

SCIENCE

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THE SECOND INTERNATIONAL CONGRESS OF EUGENICS ADDRESS OF WELCOME

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I DOUBT if there has ever been a moment in the world's history when an international conference on race character and betterment has been more important than the present. Europe, in patriotic self-sacrifice on both sides of the World War, has lost much of the heritage of centuries of civilization which never can be regained. In certain parts of Europe the worst elements of society have gained the ascendancy and threaten the destruction of the best. At this moment we welcome the sound and highly trained judgment of Major Leonard Darwin, leader of the eugenics movement in Great Britain; of Dr. Lucien March, the leading statistical authority of France, also leader in the eugenics movement and senior representative of the eugenics movement there; of Dr. Lucien Cuénot, foremost student of the science of heredity in France; of Dr. G. V. de Lapouge of France, the leading authority on racial anthropology and earnest exponent of practical eugenic measures by the government. Dr. Jon Alfred Mjøen of Norway is the leader in the vigorous movement of race hygiene in Scandinavia. Contributions are welcomed from other representatives of Great Britain, of France, of Italy, of the new Republic of Czecho-Slovakia, of our sister Republic of Cuba, and of South and Central America. The leading students of heredity, of statistics, of anthropology, and of eugenics in the United States are here to welcome their confrères from abroad.

To each of the countries of the world, racial betterment presents a different aspect. To the five countries most closely engaged in the recent fratricidal conflict, the financial and economic losses of which we hear so much are as nothing compared with the spiritual,

intellectual, and moral losses which each has sustained. In the Scandinavian countries, which kept out of the conflict, and to a large extent in the United States, the case is different. In Scandinavia, which I have recently visited, it is largely through the active efforts of leaders like Mjøen and Lundborg that there is a new appreciation of the spiritual, intellectual, moral, and physical value of the Nordic race, and that a warning is being given that it must not be too severely depleted by emigration. Nearly half that race is now in the United States.

In the United States we are slowly waking to the consciousness that education and environment do not fundamentally alter racial values. We are engaged in a serious struggle to maintain our historic republican institutions through barring the entrance of those who are unfit to share the duties and responsibilities of our well-founded government. The true spirit of American democracy that *all men are born with equal rights and duties* has been confused with the political sophistry that *all men are born with equal character and ability to govern themselves and others*, and with the educational sophistry that education and environment will offset the handicap of heredity. South America is examining into the relative value of the pure Spanish and Portuguese and of various degrees of racial mixture of Indian and Negroid blood in relation to the preservation of their republican institutions.

In my recent tour through Belgium and all parts of France, I was deeply impressed with the very slight convergence produced by 12,000 years of similar environment and a thousand years of similar education upon the three divergent races of which France is composed,—the Mediterranean, the Alpine, and the Nordic.

The constructive spirit of this Congress is to discover the virtues and the values of each of these minor divisions of the human species, as well as the needs of the major divisions, known as the Caucasian, the Mongolian, and the Negroid. The reason that these races are so stable and maintain their original charac-

ter so stoutly is that the most stable form of matter which has thus far been discovered is the germ plasm on which heredity depends. This outstanding fact of heredity will be brought out in the First Section of the Congress. As a palæontologist and geologist, as well as something of a biologist, I find no form of matter so stable in nature as that on which heredity depends—consequently the selection, preservation, and multiplication of the best heredity is a patriotic duty of first importance. In the selection of the best we should know no prejudice. If we extenuate nothing, we write down nothing in malice. The 500,000 years of human evolution, under widely different environmental conditions, have impressed certain distinctive virtues as well as faults on each race. In the matter of racial virtues, my opinion is that from biological principles there is little promise in the "melting pot" theory. Put three races together, you are as likely to unite the vices of all three as the virtues. This opinion, however, awaits the experimental proof or disproof which will be presented by researches such as those of Doctor Sullivan in the Hawaiian Islands. For the world's work, give me a pure-blooded Negro, a pure-blooded Mongol, a pure-blooded Slav, a pure-blooded Nordic, and ascertain through observation and experiment what each race is best fitted to accomplish in the world's economy. If the Negro fails in government, he may become a fine agriculturist or a fine mechanic. The Chinese and the Japanese have demonstrated in the history of their respective countries a range of ability in art, literature, and industry quite equal to our own in certain arts, and greatly superior to our own in other arts, like ceramics. Let each race consider its own problems and demonstrate its own fitness.

Our Fourth Section is devoted to the state. The right of the state to safeguard the character and integrity of the race or races on which its future depends is, to my mind, as incontestable as the right of the state to safeguard the health and morals of its people. As science has enlightened govern-

ment in the prevention and spread of disease, it must also enlighten government in the prevention of the spread and multiplication of worthless members of society, the spread of feeble-mindedness, of idiocy, and of all moral and intellectual as well as physical diseases.

I would not anticipate the findings of any of the four sections into which the work of the Congress is divided, but I would express my opinion that the monogamous family, *i.e.*, one husband, one wife, is to be maintained and safeguarded by the state as well as by religion as a natural and hence as a patriotic institution. In Doctor Lowie's very able recent work, "Primitive Society," it is shown that in general the family is safeguarded; that the natural instinct so widely prevalent among all social lower orders of animals to preserve the family at all costs dominates the elementary morals of primitive races. It is not an exaggeration to say that many tendencies in recent social development, as distinguished from racial evolution, are against this natural mandate regarding the family. The wisdom of British biologists, expressed by Tennyson in his memorable lines:

So careful of the type . . .
So careless of the single life,

has been transmuted into the fatal reverse

So careful of the single life . . .
So careless of the type.

The closing decades of the nineteenth century and the opening decades of the twentieth have witnessed what may be called a rampant individualism—not only in art and literature, but in all our social institutions—an individualism which threatens the very existence of the family; this is the motto of individualism: let us obey our own impulses, let us create our own standards, let each individual enjoy his own rights and privileges—for tomorrow the race dies. In New England a century has witnessed the passage of a many-child family to a one-child family. The purest New England stock is not holding its own. The next stage is the no-child marriage and the extinction of the stock which laid the

foundations of the republican institutions of this country.

It is questions of this kind which are being set forth before this Congress so that they may be disseminated among our people. Let us endeavor to discard all prejudices and to courageously face the facts. Recent works by Bury and Inge on human progress are regarded in some quarters as pessimistic. I do not regard them as pessimistic, because to my mind the pessimist is one who will not face the facts, and these writers, especially Inge, look at the worst as well as at the best. I regard an optimist as one who faces the facts but is never discouraged by them. The optimist in science is one who delves afresh into nature to restore disordered and shattered society. This was the constructive spirit of Francis Galton, founder of the science of eugenics. I trust it will be the keynote of this Congress. To know the worst as well as the best in heredity; to preserve and to select the best—these are the most essential forces in the future evolution of human society.

HENRY FAIRFIELD OSBORN

THE AIMS AND METHODS OF EUGENICAL SOCIETIES

INTERNATIONAL CONGRESSES are organized no doubt mainly with the object of enabling workers in the same field both to become personally acquainted with each other—a far-reaching benefit—and to exchange information and ideas. We who have just crossed the Atlantic have come to a land in which many notable institutions have long been engaged in the study of biology and genetics, these being the pure sciences on which the applied science of eugenics is based, and where human racial problems have also long been keenly investigated. So much has been done in all these directions here that when I was honored with an invitation to address you I felt great difficulty in selecting a subject which I could discuss with any reasonable prospect of promoting our common aim, namely the improvement of the racial qualities of future generations. It is, however, not only scientific information