place sermon to illustrate the 'racial weeds' confronting California (p. 5). It is courtesy of C. M. Goethe, a staunch Nordacist and vigilant president of the Southern California Chapter of the AES (Spiro, 2009), taken from his prior feature article, "The Influx of Mexican Amerinds" in the January 1929 "Immigration Number" (see Chapter IV).

ANOTHER PHASE

Another phase of this same tendency is found in a study of this parish made for the American Eugenics Society. Thirty-seven families in which it is extremely unlikely that there will be more children were considered. The average number of children is three and a half; however, in those in which one or both parents are or have been leaders in the church the average is only two and a half, less than enough to replace the parents and those who do not marry. Where neither parent is a leader the average family is approximately four.

What is the matter with our Protestant leaders? Have we forgotten God's first command, both in the heart and in the Bible: "Be fruitful, and multiply, and replenish the earth"? The family, or nation, or church which disregards that law is committing suicide. Without children the Protestant churches are doomed. Without children among the more competent democracy will soon become a delusion. It is the law of life—and we are blindly walking the plank from the vessel of world leadership, and unless we open our eyes and retrace our steps quickly we shall step off into the sea of oblivion.

Figure A4-2-3g: Matson's warning of racial-religious suicide in his parish and eventual oblivion of American democracy and Protestants, unless the faithful become fruitful and multiply again. (p. 6, 7)

What are we going to do about it? As we have developed education to train the mind and medicine to preserve the health, so must we employ eugenics to improve the race. We must make certain that each person with a defective inheritance is the last of his generation. Justice and self-preservation demand that the ignorant and incompetent be given encouragement and power to limit their families, and finally, good seed produced by selective mating must be sown in abundance. Not by adding more laws to our books but by finding in home and

children God's best gift will this be done. Would we find happiness? Wealth will prove empty, success lonely, and fame temporary. The love of healthy happy children is riches far better than gold. A growing home circle is the strongest urge for success. A family of loving hearts knows no loneliness and needs no fame. As we give to the world a number of children with strong heritage and good nurture we discover the most abiding wealth and render our greatest service. May our children and our children's children rise up and call us blessed.

Figure A4-2-3h: Matson's conclusion detailing the need to embrace eugenics to avoid the same ignominious fates as the civilizations of Greece and Rome, or the decline of Imperial Britain. (p. 7)

WANTED: A BETTER HUMANITY¹

BY R. HOMER GLEASON

“WANTED: A Better Humanity”. Surely this is a proper motto for all Christian churches. If we were to select a motto which should stand above all others, I suppose many persons would insist on, “Make Christ King”, “God The Father, Above All and in All”, or some such expression that would emphasize the divinity of Jesus or the supremacy of the deity. But I am sure that some such sentiment as I have put into the subject of this sermon would be chosen for second place. All of us realize that if a Christian’s first duty is to glorify God, then, to make humanity better is truly Christian. If I could ask every intelligent person this simple question, “Do you want the human race to improve or degenerate?”, I am certain every one would answer promptly, “Improve, by all means.” Some generations ago humanity was advancing toward this ideal. Today we find that we are moving toward racial degeneration. The state of society has undergone a marked change just in the life of the United States. In the first generation the most intelligent, competent and moral families brought the largest number of children to maturity. In the last generation the most stupid, incompetent and immoral families reared by far

“ . . . First, we must prevent child-bearing by persons with infectious and inheritable diseases. Second, we must allow physicians and social workers to instruct the poorly endowed on how to limit the number of their children. Third, that portion of our population which we may call our upper half—because its members are better endowed in body and mind—must be roused to see the menace in celibacy, late marriage, and the excessive practice of birth control . . . ”

the largest number of children. The better classes are becoming smaller and the inferior classes are increasing rapidly. This is a matter of grave Christian concern. The whole church ought to study the situation thoroughly and then proceed courageously and energetically toward the ideal.

But we must not accuse the church of indifference in the past. Through all generations Christians have fought toward the ideal with the two weapons they knew how to use: education and environment. With great zeal and unstinted devotion we have given ourselves to teaching. We have imagined that we could turn criminals and defectives of every class into saints by showing them the folly of sin and the value of righteousness. And we have endeavored to prevent our

young people from entering crime, and to safeguard our converts, by looking after their environment. We have fought the liquor traffic, licentiousness, vulgarity and gambling and have driven them to cover. Yet failure has largely marked our efforts, and the proportion of mental, moral and physical defectives is growing larger. Why?

Because we have overlooked a mighty, unseen force. Heredity has been at work. Now I know there is an occasional person who declares he does not believe in heredity. But all of us believe in it far more than we realize. Our everyday expressions—“bad blood”, “good blood”, “blue blood”, “fine old families”, “bred in the bone”, “chip of the old block”, “who

¹This sermon won second prize in the American Eugenics Society’s contest. It was preached to the congregation of the First Universalist Church of Rochester, Minnesota, on May 20, 1928.

Figure A4-2-3k: Opening page of Reverend Gleason’s eugenic sermon, declaring the halt of human progress and a dysgenic turn to “racial degeneration” and possible race-suicide of his flock. (p. 8)

<p>I hope that in mentioning heredity I have not stirred any mind to debate as to the relative influence of heredity and environment. To me that question is not debatable. Both have mighty power. I am an enthusiastic environmentalist. If I were not I would have no place in the ministry. If in any way we can furnish better environment for the children in home, school or community, let us do it. And I believe whole-heartedly in education. If I did not I would quit investing money, time and energy in Sunday school and young people's work. But I recognize the fact that education and environment must have material to work on.</p>	<p>Heredity supplies that material. College training is good for normal young people but useless for imbeciles. The study of music is splendid for children who have some musical talent, but it is a waste of time for those who have no sense of tone or rhythm. Painting lessons will improve the life of a normal child but would be wasted upon one who is color blind. Moral instruction will help some to grow into good men and women, but it will make little impression on a child who has no normal inhibitions. The child of sexual perverts might be taken in infancy and reared to a life of purity, but few of us would care to become its foster parents.</p>
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Figure A4-2-3l: A near-perfect exemplar of the hereditarian view of the relative role of heredity versus foster environment in determining the potential benefits of education and higher training. (p. 9)

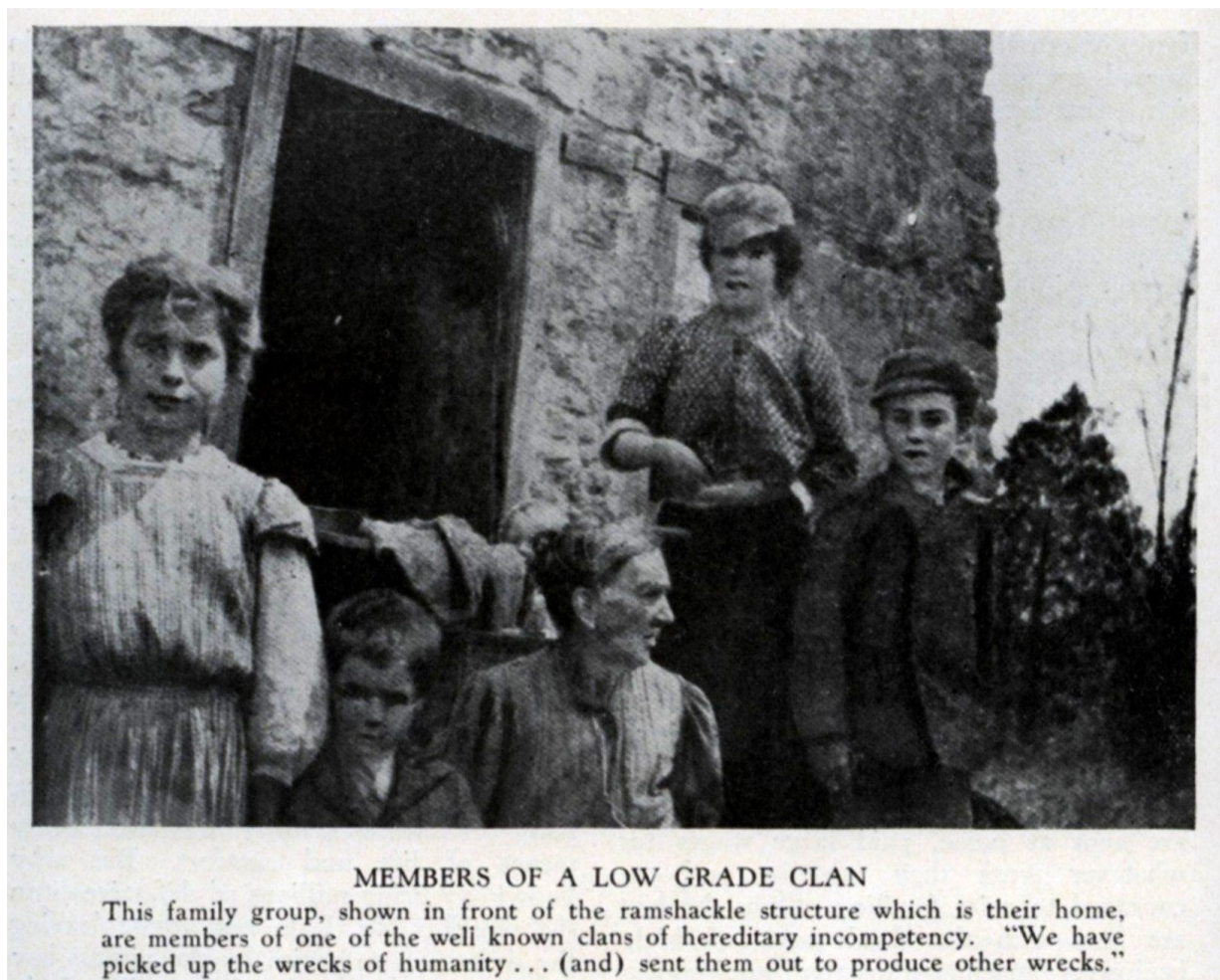


Figure A4-2-3m: A famous photo of the dysgenic side of *The Kallikak Family*, by Henry Goddard (1912), complete with crudely altered eyes and mouths to make them look more sinister. (p. 12)

Now go in your thought from such cases as this to those family lines such as the Jukes, the Nams, the Kallikaks, and the Ishmaelites, of whom careful family histories have been compiled by authorities. Almost the whole posterity for several generations has been degenerate or defective. And let us consider in some detail the Rufer family. In the latter part of the eighteenth century Aaron Rufer, who is reported to have been an average woodsman, married a woman who was amiable and easy going but quite lacking in mental power. She had no sense of number or proportion. Each morning her husband counted out the potatoes for dinner and she had just intelligence enough to cook them. She neither spun nor wove, and the rest of her housekeeping was on a par with her cooking. In Pennsylvania today there are several hundred Rufers, all descendants of Aaron and Mary. Three lines have been traced by social students. The first shows no social inadequacy. This line came from the fortunate marriage of Aaron's first son, who was superior, to a woman still his superior. The second line came from an inferior son who married an inferior woman. The whole line is replete with drunkards, thieves, prostitutes and paupers. The third line came from an imbecile son who married a sexually

lax girl for whom kind hearted neighbors wanted to find a home. This line has been persistently imbecile. Only once in five generations has there been fertile union with a good family. That resulted in an illegitimate daughter whose two children are apparently normal. All the others are mid-grade imbeciles.

What is the conclusion of the whole matter? I put the question on your hearts. Was the State of New York right in permitting the Jukes family to spread its degeneracy like a great cancerous growth? Was Indiana right in allowing the descendants of John Ishmael to multiply into a vast horde of paupers, thieves, prostitutes and imbeciles? Surely, the way in which we have exercised our charity has defeated our Christian ideal for the nation. We have picked up the wrecks of humanity—as we ought to have done—but, unfortunately, after we have harbored and fed them we have sent them out to produce other wrecks. We do well to relieve all distress, but we ought to prevent the accumulation of misery for future generations. Most of those whom we do not find it necessary to confine in institutions can be prevented from reproducing their kind by means which will not interfere with their pursuit of health and happiness. In fact they will add to their happiness.

Figure A4-2-3n: Gleason's textual analogue of Figure 2-3k and thoughts on the legal righteousness, but eugenic foolishness of New York and Indiana, and by implication at least, the leaders of Minnesota. Though Gleason never mentions the words "compulsory sterilization" in such polite company, he approximates the happy rhetoric of Paul Popenoe and E.S. Gosney in their pioneering "*Sterilization for Human Betterment*" as popularized in *Eugenics*, and available to Gleason or his congregants as an educational pamphlet, and in book-form through the *Eugenics*' Book Club. (p. 13)

We say this is God's world. Surely then, the responsibility is upon the church to improve the race of man. It seems to me that three definite lines of procedure are necessary. First, we must prevent child-bearing by persons with infectious and inheritable diseases. Second, we must allow physicians and social workers to instruct the poorly endowed on how to limit the number of their children. Third, that portion of our population which we may call our upper half—because its members are better endowed in body and mind—must be roused to see the menace in celibacy, late marriage, and the excessive practice of birth control. With the realization of danger in our present tendencies there will come a desire among men and women of good families to preserve their family lines.

We of this generation are responsible for the next and all future generations of mankind. No matter how we word our creeds, or whether we are Liberals or Fundamentalists, I am convinced that the Christian must be guided by the eugenic ideal. Progress on eugenic lines will give increasing nobility, health and happiness to mankind and praise to God.

Figure A4-2-3p: Reverend Gleason's rousing sermon conclusion. The last paragraph is a startling recapitulation of Galton's (1904) call of racial-duty to marry the biological salvation of the fittest races to orthodox religion, to create a secular theology that would bridge the cleavages of religious sects, and make eugenic doctrine the core memplex for realizing God's Kingdom here on earth. (p. 13)

EUGENICS AND THE CHURCH*

BY EDWIN W. BISHOP

THE word "eugenics" means literally "well-born". Eugenics therefore is related more closely to the problems of heredity than to the problems of environment. This does not mean that the sister sciences of eugenics and eugenics are antagonistic, for each functions in its own field and there are mutual reactions. To quote a popular but telling illustration, "Heredity deals the cards while environment plays the hand". When we speak of eugenics we refer to the science of being well born. Now in considering the theme of "Eugenics and the Church" we must first ascertain with which program of the church eugenics will best link up. The church has had two main historic programs. One of these programs has been to convey to the individual the proper knowledge of how to make a happy and successful escape from this present evil world into a future beatific one. It is evident that eugenics is not directly concerned with this goal. The other main program of the church has been to guide both the individual and society into a successful earth existence. Eugenics is

directly concerned with this latter program and may be immensely helpful to its consummation. This latter program can be summed up under two main heads:

- I. It aims at capacity self-fulfillment for the individual here and now.
- II. It aims at capacity self-fulfillment for the race in the future.

What aid is the science of eugenics able to lend towards these desirable results?

"... Jesus ... plainly taught that individuals differed widely in their innate capacities, that there were one-talent men and two-talent men and five-talent men, and that capacity self-fulfillment would come in realizing the inherent endowment... Enter therefore eugenics. This advancing science proposes capacity self-fulfillment for the individual by giving him a better physical chance, better mental faculties, and better moral endowments...."

The program of capacity self-fulfillment for the individual here and now was strikingly proclaimed and practiced by Jesus throughout His entire ministry. Despite His being thronged with the multitudes Jesus never lost sight of the dignity and worth of the individual. His personal conferences were ever stimulating.¹ His services

were calculated to awaken and encourage.² His rebukes were meant to issue in redeemed character.³ His words were trumpet calls to higher self-realization.⁴ His innovations were concessions to personality as over against the claims of custom and tradition.⁵ Towards human personality in

*This sermon won the third prize in the contest sponsored by the American Eugenics Society. It was preached, May 13, 1928, to the congregation of the Plymouth Congregational Church, Lansing, Michigan. An introductory paragraph of Mr. Bishop's sermon, addressed directly to his congregation, and of special interest only to them, has been omitted from the sermon as it is published here.

¹Jn. 2:23-3:21. Jn. 4:4-26. Jn. 21. Mt. 18:12-14.

²Jn. 2:1-11. Mk. 2:1-12. Lk. 8:43-48. Mk. 9:14-29.

³Jn. 7:53-8:11. Lk. 17:1-10. Mt. 21:12-17

⁴Mt. 5, 6, 7. Lk. 12:22-34. Lk. 10:25-37. Lk. 11:1-13.

⁵Lk. 5:33-39. Mk. 2:23-28. Mk. 7:1-23. Lk. 14:1-24.

Figure A4-2-3q: Opening page of Bishop's sermon on the eugenic merits of "self-fulfillment," to produce men of "five talents" (or more), as the ultimate preacher and professor directed. (p. 14)

ren per married graduate. In a little study along this line in our own parish I find that we have a parish population of 990 individuals. The birth rate per thousand of population in Lansing for 1927 was 22.1. The birth rate for our parish population was 9.1. Plymouth parish is therefore reproducing itself less than half as fast as the city in general. Considering the high average grade and quality of our parish population do these figures not spell eugenic loss to the community? Moreover the parish death-rate was 12.1. If Plymouth parish had no accessions outside of its own children, how long could it continue to exist on the above differential? And would not the total elimination of Plymouth people be another eugenic loss to the community?

1.3 CHILDREN

Again, there are 152 completed families in our parish. Two hundred and eighteen children have been born to these families. This averages 1.3 child per family, the same percentage as for Vassar and Bryn Mawr graduates. From this angle also Plymouth parish is showing eugenic loss. It is far from reproducing itself. The statistician can well point out that we are apparently headed towards the same fate that overtook ancient Greece, namely, a small and brilliant aristocracy, and a huge sodden proletariat—with no middle class of any account in between. Is this the America we want to see develop? Will this be giving the *race* capacity self-fulfillment? God forbid!

Figure A4-2-3r: Bishop's statistical warning and exhortation of his Plymouth Parish's failing as prolific parents, with both modern and historical consequences for the drying-up of the eugenic aristocracy. Like Teddy Roosevelt, Bishop places the lion's share of the blame on educated WASP women who refuse to answer the call to motherhood, dooming the chosen American race to slow suicide. (p. 17)



By staff photographer

DYSGENIC REPRODUCTION

A possibly not yet completed family of low grade parents shown at the door of the hovel where they live. "Carefully assembled data seem to demonstrate that the well-born are not holding their own with the less favorably born...."

propositions would seem to be indicated:

1. That the program of Jesus for capacity self-fulfillment for the individual and for the race, and the program of the Christian Church following after Him, can hardly be accomplished without more knowledge and practice of simple eugenic laws.

2. That social gains will avail little if there is at the same time eugenic loss. Education can do nothing for an idiot, next to nothing for an imbecile, and only little for a moron. Hygiene may lengthen

several millions of dollars. The Dwights, the Lowells, the Adamses in their family histories illustrate quite clearly the advantages of being well-born; the Hill folk and the Tribe of Ishmael illustrate the manifest disadvantages of being ill-born.

Are we advocating that romanticism and all the tender sentiments which young people of the opposite sexes feel toward each other should be replaced by the coldly scientific approach of a biological committee? Not at all. But we do main-

the span of life thirteen years, but if the life is of lowest quality, what avail? Charity may step in and attempt to negative the great and on the whole beneficent law of the survival of the fittest, but again of what permanent avail? Even religion may preach an easy and unworthy doctrine of forgiveness to the detriment of wholesome biologic truth. Environmental gain will become permanent only when stabilized on a eugenic foundation.

3. That more thought should be given to eugenic mating as the opportunity par excellence of improving the human stock. It is not chance that shows twelve admirals to have been in Commodore Perry's line, and twenty-nine notable musicians to have been in the line of Sebastian Bach. When a Jonathan Edwards marries a Sarah Pierpont succeeding generations of the well-born will bless the land, while a libertine Max Jukes marrying an Ada the Harlot will project vice and crime through several generations and cost the State of New York

Figure A4-2-3s: The first triad of a four-point series of propositions posited by Bishop in his sermon summary, covering both the prime human material for positive eugenics programs and the sub-prime targets of negative pogroms as depicted and stereotyped in American eugenic folklore. (p. 18)

Figure A4-2-3t: The finale of Bishop's four-point plan for practical eugenic progress; covering both the negative suppression of the unworthy and the positive uplifting of the eugenically blessed. His reference to the "leaders and builders of America" serves as a non-racially explicit substitute for WASPs. As a lapsed Catholic, I am not aware of any sainted statisticians. But for Bishop's flock, hearing his impassioned plea on Mother's Day at the height of the movement; it may have led to some renewed efforts to serve the race, their concerned Pastor and their Lord by adding more well-born souls to their congregation, to the community of Lansing, and to America. Given the actual parish statistics, even the national average of completed family size would have called for a renewed baby-boom among almost all the congregation's married couples. (p. 19)

tain that potential parents should give more than a passing thought as to the *kind of entail* they propose to pass on to future generations.

4. All of which leads to the following practical suggestions: If marriage is entered into by those notoriously unfit to give a righteous biologic entail, the state has a right to insist on sterilization. As a corollary, the knowledge of birth control should be widely and freely disseminated so that among certain groups in our civilization there may be not more but fewer and better children. And conversely, the leaders and builders of America should ponder the new statistical knowledge which demonstrates that they will only hold their own with 4.1 children per family, and gain on the population only with 4.5 children per family, and that at present they are actually losing in the race with only 2.9 children per family. He that hath ears to hear let him hear what the statistician saith unto the churches.

I once read of a biologic will of debit. It ran as follows:

To my son, John, I bequeath my chorea, my slouching gait, and my susceptibility to tuberculosis. To my son, Samuel, I bequeath my cocaine habit, my general shiftlessness, and my utter lack of all social responsibility. To my daughter, Mary, I bequeath my unhappy disposition, my mental laziness, and my lack of moral self-control. I make these bequests with the certain knowledge that this my last will and testament will never be contested, will never pay a lawyer's fee, and will be probated long before my decease.

The three witnesses of the will were Paternal Heredity, Maternal Heredity, and Biologic Law.

It is possible to write a biologic will of credit:

In the name of God, Amen. I, William Jones, being of sound body and mind and a lover of my race, as a custodian of the racial stream, do herewith give and bequeath to my beloved son, John, a strain of blood uncontaminated by alcohol, nicotine, or other harmful drug. To my beloved son, Samuel, I give and bequeath my ability to work hard and effectively, my financial thrift, my sense of humor, and my reputation for honorable dealing. To my beloved daughter, Mary, I give and bequeath stable nerves, a sunny disposition, and reverence for everything that is sacred and beautiful. I surrender this will to the custodianship of Biologic Law, and I appoint as executor, Almighty God.

The three witnesses of the will were Paternal Heredity, Maternal Heredity, and Father Time. He that hath ears to hear, let him hear what eugenics saith unto the churches.

Figure A4-2-3u: Rev. Bishop's rousing quasi-legal, but biologically and morally righteous conclusion, appealing to his parishioners to tune their ears to the wisdom of eugenics. While the dysgenic side remains anonymous with regards to surname (perhaps in an attempt not to offend any namesake parishioners or readers); the righteous father on the right serves as an example to the rest to 'keep-up with the Joneses;' who serve as good stand-in for WASP heritage worthy of conservation and preservation. Note the eugenic and dysgenic bequeathments included physical, mental and moral traits – in other words both genetic and memetic inheritances. (p. 19)

IS EUGENICS "SCIENTIFIC CALVINISM"?

A person in an audience being addressed by Professor William Bateson on genetics and race differences said: "Sir, what you're telling us is nothing but scientific Calvinism". This discussion considers that charge.

ALBERT EDWARD WIGGAM

The environmentalists are the real-dyed-in-the-wool Calvinists. Old John himself would be delighted with their position. I have been preaching this doctrine for twenty years on the platform and in my books and essays. A number of psycho-biologists have been kind enough to state that I was the first to point out the fatalistic implications of the environmental position and the freedom and optimism of the theory of the hereditarian basis of behavior.



While, of course, science is not concerned with such words as "optimism," and "pessimism," or with John Calvin's fire and brimstone theology, yet I find a number of leading writers on heredity seem called upon to apologize for the "gloom," of their position. If any one should apologize for gloom, it is the environmentalists. For, obviously, if a man's conduct is determined, not in any measure by himself, but by his surroundings, he is utterly unable to do anything about it. By this theory, if a boy be born in the slums, he is bound to turn out a bad man; and, if he be born on the avenue, he is bound to turn out a saint. Common observation hardly confirms this assumption. In either case, he is helpless in the matter; he has nothing *within him* by which he can manipulate his environment or even move out of it.

IS IT BIOLOGICAL PREDESTINATION?

FREDERICK OSBORN

For generations men and women concerned with human welfare have been working to improve conditions of life in respect to hospitals, to sanitation, to diet and to medical care, and so successful have been their efforts that we may feel pretty confident that American children born in the future will grow up in a healthier, sounder, better environment; so much so that twice as many of them will survive to maturity as was the case not long ago. Thus improvement in environment seems to predestine the average of future generations to a better life.



It is the hope of eugenicists that when the eugenic ideal has been absorbed by society sufficiently to change many present dysgenic customs and traditions, that future generations will contain a far smaller proportion of feeble-minded and mentally defective than in the past and a higher number of persons whose mental and

LEON F. WHITNEY

I suppose it is possible to argue that eugenics can be called "scientific Calvinism". If Calvinism, interpreting it freely, means that a man's spiritual fate is fore-ordained, then eugenics, teaching that a man's quality and abilities are determined by hereditary endowment as acted upon by environment, may be called what Dr. Bateson's hearer called it.



But what of it? If the admission surprises or frightens some of the sentimentalists who have wished to believe in complete equality as between man and man, certainly eugenics can't help that. If what eugenics teaches is the truth, and if what eugenics teaches is based on truth, persons who are intellectually honest with themselves and with others will accept it, no matter how it may hurt their preconceptions in other directions. Whether it is "gloomy" or not, it must be faced.

Figure A4-2-4a: The opening paragraphs of the three panelists in the January 1930 forum (p. 18, 19).

Figure A4-2-4b: News and Notes brief hailing another major eugenical event sponsored by the AES and its Committee on Cooperation with the Clergy. Chair Henry Huntington and guest speaker A.E. Wiggam would have had a large captive audience to evangelize the merits of a purposeful “Scientific Calvinism,” made more palatable by a sumptuous free lunch at a landmark New York club. Combined with the free mailings of the journal and the cash prizes with accompanying national publicity of the Eugenic Sermon contest, this targeted largesse shows the great importance that the AES placed in capturing the hearts and minds of the WASP demographic, crucial for growing and spiritually sustaining the movement and rendering it into a secular religion of our time, as Francis Galton previously envisaged. (p. 20)

EUGENICAL EVENT

THE FIRST major eugenical event of the new year will be the luncheon of the American Eugenics Society's committee on cooperation with clergymen to be held at 12:30 o'clock, January 9 at the Town Hall Club, 123 West 43rd street, New York City. The luncheon has been arranged by Rev. Henry S. Huntington, chairman of the committee, and is expected to be even more of a success than any of its predecessors. Rev. Guy Emery Shieler, editor of *The Churchman* will preside, and Albert Edward Wiggam, who contributes this month to our symposium discussion “Is eugenics ‘scientific Calvinism?’” will be the speaker. Invitations have gone to some 1,500 clergymen, scientists and eugenical workers in other fields, including all clergymen affiliated with the New York City federation of churches, members of the advisory council of the American Eugenics Society, the members of the committee on cooperation with clergymen and officers of the society.

VOLUME III	FEBRUARY 1930	NUMBER 2
CONTENTS OF THE RELIGIOUS NUMBER		
Frontispiece, Mendel's Garden		Page 42
Eugenics in Roman Catholic Literature, by Joseph Mayer		Page 43
Some Reasons for Jewish Excellence, by Leon F. Whitney and William Grossman		Page 52
Eugenics and Racial Inter-marriage, a Symposium		Page 58
Charles B. Davenport	Melville J. Herskovits	
Louis I. Newman	Frank H. Hankins	
C. M. Goethe	Ales Hrdlicka	
Herbert Spencer on Race Mixture		Page 63
Some Untouched Birth Control Research Problems, by Norman E. Himes		Page 64
Editorials		Page 72
News and Notes		Page 75
What Readers Write		Page 78
Eugenics' Who's Who		Inside Back Cover

Figure A4-2-4c: Table of contents for the second “Religious Number” (February 1930), where the reach was extended to Catholic and Jewish converts to the eugenic cause. Madison Grant had argued in *Passing of the Great Race* (1916) that inter-racial marriage often also entailed inter-religious marriage. In the multigenerational crusade of eugenics, the intergenerational struggle for memetic allegiance of the offspring was just as essential for the ‘Social Heredity’ of religious memes, as the dominance of genes for physical traits from the respective parents; in a memetic version of the “efficient steward” sorting genes in Florence Sherbon’s “Chemistry of Heredity” education series featured in Chapter IV.

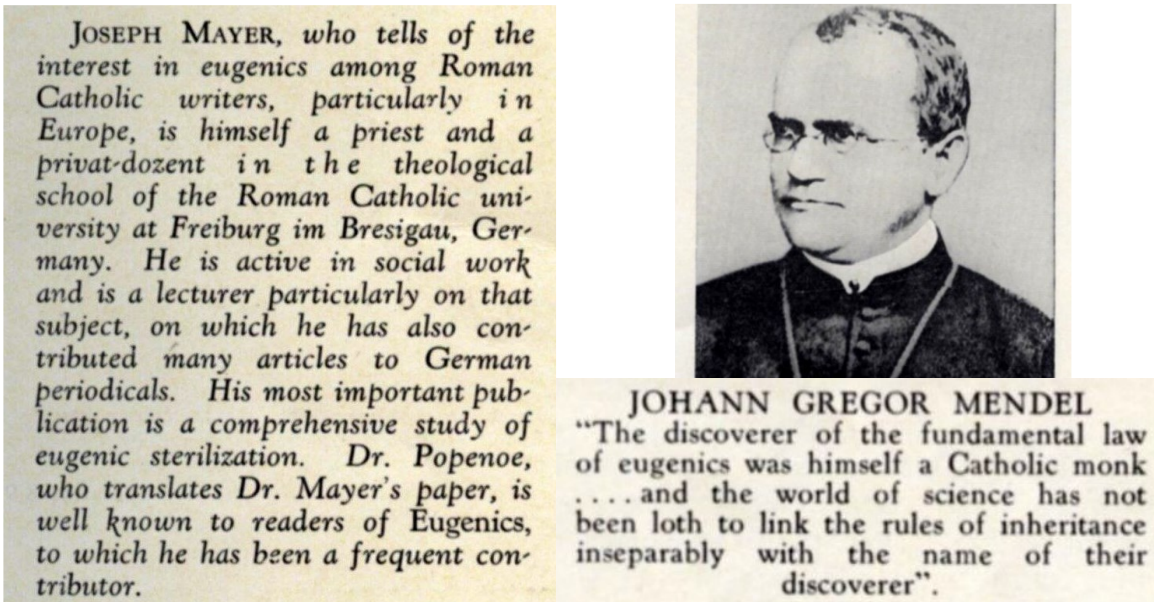


Figure A4-2-4d: The *Eugenics' Who's Who* bio-brief for Father-Doctor Joseph Mayer, along with the picture and caption of Mendel as the 'Father of Heredity' (p. 45). The last part of the boldly stated assertion in the photo caption is not quite true: Francis Galton and Karl Pearson were both "loath" to accept Mendel's work; even engaging in a feud of sorts with Davenport and other 'Mendelians.' (See the edited volume *Davenport's Dream* (2010) has a detailed narrative of this trans-Atlantic feud. The feud's eventual resolution as *The Modern Synthesis* (1942), was later authored by Sir Julian Huxley. By then Catholics were firmly against eugenics and race-hygiene, while their Pope was essentially a VIPrisoner in Fascist Italy, even before the Germans became occupiers after Italy capitulated. See the review and analysis of the feature articles on "Eugenics in Fascist Italy" and Pius XI's official prohibition of contraception in the final section of Chapter IV, from the lone issue of *People* (1931).

EUGENICS IN ROMAN CATHOLIC LITERATURE¹

BY JOSEPH MAYER

IT would be surprising, if the Catholic church should oppose any well-founded principles or policies of modern eugenics. The discoverer of the fundamental law of eugenics was himself a Catholic monk, the Augustinian Gregor Mendel, and the world of science has not been loth to link the rules of inheritance inseparably with the name of their discoverer.

But the church is still more closely identified with eugenics.

The simplest and most fundamental law of biology, the first principle of heredity, has the imprint of Christ himself when He said: "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew vii:16-18.)

And in the sphere of pathology the law of human heredity was laid down centuries earlier: "God visits the iniquity of the fathers upon the children and upon the children's children unto the third and to the fourth generation." (Exodus xxxiv:7)

"... It would be a break with the whole of past history, if the Catholic church of the present day should ignore the newly posed problems of eugenics or oppose the most thorough investigations of the laws of nature and of life. Certainly, the theologian will maintain an attitude of skeptical criticism toward many untested schemes; he will abstain from illegitimate and dangerous experimentation.... But he will not in such wise come into... conflict with the.... proponents of eugenics...."

come to the classical authors of Catholic theology and social ethics who perhaps had a presentiment of the laws of heredity, and who in any case laid down counsels concerning marriage from which modern social—and sexual—pedagogy have yet something to learn. We now urge the desirability of health certificates before marriage for reasons of biology and social hygiene; such measures are not so far removed from

the social reforms of the Renaissance period as we may perhaps think. In many regions earnest hygienic recommendations were made to the bride and bridegroom. In 1516 the English Lord Chancellor, Sir Thomas More, suggested a practice that he thought should be made a legal prerequisite to a valid marriage. He wrote² of his famous Utopians:

Farthermore in chuesinge wyfes and husbandes they observe earnestly and straitely a custome, whiche semed to us very fonde and folyshe. For a sad and an honest matrone sheweth the woman, be she mayde or widdowe, naked to the wower. And lykewyse a sage and discrete man exhibyteth the wower naked to the woman. At this custome we laughed, and disallowed it

Figure A4-2-4c: Opening of Mayer's scholarly article, linking eugenics to Catholic literature, primarily sourced from the Old Testament, to his own day and his life's work as a Jesuit scholar. (p. 43) This kind of biblical endorsement for eugenics memes was replicated in the next article, but from a Jewish standpoint. Though the more deracialized 'reform eugenics' of the 1930s did manage to attract some Jewish converts to the reformed AES after WW II, Roman Catholics continued to be a thorn in the crown of organized eugenics, as well as the rebranded 'newgenics' (Prenatal Genetic Diagnosis (PGD) followed by 'therapeutic' abortion, human cloning, etc.) of today and tomorrow.

The first occasion for Catholic theology to interest itself actively in the new problems of eugenics grew out of the sterilization laws adopted in numerous American states beginning in 1907. In a Catholic monthly, *The Ecclesiastical Review*,⁵ an active interchange of views took place from 1912 to 1916 as to the moral justification for sterilization of hereditary defectives. It has lately been revived. While some of the writers took their point of departure from the fundamental law of natural ethics, that the first purpose of the reproductive organs is the reproduction of the species, and argued that the sexual instinct should never be separated, by mechanical means, from this divinely ordained purpose, not even by the state and in abnormal persons, four American theologians saw in the sterilization laws the statement of a new moral problem.

They started with the injury to the common welfare through the diseased impulses of abnormal, irresponsible persons, and as a result felt justified in recognizing the moral justification of official sterilization. The most important participant was Father Ph. Labouré of the seminary in San Antonio, Texas. With certain reservations Father Stephen M. Donovan of St. Bonaventure's Seminary, Alleghany, New York, also approved sterilization; two other theologians wrote under pen-names and came out frankly for the acceptance of this measure.

This American controversy was conveyed to the German-speaking world particularly by the Jesuit Professor Albert Schmitt, the celebrated editor of H. Noldin's *Theologia Moralis*, in the *Zeitschrift für katholische Theologie* (Innsbruck) in the years 1911 to 1913. Schmitt himself

Figure A4-2-4f: Mayer discusses the American inspiration for the modern ethical debates on eugenics, including sterilization, and its response in the "German-speaking world" as mediated by a celebrated Jesuit scholar before WW I. (p. 45)

Ruland, who has dedicated his talents particularly to the study of the sexual needs of our times, sees in the activities of degenerate criminal stocks, as well as of other psychopaths, an intolerable condition, against which society must oppose new weapons.

The well-known Catholic biologist, Professor Hermann Muckermann, has recently given this thesis new and strong support, not only spreading my views in many lectures, but adding to them his own declaration that the time has now come to make hereditarily degenerate stocks harmless for all time by extension of a system of parole and of compulsory sterilization.⁸

I feel justified in thinking that my book, *The Sterilization of the Mentally Diseased*, which has spread a consideration of important problems of eugenics from the point of view of Catholic social ethics, has also helped the moralists as well as the canonists to recognize that various details of the program of negative as well as positive eugenics are indispensable aids to meet the many emergencies of our time, and that they follow simply from the old laws of life and of nature. No theologian today would declare certain eugenic proposals to be wholly foreign to a Christian policy of population or ethics, even if he for the time being felt it necessary to withhold his approval, or if he regarded them with skepticism.

Figure A4-2-4g: A pair of testimonials supporting Mayer's thesis for compulsory sterilization of "hereditarily degenerate stocks" or "other psychopaths" as well as his promotion of his thesis as a comprehensive program to meet the "emergencies of our time." Although it lacks the Nordicist and anti-Semitic thrusts of later Nazi race-hygiene, once the memetic thesis is accepted, the "theoretical justification" as stated could be easily adapted later under further "emergency conditions" to include other criteria and target other 'social-problem groups.' (p. 46)

What Hermann Muckermann is in Germany, the pathfinder to an ethic based on biology, the Jesuit father Professor Dr. Valère Fallon, member of the Belgian national committee of eugenics, is in Belgium and in French-speaking countries. Perhaps his spirit can best be judged by the following sentences. In his booklet *Eugenics* (also translated into English)²¹ he says, "When he gave his blessing to fertility, God did not desire the reproduction of abnormal monstrosities; he wanted a sound human race." Again: "Eugenics opens a broad and attractive field of work both in research and in social application. It is to be hoped that the Catholics will not be the last to put their hands to this task and that they will make great efforts to collaborate in this mighty service."

We Catholics particularly welcome biology when it furnishes us with positive means for ensuring the perpetuation and maintenance of fresh, sound, life. To make possible the lives of the largest number of valuable, still unborn children, eugenics will—so I hope—give us powerful help. I have in mind the practical counsels of Hermann Werner Siemens.²² With Professor Dr. Fritz Lenz (Munich) we can also travel a long distance.²³

That interest in and understanding of eugenic problems is the rule among leading Catholics outside of Germany also, is evidenced by many publications, such as that of the rector of the University of Milan, the Franciscan Professor Dr. Augustin Gemelli: *Birth Control in the Light of Catholic Doctrines*; further the striking writings of my good friend Dr. Johann Traverso of Genoa, *An Urgent Social Problem (Malthusianism)*;²⁴ and

Figure A4-2-4h: Testimonials by some of the giants of Catholic theology in Continental Europe, along with Mayer's encouragements for Catholics to not lose the race-improvement race among the great powers of the world (p. 50). With Dr. Fritz Lenz and other pioneers (see next figure), Germany would acquire a substantial coterie of ardent "long-distance" eugenic disciples. They would nurture and grow the budding eugenics and social-hygiene movements from small cliques in Imperial Germany, and preserve them through the lean years of the Weimar Republic and the Depression. Their reward for long-service would be to preside over the bloom of their pioneering memes to full fruition as an official Nationalist-Socialist State science and secular religion, backed by the resources of the world's first Technopoly (Postman, 1992). Radical eugenic measures were first made necessary by the social emergencies of 1939-40, and after June 1941, these early measures were fully industrialized for Total Ideological-Racial War with Stalin's Soviet Union and 'Jewish-Bolshevism.'

Every great idea needs development and propagation. We Catholics today can already point to an active period of development of the idea of eugenics. The chief worker in this field is, again Dr. Hermann Muckermann.²⁸ In our schools in Freiburg im Breisgau and in the Institut für Caritaswissenschaft of the University of Freiburg many hours of each semester are given to the study of biological and eugenic problems. We seek, likewise, to educate the country people in this sphere, through an extension course in hygiene that is managed by the "Association for Social Work in Villages." Some of the publications of this association serve the needs of biological instruction for city dweller and countryman alike: The association's general secretary, Dieing, has written one of them on *Preparation for Marriage*.²⁹ And an influential Catholic student of population problems, the Bavarian Medizinalrat Dr. Joseph Grassl, in a striking book written in letter form, *The Biological Foundations of Rural Social Work*,³⁰ has given the biological point of view currency in the small villages and thereby has won the hearty approval of the teachers of the people—secular and spiritual alike.



EUGEN FISCHER

Dr. Fischer is collaborating in studies under the auspices of the German Society for Social Work (Deutsche Caritas Verband) to the end that "the standardized records of social agencies should make clear the inherited tendencies present in each (charity) case, beginning with the files of prisoners, delinquents, and alcoholics who are receiving help". Dr. Fischer is active in the work of the International Federation of Eugenics Organizations, and read the memorandum addressed to Mussolini by the Federation at its meeting in Rome a few months ago as reported in the January Eugenics.

²⁸Dr. Muckermann was formerly a Jesuit but withdrew from that order, by permission, so that he might be free to devote his entire time to furthering eugenics and social hygiene. He took a leading part in raising funds among Catholic industrialists and capitalists to establish an independent institute for that purpose, the endowment being understood to amount to something over a half a million dollars. This Institute for Research in Anthropology, Human Heredity, and Eugenics, has its headquarters at Berlin-Dahlem. Eugen Fischer, formerly professor of anatomy at the University of Freiburg i.Br., was made director and also took charge of the section on anthropology. Otto von Verschuer, formerly privat-dozent for human heredity at the University of Tübingen, was put in charge of the section on heredity. Dr. Muckermann himself assumed charge of the section on eugenics.—P.P.

Figure A4-2-4i: The encouraging conclusion of Mayer's article, showing the early progress, current growth and hopeful future for all the people of Germany. This is three years before the Nationalist-Socialist Party assumed control, and installed *its* most ardent eugenic disciples. This future takeover would have excluded Father Mayer and "chief worker" Hermann Muckermann, due to their religious affiliation; but promoted Drs. Fisher, Lentz, Otto Verschuer and other ardent supporters under a new 'chief-leader.' (p. 51). Note Dr. Popenoe's footnote (at bottom right) hailing the establishment of the Kaiser Wilhelm Institute for Anthropology, Human Heredity and Eugenics in Berlin-Dahlem. Dr. C. B. Davenport spoke for the American eugenics establishment at the grand-opening of this world class research institute (Engs, 2005, pp. 132-134).

SOME REASONS FOR JEWISH EXCELLENCE

BY LEON F. WHITNEY AND WILLIAM GROSSMAN

EACH of the authors, one an Anglo-Saxon and the other a Jew, likes his own race best. They are not going to argue race superiority but frankly admit that just as there were Anglo-Saxons who came here with the true pioneering spirit and who have contributed so greatly to American ideals and institutions, so there have come Jews who have also made valuable contributions. And just as there have been Jews who came here from all motives, so came the Anglo-Saxons, from idealism first, and later sometimes, from no motive at all, but because they were loaded onto ships by England and sent over here to get them out of England, as the refiner of silver skims off the dross and throws it away. So we are going to assume that there are good and bad Jews but that in general the Jew is a valuable contribution to the national stock. We are going to try to discover whether the religion of the Jew has had any part in the past to play in the creation of this excellence of which the Jew boasts.

".... The old Testament is full of good eugenic lessons; the Talmud likewise. The chief lesson to be derived from the Old Testament is the effect of morality and the good life upon the preservation of the race. The question of morality is the important question. Intellectual quality is not forgotten, but the emphasis is on the moral quality. The Book of Amos is one great moral lesson. And we all know of the genealogical records which are exhibited in Genesis...."

been large families among those Jews who remained faithful in order that such a continuous selection could have continued. The whole of Jewish religion as regards marriage, not only encourages marriage but rings with the idea that marriage is an institution created for the sole purpose of reproduction. In our days when we have almost forgotten this purpose and have so perverted it that marriage is thought of frequently for the purpose of companionship, this Jewish ideal may seem strange. "Be fruitful and multiply." That was the object of life. Indeed perhaps that is the true object of life. All life lives for this purpose. Why should we seek to rationalize some other purpose as the primary purpose of existence or of marriage? The Jews had found from long experience that the strict monogamous family preceded by strict chastity on the part of both boys and girls was most conducive to happiness and social welfare. Hence their many rules and laws regarding marriage and pre-marriage con-

Figure A4-2-4k: The opening of Rabbi William Grossman's treatise (with eugenic and editorial assistance by AES executive secretary Leon Whitney) celebrating the proto-eugenic wisdom of Jewish sacred literature and its influence on Jewish greats. (p. 52)



A PALESTINIAN SYNAGOGUE

This is the shrine of one of the newly settled villages in the Holy Land set up by Zionists.

Figure A4-2-4l: Picture showing a synagogue in a “newly settled village” in Palestine (then a British Protectorate). Although the term “Zionist” has lapsed into disuse, the ongoing establishment of “newly settled villages” in the remnants of Palestinian territory is still going strong. (p. 53)

One is struck with the advice given to prospective brides and grooms regarding the choice of partners. The value of good heredity was particularly stressed, sometimes in vigorous words. Listen to this: “Let a man sell all he has and marry the daughter of a learned man. If he cannot find the daughter of a learned man, let him take the daughter of a great man of the time. If he cannot find the daughter of a great man of the time, let him marry the daughter of the head of a congregation. If he cannot find the daughter of the head of a congregation, let him marry the daughter of an almoner But let him not marry the daughter of the unlearned, for they are an abomination and their wives are vermin; and of their daughters it is said: Cursed is he that lieth with a beast.” “A girl with a good pedigree, a daughter of a scholar who leads a life in accordance with the regulations of the Torah, even if she be poor and an orphan, is worthy to become the wife of a king.” “If one sees a girl that has all the necessary qualities, he should not delay the engagement, because she might be snatched up by another.”

It is deemed advisable that the wife should not be of a higher rank than the husband, in accordance with the homely saying, “A shoe that is larger than my foot I do not desire.” “One should go down a step to choose a wife,” which means that a man should rather seek his mate among people who consider themselves socially on a lower scale than he is himself. Selecting a wife, one should ascertain the character of her brothers, as children mostly inherit the same traits as the mother’s brother. Marrying a sister’s daughter is highly recommended and is one of the three things to which the following sentence refers. “Hide not thyself from thy own flesh; then shalt thou call and the Lord will answer.”

Figure A4-2-4m: A representative mix of religious dogma, folklore and proto-eugenical myths used to support the eugenic memes being explored. (p 53, 54) Though many of the memes are based on Lamarckian ideas, they are used to buttress the hereditarian cause. The final proposal, for “Marrying a sister’s daughter,” was similar to the general acceptance of cousin-marriages among the “The Parsis of India” (July 1930); or the fittest Nordics in the Sermon Number’s Symposium.

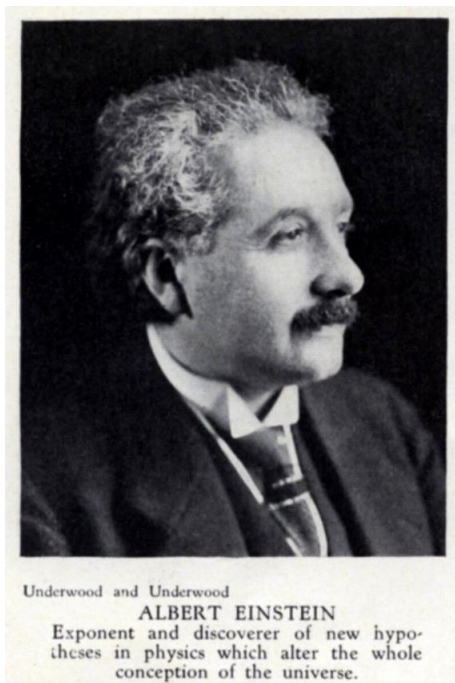
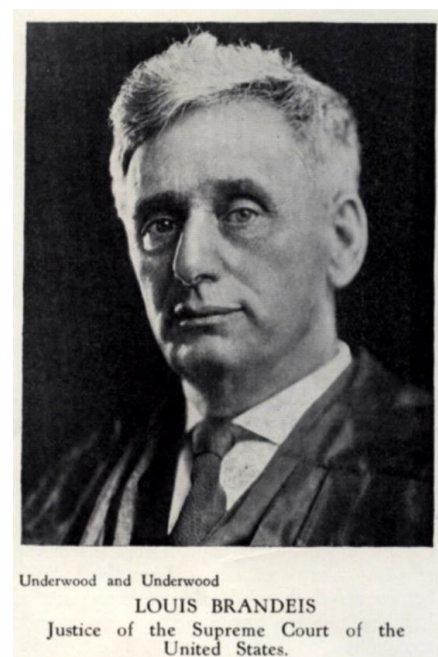
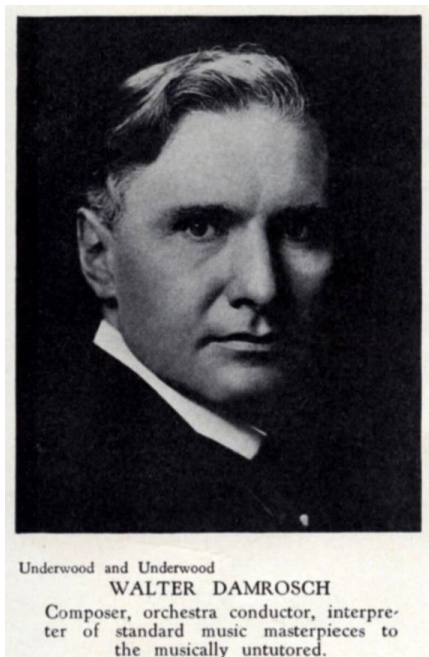


Figure A4-2-4n: The four personifications of “Jewish Excellence” pictured in the article, which includes greats from the areas of modern physics, Imperial British government, the arts, and jurisprudence. Only Justice Brandeis was American-born, a learned son of immigrant *Ashkenazi* (German Jews) from Bohemia. He ruled with the 8 to 1 majority of the U.S. Supreme Court in the infamous *Buck v. Bell* case of 1927. It is worth noting that all four were raised in secular or Protestant homes, without the benefit of Orthodox eugenic guidance. Despite this, and a less than stellar record as a doting father or husband, Einstein was famously proposed as the first President of Israel when it became a State in 1948. (See Missner (1985) for “Why Einstein became famous in America” and the truly fascinating and far-reaching memetic linkages between nascent Zionism in New York, the first ‘Red Scare,’ and Einstein’s rapid rise to American stardom in the early 1920s, *before* his later celebrity in Europe.)



VOLUME III	JULY 1930	NUMBER 7
CONTENTS		
Frontispiece, <i>A Parsi Group</i>		Page 242
Cousin Marriages among the Parsis, by J. J. Asana		Page 243
The Bunglers: Part II, by I. S. Caldwell		Page 247
The American Eugenics Society: A Survey of its Work, by Leon F. Whitney		Page 252
Berea College, <i>Eugenical Institutions</i>		Page 259
Eugenics and Companionate Marriage, a Symposium Ben B. Lindsey Jerome Davis Kenneth C. MacArthur Florence Brown Sherbon Henry S. Huntington		Page 262
Four Generations of the d'Isgenic Family, by Elsie Simester		Page 265
Editorial, <i>The Production of Leaders</i>		Page 272
News and Notes		Page 273
Departments:		
Population, edited by Guy Irving Burch		Page 274
Birth Regulation, edited by Robert L. Dickinson		Page 276
Eugenics and the Church, by Kenneth C. MacArthur		Page 278
Immigration, by Francis H. Kinnicutt		Page 279
Books and Bibliography, edited by Samuel J. Holmes		Page 280

Figure A4-2-5a: Partial Table of Contents for the July 1930 issue blending religion, race hygiene and 'data-driven' social engineering. The multi-part "Bunglers" series and a one-off study of the "d'Isgenic Family" provided the empirical data, while the other features mixed religion, fitter-caste breeding, eugenic progress reports and some political grist for the mill in the popular symposium feature.

Figure A4-2-5b: E.A. Ross's seminal sociological wisdom condensed into a powerful page-filler. It combines many of the elements of this issue into a harmonious appeal for a Kingdom of Heaven on earth through the science of eugenics and a rather severe culling of the 'worst 95% among us.' (p. 264)

Interest in eugenics is almost a perfect index of one's breadth of outlook and unselfish concern for the future of our race. There is no doubt that a truly angelic society could be built upon earth with a people as gifted and well disposed as the best five per cent among us. "Of such is the Kingdom of Heaven." Any thoughtful man is thrilled by what might happen from changing the proportion of higher and lower types in the population.—PROFESSOR E. A. ROSS.

THE CHURCH AND COURTIN'

"THAT YOUNG peoples' society ain't nothing but a courtin' institution," was the remark addressed by an elderly member of a rural church to the Secretary of the Committee on Cooperation with Clergymen. Without realizing it, he was paying a compliment to the function of the church as a place where young people may meet eligible persons. Popenoe and Johnson in their book *Applied Eugenics* state that marriages begun under church auspices nearly always turn out well. Although the proposal that this committee of the American Eugenics Society should develop a plan for a non-commercial marriage bureau conducted on dignified lines with a view not only of individual happiness but of the welfare of the race may excite ridicule, it has been seriously made, and deserves consideration. That something of the kind is now under way is shown by the plans for Dr. Christian Reisner's great Broadway Temple now being built on the highest point of land on Manhattan Island.

An announcement reads, "In outlining his plans for this building, Dr. Reisner revealed that there would be dormitories for unmarried young men, and courting parlors where the lads would have an opportunity to meet the ravishing girls of the parish. He has no doubt that many affairs of the heart, gently nurtured in these cubicles, will result in marriage. Then, if all goes well, the happy couple will sign a lease for one of the apartments. Nor does it end there. 'You can't build a home without children,' says Dr. Reisner and points to the tower nurseries which will be 'a little bit of Heaven up in the purest air in Manhattan.'"

Figure A4-2-5c: MacArthur's first mini-sermon proposing a rational response to the threat of WASP race-suicide, as informed by the *Applied Eugenics* wisdom from two AES giants, and contemplated by his committee. In the absence of a formal plan, MacArthur discusses the eugenic possibilities of one local Manhattan cleric and real-estate mogul's vision. (p. 278)

CHURCH COMBINATION

SINCE THE ministers, who constitute only four-tenths of one per cent of the men in the United States, are the fathers of eleven per cent of those leaders whose names are found in *Who's Who in America*, it is desirable from the standpoint of the public welfare that ministers' families be larger. Even the most ardent environmentalist might sympathize with this purpose of the Committee on Cooperation with Clergymen, since it will be generally admitted that the parsonages furnish favorable surroundings from the standpoint of health, social standards, edu-

cation, and moral training. It seems clear that the small salaries of ministers tend to keep these families down, especially since knowledge of methods of birth restriction has become so widespread. Any agency, therefore, which will tend to increase clerical incomes may be regarded as having a good eugenic effect. In addition to child allowances for children of clergymen which our committee is studying at the present time, attention should be directed to another movement already widespread which does not consciously approach the problem from a eugenic standpoint, but which tends to have a eugenic effect.

Figure A4-2-5d: MacArthur's lament over the chain of causation that forced many WASP ministers in small parishes to limit the size of their disproportionately eugenic families. He mentions an AES proposal that would provide baby bonuses to these formerly prolific scions of eugenical germ-plasm. The same sort of proposal was fielded in the December 1930 issue for college professors struggling to raise families of any size on their lamentably inadequate incomes. (p. 318)

The movement for the combination of churches has reached large proportions, and the tendency is toward its further growth. It manifests itself not only in interdenominational groupings like the Federal Council of Churches of Christ in North America, the state and city federations of churches, the Y. W. C. A. and the Y. M. C. A., and many other inter-church organizations, but also in the trend toward local combinations of churches. It is predicted that eventually we shall have a union American Protestant church somewhat like the United Church of Canada which is an organic union of the Congregational, Presbyterian, and Methodist churches, and has been in successful operation over five years. The trend is toward fewer but stronger churches with better paid ministers. The local federated church is a combination of two or three denominational churches each retaining their identity and denominational connections,

but uniting for all purposes of work and worship as one local church. The study of 312 such combinations in the United States in 1926 reveals the fact that their average membership was 172 and salary \$1615, as compared with 108 and \$1430 respectively for the average of all churches in similar places. In Massachusetts in 1920 there were four rural churches in Middlesex County which paid salaries of \$2000 and parsonage, or better. Of these three were federated churches. The money is more efficiently used because usually only one church building and parsonage are maintained instead of two or three of each.

Fewer and stronger ministers with larger salaries will mean better human stock in parsonages. This movement toward church cooperation to which the secretary of the Committee on Cooperation with Clergymen is giving half time, may thus be regarded not as anything opposed to eugenic ideals, but rather as indirectly a definite means to promote their fulfillment.

Figure A4-2-5e: The amalgamation of smaller churches was an economically motivated adjustment to a demographic decline in the faithful, but with a silver eugenic-lining for the WASP clergy. (p 318)

THE SERMON CONTEST

THE THIRD SERMON contest sponsored by the American Eugenics Society closed July 1. In addition to 141 requests for information covering a wide geographical range, forty-nine sermons were finally submitted, distributed as follows: California 5; Colorado, 1; Connecticut, 4; Florida, 2; Georgia, 2; Illinois, 2; Indiana, 4; Kansas, 3; Maine, 1; Maryland, 1; Massachusetts, 4; Michigan, 2; Minnesota, 2; Missouri, 1; Nebraska, 2; New Jersey, 1; New York, 3; North Carolina, 2; Ohio, 3; Pennsylvania, 2; Wisconsin, 1; Canada, 1.

Undoubtedly many ministers preached on the theme "Religion and Eugenics: Does the Church have any responsibility for improving the human stock?" who did not trouble to submit sermons in the contest. The religious press gave wide currency to the project and thus the thought of many church leaders was directed to the problems of heredity in reference to the Christian purpose for the world. The following have consented to serve as judges: President W. A. Neilson of Smith College, Rabbi Stephen S. Wise of New York, and Professor Earnest A. Hooton, of the Harvard Anthropology Department. It is hoped to make announcement of awards early in the autumn.

Figure A4-2-5f: Statistics for the third edition of the AES sermon contest, with a lone outlier from the Dominion of Canada. However, none of these entries was to be published in *Eugenics*, nor were there to be any further "Religious Numbers," or even any major feature articles on the church and eugenics, leaving MacArthur's monthly column as its lone voice in the *Eugenics* wilderness, until the one-off appearance of *People Magazine* in April 1931 (see later section in this Appendix). (p. 354)

THE LAMBETH CONFERENCE

PROBABLY the most significant eugenic action of any church body in history is the recent approval by the Lambeth Conference of Anglican Bishops of birth control. This conservative body representing the churches all over the world which are in communion with the Established Church of England, has, in spite of its catholic tradition, voted 193 to 67 its refusal to condemn the use of contraceptives. In spite of the bitter and tearful opposition of the high church element, the conference approved the following resolution as quoted here last month: "Where there is a clearly felt moral obligation to

limit or avoid parenthood the method must be decided on Christian principles. The primary and obvious method is complete abstinence. Nevertheless in those cases where there is such clearly felt moral obligation to limit or avoid parenthood and where there is a morally sound reason for avoiding complete abstinence the conference agrees that other methods may be used provided this is done in the light of the same Christian principles. The conference records strong condemnation of the use of any methods of conception control from motives of selfishness, luxury or mere convenience."

Figure A4-2-5g: MacArthur's 'News and Notes' on the eugenically significant Lambeth Conference that reversed the Anglican Church's condemnation of contraception for married adherents. (p. 398)

Such action would seem to mark a final break with the idea that sex itself is sinful, for the Anglicans adopted the following statement: "The functions of sex are a God-given factor in human life, and are essentially noble and creative." Dean Inge interprets their utterances as follows: "Now it is admitted for the first time that the morality of an act depends on the motive, and men and women must judge for themselves whether the motive for wishing to limit their families is contrary to Christian standards or not.

This decision will bring comfort to many troubled consciences." While the bishops' statement does not go as far as many zealous advocates of birth control might wish, it is a distinct step in advance beyond the attitude of the conference of ten years ago and the opinion of some church people that the whole question is to be decided upon the basis of an authoritative tradition rather than from the point of view of individual welfare and of race betterment.

Figure A4-2-5h: Remainder of the discussion on the marital and eugenic significance of the decision taken by the Church of England in the historic Lambeth Conference in the summer of 1930. (p. 398)

Dr. C. W. Saleeby, in "Parenthood and Race Culture" says, "Eugenics is religious; is and ever will be religion. The religion of the future will be that which best serves nature's unswerving desire, fullness of life."

Dr. Davenport: "Religion would be a more effective thing if everybody had a healthy emotional nature; and it can do nothing at all with natures that have not the elements of love, loyalty, and devotion."

Dean Sumner of Chicago has refused to sanction any marriage where physical or mental handicaps of the couple may bring suffering on their offspring.

"All are parts of one stupendous whole, whose body nature is, and God the soul."

Figure A4-2-5i: Some short, snappy quotes on the intersection of eugenics and religion with a strict hereditarian viewpoint; of which eugenics founder Francis Galton would approve wholeheartedly.

EUGENICS AND UNITY

CERTAIN tendencies in modern church life are distinctly favorable to the eugenics program. Progressive Protestantism in general is emphasizing interdenominational cooperation and the social applications of the Gospel. The trend is toward a unified church working for a better world. When the funds and energy now expended on sectarian competition are released for more constructive activities there should be available a large amount of personal and financial resources for race betterment. The kind of person who is supremely concerned with the physical reappearance of Christ next Thursday at 9:15 a.m. cannot be expected to be greatly interested, nor the one who is concerned with the technicalities of ecclesiastical millinery, or with the fine points of metaphysics. There are plenty of people still of these types, but the great Protestant bodies are not much occupied with such questions. As represented by the Federal Council, they are cooperating to build the Kingdom of God in this world. On every hand we find a response from such persons to the teachings of eugenics.

The present trend, moreover, is distinctly away from antagonism to science, and, except in the South, from laws to hamper the teaching of evolution. Progressive church leaders welcome every assured result of investigation. Another helpful trend is seen in the changing view of sex. Plenty of conventional church people, influenced by the ideas of Paul, by Catholic celibacy, and by mid-Victorian prudery, still think of sex as antagonistic to the spiritual life, or as not "nice", but the Federal Council, the Young Men's and Young Women's Christian Associations, and other agencies, are proclaiming the necessity of instruction in sex matters, and not only the Anglicans at Lambeth have come to feel that this side of life is "essentially noble and creative."

Figure A4-2-5j: A recycled amplification of MacArthur's "Church Combination" mini-sermon from August. He hails the potential of the Progressive Protestant unity program to deliver a eugenic 'peace dividend,' but also alludes to the limits of ecumenism. Any alliance with eugenics would be on the AES's terms, with the hereditarian stance supreme. (p. 439)

In spite of the favorable action toward birth control on the part of the bishops at Lambeth, there are occasional actions by church bodies in opposition to this reform. The Methodist Ohio Conference recently defeated the recommendation of its committee proposing that the body endorse the action of the New York East Conference favoring birth control. The Methodist Episcopal Convention of East Wisconsin failed to endorse a resolution urging a more intelligent study from a Christian point of view of the whole matter of voluntary parenthood and approving in general the principles of voluntary parenthood with proper restrictions. The resolution was lost by a two-thirds vote, with most of the younger element

voting in favor of birth control. On the other hand, various groups continue to endorse the practice and one of the strongest statements was that made by the Unitarian Association following an address of Rev. Minot Simons in which he pointed out that birth control is here among the well-to-do, but not among the ill-to-do, who need it most. Sherwood Eddy, one of the best known church publicists and a man of wide influence, is heartily in favor of the movement, and informs us that the more progressive foreign missionaries are also. Professor J. J. Ray of the Y. M. C. A. Graduate School at Nashville, Tennessee, says that sex education, including birth control for married persons is accepted as a part of his program.

Figure A4-2-5k: A discussion of the limitations that inter-denominational differences and lack of unity poses to the universal acceptance of eugenic wisdom into official Protestant policy. Although the "young element" noted does not receive any name-recognition, other renowned progressives and eugenic disciples are hailed and their supportive testimonials are dutifully summarized. (p. 439)

Figure A4-2-5m: An orphan snippet from the Editorial of November 1930 (p. 428). It poses a question and provides some compelling reasons for its fulfillment, before alluding to some “criticism of the sentimentalities expressed on Mother’s Day.” This is surely a veiled reference to the AES Sermon Contest, but we are left hanging as to whether the unnamed critics objected to the racial content, birth-control talk, any explicit eugenic dogma, or to their pastor’s admonitions to help fight WASP race-suicide in tough economic times. In any case, the critics did not stop the editor from recommending a special “eugenics Sunday” for the benefit of well-born children and the welfare of the race.

Why not have a eugenics Sunday in the churches? To be sure there is today a multiplicity of special Sundays, and a minister might find some particular topic for every week in the year, but we already have three Sundays for which the average pastor finds it hard to preach something fresh and stimulating, namely, Children’s Day, Mothers’ Day, and Christmas. There has been much criticism in recent years of the sentimentalities uttered on Mothers’ Day. Any one of these special Sundays might appropriately be used to discuss the importance of children being well born, for their own happiness and the welfare of the race.

ANSWERING SOME CRITICS

ROBERT QUILLEN, in a recent widely syndicated article, has sharply criticized the effort to interest church people in eugenics on the ground that such an endeavor is a prostitution of the church. He says: “The sorrowing and the heavy-laden who yearn for a faith that will make life bearable are treated to a fourth-rate lecture on the sex influence in art or some blasphemy equally ridiculous.” He says the church no longer offers them religion. A writer in *The New Freeman*, writing in similar vein, scolds the American Eugenics Society for “bribing the parsons.” He says: “While we are not pious of heart, that sort of thing goes against our grain. The church has no more natural relations to eugenics than it has to hydrostatics.” This writer goes on to quote from Matthew Arnold: “Let us have all the science there is from the men of science, and from the men of religion let us have religion.”

These and similar criticisms are evidences that the effort of the American Eugenics Society to interest ministers in the program of race-betterment is attracting widespread attention. However, they call for correction. In the first place, these writers apparently think there is a watertight compartment between science and religion, forgetting the continual striving of the mind toward unity. When such a division is made we have the danger that religion may run off into sterile dogmatism and opposition to progressive thought. Eventually that would mean that the church would be dominated by the stupid and ignorant. There is a like danger for science in such a separation, for then it tends to lose sight of human values of practical service and of those spiritual experiences which in all the ages have been the portion of the greatest souls.

Figure A4-2-5n: MacArthur answers some critics of eugenics in the church. At first he seems to invoke a rhetorical version of the Eugenics Tree, calling for increased unity of Christian doctrine with empirical and theoretical science to bolster the cause of both fields, and thus create a harmonious entity that ignores arbitrary disciplinary or faculty boundaries. This is similar to the push for interdisciplinarity that Florence Sherbon had advocated for in her popular educational series linking genetics and physiology with psychology and sociology. (p. 469)

We may all sympathize with the emphasis which Mr. Quillen places upon the need of the individual for religious comfort and divine fellowship, but he seems to forget that any adequate understanding of either the Jewish or the Christian religion involves appreciation of its social bearings. The Old Testament teaching, "Thou shalt love thy neighbor as thyself," finds its expression in the New Testament parable of the Good Samaritan. The church has always felt as an integral part of its mission the effort to do away with human misery, to oppose sin, to care for all those in need.

In more recent years progressive Christian thinkers have realized the need of striking at the sources of crime, of vice and poverty, and of war. Even if we ignore altogether the many Biblical phrases which have a distinct eugenical significance, we must recognize that the control of human heredity offers a very powerful weapon for fighting the battle of the Lord to destroy the strongholds of evil. It is an effective instrument for building a just, a friendly, a healthy, a wholesome and a holy world. Apparently these journalistic writers have never heard of the Kingdom of God among men, the new social order in which the Divine Will is to be done on earth as it is in heaven. Jesus taught his followers to seek first this Kingdom and its righteousness.

Figure A4-2-5o: The racial-social justification for employing eugenics to combat "the strongholds of evil" and fulfill the "Divine Will... on earth as it is in heaven." (p. 469)

Incidentally these writers seem to be unaware of the fact that numerous American religious leaders are backing the program of the Eugenics Society. Besides its chairman, Rev. Henry S. Huntington, the Committee on Cooperation with Clergymen includes such men as Dr. S. Parkes Cadman; Father John M. Cooper, of the Roman Catholic Church; Rev. John W. Elliott, head of the Social Service work of the Northern Baptists;

Dr. Harry Emerson Fosdick; Rev. Charles W. Gilkey, Dean of Religion of the University of Chicago; Dr. Rufus Jones, perhaps the leading Quaker in the United States; Rabbi Louis L. Mann and Rabbi D. DeSola Pool; Dr. Harold Marshall, of the Universalist denomination; Bishop F. J. McConnell, President of the Federal Council of the Churches of Christ in America; Rev. G. E. Shipler, editor of *The Churchman*; Bishop Edward L. Parsons, of California; and many others.

Figure A4-2-5p: Name-dropping for Jesus. MacArthur uses the renown of the august members of his committee to hush the critics of combining religion and eugenics into a harmonious entity for racial betterment and the establishment of the "Kingdom of God... on earth as it is in heaven." (p. 469)

EUGENICS IN THE BIBLE

THE SERMONS sent in in the recent contest of the American Eugenics Society show that many ministers have found eugenical material in the Bible. Some of it deals directly with problems of heredity, other portions, indirectly.

Examples of the former may be found in such passages as the Noah story in Genesis which announces as a divine purpose the elimination of the worst elements in society while the best family of the day was to be preserved that future generations might be superior. The account of the slaughter of the Canaanites, revolting as it is to our modern humane sentiments, expresses the thought that degenerate stock is to be replaced by superior men and women. Genesis 22:18, "In thy seed shall all the nations of the earth be blessed," is an example of the Hebrew belief in the value of the children who descend from a good and great man. Other passages that have eugenic significance are the statement in the decalogue about penalties to the "third and fourth generations" and the numerous genealogies.

The Jews set great store by descent from men who had been the leaders of their race. In Psalms 127 and 128 we have a noble picture of the satisfactions that come from marriage and parenthood and of the joy found in grandchildren. These things are regarded as the blessing of Jehovah himself. Leviticus 18 and other similar passages in the Law prohibiting various forms of sex relationship have a significance from the standpoint of the race as well as from the individual. A verse not accurate biologically but yet revealing an interest in the transmission of traits from one generation to another is the famous saying in Ezekiel 18:2: "The fathers have eaten sour grapes, and the children's teeth are set on edge." The lovely idyll of Ruth shows the feeling that a marriageable widow should not be left alone and childless. In the dramatic tale of Joseph we see the ideal child of an ideal union who marries the daughter of the priest of On, perhaps the finest mate that an Egyptian family could supply.

Figure A4-2-5q: MacArthur's eugenic translations and reinterpretations of the Old Testament to reveal their racial and reproductive wisdom for the progressive era and modern congregations. Note, in the case of Ezekiel 18:2, he even uses the "biologically inaccurate" example of neo-Lamarckian inheritance of acquired characters, without really explaining the problem. Other American eugenicists (like Luther Burbank, previously mentioned here) were also quick to use Lamarckian examples if it suited their purpose, but were often ruthless when it did not. (p. 31)

If the Nazi Leadership had not ideologically been precluded from explicitly using Jewish Biblical authority in their eugenics and race-hygiene programs, they could have similarly used Biblical eugenics to evangelize their own "Progressive Protestantism," which was particularly prevalent in Prussia and other northern German states. Regardless, the Nazi-approved Germanic and Aryan myths were even richer with eugenic memes. In addition, the fortuitous connections through Madison Grant and other American Nordacists, fed-back the Continental Nordic myths of old, already reinterpreted by Grant as a historical-racial struggle, playing right into the fervent souls of Hitler, Himmler, Reinhard Heydrich and others. Spiro (2009) expertly covers the American/Nazi racial-eugenics connections.

In the New Testament there are various passages that directly suggest eugenic considerations; for instance, in the Sermon on the Mount, Jesus says in Matthew 7:16-20 "by their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire; therefore, by their fruits ye shall know them." Dr. Goodspeed translates the first part of Matthew 19:12, "some are incapable of marriage from their birth." In the parable of the tares, Matthew 13:24 and following, the householder tells the reapers to separate these weeds and burn them so that the field may not be sown with bad seed. In Jesus' explanation of the parable he says "The good seed, these are the sons of the kingdom." There is a eugenic suggestion in the fact that the Jews of his day blamed themselves for the sufferings of their children as shown in the question "Who sinned that this man was born blind?"

When Jesus asked the question, "Is not a man better than a sheep?" we are reminded of the fact that the United States government spends \$300,000 a year on the genetic improvement of domestic animals but scarcely anything on similar improvement of human beings. When the sturdy Galilean youngsters thronged about our Lord he said, "Of such is the kingdom of God", and set a little child in the midst when he would teach his apostles the great lessons of life. Jesus' remark, "It would be better for that man if he had never been born," strikes a sympathetic note in our modern thinking and in the parable of the talents he shows the gradations in natural ability.

The Hebrew woman who said, "Blessed be the womb that bore you," had a measure of insight into the importance of good ancestry resulting in splendid offspring. The genealogies in Matthew and Luke, though not without difficulties of interpretation, reveal Jesus as the culmination of a long series of gifted men and famous women. Later portions of the New Testament also have eugenic suggestions: "Be not unequally yoked together." "Your bodies are the temples of the Holy Spirit." "Whatsoever a man soweth that shall he also reap."

Figure A4-2-5r: Mining the New Testament for eugenic gold yields a rich return in Biblical truisms that can be highly suggestive of eugenic implications when properly interpreted and retold. Whether today's reader would be convinced, or dismiss it with another old truism: "Even the Devil can quote scripture for his own purposes" depends on one's religious memplex and orthodoxy. (p. 31, 32)

Turning now to the less direct references we may mention only a few. The divine approval of sex comes out in the words "God created man in his own image, male and female created He them. And God saw everything that He had made and behold it was very good." We answer Cain's sneering question, "Am I my brother's keeper?" by feeling ourselves keepers of our unborn brethren as well as feeling a sense of social responsibility for our contemporaries. One of the contestants in the sermon contest took for his text Exodus 4:2, "What is that in thy hand?" and replied that modern science has given us in eugenics a magic wand to control the future. Another preached his sermon on the text, Jeremiah 13:20, "Where is the flock that was given thee?"

Figure A4-2-5s: A smattering of "less direct" links to eugenics in both New and Old Testaments. He even includes three snippets of the Gospels' curt justifications for the prevention and elimination of unfortunates with "defective minds and bodies" as keenly employed in Christian America, but even more ardently under the secular theology of State social-sciences in Nazi Germany. (p. 32)

Other indirect suggestions are found in the New Testament as in the words of Jesus, Matthew 5:28, "Be ye perfect as your father in heaven is perfect"; Luke 6:31, "As ye would that men should do to you do ye also to them"; and in the saying from the fourth Gospel, "Ye shall know the truth and the truth shall make you free." Also from the same Gospel, "I am come that ye might have life and that ye might have it more abundantly." Surely there is no life abundant for those unfortunates who inherit defective minds and bodies.

From the early portions of the Bible with the thought that each living thing bringeth forth fruit after its kind, with its account of God's covenant with Abraham suggesting that the Deity is interested in the survival of the fittest in character, to Jesus' teaching that we must love with the mind as well as with the emotion and to Paul's statement that no man liveth unto himself, we have reminders that our religious tradition regards it as a sacred duty to think of marriage and the family from the standpoint of the race.

Figure A4-2-5t: The final, ignominious end of MacArthur's Eugenics and the Church column. While he finds comfort in the news that a school of Religious Education had deigned to include eugenics education in its curriculum, the final bit of news was a bad omen for the AES Committee on Cooperation with the Clergy. Surely MacArthur was also aware that *Eugenics* was coming to a sudden end, and the Editorial (p. 67) for this swansong issue expressed great enthusiasm and fervent hope that the successor *People Magazine* would provide yeoman service to evangelize eugenics to an even wider audience. In fact, it was a complete failure and died in its infancy after the debut issue, like so many other hopes and dreams as the Depression deepened and people's discretionary incomes were squeezed relentlessly. MacArthur did not appear in the one *People* issue, and so far as I know, this was his last official function for the AES, ending what had begun with so much promise and fanfare with barely a whimper. (p 32)

The Portland, Maine, School of Religious Education is, so far as we are aware, the first standard leadership training school to offer a course on eugenics and kindred topics. The editor of this department has been asked to give a series of addresses with opportunities for questions and discussion at this school during the coming four months. He recently addressed the Boston Baptist Ministers' Conference on this topic, and the Men's Brotherhood of the First Congregational Church, Westfield, Massachusetts. He is to speak before the Brotherhood of the Kingdom and the Worcester Union on the same subject.

It is hoped that in the near future we can announce the names of the winners in the sermon contest.

Rev. Henry S. Huntington of Scarsdale, New York has recently resigned the chairmanship of this committee.

THE ENCYCLICAL

THE MOST significant action in the field of this department is the encyclical of Pope Pius XI., published January 8, in which he invokes the full power of the Roman Church to stamp out the practices of birth control, companionate marriage, and divorce. While not unexpected, his statement seems to put his Church in definite opposition to various measures which by common consent of eugenicists tend toward racial improvement. Birth control is a deed "shameful and intrinsically vicious" and a "horrible crime". Contraception in any form is "an offense against the law of God and nature. Those who indulge in such an act are printed with the guilt of a grave sin." He urged the education of youth for marriage but condemned too much physiological education.

His views of sterilization are as follows: Magistrates have no direct power over the body of their subjects, therefore, when no crime has taken place they can never directly harm or tamper with the integrity of the body either for reasons of eugenics or any other reason.

These pronouncements would seem to be embarrassing for those Catholic teachers who have given at least qualified endorsement to some of the principles condemned by the Pope. It appears that this great Church has definitely set itself against racial progress, by some of the measures generally approved by the American Eugenics Society.

(The portions of the encyclical which relate directly to eugenics are printed in the Legislation department this month, since it is in the legislative campaign that its effects are likely to be most immediately felt by eugenicists—Editor's Note).

Figure A4-2-5u: MacArthur's reaction to the new Papal Encyclical on Marriage, which spelled the end of any officially sanctioned Roman Catholic support for eugenics, and nullified any authority behind Jesuit Joseph Mayer's earlier article on "Eugenics in Roman Catholic Literature" in *Eugenics*.



Figure A4-3-1a: The full-page opening photo for "Eugenics on Parade," showing a macroscopic view of some elements of the AES's "Exhibit of Heredity," as displayed at the Eastern States Exposition in Springfield, Mass., from September 14-20, 1930. From the photo, the exhibit hall may have been a former military facility, or even part of the famous Springfield Armories, makers of the Springfield rifle that equipped American doughboys in WW I. (p. 390)

EUGENICS ON PARADE¹

BY S. WAYNE EVANS

WHAT have "waltzing" mice to do with eugenics? These small animals are a popular—if only a minor—attraction in a travelling exhibit on heredity and eugenics now being shown at various New England fairs, under the auspices of the Popular Education Committee of the American Eugenics Society. The purpose of these unique curiosities from miceland is to interest people in the basic eugenical principle that certain traits are definitely inherited. Future generations bred from these mice inherit this "waltzing" characteristic.

The exhibit includes, among other displays, a board of mounted guinea pigs illustrating Mendel's law of heredity, and a large board upon which lights flash at various intervals dramatizing national statistics of eugenical importance. At the top of one panel is the query: "Are cousin marriages injurious?" Hereditary degeneracy is illustrated by the famous Kallikak family pedigree. Another panel is devised to interest people in making their family genealogies of eugenical importance. A large wall "book" contains various "leaves", upon which are the purposes of the American Eugenics Society, definitions of eugenics, the method of inheritance of certain hereditary traits, and data concerning eugenical sterilization. Other small charts complete the exhibit. A brief description of the main displays follows.

hereditary characteristics are not inherited in as simple a manner as demonstrated by the Mendelian law, but it offers one of the basic principles of heredity, and lends itself easily to exhibit purposes. Mendelism is an important law, but it is by no means the whole story. It is merely the beginning of the story of heredity.

A part of the exhibit equally prominent with the Mendelian display is a large board upon which six lights flash at various intervals. Under each light are national statistics of significance from a eugenical viewpoint. One light flashes every thirteen seconds to show that a baby is born every thirteen seconds in the United States; there is this query under it: "What about its *hereditary* qualities?" When another light flashes, every seven minutes, a person is admitted to some state institution for the insane, feeble-minded, or epileptic, and heredity is a contributing factor in these mental disorders. These statistics suggest, as noted on the board, that "All men are not created equal."

Data under one of the other lights are of importance to the tax payer: "Every thirty-one seconds, state tax payers paid \$100 for maintenance only of insane, feeble-minded, epileptic, blind and deaf, in state institutions only, in 1927." About 85 per cent of all patients in hospitals for the insane alone, are in state hospitals.

Figure A4-3-1b: The opening page of text for Evans' article, explaining the eugenic significance of the various display elements, in simplified hereditarian terms the layman can understand. These display elements were juggled depending on the available space and layout, to create a simplified educational narrative of the over-riding importance of heredity, and to stress the ongoing economic or social costs of maintaining those unfit 'burdens to society' that the AES wished to eliminate through negative eugenics programs, while accentuating the positive of eugenically-gifted WASPs. (p. 391)

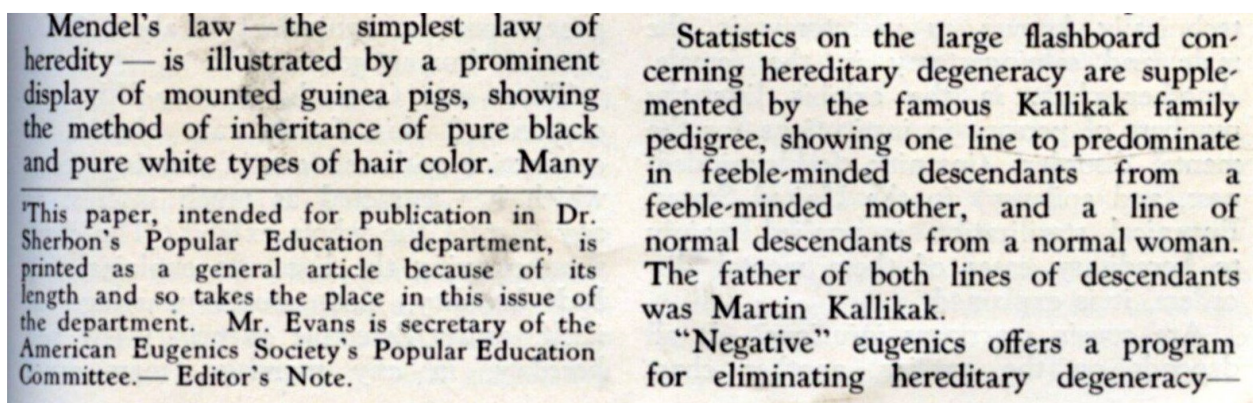


Figure A4-3-1c: Bottom of the opening page of Evans' article, including the editor's note explaining its origin and eventual fate, alongside a paragraph describing the continued memetic value of Henry Goddard's Kallikak family as a cautionary tale of degeneration and bad heredity; versus the 'old-stock' Nordics lionized by the AES that 'made America great,' to precede Trump's slogan in 2016. (p 391)

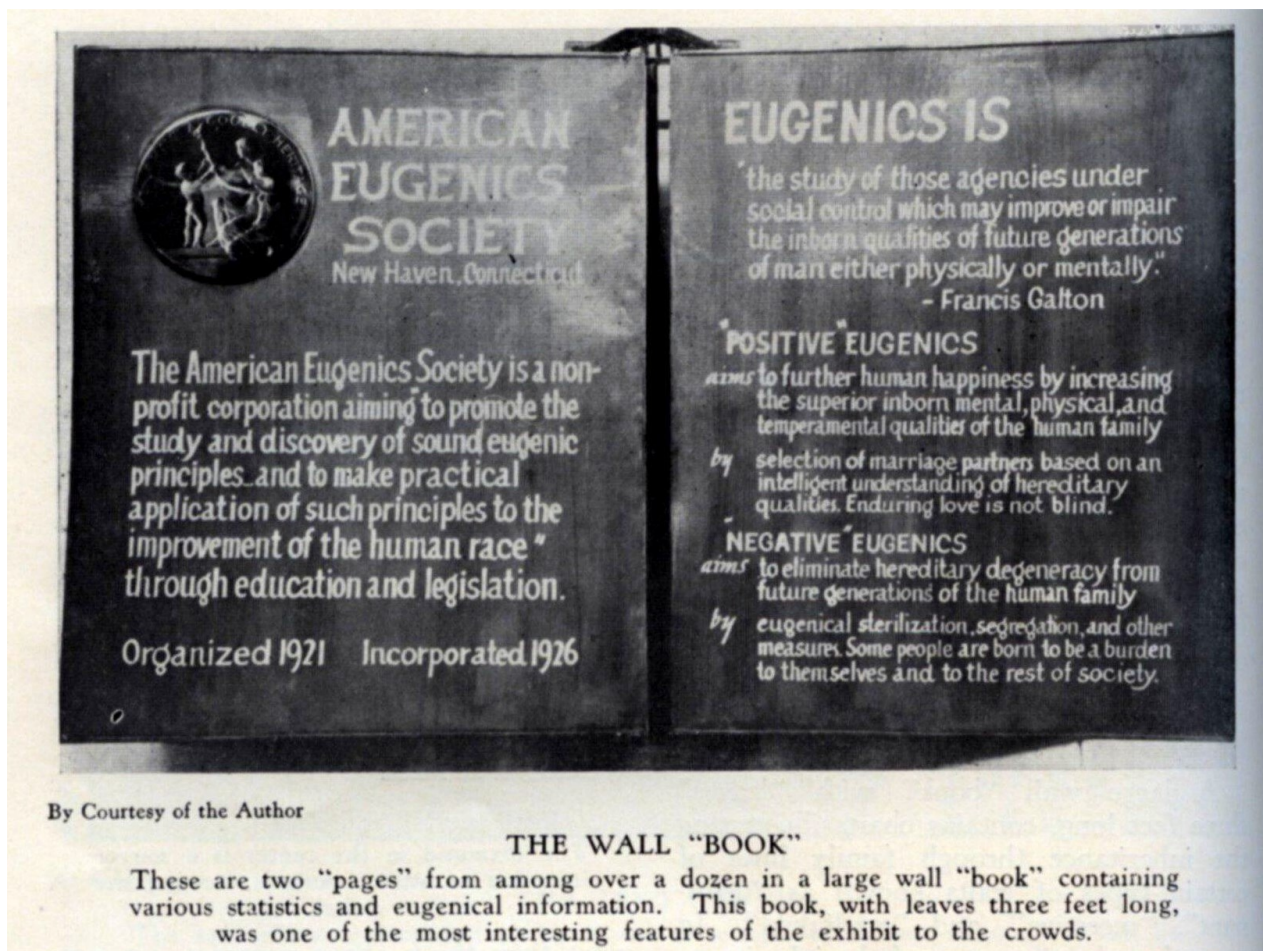


Figure A4-3-1d: Part of the AES display that seemed to derive its popularity from its extra-large size. Like progressive-era plywood versions of the stone tablets bearing the Ten Commandments that Moses carried down from the mountain, the 'Wall Book' provided "various statistics and eugenical information" to the interested visitors that toured the AES booth or tent displays. (p. 394)

The exhibit has appeared or is scheduled for fairs at the places listed below. It will also be shown at Massachusetts Agricultural College, Amherst, Massachusetts, November 12-14, and before other groups this Fall. The itinerary for the fairs, past and future, includes:

Weymouth, Massachusetts, August 15-16; Marshfield, Massachusetts, August 20-23; Essex Junction, Vermont, August 25-30; Bridgewater, Massachusetts, September 1-2; Greenfield, Massachusetts, September 8-10; Springfield, Massachusetts, September 14-20; Brattleboro, Vermont, September, 22-24; Marlboro, Massachusetts, September 26-27; Northampton, Massachusetts, September 30-October 2; Segreganset, Massachusetts, October 8-10; Stafford Springs, Connecticut, October 13-15.



By Courtesy of the Author

THE TENT SET-UP

The exhibit was constructed to be shown in a tent, as shown, although it can be adapted to an indoor set-up, as it was at the Eastern States Exposition. This picture was taken at the fair at Bridgewater, Massachusetts. It was shown in the tent at all other fairs.

Figure A4-3-1e: The “Tent Set-up” of the AES’s popular education collection of displays for rural or other outdoor locations, which according to the caption, was the majority of the display sites (p. 392). The careful observer will be able to pick-out many of the same elements as featured in Figure 4-4a, despite the poor lighting contrast here. Note the partially-obscured eugenic cartoon at far-right, which was previously published in the Popular Education section. The inset at bottom-right shows some positive feedback about the AES exhibit, from the “What Readers Write” section of the same issue (p. 396), as witnessed by a “new member” at the indoor exhibition in Springfield. We are not told whether the AES membership purchased was a direct result of the display, or merely a bit of brief but enthusiastic reportage from a recently added member to the *Eugenics* choir. At top-left is the itinerary for the AES’s Popular Education exhibit throughout New England for the Summer/Fall of 1930. All but one stop (as noted) used the “Tent Set-up” as described above. (p. 394)

VOLUME III	APRIL 1930	NUMBER 4
CONTENTS		
Frontispiece, <i>Spring on the Campus</i>		Page 122
How to Interest College Students in Eugenics, by Rudolph M. Binder		Page 123
Why Birth Control? By Harrison R. Hunt		Page 128
Familyism vs. Individualism as a Basis of a Surviving Race, by Robert J. Sprague		Page 130
The Family Relations Institute, by Paul Popenoe		Page 134
Eugenics and Popular Education, Symposium		Page 138
Caroline Hedger	W. M. Goldsmith	
Luther S. West	O. M. Plummer	
Albert Edward Wiggam		

Figure A4-3-2a: Partial Table of Contents for the “Education Number” of April 1930 (p. 121). The final two articles were covered in the ‘Eugenical Institutions’ and ‘Popular Education’ sections.

<p>In order to avoid exploitation by the sensational press, eugenics was tied up with the family, one semester of two hours a week being devoted to each subject. There was another reason for making this connection. If eugenics is intended to produce a zeal for appropriate social action, it must be tied up with something practical like the family; a mere theoretical discussion may inform, it does not stimulate. The writer has always held that sociology is an applied science and should induce students to act instead of merely giving them something new to read and hear about.</p>	<p>The original plan which has been fairly well adhered to since, is to treat the family as the basic institution of society, deeply concerned in all modern reform movements whether these be industrial, political, or educational. A fairly full discussion of the family in historic and prehistoric times is given, and its various forms are considered from the point of view of their social environment. But all through the stress is laid on the type of men and women they produce. Is mixed mating such as in polygyny and polyandry responsible for the generally low cultural level of people who practice these forms? Is monogamy with its more careful selection of mates conducive to the production of a higher type of man? Historical cases are cited for each contention. The ground being thus prepared for the need of a higher type of man through a better arrangement of family life, eugenics is taken up during the second semester.</p>
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Figure A4-3-2b: Professor Binder’s explanation of the history and philosophy of formal eugenics education at NYU, with a social-activist twist (p. 15). This approach was consistent with Johnson & Popenoe’s *Applied Eugenics* (1918) and Galton’s (1904) vision for the science of racial betterment.

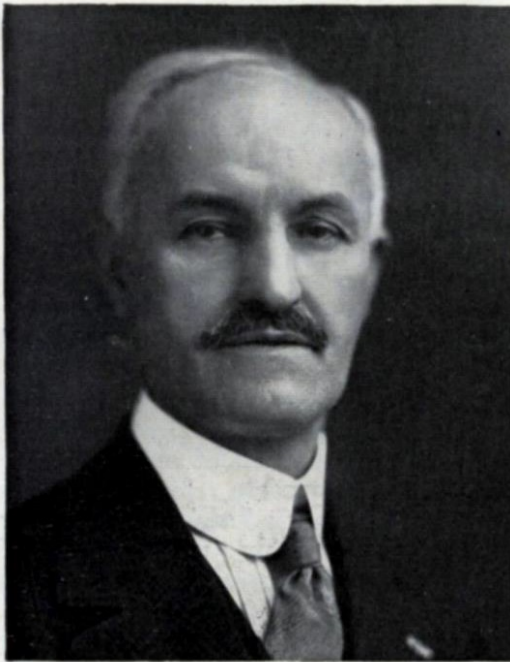


Underwood and Underwood

SPRING ON THE CAMPUS

Professor Binder believes that groups like these will respond eagerly to the idealism of the eugenics program. The student, he says, "is an idealist who wants to do something worth while, and is usually willing to be shown the way. What guide-posts can we put up for him?"

Figure A4-3-2c: A stylishly rambunctious group of college students on roller-skates at an unidentified institution of higher learning, complete with Imperial Roman-style columns. Ignoring the fursconced young lady with hat pulled low, they all appear to have very Nordic cranial indices. Is this enough to deduce an Ivy-League pedigree for the school and WASP heritage of the students?



RUDOLPH M. BINDER
Dr. Binder has been a teacher of sociology at New York University since 1906.

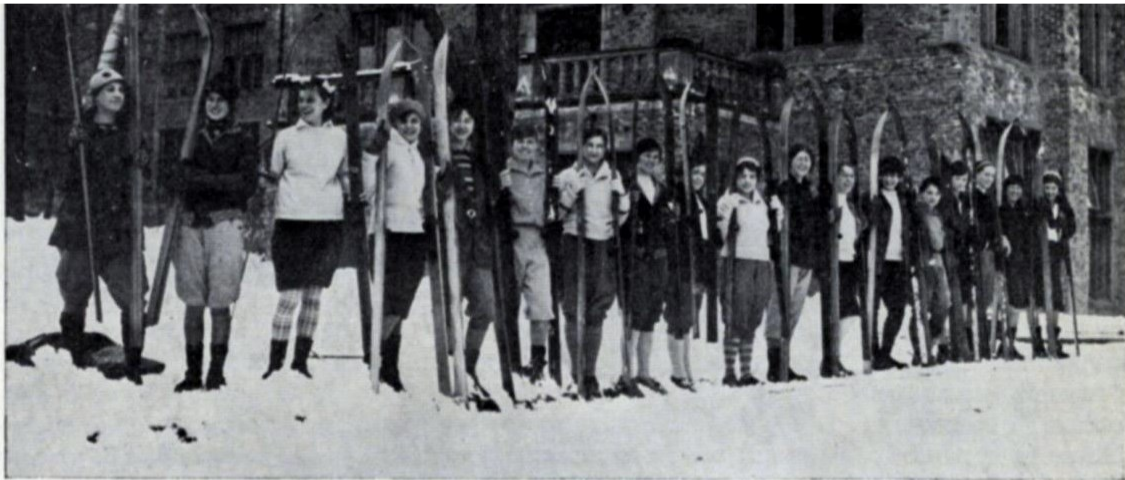
Figure A4-3-2d: Dr. Binder's picture (from the July 1929 Eugenical Institutions exposé on NYU, p. 16); and very brief bio-brief from that same issue's *Eugenics' Who's Who* (41). Below that is the bio-brief of his more famous NYU colleague, Henry Pratt Fairchild. Dr. Fairchild was the incoming AES President, and was a featured guest in the July Symposium panel (p. 18, 19).

RUDOLPH M. BINDER is professor of sociology at New York University.

While Fairchild has an extensive online presence, including Wikipedia; Binder is almost a ghost, other than as an author for an earlier Sociology text.



HENRY PRATT FAIRCHILD is professor of sociology at New York University and was elected June 1 to the presidency of the American Eugenics Society.



Underwood and Underwood

BELIEVERS IN HEALTH

"....Many students declared that health was the basis of permanent beauty and companionship.... Good health is now.... stressed from every possible angle...."

Figure A4-3-2f: A wide-angle shot of a group of eugenic co-eds, who, if not actually Nordic, are at least enthusiastic for Nordic exercise to cultivate good physical and psychical health and proper social-hygiene (p. 124). These are the kind of young women portrayed as the ideal "Mothers of Tomorrow." The deep snow and ivy on the old brick walls indicates a private, Northeastern university, like those Rabbi Newman (v2n1, p. 11-14) charged with excluding non-WASP students (especially Jewish ones) in his feature article that was covered in the Immigration and Legislation section of Chapter IV.

EUGENICS

HOW TO INTEREST COLLEGE STUDENTS IN EUGENICS

BY RUDOLPH M. BINDER
New York University

I DO not wish to present an ideal plan for interesting an ideal class in eugenics.

I merely wish to indicate briefly what nearly twenty years of teaching this subject has taught me in regard to college students. First, in what is the college student interested? He and she are interested mainly in three things: to join an exclusive fraternity or sorority; to "get by" in examinations; and to have a handsome companion at the "prom" and on other occasions. There is apparently little hope for eugenics there. Under this superficial nonchalance and apparent defiance of the world, other qualities crop out. College students consider themselves well-nigh omniscient; in the exuberance of youth they want to order the world differently; and, being healthy

animals, especially the boys, they are interested in sex and a family of their own. Here is a chance for eugenics.

If the college student is so well-informed, you may ask him a few questions. Does he know where and when the greatest experiment in eugenics was made? Has he the courage and the manhood to keep clean for a healthy mate? Does he know what physical and psychological qualities will ensure a happy marriage and healthy children? Questions like these need not be asked directly; they can be introduced indirectly by arousing the students' curiosity with some dogmatic statements.

Most college students are still hero worshippers, notwithstanding their assumed

sophistication and cynicism. It is chiefly physical prowess which appeals to them, as is witnessed by the worship of college athletes. That is a perfectly wholesome tendency, although it may often be exaggerated. Many a student finds, though, in his senior year, that he desires a Phi Beta Kappa key more than the varsity letter which has been the goal of his ambition in the three preceding years.

Here are elements which form a general basis for eugenics. The "young barbarian" is an idealist who wants to do something worth while, and is usually willing to be shown the way.

What guide-posts can we put up for him? In the first place, good health is now being stressed from every possible angle and by innumerable agencies.

I never fail to point

out that the really important work of mankind has been done by healthy men, in proof of which I present a list of about seventy men who are generally considered the greatest talents and geniuses.

At this point I invariably meet an objection. Men like Robert Louis Stevenson and Edgar Allen Poe appear to many students as great geniuses. In reply I refer to the difference in Stevenson's work. Suffering from tuberculosis, he had his cheerful and his despondent moments. Judged merely as works of art, there may be little difference between his books; judged by the effect they have on the reader and by the personal attitude of the author at the time of writing, there is a

"... I believe we are approaching a new era in the breeding of men and women. A greater number of people than we realize are interested in eugenics; and the young people, flippant and thoughtless as they often appear, are paying attention to this matter because they know that while healthy children are a joy and a privilege, defective children are not only a burden but a hopeless responsibility to parents and to the community and a reflection on . . . the parents . . ."

Figure A4-3-2c: The opening page of Binder's treatise on capturing the hearts and minds of college students, circa 1930; using sex as an initial hook, just like any popular magazine, circa ever. (p. 123)

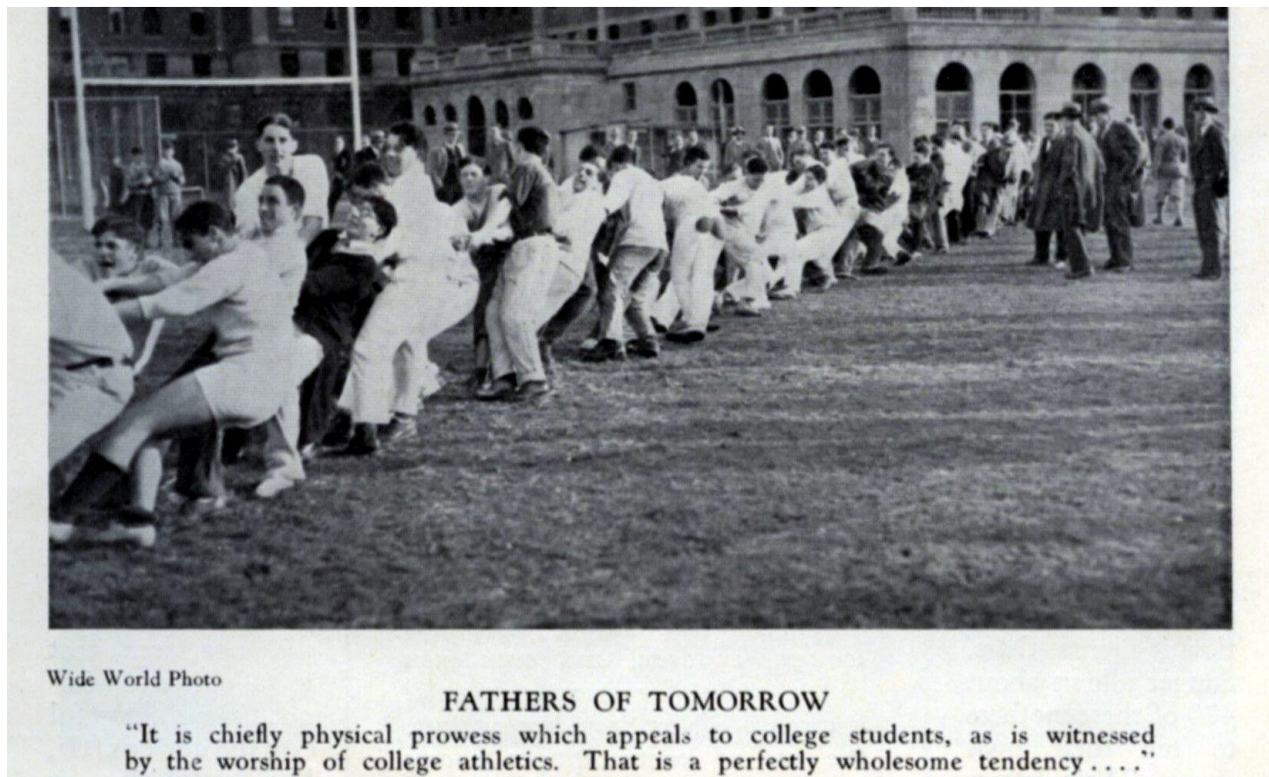
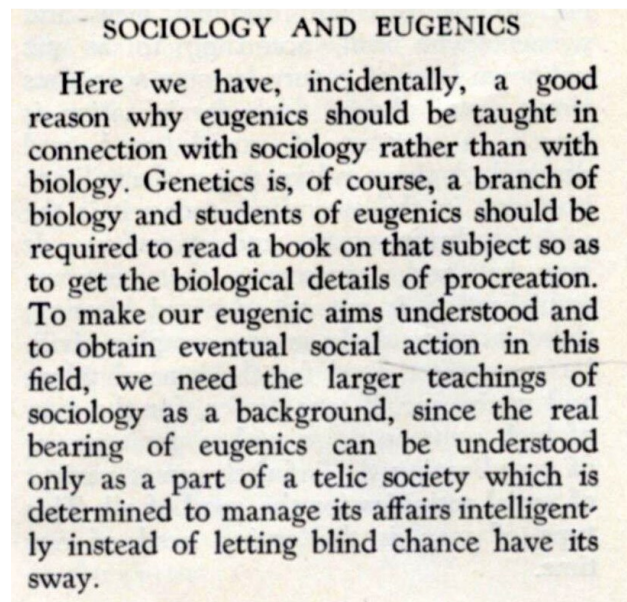


Figure A4-3-2g: Another wide-shot: this time of the "Fathers of Tomorrow" on the football pitch; sometime before Labor-day if Ivy-League fashion rules, as popularized, are to be believed. (p. 127)

Figure A4-3-2h: Binder's theories of the natural connections between eugenics and sociology that allow it to be used to teach the applied and social-activist implications for future societal progress. Although Binder never managed to crack the upper-echelons of American Sociology, his AES insider colleagues Henry Pratt Fairchild (1936) and E.A. Ross (Univ. of Wisconsin) both went on to serve as presidents of the American Sociological Society. The academic discipline was already considered foundational as one of the important "roots" of the "Eugenics Tree," forming a key plot in the new, experimental garden of Eden, which was being planted and watered by the AES and its allies. If not for the metaphorical drought of the Depression, it might have borne fruit rather than moral tangles for its latter-day disciples.



COUSINS

A very pretty girl came to see me about three years after she had taken my course in eugenics. She was in love with her cousin; or rather, as a few questions brought out, he was in love with her, and she wanted to know whether to marry him or not. As I didn't know the cousin who lived in Pennsylvania, the situation was somewhat delicate for me. So we entered upon a fairly long conversation about the whole matter, and I finally advised against the step. She married some one else a year later.

A fine young woman, a school teacher in New York City, comes to see me nearly every year. She had several courses with me. Sometimes during the conversation I bring up the topic that a splendid eugenic specimen like her ought to be married. Last time I saw her she anticipated my question, and, tears filling her eyes, she said: "I would really love to be married and have children. But I will not throw myself away on any one of the men I know. I would rather stay single."

Another school teacher who was very much courted by men, refused, after taking my course, to marry because her sister had defective children although both parents were apparently normal. When, at my request, she looked up her pedigree, she found several defectives there. Her conclusion was that she had no right to afflict a husband with probably defective children.

Last year we had a questionnaire on "Companionate Marriage". It was a complete surprise. A very small percentage was in favor of that novelty and then only "for the other fellow". Only a few of the boys favored it; but not one of the girls did because they felt that this would be merely a new way of exploiting girls sexually under the guise of a new theory. The standards, morally and economically, insisted upon were high, and the need for properly developed children was stated in unmistakable terms.

Figure A4-3-2i: A trio of touching vignettes featuring the tragic stories of damsels in eugenic distress, along with the results of a class questionnaire that surveyed their attitudes to the new phenomenon of "Companionate Marriage" that was later to be featured in the *Eugenics*' Symposium series, covered earlier in this Appendix. (p. 126, 127)

MADGE THURLOW MACKLIN holds the M. D. degree of Johns Hopkins University and is now instructor in anatomy in the medical school of the University of Western Ontario at London, Ontario. The paper which appears in this issue of *Eugenics* was originally read at the joint conference of the American Eugenics Society and the Eugenics Research Association at the Battle Creek Sanitarium, a report of which was carried in the February issue of the magazine.

MADGE THURLOW MACKLIN was the author of a paper on Mongolian idiocy which appeared in the March number of *Eugenics*, and upon which Dr. Richard E. Stifel of Cleveland, Ohio, commented in the last number of the magazine. Dr. Macklin answers him in the current article. She is instructor in anatomy in the medical school of the University of Western Ontario.

Figure A4-3-3b: The two bio-briefs for Dr. Macklin from the March and July 1929 *Who's Who* pages. It provides her academic credentials and shows the genesis of the original article and her extended rebuttal to Dr. Stifel's environmental theory for this congenital condition.

CANADA	ENGLAND
<i>Subscribing Members</i>	<i>Subscribing Members</i>
Harris, Dawson	Corry, Edith
Harkness, David B.	Darwin, Leonard
MacEachran, J. M.	Hodson, Cora B. S.
McIlwraith, T. F.	Schiller, F. C. S.
Macklin, M. Thurlow	
Millay, Dr. and Mrs. E. O.	
Montgomery, E. W.	
Walker, Frank N.	
<i>Active Members</i>	FRANCE
Clemens, Mrs. Lucy S.	<i>Subscribing Members</i>
Revell, D. G.	Page, Mrs. Donald Omesby
Robertson, Albert Duncan	MEXICO

Figure A4-3-3c: A partial list of international AES members, including Canada and England that was included as a special insert in the journal. Just the New York State members dwarfed the total foreign subscribers, and almost half the other American states to boot. The research articles in *Eugenics* came the closest to approximating the more scholarly content of the British *Eugenics Review*, as founded by the *Eugenics Education Society*.

THURSDAY, JANUARY 3, 1929	AFTERNOON SESSION 2:00
MORNING SESSION 10:00	
1. THE BIRTH CONTROL CLINIC OF TODAY AND TOMORROW. Dr. Hannah M. Stone, Birth Control Clinic, New York City.	1. SELECTIVE MORTALITY IN THE NEGRO. Dr. Samuel J. Holmes, Professor of Zoology, University of California, Berkeley, Cal.
2. ADOLESCENT PHANTASY AS A DETERMINER OF ADULT CONDUCT. Dr. Florence Brown Sherbon, Director, Bureau of Child Welfare, University of Kansas, Lawrence, Kansas.	2. EUGENIC ASPECTS OF THE ORIENT. Professor Roswell H. Johnson, Professor of Eugenics, University of Pittsburgh, Pittsburgh, Pa.
3. PRIMOGENITURE. Dr. Madge Thurlow Macklin, The University of Western Ontario, London, Canada.	3. INHERITANCE IN MONGOLISM. Dr. Madge Thurlow Macklin, The University of Western Ontario, London, Canada.
4. EUGENICS AND WAR. Professor Harrison R. Hunt, Head of Department of Zoology and Geology, Michigan State College, East Lansing, Mich.	4. SOME RACE BETTERMENT AIMS. Dr. John Harvey Kellogg, Physician, Superintendent, Battle Creek Sanitarium, Battle Creek, Mich.
	5. HEREDITARY PECULIARITIES OF THE KIN-AESTHETIC SENSE. Dr. Grace Fernald, Southern Branch, University of California, Los Angeles, Cal.

Figure A4-3-3d: A partial list of the sessions offered in the program for the special joint conference of the AES, ERA, and Race Betterment Foundation at Dr. J.H. Kellogg's Sanitarium in Battle Creek Michigan. The program mimics the kind of agenda that would be seen at any professional conference or annual meeting for a professional or scientific society. Half of these sessions would result in feature articles in subsequent issues of *Eugenics*, including Dr. Macklin's article. Notice all of the presenters are academics with a Ph.D., or medical doctors with some connection to eugenics. (p. 30)

PERHAPS the great interest that has centered around the condition known as Mongolian imbecility is linked up, not only in the mind of the layman, but also of the physician, with the peculiar facial expression of the children which has given the name to the disease. It has been regarded by many writers on the subject as a reversion to an earlier anthropologic type, so that it was assumed that there was an admixture of Mongol blood somewhere in the ancestry of one or both the parents of the defective child. On the other hand, the majority of writers have attempted to solve the mystery of the Mongol, by finding some environmental factor, operating before birth, that is common to all cases. In the search for this common factor, the physician has incriminated practically every conceivable condition which might influence the developing fetus. Every case apparently has furnished a new explanation.

The causes have been sought in hyperthyroidism in the unborn baby by some, in hypothyroidism in the fetus, by others. There are those who have claimed that the mother was too young, too immature to produce perfect children, but overwhelmingly opposed to them are the advocates of the theory that the mother is too old, too senile to bear unblemished offspring. Nor has that disease escaped whose manifestations are manifold, and upon which so many diverse conditions

can be justly blamed, namely syphilis. Worry on the part of the mother after conception, and shell shock on the part of the father before conception have been looked upon as contributing factors in the disease. The most widely accepted explanation is that the Mongol, occurring at the end of a large family, is due to uterine exhaustion.

But the very fact that none of these

causes are operative in all the cases makes us sceptical concerning their significance in any of the cases. A brief review of the findings with respect to these alleged etiological factors will be of help. Feeding thyroid extract to Mongolian imbeciles has not altered either the physical or mental state of the patient appreciably. This is in strong contrast to

"... Now this mysterious disease is being martialled into line, and is being regarded as inherited. Of course it is not inherited in such an obvious manner as some deformities are, that are handed down from parent to child; but it is inherited in the correct sense of that term. It is due to a combination in the germ cells of factors, part of which are present in one parent, the other part in the second parent. When these meet they produce the disease..."

the results obtained by feeding thyroid to cretins where the thyroid is definitely at fault. The instances in which Mongolian imbeciles have shown any evidence of hyperthyroidism at birth are very rare. Immaturity of the mother is negligible, for in a series of 400 cases found in the literature in which the mother's age at the time of the birth of the Mongol was given, there were only three mothers under twenty years of age. Senility of the mother is far from being universal. There were 129, or only 32 per cent of the 400, who were over forty. That leaves 67 per cent of the mothers who were neither too old nor too young for reproduction. The average age of the 400 mothers was found

Figure A4-3-3e: Opening-page of Macklin's article from the March 1929 "Census Number" (p. 25). Dr. Macklin devotes the first-half of the article to refute the various environmental theories for the disease, but also dismisses a racial explanation in the lead paragraph, almost without serious discussion or any mention of F.G. Crookshank's racial-anthropological theory from *The Mongol in our Midst*, or his various journal articles explaining Down's Syndrome. This non-racial, but firmly hereditarian interpretation is characteristic of the "reform eugenics" that replaced the overtly Nordacist strain.

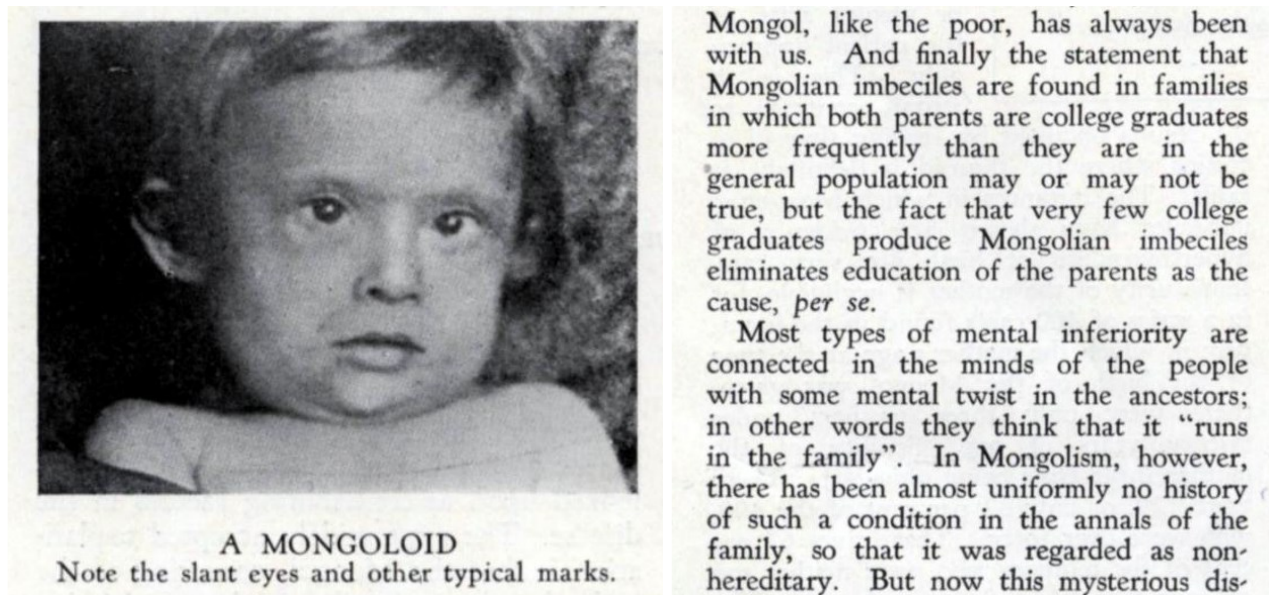


Figure A4-3-3f: Macklin's transition from refuting environmental causation theories to proposing a hereditary hypothesis. The cut-off sentence at the end is the beginning of the call-out box text from the opening page. This might be considered an abstract of her hereditary theory, even though it missed the mark completely in terms of the current explanation; but Charles Darwin's conception of the physiological mechanism of heredity in *Origin of Species* was equally vague and 'wrong,' but still innovative and incredibly influential. (Photo and text are from the left-side column of page 26)

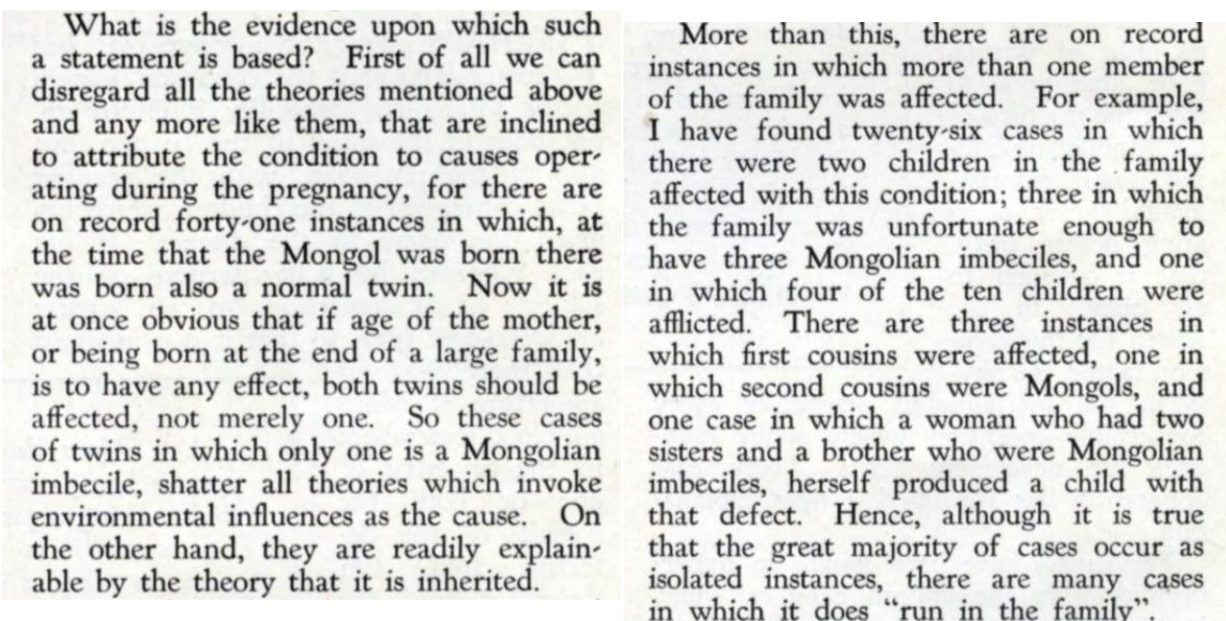
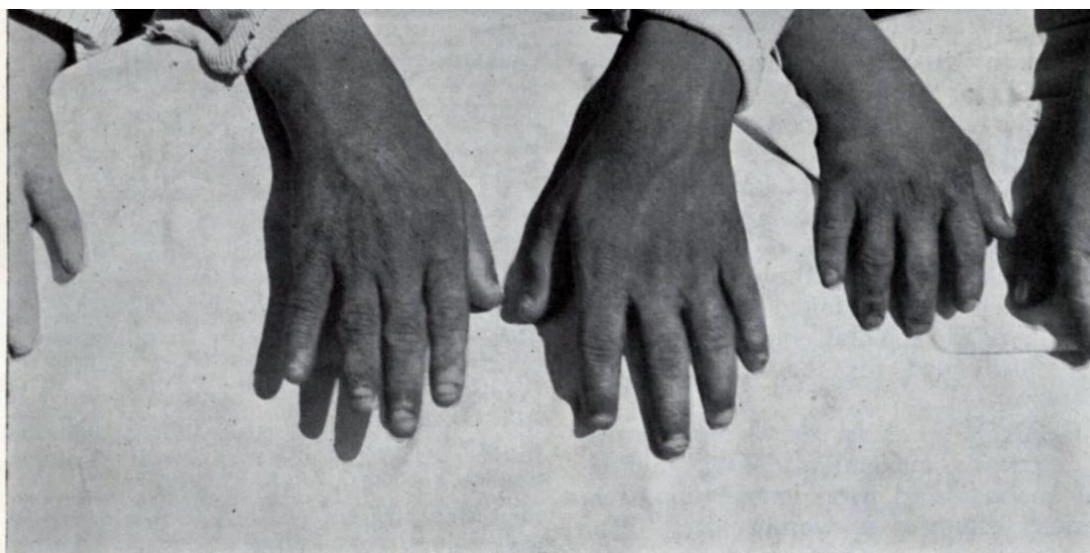


Figure A4-3-3g: Macklin's evidence for a hereditarian interpretation of Down's Syndrome. She uses simple-Mendelian inheritance to explain the phenomenon, and even rejects a major environmental correlation (the age of the mother, specifically the age of the eggs in her ovaries). Today, Trisomy-21 is one of the best examples for explaining the influence of environment in genetic processes – in this case the non-disjunction of chromosomes during the second stage of meiosis in human eggs. In the popularized theory of inheritance presented by H.S. Jennings in *Prometheus* (1925) as reviewed in Chapter III, environment was granted much more influence than Macklin's interpretation here. (p. 26)



By Staff Photographer

HANDS OF A MONGOLOID

Note the short, thick, stubby fingers, the little (fifth) finger curving inward.

Figure A4-3-3h – The second photo in the article: a close-up of the “Hands of a Mongoloid” (p. 27)

A decade or so ago, several workers advanced the idea that this curious assortment of physical characteristics together with the deficient mentality was inherited. Some of them decided that it was due to unit recessive factors. If this were true, it should be inherited in the same manner and appear in families with the same frequency that other diseases due to unit recessive factors are inherited and appear. Such a disease is amaurotic family idiocy. When we compare the cases of the two conditions that we find in the literature, we see that amaurotic idiocy occurs in more than one member of the family just forty-three times as frequently as does Mongolian idiocy, although the latter condition is a far more frequent one in the population than is the former. This leads us to the assumption that Mongolian imbecility is due to a much more complex grouping of determiners in the germ cells than just two. From theoretical data, for

the compilation of which the reader will have to refer to the original article to be published in full elsewhere,¹ the inheritance of Mongolian imbecility appears to be due to the simultaneous appearance in the germ cells of at least five recessive factors.

It must not be inferred that theoretical data offer proof of the manner of inheritance of this or any other condition; that is dependent upon the proper breeding experiments which of course are impossible in this condition. They may however, clearly show that certain conditions are not inherited according to certain laws, and so are of value from the negative standpoint. Such cases as are found in the literature lend support to the theory that this condition is inherited and that it is dependent upon a very complicated grouping of recessive factors.

¹In The American Journal of Medical Science.

Figure A4-3-3i: The conclusion of Dr. Macklin’s article in *Eugenics*, pointing the interested reader to her forthcoming article in one of the most prestigious American medical journals.



Figure A4-3-3k: Madge Thurlow Macklin at the center of a ‘Group of Seven’ of the “Most Famous Cancer Researchers in the World,” in a Smithsonian photo (#6891461979) dated to 1937. At left is C.C. Little: former president of the University of Michigan, AES President for 1928-29, head of the Roscoe B. Jackson Research Laboratory, at Bar Harbor, Maine; and author of the lead article “Eugenics and Education” in the “Birthday Number” of *Eugenics* for October 1928 (see earlier section). There is no mention of anyone’s involvement with eugenics in the extensive caption or the Wikipedia article. Yet it shows that prominent eugenicists mixed with prominent medical scientists or researchers of the time, on equal terms, if not in positions of authority. Macklin lived long enough to learn the actual cause of Mongolian Imbecility, though not long enough to see the common racial-anthropological terminology change to reflect the true cause. Is this an example of scientific-racism lingering even longer than the pedagogical dissemination-lag noted by Sherbon in eugenics education, as exemplified by H.S. Jennings in *Prometheus*? (Though proof of this assertion would require “proper breeding experiments, which are of course impossible in this case”). The photo and informative caption can be found at https://en.wikipedia.org/wiki/Gioacchino_Failla

Figure A4-3-3m: A letter from a medical doctor disputing a number of assertions, points and assumptions made by Dr. Macklin in her March feature article, now referred to as "Mongolian Idiocy" (see text below for the eugenic significance of this alteration). There is no mention as to whether Dr. Stifel is an AES member, or how he came across the article. Although he does not outright reject a hereditarian influence or cause, he does reject Macklin's outright dismissal of environmental factors. As Dr. Macklin stated in her original article, the exhaustion theory was the most popular non-hereditarian explanation for this mysterious condition. In his counter-argument he uses the metaphor of plant seeds (also common in eugenics allegories). Common seeds show the same "degeneracy" or exhaustion over long periods in normal storage. Many readers (experts and laymen) of the journal would have found it an effective counter-example to Macklin's vague hereditary hypothesis, in the absence of an established physiological-genetical mechanism. The non-disjunction theory became the standard explanation for various conditions resulting from an excess or missing chromosome due to 'errors' in the cell-division of ova in the female gonads. But that explanation had to wait another 30 years before it was shown to be the cause by researchers in the maturing field of human genetics. By then eugenics was definitely on the wane, though by no means exhausted or completely degenerate. However at the time, Macklin could not accept an environmental challenge without a rebuttal in the July issue.

MONGOLIAN IDIOCY

CLEVELAND, OHIO— The article on Mongolian idiocy (by Madge Thurlow Macklin in the March issue) which puts this pathological condition among the diseases transmitted by heredity is not convincing to me. It does not explain the curious feature of the age of the mother. Certainly it is not a mere coincidence that such a large number of mothers of Mongols are advanced far in their reproductive periods of life. One might assume that there were an essential age factor linked in the hereditary process, an assumption that would clarify the problem. But how then would one explain the fact that more than the usual numbers of mothers of Mongols have had children in too rapid succession and, one may fairly assume, are in a state of partial reproductive exhaustion?

The exhaustion theory of Mongolian idiocy may not be pushed aside lightly. Not all the ova expressed by ovaries exhausted either by age, too frequent pregnancies or other debilitating causes need be equally depleted, any more than all the seeds of a worn out plant are equally degenerate. Ten per cent may be viable and healthy. An exhausted plant or seed pod may at one and the same time have a single sound seed to nine that are exhausted. And certainly one mother in a double ovum twin pregnancy might well give birth to one exhausted product and one normal one. A study of the anatomy of the ovary will convince one of the unlikelihood of that organ with its multitude of independent vesicles being uniformly affected by external stimuli.

There are numerous cases of Mongolian idiocy where the exhaustion feature is hard to locate and to explain. But with so many yet undetermined factors entering into pregnancy one may reasonably assume that somewhere such an exhaustion exists. At all events the exhaustion theory will persist until it is definitely shown that Mongolian idiocy follows a Mendelian ratio.—DR. RICHARD E. STIFEL.

THE EXHAUSTION THEORY AND MONGOLIAN IDIOCY

BY MADGE THURLOW MACKLIN

Dr. Macklin replies in this article to a letter appearing in the last issue of Eugenics, and written by Dr. Richard E. Stifel of Cleveland, Ohio, which commented on an earlier report by Dr. Macklin in the March Eugenics.

IN a recent paper published in this journal, I made the statement that exhaustion of the mother plays no part in the production of the Mongolian idiot. Dr. Stifel takes objection to this and to the further statement of mine that Mongolism is inherited. With respect to his objections, the following facts may be brought forward. He favors the exhaustion theory, claiming that "an unusual number of mothers of Mongols have had children in too rapid succession, and may be assumed to be in a state of partial reproductive exhaustion". Let us deal with this part of his objection first, namely that the Mongol comes at the end of a large family. As I have shown from collected statistics dealing with 275 cases of Mongolian idiocy in which the place of

the affected child in the family was stated, over two-thirds of these cases are born in the first four pregnancies, not a very large nor exhausting family. Exactly the same proportion of normal children are also the result of the first four pregnancies. It does not seem that an unusual number of mothers of Mongols have had unduly large families. Moreover in the remaining third of the cases, born in pregnancies later than the fourth, the Mongol shows no tendency to occur more frequently in the very late pregnancies than does the normal child. Hence the statement can be made, based upon 275 cases, a number sufficient to make the statement reliable, that the Mongolian imbecile is not the

product of a mother exhausted by too many pregnancies any more frequently than a perfectly normal child is the product of an exhausted mother.

This is of course opposed to the popular conception, which is based upon an uncritical acceptance of ideas, founded upon a few cases which support the exhaustion theory, without measuring them against the yard-stick of fact. An unbiased survey

of all the cases available, forces an abandonment of this idea. We may say to Dr. Stifel that one does not have to "explain the fact that more than the usual number of mothers of Mongols have had children in too rapid succession", because such a fact does not exist. Whether we like to believe it or not, the evidence is decidedly against any such theory. But Dr.

"...We are...forced to the conclusion that reproductive exhaustion of any kind, due to too many pregnancies or to too advanced age, plays no part in the production of Mongolian imbeciles. ...In passing it might be mentioned that we have no evidence whatever that a degenerate ovum is capable of being fertilized, or if fertilized, of developing into a fetus, unless, of course, we accept the Mongol as such proof, a position too illogical to need comment..."

Stifel has pointed out that the age of the mother is advanced likewise. It might be stated that although the mother of the Mongol had had no more children than the average mother, she had had them at a later age than the average. Thus the mother of normal children might have her first pregnancy at the age of twenty-two, while the Mongol's mother would not experience her first pregnancy until the age of thirty, let us say. The only way to answer this is with facts.

We have only to find the average age of a group of mothers who have produced Mongols, and a group of mothers who have not produced Mongols, and compare them. But we must be sure that a pro-

Figure A4-3-3n: The first-page of Macklin's extended reply to her environmentalist critic. (p. 13)

Thus we find that from the mathematical consideration of the data dealing with ages of mothers of Mongol and normal children, the former group do not show on the average any greater age than do the latter, so that reproductive exhaustion due to the advanced age of the mother is also proven incorrect. We are then forced to the conclusion that reproductive exhaustion of any kind, due to too many pregnancies or to too advanced age, plays no part in the production of Mongolian imbeciles. Of course there is still the way open to us to refuse to acknowledge facts, and insist that no matter how young the mother was or how early in her reproductive history the Mongol is born it must be an evidence of exhaustion. In such a case further argument is useless.

In passing it might be mentioned that we have no evidence whatever that a degenerate ovum is capable of being fertilized or if fertilized, of developing into a fetus, unless of course we accept the Mongol as such proof, a position too illogical to need comment.

Dr. Stifel says that the exhaustion theory will persist until it is shown definitely that this condition is inherited according to the Mendelian ratio. May I be permitted to ask just what Mendelian ratio Dr. Stifel is referring to? Is it to be 100 to nothing in favor of the affected, or the reverse? Is it to be a 50:50 ratio; or must there be three Mongols to every normal child, or three normal ones to every Mongol? These are all Mendelian ratios and all applicable to unit characters, dominant or recessive, dependent upon the parents' genetic constitution. If one gets a character that is dependent upon two recessive factors and both parents are hybrids the ratio shifts to 15 normal, to 1 affected with the recessive character. It is still a Mendelian ratio. Just which of these is the ratio which will convince Dr. Stifel that Mongolian imbecility is inherited? Unfortunately he overlooked the fact that I stated that it was dependent upon such a complex grouping of factors that no such simple ratios as those mentioned are apt to be found. That Mongolian imbecility does not conform in its inheritance to such simple ratios does not in the least invalidate the fact or the theory (whichever way is preferred) that it is inherited.

Figure A4-3-3o: Conclusion of Dr. Macklin's firmly hereditarian defense and rebuttal to Dr. Stifel's argument of the environmentalist "exhaustion theory" (p. 14). By the time the argument was conclusively settled, eugenics was undergoing a demotion from respected field of study for genuine medical professionals and scientists to racist pseudoscience. However there were still plenty of doctors and scientists who retained the old hereditarian view of Down's Syndrome, long after it was debunked. This is an example of a memetic dissemination lag that is characteristic of many 'scientific revolutions' (in the Kuhnian sense), especially among the social sciences in the post-modern era, where environmentalist theories and eutheic paradigms have almost completely replaced the memplex of eugenics and its hereditarian dependence.