

Chapter 25 — Application of Genetics to Man

from *The Truth About Heredity: A Concise Explanation of Heredity for the Layman* (1927)

by

William S. Sadler, M.D., F.A.C.S.

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Sources for Chapter 25, in the order in which they first appear

- (1) William S. **Sadler**, M.D., “Genetics Applied to Man Gives Basis for Eugenic Rules,” in *The Nation’s Health*, Vol. VII, No. 8, August 15, 1925

Note: This article was preceded by a footnote stating: “Through the courtesy of A. C. McClurg and Company this selection from an unpublished book on the Truth About Heredity, by Dr. William S. Sadler is presented; the book considers the matter of heredity and race improvement.” Unless otherwise noted, each section in Chapter 25 appeared in the article. I have included the text of the article in the sections of the chapter which have no identified source.

- (2) J. H. Kellogg, M.D., “The Eugenics Registry,” in *Official Proceedings of the Second National Conference on Race Betterment, August 5, 6, 7 and 8, 1915* (Battle Creek, Mich.: Race Betterment Foundation, 1915)

Note: This source is coded **Kellogg1**.

- (3) A. J. **Butner**, M.D., “Matters Medical Pertaining to ‘Marriage’ or the Physician as Educator,” in *Illinois Medical Journal*, Vol. XXXI, No. 4, April 1917
- (4) Paul **Popenoe** and Roswell Hill **Johnson**, *Applied Eugenics* (New York: The Macmillan Company, 1918)
- (5) **Editorial Department**, “The Era of Fools,” in *Good Health*, Vol. LVI, No. 3, March 1921
- (6) W. J. **Hadden**, C. H. **Robinson**, and M. R. Melendy, *The Science of Eugenics and Sex-Life, Love, Marriage, Maternity: the Regeneration of the Human Race* (New York: Eugenics Health Foundation, Inc., 1914, 1927)

- (7) **Eugenics Record Office**, “Eugenics Seeks to Improve the Natural, Physical, Mental and Temperamental Qualities of the Human Family,” in *Bulletin No. 6*, Sept. 1919 (Carnegie Institution of Washington, Department of Genetics)
- (8) J. H. Kellogg, M.D., “Questions on Eugenics,” in *Official Proceedings of the Second National Conference on Race Betterment, August 5, 6, 7 and 8, 1915* (Battle Creek, Mich.: Race Betterment Foundation, 1915)

Note: This source is coded **Kellogg2**.

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and Sadler pointedly differ from one another.
- (e) **Bold type** indicates passages which Sadler copied verbatim, or nearly verbatim, from an uncited source.
- (f) **Pink** indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (g) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.
- (h) **Red** indicates an obvious mistake, in most cases brought about by Sadler’s miscopying or misunderstanding his source.

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“THE EUGENICS REGISTRY”
(Kellogg 76)

Twenty years ago in 1895

the best cows were capable of producing
632.78 pounds of butter fat per year,

or 1.73 pounds per day.

Through the establishment of a registry
for milk cows

and the efforts for improvement in this
important class of animals which the
registry stimulated,

milk cows have been improved in such a
degree that the world’s record for butter
production is now 1186.47 pounds per
year,

or 3.25 per day (K1 76).

**XXV: APPLICATION OF
GENETICS TO MAN**

25:0.1 **Twenty-five** years ago

the best cows in the American dairy herds
were capable of producing only 632.78
pounds of butter fat per year—

1.73 pounds per day.

Now, in less than a quarter of a century,

through the establishment of a registry for
milk cows,

so that the stock could be improved from
the standpoint of fat yield,

we had, a **few** years ago,

an average of a number of thoroughbred
milk cows yielding 1,186.47 pounds per
year,

or 3.25 pounds per day,

and some single cases may even go
slightly above this at the present time.

MEDELISM APPLIED TO MAN

“GENETICS APPLIED TO MAN GIVES BASIS FOR EUGENIC RULES”
(Sadler 536)

Mendelism Applied to Man (Sadler 536)

[contd] Some naturalists have raised the question to what extent Mendel’s laws and ratios are applicable to the human species.

In answering this question, it should be borne in mind that

Mendel’s law shows up most clearly when observed in connection with so-called “unit characters”—single, concrete traits.

While many apparently complex traits obey Mendel’s law,

it is difficult to observe its outworking and, in the case of the human species, most traits of character are so highly complex

that even though they might be operating in perfect accord with Mendel’s principle of inheritance,

it is difficult in practical observation to detect the working of Mendelian laws (S 536).

Notwithstanding the complexity of human inheritance,

even now we know of many human traits which are inherited in accordance with Mendel’s teachings.

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Now, in answering this question, it should be borne in mind that

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that even though they might be operating in perfect accord with Mendel’s principle of inheritance,

it is difficult in practical observation to detect the working of Mendelian laws.

25:1.2 Notwithstanding the complexity of human inheritance,

we even now know of many human traits which are inherited in accordance with Mendel’s teachings.

SOURCE

A sufficient number of these traits are known to warrant us in formulating the general proposition that human heredity is, on the whole, largely Mendelian in character,

though we must freely admit that there are numerous traits which are not strictly Mendelian.

But more and more it appears that the apparent exceptions to the Mendelian rule are, after all, due to so-called “multiple factor inheritance,”

not to mention the difficulties in tracing Mendelian inheritance due to linkage, cross-overs, etc. (S 536).

[contd] We must not sidestep his study of human heredity because it does not behave after the simple manner of garden peas and guinea pigs.

It is only by persistent study that we shall wrest new secrets from Mother Nature in our investigation of human inheritance.

Even though we cannot apply Mendel’s formula to the individual and his personal traits of character,

the statistical or biometric method is applicable to a whole group of human beings, and human heredity in the mass becomes predictable.

In the case of biometrics the crowd as a unit

serves a valuable purpose in affording an insight into many comparative human relationships

25: THE TRUTH ABOUT HEREDITY

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It is only by persistent study that we shall wrest new secrets from Mother Nature in our investigation of human inheritance.

Even though we cannot apply Mendel’s formula to the individual and his personal traits of character,

we can apply the statistical or biometric method to a whole group of human beings, and we can thus learn something of human heredity in the mass.

In the case of biometrics, we are dealing with the crowd as a unit,

in place of the individual, and as already noted,

it serves a valuable purpose in giving us an insight into many comparative human relationships,

SOURCE

and reveals much of value concerning the inheritance behavior of the race (S 536).

Eugenics and Education (Sadler 536)

[contd] In a democracy, after the order of the government of the United States, all levels of society should probably be given, in a way, the same educational opportunities;

but from the standpoint of eugenics, we are forced to recognize that

some elements of the population are destined to profit much more by so-called higher education and special technical and professional training.

We can give every member of the commonwealth an equal opportunity to obtain an education,

but not all will make equal use of this opportunity, neither can all be equally benefited by it, even if the attempt were made (S 536).

[contd] If we desire men for leadership, men who possess character and ability to organize and direct their fellows,

if we desire statesmen and educators who will lift the next generation a little higher than this one,

then we will have to devote our training and educating efforts to the task of developing and improving those individuals who have already been acted upon by natural selection throughout successive generations

25: THE TRUTH ABOUT HEREDITY

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EUGENICS AND EDUCATION

25:2.1 In a democracy, after the order of the government of the United States, all levels of society should probably be given, in a way, the same educational opportunities,

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SOURCE

and who already possess the greatest amount of hereditary force and potential possibility of intellectual development (S 536).

[contd] Education in general Education in general must be looked upon as being merely a directive influence or force, in its effect upon the individual.

Education develops taste, influences our interest, focuses the individual's attention,

and is no doubt often able to substitute good tastes and purposes for those which are either decidedly bad or passively mediocre,

but under no circumstances can or will educational opportunities turn a feeble character into a forceful individual.

Education cannot produce grit, gumption, and character;

it can only develop to the best advantage one's inherent natural endowment (S 536).

Education Trains Faculties (Sadler 536)

[contd] The most that education can do is to make better use of the hereditary possession of both mind and body.

It may provide an object or purpose in life.

Education may make feebly virtuous the individual who otherwise would have been feebly vicious.

25: THE TRUTH ABOUT HEREDITY

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Education cannot produce grit, gumption, and character,

it can only develop to the best advantage one's inherent natural endowment.

25:2.4 Education can make the best or better use of one's hereditary possessions of both mind and body.

It may substitute an object or purpose in life.

It may modify one's method which may be followed in the pursuit of happiness.

Education may take the individual who would have been feebly vicious and make him, instead, feebly virtuous.

SOURCE

Educational opportunity does not convert the man without talent into a leader of men.

Instead he tends under forced training to become a dissatisfied and unsuccessful preacher of impractical doctrines

and in a democracy is ever a potential political menace.

Education is merely a directive power.

It cannot take the place of selected stock, strong inherently in its own right,

and is in no sense dependent upon artificial polish of education or veneer of social culture (S 536).

[contd] Education tends to delay marriage.

Among the more desirable groups it lessens the size of the family.

This, in conjunction with other ease-loving and responsibility-dodging proclivities,

serves to create a formidable race suicide tendency.

Each generation in America thus tends to produce fewer and fewer natural political and social leaders,

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The individual born without the talent for leadership cannot be converted by educational opportunities into a leader of men,

but rather will he be turned into a dissatisfied and unsuccessful preacher of impractical doctrines,

and in many instances will he develop into a sociologic pessimist,

if he does not sooner or later become a political menace.

And so let us repeat that

education, while it is a marvelous directive power,

cannot take the place of a selected stock which is strong inherently—strong in its own right,

without the artificial polish of education or the veneer of social culture.

25:2.5 Education tends to delay marriage,

and thus among the more desirable groups it lessens the size of the family,

which, taken along with other ease-loving and responsibility-dodging tendencies,

serves to create a formidable race suicide tendency.

In this way, each generation in America seems to be producing fewer and fewer born political and social leaders,

SOURCE

and more limited strains from which spring men inherently fitted to become moral and spiritual teachers;

yet the hope of the race is in offspring from the sturdy and superior stock of the middle and superior classes of the people—

those who have throughout long generations risen high in the social, intellectual, and moral levels of human society (S 536-37).

[*Note:* This passage did not appear in the article.]

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25: THE TRUTH ABOUT HEREDITY

so that we have less and less of the type of men who are inherently fitted to become moral and spiritual teachers.

25:2.6 The hope of the future is to have more offspring from the sturdy and superior stock of the middle and superior classes of the people,

those who have throughout long generations risen high in the social, intellectual and moral levels of human society.

It is the offspring of such people as these who constitute the real hope of the future. It is a well known fact that the so-called self-made man who rises to the heights of great success, seldom produces children that are in any way his equal.

25:2.7 It would really seem that the state would be justified in spending a little more money on the education of the children whom the progressive and aggressive strata of society leave behind in each generation. Children of the professional classes in general, although not necessarily to the exclusion of others, it would seem, might be more profitably educated more thoroughly, even though it might require state aid, for it is from such classes that much of the general leadership of the next generation will be derived.

EUGENICS AND SOCIOLOGY

“MATTERS MEDICAL PERTAINING TO ‘MARRIAGE’ OR THE PHYSICIAN AS AN EDUCATOR” (Butner 247)

The rules governing society apply generally to all people alike. They tacitly assume that all people are alike,

[*Note:* This sentence (beginning with ‘These legislative enactments’ did not appear in the article.)

while admitting that there are some who are different and who constitute special classes that must be specially provided for and from which society must be protected. But the difficulty in legislating for the purpose of racial betterment

is obvious when we attempt to separate these special classes from the masses. Although well defined at one extreme,

at the other they merge with the mass of the population (B 249).

25:3.1 As our social civilization becomes more and more complex, we have passed, by our various legislative bodies, more and more laws for the regulation of the conduct of the individual.

These legislative enactments, it would seem, assume that all people are more or less alike,

that is, they carry out the spirit of the Declaration of Independence, to the effect that “all men are born free and equal.”

25:3.2 The great difficulty with eugenic legislation

is that while it is easy to detect the lower strata of the dysgenic classes,

there is a great per cent of the general population in which it is difficult to determine whether it represents the lower strata of the mediocre stocks, or the higher layers of the defective and degenerate strains of the people.

It is, therefore, difficult to legislate for special classes in the population, from an eugenic standpoint.

SOURCE

In fact the special classes which are the concern of the Boards and Associations of **Charity** and **Correction**

consists of individuals with one or more traits that are more or less disturbing to our social organization.

These individuals, or rather, their traits, cause a disturbance and an **expense of time and money** quite out of proportion to their number in the community.

They seem to be the main hindrance to our **social progress**;

moreover their **number seems to be increasing**,

hence it is the pressing need of the day to find out the cause and the cure of defectiveness and delinquency (B 249).

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25:3.3 A great deal of the work of the **charitable** relief societies and other philanthropic organizations, both public and private,

is devoted to the relief of various shades and degrees of pauperism,

much of which is unmistakably hereditary and of direct eugenic interest and concern.

On the other hand, though probably to a less degree, the work of our **juvenile and criminal courts**, together with much of the time and expense which society is forced to devote to its penal institutions, is also directly connected with the discussion and consideration of applied eugenics.

25:3.4 The **amount of money and the time and energy** devoted by modern society to these various groups of dysgenic individuals constitutes a great millstone about the neck of modern civilization.

Its threat is even becoming a menace to the survival of our civilization, not to mention how

it blocks the smooth running of the wheels of **social progress**.

After all, the most disconcerting feature of the whole study is the fact that

the **number** of these defectives and degenerates—these anti-social groups—**seems to be steadily increasing**.

SOURCE

[*Note:* The following paragraph did not appear in the article.]

First of all we can see clearly that the traits that cause so much trouble are “unfortunate” or “bad” only in relation to our society, i.e., relatively, not absolutely.

Lack of speech,

inability to care for the person or to respond in the conventional fashion to the calls of nature, failure to learn the art of dressing and undressing,

inability to count, entire lack of ambition beyond getting a meal,

abject slothfulness, love of sitting by the hour picking at a piece of cloth, these are unfortunate mental traits for a twentieth century citizen

but they constitute a first-rate mental equipment

for our remote ape-like ancestors,

nor do we pity infants who invariably have them (B 249).

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25:3.5 An individual is unsocial largely in a relative sense;

that is by comparison with other members of society or other groups of the social order.

For instance,

an individual who has defective speech,

who is unable to become self-supporting,

who takes little interest in dress and the care of the person,

and whose instinctive activities seem to extend but little beyond the quest for immediate food to satisfy hunger—

such an individual would be looked upon by society as being more or less defective if not degenerate,

whereas such a primitive person would qualify as a first rate individual, if not rather as a first class genius,

among even the highest order of present day apes or the primitive beings of the order of our ancient ancestors.

SOURCE

[Note: This paragraph did not appear in the article.]

Just as certain individuals show ancestral or rudimentary organs that most of us have lost,

such as a heavy coat of hair,

an elongated coccyx, an unusually large appendix, a third set of teeth, accessory mammæ—

so some adult persons retain certain ancestral mental traits that the rest of us have got rid of (B 249-50).

[Note: This section did not appear in the article.]

I: NATURE OR NURTURE? (Popenoe & Johnson 1)

[See 25:4.3, below.]

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25:3.6 It would seem that

while many of the race, may, from time to time, exhibit physical traits belonging to our remote ancestors,

such as hairiness,

a third set of teeth, and the mischievous vermiform appendix which we all possess—

in contrast with this it would seem that

certain feeble-minded and defective individuals tend to exhibit a form of arrested mental development which causes them to manifest mental traits which are of the more primitive order and more in conformance with those exhibited by our ancient ancestors.

THE SOCIOLOGIST'S VIEWPOINT

25:4.1 I am aware that a new school of sociology is coming into existence. We are beginning to meet with sociologists who have had biologic training and who understand something of the laws of heredity,

but on the whole most of the sociologists of the past generation, and even some of the present, seem to have planned their program and organized their work on the supposition that environment is everything and heredity next to nothing, when it comes to the cause of human betterment.

25:4.2 I well remember the last visit I ever had with a well-known sociologist, now deceased,¹ a man of sterling character and one whom we all are proud to respect and honor for kindly ministrations to his fellows throughout a long and useful life.

He described his experience at

some convention where eugenics was being discussed

[contd] At the First Race Betterment Conference held at Battle Creek, Mich., ... [o]ne afternoon the discussion turned to the children of the slums. Their condition was pictured in dark colors. A number of eugenists remarked that they were in many cases handicapped by a poor heredity.

Then Jacob Riis—a man for whom every American must feel a profound admiration—strode upon the platform, filled with indignation.

“We have heard friends here talk about heredity,” he exclaimed. “The word has rung in my years until I am sick of it. Heredity! Heredity!

There is just one heredity in all the world that is ours—we are children of God, and there is nothing in the whole big world that we cannot do in His service with it” (P&J 1).

and expressed his utter disgust and contempt for all “this nonsense about heredity,

when all that is needed by the sons of God is an equal chance and a fair environment,

and the offspring of the lowliest will measure up to the attainments of the highest on earth.”

25:4.3 It was useless to talk science, Mendelism, genetic experiments, or anything else to this noble soul. He was so imbued with the doctrine of the brotherhood of man and the fatherhood of God, he was so inspired and enthused with the teaching of modern democracy that "all men are born equal," that all the findings and conclusions of modern biology were to him drivel and nonsense, and we cannot close our eyes to the fact that

[contd] It is probably not beyond the truth to say that in this statement Jacob Riis voiced the opinion of the majority of the social workers in this country, and likewise a majority of the people who are faithfully and with much self-sacrifice supporting charities, uplift movements, reform legislation, and philanthropic attempts at social betterment in many directions (P&J 1).

It is widely supposed that,

although nature may have distributed some handicaps at birth,

they can be removed if the body is properly warmed and fed and the mind properly exercised (P&J 1).

there are thousands of other just such good and splendid souls living today who look at things just about in this same fashion.

25:4.4 I think it is quite generally believed today that

whatever the handicaps that may beset an individual at birth,

that whatever the minor hereditary tendencies that might be present,

they can all be quite fully and successfully overcome by the blessings of hygienic living on the one hand,

and the assistance of a favorable environment on the other, both of which can be supplied by proper reorganization.

[Note: This section did not appear in the article.]

HUMAN INTELLIGENCE

“THE ERA OF FOOLS” (Editorial Department, *Good Health*)

Carlyle once said that the population of England were “mostly fools,”

and Galton declared that the intelligence of the average citizen was barely above the level of imbecility;

while Davenport startled us some years ago by the assertion that mental defectives constitute one per cent of the population of the United States (97).

The application of intelligence tests to tens of thousands of young men in the war examinations (1,600,000) shows that the statements of Carlyle, Galton and Davenport were not only true,

but that the facts are even worse than they made them out to be (97).

Now, what did the army tests demonstrate?

A careful analysis of a hundred thousand of these tests shows that the average intelligence of the young men of the country between the ages of 21 and 31 years,

including college students, teachers, bankers, lawyers—men of all classes but excluding the obviously defective, the insane, imbeciles and idiots—

is only equal to that of a normal child of 13 years.

25:5.1 Carlyle once said that the population of England was “mostly fools,”

and Galton declared that intelligence of the average citizen was barely above the level of imbecility;

while Davenport startled us some years ago by the assertion that mental defectives constitute one per cent of the population of the United States.

The application of intelligence tests to tens of thousands of young men in the war examinations (1,600,000) shows not only that the statements of Carlyle, Galton, and Davenport were true,

but that the facts are even worse than they suspected.

25:5.2 Now, what did the army tests demonstrate?

A careful analysis of a hundred thousand of these tests shows that the average intelligence of the young men of the country between the ages of twenty-one and thirty-one years,

including college students, teachers, bankers, lawyers—men of all classes, but excluding the obviously defective, the insane, imbeciles, and idiots—

is only equal to that of a normal child of thirteen years.

SOURCE

It is evident that if a minority of those possessing superior intelligence were taken out of the group,

the great mass left, probably more than three-fourths of the whole, would fall much below the intelligence of a normal child of 13.

In other words, Carlyle was literally right.

Not only the population of England but that of the United States and all other civilized countries is made up of "mostly fools" (97).

[contd] Equally startling is the observation that 2.6 per cent of the entire mass show a degree of intelligence less than that of a normal child of ten years.

In other words, one in 39 of the men examined were found to be morons, or just a grade above imbecility (97).

It would also appear from the army examinations that no more than ten per cent of the population may be regarded as capable of profiting fully by a college education.

Of these not more than one-fifth actually attend college (97).

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In other words, Carlyle was literally right.

Not only the population of England, but that of the United States and of all other civilized countries is made up of "mostly fools."

25:5.3 Equally startling is the observation that 2.6 per cent of the entire mass show a degree of intelligence less than that of a normal child of ten years.

In other words, one in thirty-nine of the men examined were found to be morons, or just a grade above imbecility.

25:5.4 It would also appear from the army examinations that no more than ten per cent of the population may be regarded as capable of profiting fully by a college education.

Of these not more than one-fifth actually attend college.

RACE BETTERMENT IDEALS

FOREWORD (Hadden & Robinson iii)

THE AIM OF EUGENICS (Hadden & Robinson iii)

[contd] EUGENICS IS A NEW SCIENCE which has as its object the betterment of the human race,

and it embraces all forces and factors,

whether hygienic, biologic, social, or economic,

which are, or may be, influential in the uplifting and improvement of mankind (H&R iii).

[Note: This paragraph did not appear in the article.]

25:6.1 Eugenics is the name given to the new science of race betterment,

and in theory it embraces all of the forces and factors

which are or may become influential in the uplifting and improvement of the human species.

Primarily, of course, it has to do with the biologic laws of human inheritance, and secondarily it embraces all those influences and agencies, whether social, economic, or hygienic, which may be indirectly concerned in furthering the fundamental purpose of fostering the increased reproduction of the better elements of human society, while at the same time, discouraging the breeding of its inferior stocks and strains.

25:6.2 The theory of race improvement has been entertained, and variously expressed, throughout the ages. Sometimes it has been fantastically promulgated, and at other times it has been indulged as a theologic hope associated with possible improvement in morals and religion;

but more recently the subject has come to be attacked scientifically, and the science of modern eugenics is the expression of this co-ordinated biologic thought of the twentieth century.

25:6.3 The time has come when we can no longer look upon the multiplication of mere numbers in the human species as the goal of racial development. Man is not to be bred like rabbits—it is equally important to ascertain the quality of the human beings we are breeding from generation to generation. Each generation yields fewer numbers of great men.² In fact some are beginning to think they detect even a decrease in able and efficient workmen, so that the call of the hour is for the formulation of some plan of artificial selection which shall in some measure atone for the cessation of action of the law of natural selection in sifting the human species and weeding out the undesirables and defectives.

THE LAW OF POSTERITY (Hadden & Robinson v)

In past ages, the law of natural selection has been sufficient to insure the survival of the fittest and the destruction of the unfit.

In recent times the combined influence of civilization, science and philanthropy is resulting in the increased preservation of the weak and the unfit among the human race (H&R v).

25:6.4 In past ages, the law of natural selection has been sufficient to insure the survival of the fittest and the destruction of the unfit.

In recent times, the combined influence of civilization, science, and Christianity, is resulting in the increased preservation of the weak and the unfit among the human race.

SOURCE

PROTECT THOSE ALREADY BORN BUT ALSO PROTECT THOSE UNBORN (Hadden & Robinson vi)

[contd] Christianity and civilization demand that we feed, clothe and educate the physically crippled, the mentally handicapped, and the morally dis-inherited child of the slums.

EUGENICS MAKES NO PROTEST AGAINST OUR PHILANTHROPIC EFFORTS TO UPLIFT THE FALLEN AND PROTECT THE WEAK—

but it does most positively insist that we put forth at least an equal effort to encourage the production of larger numbers of the more normal, stronger and stable offspring of the better classes of society—

those parents who are manifestly better from physical, nervous, mental and moral standpoints (H&R vi-vii).

NO CLASS OR SOCIAL DISTINCTION (Hadden & Robinson iv)

[contd] Eugenics is not a matter of encouraging the reproduction of aristocrats.

It knows no social definition nor bounds.

It aims only at the production of the more especially mentally fit and the nervously strong, while not overlooking the desirability of physical fitness and moral responsibility (H&R iv).

[contd] EUGENICS MUST NOT BE CONFUSED WITH HYGIENICS.

25: THE TRUTH ABOUT HEREDITY

25:6.5 Christianity and civilization demand that we feed, clothe, and educate the physically crippled, the mentally handicapped, and the morally dis-inherited child of the slums.

Eugenics makes no protest against our philanthropic efforts to uplift the fallen and protect the weak—

but it does most positively insist that we put forth at least an equal effort to encourage the production of larger numbers of the more normal, stronger and stable offspring of the better classes of society—

the children of those parents who are manifestly better from the physical, nervous, mental, and moral standpoints.

25:6.6 Eugenics is not a scheme to encourage the reproduction of mere aristocrats.

It knows no social limitations or bounds.

It aims only at the production of the more especially mentally fit and the nervously strong, while not overlooking the desirability of inherent physical fitness and moral responsibility.

25:6.7 Eugenics must not be confused with hygienics.

To speak of marriages performed on the basis of medical certificates, which attest that the contracting parties are free from contagious disorders and social diseases as being eugenic marriages is a decided mistake.

THEY ARE HYGIENIC MARRIAGES (H&R iv).

EUGENICS AND THE POWER OF HEREDITY
(Hadden & Robinson v)

[contd] **The eugenic marriage, when it comes, WILL BE BASED UPON THE PRINCIPLES AND KNOWLEDGE OF HEREDITY.**

When a young man and a young woman, offering themselves for marriage, can produce certified records of their ancestry back for three or four generations,

showing that their progenitors have been entirely, or largely, free from nervous prostration, sick headaches, neurasthenia, hysteria, melancholia, St. Vitus' dance, epilepsy, syphilis, alcoholism, pauperism, criminality, prostitution and insanity—

when they can further show that their ancestors have been free from all other inheritable forms of nervous disorders, including certain forms of deafness, color blindness and other indications of defectiveness and degeneracy,

then it may truly be said that such a union may be correctly styled a **EUGENIC MARRIAGE** (H&R v).

To speak of marriages performed on the basis of medical certificates, which attest that the contracting parties are free from contagious disorders and social diseases, as being eugenic marriages, is a decided mistake.

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EUGENIC MARRIAGES

25:7.1 **The eugenic marriage, when it comes, will be based upon the principles and knowledge of heredity.**

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then it may truly be said that such a union may be correctly styled a *eugenic marriage.*

SOURCE

THE EUGENIC MARRIAGE (Hadden & Robinson v)

[contd] It should be further understood that the new science of eugenics clearly teaches that many of these nervous and other defective traits, which are directly inheritable, are what biologists call “mendellian recessives”,

i. e. THAT WHEN ANY PERSON SO AFFLICTED MARRIES ONE NOT SO AFFLICTED,

THAT THE MAJORITY OF THESE TRAITS TEND TO DISAPPEAR—

TO “BREED OUT” OF THEIR OFFSPRING (H&R v).

THE LAW OF POSTERITY (Hadden & Robinson v)

[contd] Eugenics thus brings encouragement to every member of the human race to seek in its mating to set a higher standard for the succeeding generation.

[Note: The following passage did not appear in the article.]

This is illustrated by the fact that if a young woman with tendencies toward feeble mindedness marries a strong minded man, some or all of the children are likely to be more normal-minded than the mother,

25: THE TRUTH ABOUT HEREDITY

25:7.2 It should be further understood that the new science of eugenics clearly teaches that many of these nervous and other defective traits, which are directly inheritable, are what biologists call “Mendelian recessives,”

i.e., that when any person so afflicted marries one not so afflicted,

or less afflicted,

the majority of these traits tend temporarily to disappear—

slowly to “breed out” of their offspring—

if they do not mate with defective stock.

25:7.3 Eugenics thus brings encouragement to every member of the human race to seek in its mating to set a higher standard for the succeeding generation.

This is illustrated by the fact that if a young woman with tendencies toward feeblemindedness marries a strong-minded man, some or all of the children are likely to be more normal-minded than the mother,

whereas, IF THE FEEBLEMINDED GIRL MARRIES A FEEBLEMINDED MAN, PRACTICALLY ALL OF THE CHILDREN ARE DOOMED TO BE FEEBLEMINDED (H&R v).

“EUGENICS SEEKS TO IMPROVE THE NATURAL, PHYSICAL, MENTAL AND TEMPERAMENTAL QUALITIES OF THE HUMAN FAMILY” (Eugenics Record Office n.p.)

The principal business of Eugenics is:

1. To find out what matings are fittest for society as organized.

This presupposes, among other things, an understanding of the social, economic and biological factors that govern mate selection and fecundity,

and also a knowledge of the method of inheritance of human traits.

To these tasks scientific investigators have set themselves earnestly (ERO).

[contd] 2. To disseminate a knowledge of the facts of inheritance as they are ascertained (ERO).

[contd] 3. To secure such social ideals as will facilitate the mating of the fittest,—.

whereas, if the feeble-minded girl marries a feeble-minded man, practically all of the children are doomed to be feeble-minded.

AIMS OF EUGENICS

25:8.1 The Eugenics Record Office of the Carnegie Institution summarizes and states

the principal aims of Eugenics as follows:

25:8.2 1. To find out what matings are fittest for society as organized.

This presupposes, among other things, an understanding of the social, economic and biological factors that govern mate selection and fecundity,

and also a knowledge of the method of inheritance of human traits.

25:8.3 2. To disseminate a knowledge of the facts of inheritance as they are ascertained.

25:8.4 3. To secure such social ideals as will facilitate the mating of the fittest—

SOURCE

i.e., a large opportunity for acquaintanceship among young persons, and a fuller knowledge, on the part of all, of the hereditary traits carried by each (ERO)

[contd] 4. To educate organized society, especially as represented by the several state governments, to a point, where it will act with an eye to racial progress,

encouraging the reproduction of the “best blood,” and discouraging or preventing the reproduction of its worst strains.

Eugenical improvement means the diversification, purification, and conservation of highly effective and talented human families (ERO).

[contd] 5. To encourage every intelligent and patriotic family to establish an *Eugenical Family Archive* for preserving genealogical and biographical materials,

and for working out as accurately and as completely as possible a record of the family distribution of natural physical, mental, and temperamental traits.

The establishment of the custom would aid greatly the practical applications of eugenics (ERO).

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The establishment of the custom would aid greatly the practical applications of eugenics.

ROMANCE AND EUGENICS

FOREWORD (Hadden & Robinson iii)

RELATION TO LOVE, COURTSHIP AND MARRIAGE (Hadden & Robinson iii)

[contd] It should be understood, once and for all, that the teachers of eugenics do not desire to take the romance out of courtship,

or the personal choice and the human elements out of that exquisite experience of “falling in love” (H&R iii).

[contd] Eugenics merely asks that we do something to lessen the DANGERS of falling in love—

to render it more safe for young people to form attachments, to marry, and to rear offspring without discovering later on that their mate springs from a hopelessly tainted family,

and that their children must be born in the world biologically disinherited and everlastingly condemned to eke out their existence in association with the lower levels of human existence (H&R iii-iv).

[*Note:* The following paragraph did not appear in the article.]

SOCIAL INFLUENCE AND RESPONSIBILITY (Hadden & Robinson iv)

[contd] When we say that marriage is coming to be more and more an affair of the state,

25:9.1 It should be understood, once and for all, that the teachers of eugenics do not desire to take the romance out of courtship,

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25:9.3 When we say that marriage is coming to be more and more an affair of the state,

SOURCE

that the breeding, training, and education of children is becoming more and more an affair of society as a whole,

WE MERELY MEAN THAT THE STATE—SOCIETY—MUST COME TO TAKE MORE OF AN INTEREST IN THE ENCOURAGEMENT OF NORMAL, SCIENTIFIC, SENSIBLE, AND ROMANTIC LOVE MATCHES;

while at the same time it seeks to repress and decrease the enormous over-reproduction and multiplication of defectives and degenerates—the offspring of tainted parents—

who must at best struggle through life handicapped at every turn, many of whom must rapidly and surely sink to the lower levels of society, to fill our jails and prisons, to crowd our brothels and congest our asylums (H&R iv).

THE AIM OF EUGENICS (Hadden & Robinson iii)

It is the aim of eugenics to conserve the higher elements of human heredity

so that each succeeding generation will be able to realize a larger balance on the side of normal mentality, strong physique, and high moral attainment (H&R iii).

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SOURCE

25: THE TRUTH ABOUT HEREDITY

[*Note:* This paragraph did not appear in the article.]

25:9.5 As the social stream flows at present, those best prepared to judge believe that, as the result of almost a thousand years of preserving the weak and protecting the defective, while, at the same time, allowing them freely to mate and marry, we have been, and now are, reproducing our defective social strains at a ratio many times that of the reproduction of our more desirable social elements. At this rate, where will civilized society find itself in another one hundred or five hundred years?

25:9.6 It seems to be the modern custom to marry, and investigate the family and discover its inheritable defects afterward. How often, after a marriage has been consummated, do we discover the skeletons of inheritable weaknesses in the ancestral closet! How many times we find insanity, epilepsy, and other serious disorders, together with the history of St. Vitus' dance, hysteria, criminality or immorality, running through the family we have married into!

[*Note:* This paragraph did not appear in the article.]

25:9.7 The morals of coming generations must be quickened: the theology of the future must become conscious of its duty toward unborn generations, as they must live on this planet, and not be so wholly and exclusively concerned with the future of the present generation, when it shall have passed on to other realms.

WHAT EUGENICISTS PROPOSE

“QUESTIONS ON EUGENICS”
(Kellogg 88)

[contd] Do eugenists propose to arrange marriages between perfect physical specimens of men and women, without reference to whether or not they love each other?

... I hardly think that ... anybody who was entitled to be called a eugenist could be so foolish as to imagine that it would be possible to arrange marriages upon such a basis as that.

If you succeeded in getting people married on that kind of a basis,

they would get a divorce the next day, or within a few days.

Most people do not seem to really understand the purpose of this eugenic movement. The purpose is not to get people married by any certain rule, or by some sort of a biologic formula (K2 88).

[contd] Now what eugenists will undertake to do is this: to impress upon intelligent men and women everywhere

the importance of breeding; the importance of pedigree; the importance of blood;

25:10.1 Eugenists of recognized standing, biologists of undoubted authority, are not the source of those foolish proposals that have to do with marrying perfect men and women under state supervision for the good of the race.

The eugenist is too much of a psychologist to ever advocate a loveless marriage. Among civilized peoples, such a procedure is unthinkable.

Such misguided eugenic effort

would only enormously multiply the grist that keeps the divorce mills grinding.

It is not the purpose of eugenics to manipulate or control individual marriages.

25:10.2 The eugenist has a mission which consists in teaching intelligent men and women

the laws of heredity,

the importance of the pedigree of our life companions.

SOURCE

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the importance of inherited traits and tendencies and to appreciate their effect upon their lives.

All of us have characteristic traits.... Each person has his own aroma, his own flavor, speaking figuratively, and these characteristics come down to us from our ancestors,

just as the flavor of the fruit, and the color of the flower, come from ancestors (K2 88).

As Dr. Oliver Wendell Holmes said many years ago,

“Each one is the footing up of a long column of figures, reaching clear back to Adam” (K2 88).

But I want to say just a word further. It is contended by some that it would be a horrible thing for people to simply compare pedigrees, and get married on the basis of pedigree—that it would be an awful thing to contemplate, that

a young woman would marry a young man because he had a fine pedigree (K2 90).

The eugenicists of today want to have the public understand that

certain traits and tendencies are inherited,

that even intelligence and genius, to a certain degree are inheritable.

These individual traits run in families,

just as the color of a flower or the flavor of a fruit,

invariably accompanies certain botanical species.

The eugenicist of today merely wants to emphasize the truth so pointedly put by

Dr. Oliver Wendell Holmes when he said:

“Each one is the footing up of a long column of figures, reaching clear back to Adam.”

25:10.3 Neither does the eugenicist contemplate a scene in which

a young man and a young woman sit down and check up their pedigrees and decide that because they are good or excellent, they will marry.

But did you ever hear of ... a young lady marrying a young man and finding his chief attraction the fact that he was worth a million dollars or so, or lived in a fine house and had plenty of servants and fine carriages etc.? Did you ever observe a young man marry an heiress because she was rich?

[*Note:* This and the following sentence did not appear in the article.]

Do such things ever happen, do you suppose? Of course, they are happening, we know it, all the time.

[*Note:* The following paragraph did not appear in the article.]

There are marriages of convenience; men and women marry for social position and for wealth;

but such marriages are immoral—they are not simply un-moral, but *immoral*.

I have no apology to make for marriages of that sort, and a marriage based on pedigree would be equally as immoral, if not so damaging to the race (K2 90).

And yet that would be no worse than what we often see today when

they sit down and check up the bank account, the houses, lands, and motors, and decide to choose or accept a life partner on such a showing of material wealth.

Getting married on the ground of a pedigree would be no worse than

what we see going on every day.

As someone suggested, at the time of this writing, marriages are not only made in Heaven, but sometimes also in Wall Street.

25:10.4 We have marriages of convenience, marriages for political purposes,

and they are all *immoral*,

as would be the marriage solely on the ground of pedigree.

SOURCE

[contd] This is the proper light in which the matter should be viewed:

[Note: This passage was not in the article.]

Sentiment must always be, as it has always been, the dominating influence in enlightened communities: sentiment should be dominating and controlling; it must be if the marriage is to be a happy one. Love must be the basis of marriage (K2 90).

[Intelligent young men and young women] always make some inquiries [about the family background, social position, education, financial resources and future prospects of the marriage candidate], and these material things are allowed a certain weight, as they ought to have, but they are not the dominant factors. Sentiment must always be the dominating factor, of course (K2 91).

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But let us look at the matter in another way.

We don't have to marry a good pedigree without love and romance, but on the other hand neither should we permit ourselves to wed an inferior and infamous pedigree just because it might have a tinge of romance or a suspicion of love.

25:10.5 Love will always be the basis of marriage between civilized people,

but there can be no objection to having an enlightened love, an intelligent affection, to having mind possessed with the facts of human inheritance which will guide and direct it in a wise manner when it comes to the bestowal of love and the exercise of affection.

While sentiment is the controlling and dominating factor in a matrimonial alliance,

yet intelligence can certainly have a place.

In fact it does already have such a place, and the eugenicist merely bespeaks for it a larger place, and offers for the consideration of intelligent people the known facts of human inheritance, and urges that this body of knowledge be given proper consideration in the choosing of a life companion.

[contd] It is only asked by eugenists that

In other words, the eugenicist merely asks that

in the place of giving so much attention to money, social position, and power,

pedigree shall be considered along with other things ... The average man and average woman know the value of money, and know the value of social position, but do not know the value of pedigree ... (K2 91).

the marriage candidates of the coming generation give more of this attention to racial pedigree—to the blood in the stock.

EDUCATING PUBLIC SENTIMENT

[Note: This section was not in the article.]

25:11.1 The most important part of the eugenic movement at the present time is so to conduct its educational propaganda that the public shall be properly instructed and adequately educated on these subjects³ before the whole movement is handicapped as the result of immature legislation and is permanently set back by impractical laws—laws based on ignorance or partial knowledge, and which are incapable of proper enforcement.

25:11.2 It is true someone has said that marriages are “made in heaven,” but the physician knows all too well that the children who spring from these so-called divine unions are born here on earth, and that their entrance into this world marks the hour when the laws of heredity, as regards individual development, begin to show themselves with unerring certainty as regards the unfolding of every single trait of the child’s character, both mental and physical. It is beautiful to look upon marriage as a Divine institution, but we must not lose sight of the fact that our children are destined to be born into this world handicapped with all the defects which lurk in the ancestral stock and that their lives cannot escape the suffering and misery which will result from the transmittal of our inherent weaknesses.

25:11.3 To any intelligent person who has read this book, it must be evident that human inheritance, along with the hereditary behavior of both plants and animals, is very definitely controlled by precise laws, and most minutely regulated by an exceedingly wonderful and intricate inheritance mechanism. And while we do not know all about these laws and this marvelous machinery of heredity, while there is much for us yet to learn regarding the means and methods whereby one generation impresses itself upon the next, nevertheless, enough is known about the workings of human inheritance to warrant us in taking those first steps which are essential to the inauguration of a more definite, practical and effective program of race betterment.

25:11.4 It must be clear to the reader that the human race is not going to be improved by any sort of haphazard philanthropic, or makeshift humanitarian movements, or by any sort of temporary and transient uplift reforms. It must be clear that our racial ailments are largely due to certain definite defects in the germ plasm and that race improvement demands the removal or suppression of these defects; and we know that these defects can only be removed by a limitation of reproduction on the part of those individuals who are carriers of these defective strains of human degeneracy.

25:11.5 It is further self-evident that much of our well-meant effort directed toward improving ne'er-do-wells, and uplifting and reforming our defectives and degenerates, is wholly wasted; that we are seeking to dam the stream as the torrent passes over the social falls, instead of seeking to control these hereditary evils at their hereditary source; that we are trying to overcome the torrential results of the evils of heredity rather than making our attack upon the cause of all this human misery, unfitness, and misfitness at their sources.

25:11.6 While the remedy has been hinted at here and there through this book, while the cure has been briefly noticed from time to time, it was entirely out of the question to undertake, within the limits of this work, to dwell in detail upon the manner in which the inherent evils of the race may be effectually cured and subsequently prevented.

The more complete discussion of the remedy, we have had to reserve for a subsequent volume, it being the author's intention at this time simply to make clear the fact that the inheritance in living things is regulated by law, and may be more or less controlled by man, in his own case, even as he has proven himself able so fascinatingly to control it in both plants and animals. As the laws of inheritance develop, and as our knowledge increases regarding the methods of controlling heredity, it will come more and more to appear that man will, through these laws, be able quite precisely and completely to control and determine his own destiny.

THE CONCLUSION OF THE WHOLE MATTER

[*Note:* This paragraph did not appear in the article.]

25:12.1 It will not always be necessary that the human race should blunder along, stumbling from one generation to another, seeking to improve itself by a control of environment, when such methods are now known to be only helpful to the present generation—when they are known to be utterly futile as regards the improvement and uplift of the race in generations to follow. It will not always be necessary to waste so much effort upon the uplift movement of today when we know that our well-meant efforts perish as the subjects of our philanthropy pass off the stage, to be succeeded by another generation like unto themselves, who will require just as much or more of our kind and Christian ministrations on the one hand to make life tolerable for them,

while on the other hand they continue to plague us with just as much of expense and time when it comes to their trials and commitment to the institutions for the unfit, or to serve sentences in penal establishments for the incarceration of the out and out criminal type of these souls disinherited from birth and predetermined to become social misfits in human society by the laws of heredity.

[*Note:* This paragraph did not appear in the article.]

25:12.2 In a former work*[*Race Decadence, 1922: A. C. McClurg & Co., Chicago, Illinois.] I sought to set forth the evidence which shows that we need a better race, that all is not well with the human species, that we have so fully overcome the laws of “natural selection,” which nature ordained for the elimination of the weak and the preservation of the strong, that at the present time the human race, particularly the white races, are temporarily on the down grade—that we are not holding our own in all respects—though the welfare of the present generation is being improved and diseases of some sorts are lessened, that the inheritance tendency of the race is either stationary or slightly downward.

[*Note:* This paragraph did not appear in the article.]

25:12.3 In this present volume I have endeavored to make thoroughly plain the fact that we have a sufficient knowledge of the laws of human heredity to make it possible for us immediately to arrest this downward tendency in the race, and that we can do for the human species exactly what we have done for certain plant varieties and animal species.

We can bring about an immediate improvement of the species by the proper control of those families and strains wherein resides this defective germ plasm which unfailingly and unerringly transmits itself to the succeeding generation, with its additional impulse toward further race degeneracy.

“GENETICS APPLIED TO MAN GIVES BASIS FOR EUGENIC RULES”
(Sadler 536)

Human Race on Down Grade (Sadler 538)

The human race is on the *down grade* in certain respects.

There is actually present definite tendency toward race decadence.

We are unduly multiplying the inferior element of the species,

if not actually putting a premium upon defectives and degeneracy.

Our present standards of civilization are in reality penalizing the superior strains in present day society.

25:12.4 Having thus pointed out the fact that

the human race is on the down grade in certain respects,

that there is actually present a certain tendency toward race decadence,

that we are unduly multiplying the inferior element of the species,

that we are actually putting a premium upon defectiveness and degeneracy,

that our present standards of civilization are in reality penalizing the superior strains in present day society;

and since we have shown in this present work that human heredity is just as precisely and definitely controlled by law, as is the inheritance of plants and animals; and, further, that these laws are sufficiently well-known to the present generation to warrant us in beginning that agitation and education which shall subsequently lead to concrete efforts to **restrict the uncontrolled multiplication of defectives and degenerates** within our midst;

SOURCE

It may remain for a subsequent generation to write the legislation which shall drastically purge the race—

nevertheless, the time is ripe when we must begin the preliminary plannings which shall, in the end, save the human species from the catastrophe which threatens us

from the combined evil of the unlimited production of the unfit and the decreasing reproduction of the superior or fit elements of the species (S 538).

[contd] We are today face to face with a dual danger,

and those who recognize it will instantly realize that something must be done,

and the laws of genetics, the biologic principles of inheritance herein-before discussed,

constitute the code of statutes whereby we must try the race, hear the evidence, and pass judgment upon those who jeopardize the future,

upon those hereditary weaklings and biologic defectives who constitute the tremendous social overload of present day human society (S 538).

[*Note:* This and the following paragraphs were not in the article.]

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although it may remain for a subsequent generation to write the legislation which shall drastically purge the race—

nevertheless—the time is ripe for a sane beginning, the time is ripe when we must begin the preliminary plannings which shall, in the end, save the human species from the catastrophe which threatens us

from the combined evil of the unlimited production of the unfit and the decreasing reproduction of the superior or fit elements of the species.

25:12.5 We are today face to face with a dual danger,

and those who recognize it will instantly realize that something must be done,

and the laws of genetics, the biologic principles of inheritance herein-before discussed,

constitute the code of statutes whereby we must try the race, hear the evidence, and pass judgment upon those who jeopardize the future,

upon those hereditary weaklings and biologic defectives who constitute the tremendous social overload of present day human society.

25:12.6 The reader may be interested in knowing that this book on *Heredity* is the second of series of five volumes which cover, in their discussions, the whole field of race hygiene in general, and the racial status and prospects of the American people in general, and the racial status and prospects of the American people in particular.

This series of books will cover the fields of Race Degeneracy, Heredity, Eugenics, and the more direct application of these biologic facts to the present problems of the American people—including the study of immigration in relation to Eugenics.

25:12.7 Briefly outlined, these volumes will cover these subjects in a manner somewhat after the following scheme:

25:12.8 Vol. I *Race Decadence*: This phase of Race Hygiene is covered in a work by this title, already published.

25:12.9 Vol. II *The Truth About Heredity*: This phase of our discussion is covered in the present volume.

25:12.10 Vol. III *Are All Men Born Equal?* Devoted to the detailed and practical application of genetic laws to the human species. Presenting the facts regarding the inheritance of family traits, abilities, and diseases.

25:12.11 Vol. IV *Race Betterment; or Applied Eugenics*: This volume will be devoted to making a practical application of the laws of heredity to human society. It will present a full and frank discussion of Eugenics, with a sane and practical program for Race Betterment. The medical man's view of the problem of Race Hygiene.

25:12.12 Vol. V *American Problems*: Lastly, the fifth volume will take up the sociological, educational, industrial, and political aspects of race hygiene in relation to the American people.

SOURCE

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This volume will give careful consideration to the problems of immigration, philanthropy, and other sociological and reformatory questions in their relation to applied eugenics.

1. Jacob Riis was born in 1848 and died in May of 1914, five months after the First Race Betterment Conference.
2. For many thousands of years, so the records of Jerusem show, in each generation there have lived fewer and fewer beings who could function safely with self-acting Adjusters (110:4.6).
3. *Compare*: "An Educated Public Sentiment the Most Valuable Eugenic Agent," in Michael F. Guyer, *On Being Well-Born* (1916).