A Research on Eugenics and its Desired and Undesired Concerns

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Abstract: *Sir Francis Galton (1812-1911) defined eugenics as the study of agencies under social control that may improve or impair the racial qualities of future generations, either physically or mentally. Galton founded the sciences of eugenics and published Hereditary Genius (1869) and Natural Inheritance (1889), and endowed a chair in eugenics at London University (Sebastian, P.130). He advocated encouraging those considered most highly bestowed to produce more children and discouraging the less fit from having children (Encyclopedia International, Vol.7, P.439).*

While eugenic principles have been practiced as far back in world history as ancient Greece, the modern history of eugenics began in the early 20th century when a popular eugenics movement emerged in the United Kingdom and spread to many countries including the United States of American, Canada, Germany, and most other European countries. In this period, the eugenic ideas were espoused across the political spectrum, and consequently, many countries adopted eugenic policies with the intend to improve the quality of their populations' genetic stock. Such programs included both "positive" measures, such as encouraging individuals deemed particularly "fit" to reproduce, and "negative" measures such as marriage prohibitions and forced sterilization of people "unfit" for reproduction. People deemed unfit to reproduce often included people with mental or physical disabilities, people who scored in the low ranges of different "IQ" tests, criminals and deviants and members disfavored minority groups. (Eugenics-Wikipedia, 1 of 22).

From 1900, eugenics organizations were created in Britain, Scandinavia (a peninsula and a larger north European area as well), Germany, and the USA – for instance, the United Kingdom Eugenics Education Society founded in 1907. Through education and legislation they promoted "positive eugenics", encouraging the "fit" (the upper and middle classes) to have larger families, the poor and dregs of society should breed less. In Britain, the hope was to achieve this essentially by persuasion, but in the United States of America and Scandinavia the compulsory sterilization of defectives (including psychiatric patients and the mentally deficient) was carried out on an increasing scale.

In the decades following World War II, with the institution of human rights many countries gradually began to abandon eugenics policies, although some Western countries, among them the United States and Sweden, continued to carry out forced sterilizations. (Eugenics-Wikipedia, 1 of 22.)

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Eugenics defined by Sir Francis Galton (1812-1911) English scientist as the study of agencies under social control that may improve or impair the racial qualities of future generations either physically or mentally (Sebastian, P. 130). In fact, it is the science of the production of healthy intelligent children with aim of improving the human genetic stock (Hornby, P. 410). Early Eugenic ideas were discussed in Ancient Greece and Rome. Today it continues to be a topic of political debate (History of eugenics – Wikipedia, P. 1 of 3). Although the term eugenics still carries its original Galtonian meaning of "healthy birth", in some parts of the world, it is usually employed as a pejorative without careful attention to its aim and intention (Wertz, P.10).

Eugenics has also been concerned with the elimination of hereditary diseases such as hemophilia (usually inherited that causes the sufferer to bleed severely from even a slight injury, because the blood fails to clot normally) and Huntington's disease (adult hereditary chorea) (Sebastian, P.170). However, there are many problems with labeling certain factors as "genetic defects." In several cases there is no scientific collective opinions on really what a "genetic defect" is. It is often argued that this is more a matter of social or individual choice, and what appears to be a "genetic defect" in one context or environment may not be so in another. This can be for genes with a heterozygote advantage, such as sickle-cell anemia or Tay-Sachs disease [the antiquity of malaria on the African Continent is evident from the wide spread prevalence of a number of genetic traits refractory to malaria, including sickle-cell anemia, a genetic trait that protects against falciparum malaria—though sickle-cell anemia itself can be potentially fatal- and the Duffy negative factor, which appears to give 95 percent of black African and their descendants resistance to vivax malaria (Loudon, P.180), which in their heterozygote form may offer an advantage against, respectively, malaria and tuberculosis. Many people can succeed in life with disabilities, many of

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the conditions early eugenics identified as inheritable (Pellagra is one such example); Joseph Goldberger investigated it, showing it to be a nutritional disorder curable by addition of a protein to the diet, later shown to be niacin (Lee, P.40)] are currently considered to be at least partially, it not totally attributed to environmental conditions. Similar concerns have been raised when a prenatal (of or occurring in the period before giving birth) diagnosis of a eugenic policies have been conceptually divided into two categories: positive eugenics which encourages a designated "most fit" to reproduce more often; and negative eugenics which discourage or prevent a designated "less fit" from reproducing. Negative eugenics need not to be coercive. A state might offer financials rewards to certain people who submit to sterilization, although some critics might reply that his incentive along with social pressure could be perceived as coercion. Positive eugenics can also be coercive. Abortion by "fit" women was illegal in Nazi Germany.

During the twentieth century and today, many countries enacted various eugenics policies and programs, including: genetic screening, birth control, promoting differential birth rates, marriage restrictions, immigration control, segregation (both racial segregation as well as segregation of the mentally ill from the normal), compulsory sterilizations. Most of these policies were regarded coercive, restrictive, or genocidal, and now few jurisdictions implement policies that are explicitly labeled as eugenic or unequivocally eugenic substance (however labeled). However some private organization assist people in genetic counseling, and repro-genetics may be considered as a form of non-estate-enforced "liberal" eugenics. (Eugenics-New world Encyclopedia, 1 of 15 & 3 of 15.)

Definition and Founder of Eugenics

Eugenics [Greek eu, well+genos, birth] defined by Charles Darwin's cousin, Francis Galton (1822-1911) English scientists, as the study of agencies under social control that may improve or impair the racial qualities of future generations, either physically or mentally. Galton founded the science of eugenics and published "Hereditary Genius" (1869), and "Natural Inheritance" (1889) and endowed a chair in eugenics at London University. (Sebastian, P.130.)

Other Definitions

- The word "eugenics", from the Greek for "good birth", was coined in 1883 by Sir Francis Galton, an eminent British scientist. Although the term still carries its original Galtonian meaning of "healthy birth" in some parts of the world, it is usually employed as a pejorative today, without careful attention to its meaning. Recognizing that genetics aims to improve the lives of individuals and families (but not to "improve" the genetic health of the society), that in human populations there are no "superior or inferior" genomes, and that human diversity contributes to the survival and richness of humanity, it is important that the genetics profession undertake an examination of 1) the meaning of eugenics, both historically and in the modern world; and 2) whether existing or future practices may constitute or lead to eugenics.
- Most modern authors associate eugenics with Nazi programs to eradicate Jews, Gypsies, homosexuals, and other "inferior" groups, in other words, with genocide. In fact, eugenics was transpolitical, spanning the entire spectrum from ultra-conservative to ultra-radical. In the United Kingdom, most major social reformers and liberals considered themselves eugenicists. John Stuart Mill, the best-known proponent of utilitarianism, playwright George Bernard Shaw, and philosopher Bertrand Russell were all eugenicists, though none believed in coercion by the government.
- We prefer the following working definition of eugenics: "A coercive policy intended to further a reproductive goal, against the rights, freedoms, and choices of the individual." For purposes of this definition, "coercion" includes laws, regulations, positive or negative incentives (including lack of accessibility to affordable medical services) put forward by states or other social institutions. Cultures or medical settings may be implicitly coercive and are aware of the need for vigilance against tacit coercion, but considered such problems as part of the general social context rather than as eugenic programs.
- Under the above definition, knowledge-based, goal-oriented individual or family choices to have a healthy baby do not constitute eugenics. Such choices are unlikely to affect the gene pool or to reduce the numbers of persons with disabilities. Most disabilities are not the results of chromosomal or single-gene disorders, and most babies born with a genetic disorder are born to families with no known risk for having a child with that condition.
- Eugenics is directed against whole populations, whereas the work of today's clinical geneticists is directed towards individuals and families. However, it is important to be aware that collective results of individual decisions could lead to social policies that discriminate against the minority who make different decisions and especially against persons with disabilities. In a democratic society this result could occur by virtue of majority vote to restrict services. (Wertz, Fletcher, Berg, P.10.)
- Eugenics is a set of beliefs and practices that aims an improving the genetic quality of a human population. The exact definition of eugenics

has been a matter of debate since the term was coined by Francis Galton (1822-1911), English scientist in 1883. (https://www.google.com/search, P.1 of 3.)

- Eugenics sterilization is defined as sterilization of a person who is either mentally ill or mentally defective and will either severely handicap any future offspring through heredity or is unable to properly care for a child. (Ibid, 1 of 3.)
- "Eugenics is the study of the agencies under social control that may improve or impair the racial qualities of future generations either physically or mentally." (Sir Francis Galton, 1904). (Ibid, 1 of 3.)
- Sterilization (also is spelled sterilisation) is any of number of medical techniques that intentionally leaves a person unable to reproduce. It is a method of birth control. Sterilization methods include both surgical and non-surgical, and exist for both males and females. (Ibid, 1 of 3.)

Purpose

Eugenicists recommend and supposed specific policies that would lead to a perceived improvement of the human gene pool. Since defining what improvements are desired or beneficial is, by many, perceived as a cultural choice rather than a matter that can be determined objectively (by empirical, scientific inquiry), eugenics has often been deemed a pseudoscience. The most disputed aspect of eugenics has been the definition of "improvement" of the human gene pool, such as what comprises a beneficial characteristic and what makes a defect. This aspect of eugenics has historically been tainted with scientific racism.

Early eugenicists were mostly concerned with perceived intelligence factors that often correlated strongly with social class. Many eugenicists took inspiration from the selective breeding of animals (where purebreds are valued) as their analogy for improving human society. The mixing of races (or miscegenation) was usually considered as something to be avoided in the name of racial purity. At the time this concept appeared to have some scientific support, and it remained a contentious issue until the advanced development of genetics led to a scientific consensus that the division of the human species into unequal races is unjustifiable. Some see this as an ideological consensus, since equality, just like inequality, is a cultural choice rather than a matter that can be determined objectively.

Eugenics has also been concerned with the elimination of hereditary diseases such as hemophilia and Huntington's disease. However, there are several problems with labeling certain factors as "genetic defects." In many cases there is no scientific consensus on what a "genetic defect" is. It is often argued that this is more a matter of social or individual choice. What appears to be a "genetic defect" in one context or environment may not be so in another. This can be the case for genes with a heterozygote advantage, such as sickle cell anemia or Tay-Sachs disease, which in their heterozygote form may offer an advantage against, respectively, malaria and tuberculosis. Many people can succeed in life with disabilities. Many of the conditions early eugenicists identified as inheritable (pellagra is one such example) are currently considered to be at least partially, if not wholly, attributed to environmental conditions. Similar concerns have been raised when a prenatal diagnosis of a congenital disorder leads to abortion.

Eugenic policies have been conceptually divided into two categories: Positive eugenics, which encourage a designated "most fit" to reproduce more often; and negative eugenics, which discourage or prevent a designated "less fit" from reproducing. Negative eugenics need not be coercive. A state might offer financial rewards to certain people who submit to sterilization, although some critics might reply that this incentive along with social pressure could be perceived as coercion. Positive eugenics can also be coercive. Abortion by "fit" women was illegal in Nazi Germany.

During the twentieth century, many countries enacted various eugenics policies and programs, including:

- Genetic screening.
- Birth control.
- Promoting differential birth rates.
- Marriage restrictions.
- Immigration control.
- Segregation (both racial segregation as well as segregation of the mentally ill from the normal).
- Compulsory sterilization.
- Forced abortions.
- Genocide.

Most of these policies were later regarded as coercive, restrictive, or genocidal, and now few jurisdictions implement policies that are explicitly labeled as eugenic or unequivocally eugenic in substance (however labeled). However, some private organizations assist people in genetic counseling, and reprogenetics may be considered as a form of non-state-enforced "liberal" eugenics. (Eugenics – New World Encyclopedia, PP 2 of 15 and 3 of 15.)

More researches

Public health practices

Several terms and practices relevant to public health may be wrongly confused with eugenics. "Euphenics" means the improvement of the phenotype by biological means. The term was proposed by the Russian biologist N.K. Koltsov, who published an article under this title in the 1929 Soviet medical encyclopedia, and formulated independently in the 1960's by J. Lederberg. Essentially euphenics in-

volves the incorporation into preventive and therapeutic medical practice, of the broad advances that are being made in molecular biology, immunology, neurophysiology and other rapidly growing biological fields. Lederberg, in particular, has been a strong advocate of euphenics as "a corrective measure for our genetic ills."

Euphenics is basically good health care. State-mandated newborn screening programs to identify and treat newborns for conditions where early diagnosis and treatment benefit the newborn are not eugenic programs, because their primary purpose is to help the newborn. Reproductive information and counseling for the parent is a side effect of state programs, but is conducted on a voluntary basis.

"Euthenics" is "improvement in the environment." A good example is government-required warnings on alcohol and cigarette containers that drinking or smoking while pregnant may harm the fetus. These warnings do not legally restrict a woman's activities, but attempt to improve the environment for the fetus. Adding iodine to salt (to prevent thyroid deficiency), vitamin D to milk (to prevent rickets), or folic acid to cereal products (to prevent spina bifida) are other examples. As is vaccinating women for rubella to prevent rubella in the fetus (rubella may damage the fetus). (Ibid, P.11.)

Eugenics in history

Most nations have a history of eugenic thought or practice. Some have tried to keep gene pools separate by forbidding legitimate unions between members of different social groups. The caste system in India represents perhaps the largest "eugenic" experiment ever, spanning almost 3000 years. Anti-miscegenation laws prohibiting marriages across racial lines in U.S. southern states made a similar attempt. Such programs caused much social discrimination but inevitably failed to alter gene pools.

Immigration laws also attempted to restrict gene pools. The U.S. immigration law of 1924 was aimed at preventing immigration of Asians, Africans, and Southern or Eastern Europeans, partly on the basis of behavioral genetic studies purporting to show that these groups were inferior. In the United States, sterilization laws attempted to stem a purported threat to the gene pool from poor whites living in rural areas, a group that could not be kept out by immigration laws or kept in place by segregation laws. About 30 states passed laws requiring sterilization of "imbeciles", "feeble-minded", epileptics, mentally ill, criminally insane, etc. Between 1907 and 1960, at least 60,000 people were involuntarily sterilized. Most of these people were in institutions and most advocates for sterilization were behavioral psychologists, not geneticists.

The Nazis used U.S. laws as a model in their own sterilization program beginning in 1934, which eventually sterilized over 200,000 people, mostly without consent and often without the individual's knowledge. The Germans were able to carry out such large numbers of sterilization because they had the backing of an organized medical profession. The Nazis went further and exterminated hundreds of thousands of inhabitants of institutions for mental illness and mental retardation, using techniques that became a prototype for the gas chambers. Children were frequently starved to death on a special diet. This program was designed to reduce the number of "useless eaters", not to affect the gene pool. The Nazis also rounded up families on registers for Huntington disease and exterminated them, in an attempt to eliminate HD entirely. Even the final eugenic attempt-extermination of Jews, Gypsies, homosexuals, and some slavs had no known effect on gene pools after killing 12 million people.(Ibid, P.11.)

In recent years, it has come to light that many other nations besides the U.S. and Germany had eugenic sterilization laws. These nations include Austria, Brazil, Canada, Denmark, Finland, France, Norway, Sweden and Switzerland. Other nations with strong eugenics movements, such as the United Kingdom, never had such laws, preferring to rely on voluntary actions. In Latin America, eugenics developed largely as a theoretical movement not allied with medicine or human genetics.

After World War II, U.S. occupied Japan passed a Eugenic Protection Act (1948) allowing sterilization of persons with up to fourth-degree relatives with a list of presumably inherited conditions that looked remarkably like the lists in 1930's U.S. sterilization laws, but which omitted most major chromosomal and single-gene disorders. In most cases, sterilizations could only be conducted with the consent of, or at the request of; the individuals involved so, this was not a coercive eugenics law. The law limited abortions for "eugenic" reasons to conditions on the list. This meant that most abortions after prenatal diagnosis were done for "social" reasons. The law was revised in 1996 to remove the word "eugenic" and the lists of conditions.(Ibid, PP.11 and 12.)

Eugenics in the world today

There is little evidence for eugenics practice in the modern world, at least according to our definition as "a coercive policy intended to further a reproductive goal against the rights, freedoms, and chokes of the individual".

Perhaps the best example was Singapore, which used monetary incentives to encourage reproduction among educated women and to encourage sterilization for uneducated poor women. China's law for Maternal and Infant Health Care has aroused much attention, because it appears to require medical counselling before marriage for people whose families have a list of presumably inheritable conditions (including mental illness, epilepsy, feeble-mindedness and other conditions listed in the

old U.S. sterilization laws) followed by (if appropriate) sterilization or long-term contraception as a precondition of marriage. Another clause appears to require prenatal diagnosis for couples at risk, after which they should follow the doctor's advice. The law, however, carries no penalty and is not enforced. It appears to be closer to a "standard of care" than to a law, and the word "shall" may be better translated as "should" or "ought to", an ethical rather than a legal statement. China's genetics profession, recognizing the importance of even a symbolic law, has requested change from the central government to bring the law into line with international standards of voluntary genetics services. Taiwan has had a similar law on the books for several years, without enforcement but also without arousing international attention. There appears to be little state-coerced eugenics in the world today. Nevertheless, we urge vigilance.

State-supported Programs that are not Eugenics: Governments support many programs, including some mandatory programs, in the interests of public health, which do not constitute eugenics. These include:

- Encouraging/discouraging births among the entire population. Although the WHO expert advisors reject coercive measures as restrictive of reproductive freedom, a government's attempt to control the quantity of its population is not eugenic as long as measures are used equally with regard to the entire population.
- Laws prohibiting sex selection (India, China) are not intended to affect genetic characteristics.
- Laws for the protection of the fetus from environmental harm. These may be described as "euthenic", or as part of general health care. As long as these do not coercively restrict the mother's activities, they would not be eugenic. An example is warning labels on alcohol and tobacco products about potential harms to the fetus, as mentioned above.
- Laws for the protection and health of the newborn, including mandatory newborn screening for disorders where early diagnosis and treatment benefit the newborn.
- Regulations establishing state- funded provision of genetics services, including genetic counseling, testing, prenatal vitamins (folic acid), prenatal diagnosis, and special diets for mother or newborn. An example is the State of California provision of low-cost maternal serum alpha- fetoprotein testing in the United States. This programme is voluntary and has a refusal rate of thirty percent. Although the medical setting itself establishes an uneven power balance between provider and patient, and a state-backed offer of services provides an incentive to accept these services, the programme is not intended to be coercive.Public health authorities in some nations, such as Denmark, require that physicians offer prenatal diagnosis to all pregnant women over age 35, but the woman has the choice to accept or decline the offer.Care must, be taken to ensure that people receive and understand full and unbiased information and that they understand that taking the initial blood test may lead to difficult decisions. Other examples include testing for spina bifida in the UK, and carrier and prenatal testing for beta-thalassemia in Sardinia and Cyprus. In all three nations, testing is offered under the public health system, and affected births have decreased dramatically. The programs were not however, state coerced.
- Laws regulating cousin marriages and other consanguineous unions.In some societies, these unions are preferred as a means of cementing social bonds.In some societies, the social and economic benefits of cousin marriage are regarded as outweighing the risk of having children with a recessive disorder.
- Regulations requiring addition of folic acid to cereal grains labeled "enriched". These are in the tradition of iodized salt or addition of vitamin D to milk.

"Quasi-eugenics": in Private or Community-based Programs: These include testing required by religious communities as a precondition of marriage, or attempts by private groups to induce welfare mothers to be sterilized.Although these programmes are coercive, individuals may choose to leave a particular religious community or say no to a private offer.In a pluralistic society, communities may regulate the lives of their members, as long as individuals are not restrained from leaving the community. Private agencies are free to express their own beliefs.

"Economic Eugenics": Coercive eugenics tends to flourish in difficult economic times and this may be referred to us. Moreover, even in good times some social practices may approach eugenics even though, strictly speaking, they do not fall under our definition. These practices include non-availability or refusal of health care for fetuses with disabilities or their mothers, discrimination against prospective parents with disabilities that makes it difficult for them to reproduce, and discrimination against people with disabilities generally. The broadest discrimination and potential source of "eugenic effects" is against poor people generally in the health care system.(Ibid, PP.11 and 13.)

In conclusion the word eugenics today usually has a negative connotation, aligned with genocide. Most professionals reject the term outright in the context of medical genetics. To most people, eugenics means a social programme imposed by the state. This is an approach to which people around the world object, because it denies human freedom, devalues some and falsely elevates the reproductive status of others.

Planned programmes can include voluntary choices. As an example of planned programmes, some nations have instituted carrier screening, on a voluntary basis and with the cooperation of the communities in-

volved, with the expressed intention of reducing the incidence of certain severe hereditary disorders, such as beta-thalassemia.

Individual/couple choices include taking their chances of having an affected child, avoiding conceptions, using donor gametes, or using prenatal diagnosis followed by selective abortion to avoid the birth of an affected child. If most couples were to make the same choices, the overall outcome could be a reduced population frequency of a disorder, but it does not justify the "eugenics" label. Examples ofreduced frequency ofdisorders resulting from individual/couple choices include dramatic reductions in incidence of Tay-Sachs disease in the USA, beta-thalassemia in Cyprus and Sardinia, and neural tube defects in the UK. In the case of neural tube defects prevention through pre-conceptional use of folic acid may reduce but not eliminate both the defects and the corresponding demand for prenatal diagnosis.

Medical genetics has as its goal the good of individuals and families. The ethos in present day medical genetics is to help people make whatever voluntary decisions are best for them in the light of their own reproductive and other goals. This is the decisive difference between preset day medical genetics and yesterday's eugenics.(Ibid, P.15.)

Pre-Galton Eugenics

Selective breeding was suggested at least as far as Plato who believed human reproduction should be controlled by government. He recorded these ideals in *The Republic*: "The best men must have intercourse with the best women as frequently as possible, and the opposite is true of the very inferior." Plato proposed that the process be concealed from the public via a form of lottery. Other ancient examples include the polis of Sparta's purported practice of infanticide. However, they would leave all babies outside for a length of time, and the survivors were considered stronger, while many "weaker" babies perished.

During the 1860s and 1870s, Sir Francis Galton, systematized his ideas and practices according to new knowledge about the evolution of humans and animals provided by the theory of his cousin Charles Darwin. After reading Darwin's *Origin of Species*, Galton noticed an interpretation of Darwin's work where by the mechanisms of natural selection were potentially thwarted by human civilization. He reasoned that, since many human societies sought to protect the underprivileged and weak, those societies were at odds with the natural selection responsible for extinction of the weakest. Only by changing these social policies, Galton thought, could society be saved from a "reversion towards mediocrity", a phrase that he first coined in statistics and which later changed to the now common "regression towards the mean".

According to Galton, society already encouraged dysgenic conditions, claiming that the less intelligent were out-reproducing the more intelligent. Galton did not propose any selection methods, rather, he hoped that a solution would be found if social mores changed in a way that encouraged people to see the importance of breeding.

Galton first used the word eugenic in his 1883 *Inquiries into Human Faculty* and *Its Development*, a book in which he meant "to touch on various topics more or less connected with that of the cultivation of race, or, as we might call it, with "eugenic" questions. He included a footnote to the word "eugenic" which read": "That is, with questions bearing on what is termed in Greek, *eugenes* namely, good in stock, hereditarily endowed with noble qualities. This, and the allied words, *eugeneia*, etc., are equally applicable to men, brutes, and plants. We greatly want a brief word to express the science of improving stock, which is by no means confined to questions of judicious mating, but which, especially in the case of man, takes cognizance of all influences that tend in however remote a degree to give to the more suitable races or strains of blood a better chance of prevailing speedily over the less suitable than they otherwise would have had. The word *eugenics* would sufficiently express the idea; it is at least a neater word and a more generalized one than viticulture which I once ventured to use." Eugenics differed from what would later be known as Social Darwinism. This school of thought was developed independently of Darwin by such writers as Herbert Spencer and William Graham Sumner. Social Darwinism includes a range of political ideologies which are held to be compatible with the concept that Charles Darwin's theory of evolution of biological traits in a population by natural selection can also be applied to competition between human societies or groups within a society. It is based on ideas of the "survival of the fittest" (a term coined by Herbert Spencer) to human society, saying that those humans with superior genes would be better placed to succeed in society, as evidenced by wealth and status. Social Darwinism, like eugenics, fell out of favor as it become increasingly associated with racism. While both claimed intelligence was hereditary, eugenics asserted that new policies were needed to actively change the status quo towards a more "eugenic" state, while the Social Darwinists argued society itself would naturally "check" the problem of "dysgenics" if no welfare policies were in place (for example, the poor might reproduce more but would have higher mortality rates). (Ibid, PP. 3 of 15 and 4 of 15.)

1890s-1945

The United States was home to a large eugenics movement in the 1890s. Beginning with Connecticut, in 1896, many states enacted marriage laws with eugenic criteria, prohibiting anyone who was "epileptic,

imbecile, or feeble-minded" from marrying. In 1898, Charles B. Davenport, a prominent American biologist, began as director of a biological research station based in Cold Spring Harbor, where he experimented with evolution in plants and animals. In 1904, Davenport received funds from the Carnegie Institution to found the Station for Experimental Evolution. The Eugenics Record Office opened in 1910, while Davenport and Harry H. Laughlin began to promote eugenics.

Though eugenics is today often associated with racism, it was not always so; both W.E.B. Du Bois and Marcus Garvey supported eugenics or ideas resembling eugenics as a way to reduce African American suffering and improve their stature. Many legal methods of eugenics include state laws against miscegenation or prohibitions of interracial marriage.

The U.S. Supreme Court overturned those state laws in 1967, and declared anti-miscegenation laws unconstitutional. During the twentieth century, researchers became interested in the idea that mental illness could run in families and conducted a number of studies to document the heritability of such illnesses as schizophrenia, bipolar disorder, and clinical depression. Their findings were used by the eugenics movement as proof for its cause. State laws were written in the late 1800s and early 1900s to prohibit marriage and force sterilization of the mentally ill in order to prevent the "passing on" of mental illness to the next generation. These laws were upheld by the U.S. Supreme Court in 1927, and were not abolished until the mid-twentieth century. By 1945, over 45,000 mentally ill individuals in the United States had been forcibly sterilized.

With the passage of the Immigration Act of 1924, eugenicists for the first time played a central role in the Congressional debate as expert advisers on the threat of "inferior stock" from eastern and southern Europe. This reduced the number of immigrants from abroad to 15 percent of previous years, to control the number of "unfit" individuals entering the country. The new act strengthened existing laws prohibiting race mixing in an attempt to maintain the gene pool. Eugenic considerations also lay behind the adoption of incest laws in much of the U.S. and were used to justify many anti-miscegenation laws.

Some states sterilized "imbeciles" for much of the twentieth century. The U.S. Supreme Court ruled in the 1927 *Buck v. Bell* case that the state of Virginia, could sterilize those it thought unfit. The most significant era of eugenic sterilization was between 1907 and 1963, when over 64,000 individuals were forcibly sterilized under eugenic legislation in the United States. A favorable report on the results of sterilization in California, by far the state with the most sterilizations, was published in book form by the biologist Paul Popenoe and was widely cited by the Nazi government as evidence that wide-reaching sterilization programs were feasible and humane. When Nazi administrators went on trial for war crimes in Nuremberg after World War II, they justified the mass sterilizations (over 450,000 in less than a decade) by citing the United States as their inspiration.

Nazi Germany under Adolf Hitler was infamous for eugenics programs which attempted to maintain a "pure" German race through a series of programs that ran under the banner of "racial hygiene." Among other activities, the Nazis performed extensive experimentation on live human beings to test their genetic theories, ranging from simple measurement of physical characteristics to the horrific experiments carried out by Josef Mengele for Otmar von Verschuer on twins in the concentration camps. During the 1930s and 1940s, the Nazi regime forcibly sterilized hundreds of thousands of people whom they viewed as mentally and physically "unfit," an estimated 400,000 between 1934 and 1937. The scale of the Nazi program prompted American eugenics advocates to seek an expansion of their program, with one complaining that "the Germans are beating us at our own game".

They also implemented a number of "positive" eugenics policies, giving awards to "Aryan" women who had large numbers of children and encouraged a service in which "racially pure" single women were impregnated by SS officers *(Lebensborn*).The scope and coercion involved in the German eugenics programs along with a strong use of the rhetoric of eugenics and so-called "racial science" throughout the regime created an indelible cultural association between eugenics and the Third Reich in the postwaryears. (Ibid PP. 4 of 15 and 7 of 15.)

Modern resurgence of interest

Developments in genetic, genomic and reproductive technologies at the end of the 20th century are raising numerous questions regarding the ethical status of eugenics, effectively creating a resurgence of interest in the subject. Some such as UC Berkeley sociologist Troy Duster, claim that modern genetics is a backdoor to eugenics. Duster's view is shared by the White House Assistant Director for Foresic science, Tania Simoncelli, who stated in a 2003 publication by the Population and Development Programme at Hampshire College that advances in pre-implantation genetic diagnosis (PGD) are moving society to a "new era of eugenics," and that Nazi eugenics, modern eugenics is consumer driven and market based, "where children are increasingly regarded a made-to-order consumer product." In a 2006 newspaper article, Richard Dawkins said that discussion regarding eugenics was inhibited by the shadow of Nazi misuse, to the extent that some scientists would not admit that breeding humans for certain abilities is at all possible. He believes that it is not physically different from breeding domestic animals for traits such as speed or herding skill. Dawkins felt that enough time had elapsed to at least ask just what the ethical differences were between breeding for ability versus training athletes or forcing children to take

music lessons, though he could think of persuasive reasons to draw the distinction.

Lee Kuan Yew, the founding father of Singapore, began promoting eugenic as early as 1983. The United Nations' International Bioethics Committee wrote that the ethical problems of human genetic engineering should not be confused with the ethical problems of the 20th century eugenics movements. However it is still problematic because it challenges the idea of human equality and opens up new forms of discrimination and stigmatization for those who do not want, or cannot afford, the technology.

Transhumanism is often associated with eugenics, although most transhumanists holding similar views nonetheless distance themselves from the term "eugenics" (preferring "germinal choice" or "reprogenetics") to avoid having their position confused with the discredited theories and practices of early-20th-century eugenic movement.

Prenatal screening can be considered a form of contemporary eugenics because it may lead to abortions of children with undesirable traits. (Ibid, PP.5 of 22 and 6 of 22.)

Stigmatization of eugenics in post-Nazi years

After the experience of Nazi Germany, many ideas about "racial hygiene" and "unfit" members of society were publicly renounced by politicians and members of the scientific community. The Nuremberg Trials against former Nazi leaders revealed to the world many of the regime's genocidal practices and resulted in formalized policies of medical ethics and the 1950 UNESCO statement on race. Many scientific societies released their own similar "race statements" over the years, and the Universal Declaration of Human Rights developed in response to abuses during the Second World War, was adopted by the United Nations in 1948, and affirmed, "Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family." In continuation, the 1978 UNESCO declaration on race and racial prejudice states that the fundamental equality of all human beings is the ideal toward which ethics and science should converge.

In reaction to Nazi abuses, eugenics became almost universally reviled in many of the nations where it had once been popular (however, some eugenics programs, including sterilization, continued quietly for decades). Many pre-war eugenicists engaged in what they later labeled "crypto-eugenics," purposefully taking their eugenic beliefs "underground" and becoming respected anthropologists, biologists, and geneticists in the postwar world (including Robert Yerkes in the U.S. and Otmar von Verschuer in Germany). Californian eugenicist Paul Popenoe founded marriage counseling during the 1950s, a career change which grew from his eugenic interests in promoting "healthy marriages" between "fit" couples.

High school and college textbooks from the 1920s through the 1940s often had chapters touting the scientific progress to be had from applying eugenic principles to the population. Many early scientific journals devoted to heredity in general were run by eugenicists and featured eugenics articles alongside studies of heredity in nonhuman organisms. After eugenics fell out of scientific favor, most references to eugenics were removed from textbooks and subsequent editions of relevant journals. Even the names of some journals changed to reflect new attitudes. For example, Eugenics Quarterly became Social Biology in 1969 (the journal still exists today though it looks little like its predecessor).Notable members of the American Eugenics Society (1922-94) during the second half of the twenties century included Joseph Fletcher, originator of Situational ethics; Dr. Clarence Gamble of the Procter & Gamble fortune; and Garrett Hardin, a population control advocate and author of The Tragedy of the Commons.

Despite the changed postwar attitude towards eugenics in the U.S. and some European countries, a few nations, notably, Canada and Sweden, maintained large-scale eugenics programs, including forced sterilization of mentally handicapped individuals, as well as other practices, until the 1970s. In the United States, sterilizations capped off in the 1960s, though the eugenics movement had largely lost most popular and political support by the end of the 1930s. (Ibid PP. 7 of 14 and 8 of 15.)

The eugenics movements

Building on Darwin's ideas of natural selection it stressed the role of heredity in many aspects of human life; in the great debate about the competing roles of nature and nurture, it came down heavily on the side of the former (nature). Faced with diseases such as tuberculosis, syphilis, and all manners of psychiatric disorders, eugenists argued that they were manifestations of inherited defects that degenerated down the generations. From around 1900 eugenics organizations were created in Britain, Scandinavia, Germany, and USA. The UK Eugenics Education Society, for instance founded in 1907. Through education and legislation, they promoted "positive eugenics," encouraging the "fit" (figure1) to have large families, while (through "negative eugenics") advocating that the poor and the dregs of society should breed less.

Figure 1. This poster was published by eugenic society in the 1930s; most of its supporters considered themselves fit to sow.

In Britain, they hoped to achieve this essentiality by persuasion, but in the USA and Scandinavia the compulsory sterilization of "defectives" (including psychiatric patients and the mentally deficient) was carried out on an increasing scale. The programme culminated in Hiler's Germany, where the elimination of large numbers of the mentally "unfit" paved the way for the extermination of Jews and Gypsies. The scientific basis of eugenics was never well established; brought into ignominy by Hitler and partly overtaken by modern genetic, the eugenics movement had declined by the 1940s. (Porter, P. 326.)

In fact, the eugenics movement became negatively associated with Nazi Germany and the Holocaust (large scale destruction, especially by fire; great loss of human life) when many of the defendants at the Nuremberg trials attempted to justify their human rights abuses by claiming there was little difference the Nazi eugenic programmes and the USA eugenic programmes. In the decades following World War II, with the institution of human rights, many of the countries gradually began to abandon eugenic policies, although some Western countries including the United States and Sweden continued to carry out forced sterilizations. (Eugenic-Wikipedia, P. 1 of 22.)

Ethics

Social and political consequences of eugenics call for a place in the discussion on the ethics behind the eugenics movement (Figure 2). Regarding eugenics, many of the ethical concerns, arise from its controversial past, prompting a discussion on what place, if any, it should have in the future. Advances in science have changed eugenics. Eugenics had more to do in the past with sterilization and enforced reproduction laws. Now, in the age of a progressively mapped genome, embryos can be tested for susceptibility to disease, gender, and genetic defects, and alternative methods of reproduction such as "in vitro fertilization" are becoming more common. Therefore, eugenics is no longer "expost facto" regulation of living but instead preemptive action on the unborn.

With this change, however, there are ethical concerns which lack adequate attention, and which must be addressed before eugenic policies can be properly implemented in the future. Sterilized individuals, for example, could volunteer for the procedure, albeit under incentive or duress, or at least voice their opinion. The unborn fetus on which these new eugenic procedures are performed cannot speak out, as the fetus lacks the voice to consent or to express his or her opinion. Philosophers disagree about the proper framework for reasoning about such actions, which change the very identity and existence of future persons. (Ibid P. 9 of 22.)

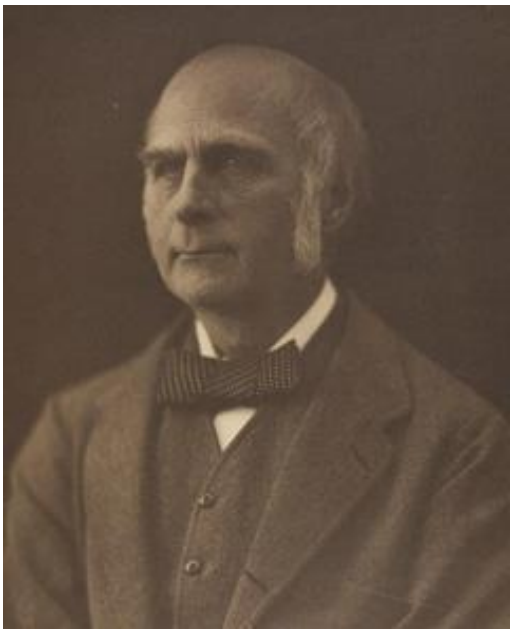

Figure 2. Sir Francis Galton (1822-1911) English scientist who is best known for his classic studies of genius and heredity, which led him to found the eugenic movement in 1905.

Some fear future "eugenics wars" as the worst-case Scenario: the return of coercive state-sponsored genetic discrimination and human rights violations such as compulsory sterilization of persons withgenetic defects, the killing of the institutionalized and, specifically, segregation and genocide of "races" perceived inferior. Health law professor George Annas and technology law professor Lori Andrews are prominent advocates of the position that the use of these technologies could lead to such human-posthuman caste warfare.

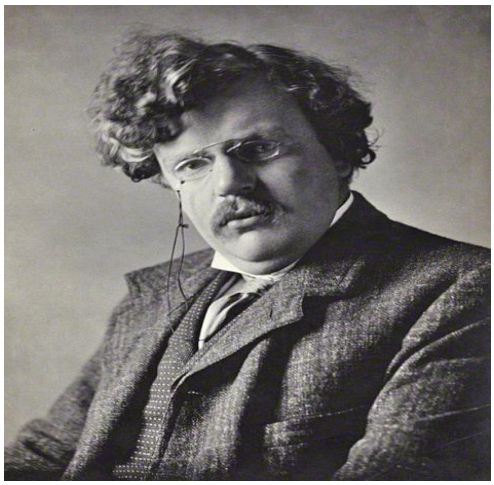

Figure 3. G.K.Chesterton, the author of 1917 book "Eugenic and Other Evils", an opponent of eugenic in 1905.

Environmental ethicist Bill McKibben in his 2003 book "Enough: Staying Human in an Engineered Age", argued at length against germinal choice technology and other advanced biotechnological strategies for human enhancement. He writes that it would be morally wrong for humans to tamper with fundamental aspects of themselves (or their children) in an attempt to overcome universal human limitations, such as vulnerability to aging, maximum life span and biological constraints on physical and cognitive ability. Attempts to "improve" themselves through such manipulation would remove limitations that provide a necessary context for the experience of meaningful human choice. He claims that human lives would no longer seem meaningful in a world where such limitations could be overcome with technology. Even the goal of using germinal choice technology for clearly therapeutic purposes should be relinquished, since it would inevitably produce temptations to tamper with such things as cognitive capacities. He argues that it is possible for societies to benefit from renouncing particular technologies, using as examples Ming China, Tokugawa Japan and the contemporary Amish.(Ibid, PP. 9 of 22 and 10 of 22.)

Some, for example Nathaniel C. Comfort from Johns Hopkins University, claim that the change from state-led reproductive-genetic decisionmaking to individual choice has moderated the worst abuses of eugenics by transferring the decisionmaking from the state to the patient and their family.Comfort suggests that "the eugenic impulse drives us to eliminate disease, live longer and healthier, with intelligence, and a better adjustment to the conditions of society, and the health benefits, the intellectual thrill and the profits of genetic bio-medicine are too great for us to do otherwise." Others, such as bioethicist Stephen Wilkinson of Keele University and Honorary Research Fellow Eve Garrard at the University of Manchester, claim that some aspects of modern genetics can be classified as eugenics, but that this classification does not inherently make modern genetics immoral. In a co-authored publication by Keele University, they stated that "eugenics doesn't seem always to be immoral, and so the fact that PGD, and other forms of selective reproduction, might sometimes technically be eugenic, isn't sufficient to show that they're wrong."

In their book published in 2000, From Chance to Choice: Genetics and Justice, bioethicists Allen Buchanan, Dan Brock, Norman Daniels and Daniel Wikler argued that liberal societies have an obligation to encourage as wide an adoption of eugenic enhancement technologies as possible (so long as such policies do not infringe on individuals' reproductive rights or exert undue pressures on prospective parents to use these technologies) in order to maximize public health and minimize the inequalities that may result from both natural genetic endowments and unequal access to genetic enhancements. Original position, a hypothetical situation developed by American philosopher John Rawls, has been used as an argument for negative eugenics pioneer and author Halliday Sutherland Ward's 1913 article "Eugenics, Euthenics and Endemics", Chesterton's 1917 book "eugenics and other Evils" and Boas' 1916 article "Eugenics" (Published in the Scientific Monthly) were all harshly critical of the rapidly growing movement (Figure 3). Sutherland identified eugenists as a major obstacle to the eradication and cure of tuberculosis in his address: "Consumption: its Cause and Cure", and criticism of eugenic and Neo-Malthusians in his 1921 book Birth Control led to a writ for libel from the eugenist Marie Stopes. Several biologists were also antagonistic to the eugenics movement, including Lancelot Hogben. Other biologists such as J. B. S. Haldane and R. A. Fisher expressed skepticism in the belief that sterilization of "defectives" would lead to the disappearance of undesirable genetic traits. Among institutions, the Catholic Church was an opponent of state-enforced sterilizations. Attempts by the Eugenics Education Society to persuade the British government to legalize voluntary sterilization were opposed by Catholics and by the Labour Party. The American Eugenics Society initially gained some Catholic supporters, but Catholic support declined following the 1930papal encyclical "Casts connubii." In this, Pope Pius XI explicitly condemned sterilization laws: "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." As a social movement, eugenics reached its greatest popularity in the early decades of the 20th century, when it was practiced around the world and promoted by governments, institutions, and influential individuals. Many countries enacted various eugenics policies,

including: genetic screenings, birth control, promoting differential birth rates, marriage restrictions, segregation (both racial segregation and sequestering the mental ill), compulsory sterilization, forced abortions or forcedpregnancies, ultimately culminating in genocide. (Ibid, PP. 3 of 22 and 4 of 22.)

Eugenics considerations during the twentieth century

During the twentieth century, researchers became interested in the idea that mental illness could run in families and conducted a number of studies to document the heritability of such illnesses as schizophrenia, bipolar disorder, and clinical depression. Their findings were used by the eugenics movement as proof for its cause. State laws were written in the late 1800s and early 1900s to prohibit marriage and force sterilization of the mentally ill in order to prevent the "passing on" of mental illness to the next generation. These laws were upheld by the U.S.A Supreme Court in 1927, and were not abolished until the mid-twentieth century. By 1945, over 45,000 mentally ill individuals in the United States had been forcibly sterilized.With the passage of the Immigration Act of 1924, eugenicists for the first time played a central role in the Congressional debate as expert advisers on the threat of "inferior stock" from eastern and southern Europe. This reduced the number of immigrants from abroad to 15 percent of previous years, to control the number of "unfit" individuals entering the country. The new act strengthened existing laws prohibiting race mixing in an attempt to maintain the gene pool. Eugenic considerations also lay behind the adoption of incest laws in much of the United States and were used to justify many ant miscegenation laws. Some states sterilized “imbeciles” for much of the 20th century. The US Supreme Court rule in the 1927 Buck V. Bell case that the state of Virginia could sterilize those it thought “unfit.” The most significant era of eugenics sterilization was between 1907 and 1963, when over 64000 individuals were forcibly sterilized under eugenics legislation in the United States of America. A favorable report on the results of sterilization in California, by far the state with the most sterilization, was published in book form by the biologist Paul Popenone and was widely cited by The Nazi government as evidence that wide-reaching sterilization programmes were feasible and humane. When Nazi demonstrators went on trial for war crimes in Nuremberg after World War II, they justified the mass sterilization (over 450000 in less than a decade) by citing the United States as their inspiration.(Ibid, PP. 5 of 15 and 6 of 15.) Nazi Germany under Adolf Hitler was infamous for eugenics programmes which attempted to maintain a “pure” German race through a series of programmes that ran under the banner of “racial hygiene.” Among other activities, the Nazis performed extensive experimentations on live human beings to test their genetic theories, ranging from simple measurement of physical characteristics to the horrific experiments carried out by Josef Mengele for Otmar von Verschuer on twins in the concentration camps.

During the 1930s and 1940s, the Nazi regime forcibly sterilized hundreds of thousands of people whom they viewed as mentally and physically "unfit," an estimated 400,000 between 1934 and 1937. The scale of the Nazi program prompted American eugenics advocates to seek an expansion of their program, with one complaining that “the Germans are beating us at our own game.” The Nazis went further, however, killing tens of thousands of the institutionalized disabled through compulsory euthanasia programs. They also implemented a number of “positive eugenics” policies, giving awards to “Arian” women who had large numbers of children and encouraged a service in which “racially pure” single women were impregnated by SS officers (Lebensborn).

Man of their concerns for eugenics and racial hygiene were also explicitly in their systematic killing of millions of “undesirable” people including Jews, gypsies, Jehovah’s Witnesses, homosexuals during the holocaust (most of the killing equipment and methods employed in the death camps were first developed in the euthanasia program). The scope and coercion involved in the German eugenics programs along with a strong use of rhetoric of eugenics and so-called “racial science” throughout the regime created an indelible cultural association between eugenics and the Third Reich in the postwar years. (Ibid, PP. 6 of 15 and 1 of 15.)

Ethical re-evaluation

In modern bioethics literature the history of eugenics presents many moral and ethical questions. Commentators have suggested the new “eugenics” will come from reproductive technologies that will allow parents to create so-called “designer babies” (what the biologist Lee M. Silver prominently called reprogenetic). It has been argued that this “non-coercive” form of biological “improvement” will be predominantly motivated by individuals competitiveness and the desire to create “the best opportunity” for children, rather than an urge to improve the species as a whole, which characterized the early twentieth century forms of eugenics. Because of this non-coercive nature, lack of involvement by the state, and a difference in goals, some commentators have questioned whether such activities are eugenics or something else altogether.

Some disability activists argue that, although their impairments may cause pain or discomfort, what really disables them as member of society is a socio-cultural system that does not recognize their right to genuinely equal treatment. The disabled express skepticism that any form of eugenics could be to the benefit of the disabled considering their treatment by historical eugenic campaigns.

James D. Watson, the first director of the human Genome project, initiated the "Ethical, Legal and Social Implications Programs" (ELSI) which has funded a number of studies into the implications of human genetic engineering, because: "In putting ethics so soon into the Genome agenda, I was responding my own personal fear that all too soon critics of the Genome Project would point out that I was a representative of the Cold Spring Harbor Laboratory that once housed the controversial Eugenics Record Office. My not forming a genome ethics program quickly might be falsely used as evidence that I was a closet eugenicist, having as my real long-term purpose the unambiguous identification of genes that lead to social and occupational stratification as well as genes justifying racial discrimination. Distinguished geneticists including Nobel Prize-winners John Sulston ("I don't think one ought to bring a clearly disabled child into the world") and Watson ("Once you have a way in which you can improve our children, no one can stop it")" support genetic screening. Which ideas should be described as "eugenic" are still controversial in both public and scholarly spheres. Some observers such as Philip Kitcher have described the use of genetic screening by parents as making possible a form of "voluntary" eugenics. Some modern subcultures advocate different forms of eugenics assisted by human cloning and human genetic engineering, sometimes even as part of a new cult (see Raëlism, Cosmotheism, or Prometheism). These groups also talk of "neo-eugenics." "Conscious evolution," or "genetic freedom."

Behavioral traits often identified as potential targets to modification through human genetic engineering include intelligence, clinical depression, schizophrenia, alcoholism, sexual behavior and criminality.

In a 2005 United Kingdom court case, the Crown V. James Edward Whittaker-Williams, arguably set precedent banning sexual contact between people with "learning difficulties." The accused, a man suffering learning disabilities, was jailed for kissing and hugging a woman with learning disabilities. This was done under the 2003 Sexual Offences Act, which redefines kissing and cuddling as sexual and states that those with learning difficulties are unable to give consent regardless of whether or not the act involved coercion. Opponents of the act have attacked it as bringing in eugenics through the backdoor under the guise of a requirement of "consent." (Ibid, PP. 8 of 15 - 10 of 15.)

Slippery slope

A common criticism of eugenics is that are "unethical". In the hypothetical scenario where it is scientifically proven that one racial minority group making up five percent of the population is an average less intelligent than the majority racial groups, it is more likely that the minority racial group will be submitted to a eugenics program, opposed to the five percent least intelligent members of the population as the whole. For example Nazi Germany's eugenic program within the German population resulted in protests, while the persecution of the Jews was met with silence.

Steven Pinker has stated that it is "a conventional wisdom among left-leaning academics that genes imply genocide." He has responded to this "conventional wisdom" by comparing the history of Marxism, which had to the opposite position on genes to that of Nazism: "But the twentieth century suffered "two" ideologies that led to genocides. The other one, Marxism, had no use for race, didn't believe in genes and denied that human nature was a meaningful concept. Clearly, it's not an emphasis on genes or evolution that is dangerous. It's the desire to remake humanity by coercive means (eugenics or social engineering) and the belief that humanity advances through a struggle in which superior groups (race or classes) triumph over inferior ones."

Richard Lynn has argued that any social philosophy is capable of ethical misuse. Though Christian principals have aided in the abolition of slavery and the establishment of welfare programs, he noted that Christian church has also burned many dissidents at the stake and waged wars against nonbelievers in which Christian crusaders slaughtered large numbers of women and children. Lynn argued the appropriate response is to condemn these killings, but believing that Christianity "inevitably leads to the extermination of those who do not accept its doctrines" is unwarranted.

Genetic diversity

Eugenic policies could also lead to loss of genetic diversity, in which case a culturally accepted improvement of the gene pool may, but would not necessarily, result in biological disaster due to increased vulnerability to disease, reduced ability to adapt to environmental change and other factors both known and unknown. This kind of argumentfrom the precautionary principle is itself widely criticized. Along-term eugenic plan is likely to lead to a scenario similar to this because the elimination of traits deemed undesirable would reduce genetic diversity by definition. Related to a decrease in diversity is the danger of non-recognition. That is, if everyone were beautiful and attractive, then it would be more difficult to distinguish between different individuals, due to the wide variety of ugly traits and otherwise non-attractive traits and combinations thereof that people use to recognize each other. The possible elimination of the autism genotype is a significant political issue in the autism rights movement, which claim autism is a form of neurodiversity. Many advocates of Down syndrome rights also consider Down's syndrome (Trisomy-21) a form of neurodiversity, though males with Down syndrome are generally infertile. (Ibid, P. 10 of 15.)

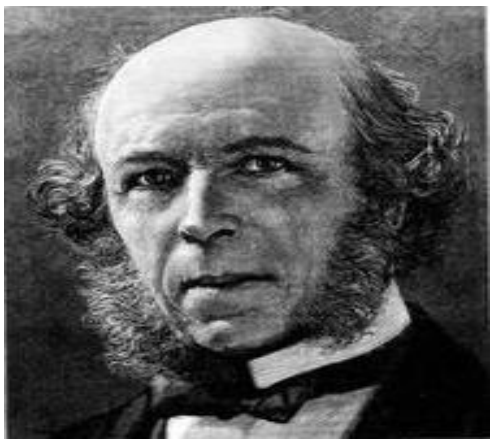

Figure 4. Herbert Spencer (1820-1903) English Philosopher, biologist, anthropologist and prominent classical liberal political theorist of the Victorian era.

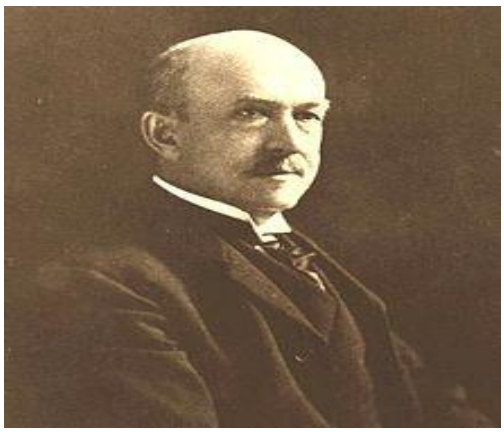

Figure 5. William Graham Sumner (1840-1910), American sociologist that during his life time was best known for his opposition to social and economic planning and for his Darwinian theories of the evolution.

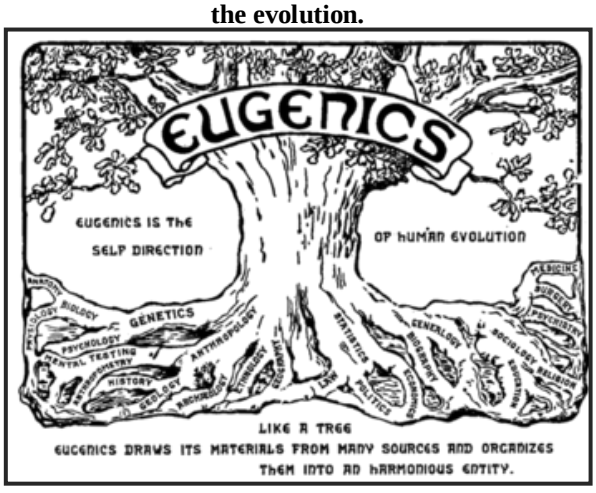

Figure 6. Lego from the second International Eugenics Conference, 1921, depicting eugenics as a tree which unites a variety of different fields.

Top Twelve Unlikely and Surprising Eugenicists and Other Supporters

Eugenicists or as the Oxford Dictionary puts it: "the science of improving a population by controlled breeding to increase the occurrence of desirable heritable characteristics" was surprisingly popular with many people still very famous today, until the Second World War (1939-1945). The belief of many luminaries of before war Britain and America was that the human race needed urgent protection from "degenerates", the "unfit" and the "feebleminded". People including architects of Britain's welfare state and writers famous for their socialist and Fabian principles were very happy promoting eugenicist ideals even while Hitler was, horrendously, putting many of these theories to the test with policies designed to biologically improve the Aryan "Übermensch" master race.

The Nazis targeted people identified as "life unworthy of life" (German: Lebensunwertes Lebed), such as those with congenital cognitive and physical disabilities which included the feebleminded, epileptic, schizophrenic, manic-depressive, cerebral palsy, muscular dystrophy, deaf, blind and the homosexual, and then tried to eliminate them from the chain of heredity.

The idea of Eugenics to produce better human beings has existed at least since Plato in ancient Greece. The term 'eugenics' to describe the concept of improving the quality of the human race through selective breeding was originally developed by Francis Galton, the half-cousin of Charles Darwin. In 1883, a year after Darwin's death he gave his discredited science a name: "Eugenics".

Once most people could see where it ultimately led – to the gas chambers of the Nazi concentration camps – eugenics went into steep decline after 1945. For most of these, often well-meaning, people any admiration with theories horribly close to Nazism were conveniently forgotten.

Here is the flashback Top Twelve list of famous eugenicists who perhaps should have known better:

Number One – Marie Stopes

Marie Carmichael Stopes (1880-1985) British eugenicist (figure7) and birth control advocate (Encyclopedia International, Vol. 17, P. 299) founded British first birth control clinic in north London in 1921 and indeed was honored with a postage stamp in 2008, was actually a hardcore eugenicist. She once wrote that "hordes of defectives" should be reduced in number so to be less of a burden on "the fit".

Stopes even went on to disinherit her son because he married a short-sighted woman therefore risking a less-than-perfect grandchild. In Birth Control News – a magazine she set up in 1922 – she described southern Italians as a "low-grade race" and once said of the French that they should "eliminate the taint of

their large numbers of perverted or homosexual people."

Figure 7. Marie Stopes (1880-1958), the family planning pioneer and advocate of eugenics.

In a book called "Radiant Motherhood" Stopes went on to denounce any society that "allows the diseased, the racially negligent, the thriftless, the careless, the feeble-minded, the very lowest and worst members of the community to produce innumerable tens of thousands of stunted, warped and inferior infants." In August 1939, less than one month before the start of WW2, Stopes sent Adolf Hitler a copy of her book "of Songs for Young Lovers" which included a letter: "Dear Herr Hitler, love is the greatest thing in the world: So will you accept from me these [poems] that you may allow the young people of your nation to have them? The young must learn love from the particular till they are wise enough for the universal. I hope too that you yourself may find something to enjoy in the book."Three years into the war Marie Stopes wrote a 'humorous' poem that included the line: "Catholics, Prussians, the Jews and the Russians, all are a curse, or something worse."(Top Ten Unlikely and Surprising Eugenicists, PP. 1 of 21- 10 of 21- 3 of 23). Stopes wrote extensively on birth control and sex hygiene. She is probably best known for her book "Married Love" (1918). (Ibid. P. 299.)

Number Two – H(erbert) G(eorge) Wells

H.G. Wells (1866-1946) was English novelist (figure 8), short story writer and essayist. The first of his many science fiction works, "The Time Machine" (1895), brought him to notice. Works of utopian fiction followed. Becoming a Fabian socialist, he wrote many proselyting works, among them "New World for Old" (1908). His more solid literary contributions are realistic novels dealing with struggling people from classes that he knew well. These include "Kipps" (1905), "Tono Bungay" (1909) and "The History of Mr. Polly" (1910). These and other novels of substantial nature, like Mr. Britling Sees It Through (1916), are characterized by sharp observation and social criticism. (Ibid, Vol. 19, PP. 297 and 298.).Wells is famous for his socialist and pacifist principles but perhaps less well known for his rather racist views and his enthusiastic support of Eugenics. He once wrote: "The way of nature has always been to slay the hindmost, and there is still no other way, unless we can prevent those who would become the hindmost being born. It is in the sterilization of failures, and not in the selection of successes for breeding, that the possibility of an improvement of the human stock lies." Also: "The mating of two quite healthy persons may result in disease," he wrote. "I am told it does so in the case of interbreeding of healthy white men and healthy black women about the Tanganyika region; the half-breed children are ugly, sickly, and rarely live." "I believe that if a canvass of the entire civilized world were put to the vote in this matter, the proposition that it is desirable that the better sort of people should intermarry and have plentiful children, and that the inferior sort of people should abstain from multiplication, would be carried by an overwhelming majority."

Figure 8. H.G. Wells (1866-1946) visiting the set of things to Come in 1937.

"…the ethical system which will dominate the world state, will be shaped primarily to favor the procreation of what is fine and efficient and beautiful in humanity – beautiful and strong bodies, clear and powerful minds, and a growing body of knowledge – and to check the procreation of base and servile types, of fear-driven and cowardly souls, of all that is mean and ugly and bestial in the souls, bodies, or habits of men. To do the latter is to do the former; the two things are inseparable."

H.G. Wells, once vented his annoyance and irritation directly to the, in his opinion, the feckless working class: "We cannot go on giving you health, freedom, enlargement, limitless wealth, if all our gifts to you are to be swamped by an indiscriminate torrent of progeny," he complained, "…and we cannot make the social life and the world-peace we are determined to make, with the ill-bred, ill-trained swarms of inferior citizens that you inflict upon us[1]"

1 Top Ten Unlikely and Surprising Eugenicists, https://flashbak.com/top-ten-unlikely-and-surprising-eugenicists-32300/, (Ibid, PP. 3 of 21 and 4 of 21.

Number Three – Helen Adams Keller

Helen Adams Keller (1880-1968) American deaf and blind writer, lecturer and activist who mastered five languages. (Figure9) Her life inspired Academy-Award-winning film "The Unconquered" (1956), and Miss Sullivan's the acclaimed Broadway play (1959) and film (1962) "The Miracle Worker." (Keller was Ann M. Sullivan's pupil[1]." Keller in defense of eugenics wrote: "Our puny sentimentalism has caused us to forget that a human life is sacred only when it may be of some use to itself and to the world." She also called for "physicians' juries for defective babies." who would then vote on which children would be kept alive and which would not – "It is the possibility of happiness, intelligence and power that give life its sanctity, and they are absent in the case of a poor, misshapen, paralyzed, unthinking creature," Keller said, adding that allowing a "defective" child to die was simply a "weeding of the human garden that shows a sincere love of true life." (Ibid, P. 5 of 22.)

"The way of nature has always been to slay the hindmost, and there is still no other way, unless we can prevent those who would become the hindmost being born," he wrote. "It is in the sterilization of failure, and not in the selection of successes for breeding, that the possibility of an improvement of the human stuck lies."

And kind of a racist. "The mating of two quite healthy persons may result in disease," he wrote.

"I am told it does so in the case of interbreeding of healthy white men and healthy black women about the Tanganyka region; the half-breed children are ugly, sickly, and rarely live."(Print Article for the National Catholic Register, PP. 2 of 6 and 3 of 6.)

Figure 9. Helen Adams Keller (1880-1968) American author, political activist and lecturer. She was the first deaf-blind person to earn bachelor of art degree. She was one of 10 admired people who supported eugenics.

1 Encyclopedia International Vol. 10, P. 141.

Number Four – George Bernard Shaw

George Bernard Shaw (1856-1950), British dramatist, playwright and author and undoubtedly one of the most celebrated writers of the Western Europe (Figure 10). Shaw was co-founder of the London "School of Economics and also famous for his ardent socialism and wrote many brochures and speeches for the Fabian society. Today, however, his views on selective breeding seem pretty close to the ones of Hitler and often talked of killing people in a "lethalchamber":

In 1910 George Bernard Shaw's lecture to the Eugenics Education Society was reported in the Daily Express: "A part of eugenic politics would finally land us in an extensive use of the lethal chamber. A great many people would have to be put out of existence simply because it wastes other people's time to look after them." In 1934, a year after the Nazis had grabbed power in Germany, Shaw wrote: "The moment we face it frankly we are driven to the conclusion that the community has a right to put a price on the right to live in it … If people are fit to live, let them live under decent human conditions. If they are not fit to live, kill them in a decent human way. Is it any wonder that some of us are driven to prescribe the lethal chamber as the solution for the hard cases which are at present made the excuse for dragging all the other cases down to their level, and the only solution that will create a sense of full social responsibility in modern populations?".(Top Ten Unlikely and Surprising Eugenicists, PP. 6 of 22 and 7 of 22.)

Shaw looked like Santa Claus but sounded a little more like Hitler. George Bernard Shaw famously wrote Pygmalion about a woman from the lower class making her way into a higher class. Good thing Shaw didn't get to Eliza Doolittle when she was younger. "We should find ourselves committed to killing a great many people whom we now leave living, and to leave living a great many people whom we at present kill," he wrote. "A part of eugenic politics would finally land us in an extensive use of the lethal chamber. A great many people would have to be put out of existence simply because it wastes other people's time to look after them."

Figure 10. George Bernard Shaw (1856-1950) in the drawing room of his home at Anyot-St. Lawrence, Hertfordshire, 1937.

He once said, "You must all know half a dozen people at least who are no use in this world, who are more trouble than they are worth. Just put them there and say Sir or Madam, now will you be kind enough to justify your existence? If you can't justify your existence, if you're not pulling your weight, and since you won't, if you're not producing as much as you consume or perhaps a little more, then, clearly, we cannot use the organizations of our society for the purpose of keeping you alive, because your life does not benefit us and it can't be of very much use to yourself." This doesn't ruin My Fair Lady for me but it comes close. (Print Article for the National Catholic Register, P. 4 of 6.)

Number Five – Winston Churchill

Sir Winston Leonard Spencer Churchill (1874-1965) British statesman and historian (Figure 11). The man who stood up to Adolf Hitler and who was once described by the historian A.J.P. Taylor as the "Savior of our country" was rather ironically, extremely "pro-eugenics". He wrote: "The unnatural and increasingly rapid growth of the Feeble-Minded and Insane classes, coupled as it is with a steady restriction among all the thrifty, energetic and superior stocks, constitutes a national and race danger which it is impossible to exaggerate. I am convinced that the multiplication of the Feeble-Minded, which is proceeding now at an artlficial rate, unchecked by any of the old restraints of nature, and actually fostered by civilized conditions, is a terrible danger to the race." He called sterilization a "simple surgical operation so the inferior could be permitted freely in the world without causing much inconvenience to others."

In February 1911, Churchill urged the House of Commons to introduce compulsory labour camps for "mental defectives." The labour camps would also have plenty of room for "tramps and wastrels," to make them "realize their duty to the State." One of the chief opponents of a similar bill was GK Chesterton. (Ibid, P. 4 of 6.)

In a memo to Asquith, the prime minister, in 1910, Winston Churchill warned, "The unnatural and increasingly rapid growth of the feeble-minded and insane classes, coupled as it is with a steady restriction among the thrifty, energetic and superior stocks, constitutes a national and race danger which it is impossible to exaggerate … I feel that the source from which the stream of madness is fed should be cut off and sealed up before another year has passed."(Top Ten Unlikely and Surprising Eugenicists, PP. 7 of 22 and 8 of 22).

Figure 11. Winston Churchill (1874-1965) British statesman and historian who was pro-eugenics.

Number Six – William Beveridge

William Henry Beveridge (1879-1963) British economist. (Figure12) While the Beveridge report was one of several influencing the labour government in its post-World-War II reforms, its recommendations weighed heavily in the creation of National Health Service and in the formulation of new principles of public social-welfare expenditure. He was he prolific writer and his books and articles show a wide concern with all aspects of modern industrial society. Beveridge who was the architect of the post-1945 welfare state, was a hardline supporter of the eugenics movement and in 1909 once he said: "Those men who through general defects are unable to fill such a whole place in industry are to be recognized as unemployable. They must become the acknowledged dependents of the State… but with complete and permanent loss of all citizen rights – including not only the franchise but civil freedom and fatherhood."

Beveridge was a eugenicist supporter for much of his life and Dennis Swell the Spectator in 2009 wrote about William Beveridge over 34 years later in 1943: "On the evening that the House of Commons met to debate the Beveridge Report, Beveridge himself went off to address an audience of eugenicists at the Mansion House. He knew he was in for a rough ride. His scheme of family allowances had originally been devised within the Eugenics Society with a graduated rate, which paid out more to middle-class parents and very little to the poor. The whole point was to combat the eugenicists' great bugbear — the differential birth rate between the classes. However, the government that day had announced a uniform rate. Beveridge was sympathetic to the complaints of his audience and hinted that a multi-rate system might well be introduced at a later date." (Top Ten Unlikely and Surprising Eugenicists, PP. 9 of 22 and 10 of 22).

Figure 12. William Henry Beveridge (1879-1963) British economist and one of the 10 beloved famous people who were pro-eugenics.

Number Seven – Theodore Roosevelt

Theodore Roosevelt Jr. (1858-1919) American statesman and writer who served as the 26th president of the United States of America from 1901 to 1909 (Figure 13). He was one of the top 12 beloved famous people who were a pro-eugenics. Roosevelt in 1913 wrote a letter to the leading eugenicist Charles B. Davenport:
"The Outlook
287 Fourth Avenue
New York Lawrence
January 3rd 1913.
My dear Mr. Davenport,
I am greatly interested in the two memoirs you have sent me. They are very instructive, and, from the standpoint of our country, very ominous. You say that these people are not themselves responsible, that it is "society" that is responsible. I agree with you if you mean, as I suppose you do, that society has no business to permit degenerates to reproduce their kind. It is really extraordinary that our people refuse to apply to human beings such elementary knowledge as every successful farmer is obliged to apply to his own stock breeding. Any group of farmers who permitted their best stock not to breed, and let all the increase come from the worst stock, would be treated as fit inmates for an asylum. Yet we fail to understand that such conduct is rational compared to the conduct of a nation which permit unlimited breeding from the worst stocks, physically and morally, while it encourages or connives at the cold selfishness or the twisted sentimentality as a result of which the men and women ought to marry, and if married have large families, remain celebrates or have no children or only one or two. Some day we will realize that the prime duty – the inescapable duty – of the good citizen of the right type is to leave his or her blood behind him in the world; and that we have no business to permit the perpetuation of citizens of the wrong type. At all.
Faithfully yours, (Signed, 'Theodore Roosevelt'). (Figure14) (Ibid, PP. 9 of 21 and 10 of 21.)

Figure13. Theodore Roosevelt Jr. (1858-1919) the 26th president of the United States of America who was a pro-eugenics.

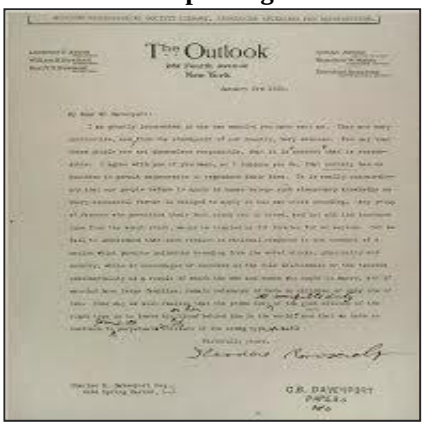
The Outlook

Figure 14. Roosevelt's letter to C. Davenport about "degenerate reproducing".

Number Eight – Jacques Cousteau

Jacques Yves Cousteau (1910-1997) French naval officer, explorer, conservationist, filmmaker, innovator, photographer, author and researcher who studied sea and all forms of life in water. (Figure 15) In 1991 Jacques Cousteau was interviewed by the UNESCO Courier and at one point said: "Our society is turning toward more and more needless consumption. It is a vicious circle that I compare to cancer… Should we eliminate suffering, diseases? The idea is beautiful, but perhaps not a benefit for the long term. We should not allow our dread of diseases to endanger the future of our species… In order to stabilize world population, we need to eliminate 350,000 people a day. It is a horrible thing to say, but it's just as bad not to say

it."(Ibid, P. 12 of 21.)

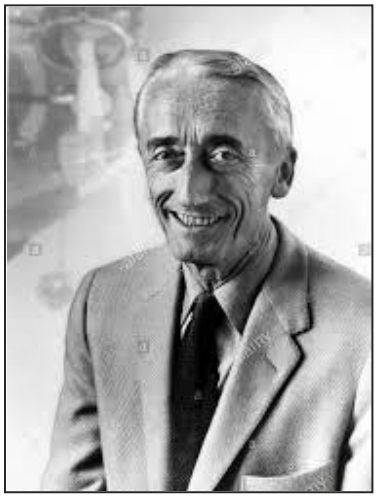

Figure 15. Jacques Yves Cousteau (1910-1997) French naval officer and explorer who was one of the Top Ten unlikely and surprising eugenicists.

Number Nine – John Maynard Keynes

John Maynard Keynes (1883-1946) British economist whose theories helped shape economic policy in many countries. (Figure16) He was also an architect (1944) of the International Monetary Fund. (Encyclopedia International, Vol. 10, P. 182) Keynes was a prominent supporter of eugenic and even served as director of the British Eugenics Society from 1937 to 1944.

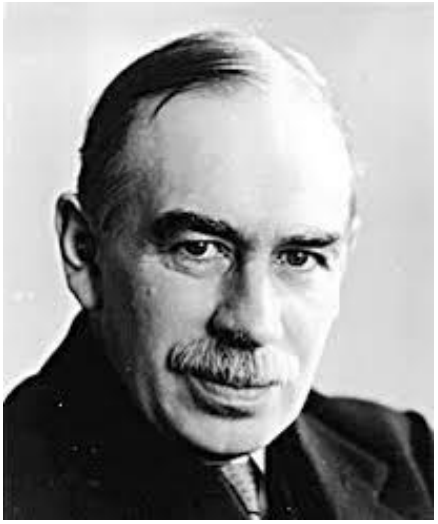

Figure 16. John Maynard Keynes (1883-1946) British economist who fundamentally changed the theory and practice of macroeconomics and the economic policies of governments. Keynes was also among the ten widely admired people who supported eugenics.

The state, according to Keynes, would one day work out the optimum population level and once said: "the time may arrive a little later when the community as a whole must pay attention to the innate quality as well as to the mere numbers of its future members". In 1946, and not long before he died, Keynes wrote that eugenics is "the most important, significant and, I would add, genuine branch of sociology which exists". By then, he must have known exactly what Hitler had been up to in the preceding 15 years, but then he did write this: "[Jews] have in them deep-rooted instincts that are antagonistic and therefore repulsive to the European, and their presence among us is a living example of the insurmountable difficulties that exist in merging race characteristics, in making cats love dogs… It is not agreeable to see civilization so under the ugly thumbs of its impure Jews who have all the money and the power and brains." (Top Ten Unlikely and Surprising Eugenicists-Flashback, P.16.)

Number Ten – Bertrand Russell

Bertrand Arthur William Russell, 3D Earl (1872-1970) British philosopher and mathematician who was primarily a logician. (Figure 17) He called his philosophy "logical atomism," holding that the primary task of the philosopher was to analyze propositions logically into their simplest constituents or atoms. (EI, Vol. 16, P. 35.)

Bertrand Russell once put forward the idea that the state should issue color-coded "procreation tickets" to prevent the gene pool of the elite being diluted by inferior human beings. Those who decided to have children with holders of a different-colored ticket would be punished with a heavy fine. In 1924 he wrote: It must be admitted, however, that there are certain dangers. Before long the population may actually diminish. This is already happening in the most intelligent sections of the most intelligent nations; government opposition to birth-control propaganda gives a biological advantage to stupidity, since it is chiefly stupid people who governments succeed in keeping in ignorance. Before long, birth-control may become nearly universal among the white races; it will then not deteriorate their quality, but only diminish their numbers, at a time when uncivilized races are still prolific and are preserved from a high death-rate by white science.

This situation will lead to a tendency — already shown by the French — to employ more prolific races as mercenaries. Governments will oppose the teaching of birth-control among Africans, for fear of losing recruits. The result will be an immense numerical inferiority of the white races, leading probably to their extermination in a mutiny of mercenaries. Bertrand Russell, "ICARUS or the Future of Science" (1924). "In extreme cases there can be little doubt of the superiority of one race to another[…] It seems on the whole fair to regard Negroes as on the average inferior to white men, although for work in

the tropics they are indispensable, so that their extermination (apart from the question of humanity) would be highly undesirable."
(—Bertrand Russell, Marriage and Morals, pg. 266 (1929).(Top Ten Unlikely and Surprising Eugenicists-Flashback, PP. 15 of 21 and 16 of 21.)

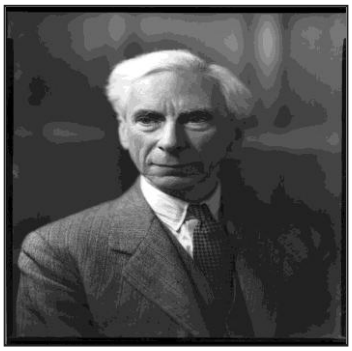

Figure 17. Bertrand Russell (1872-1970) English philosopher and mathematician who was one of the top ten supporters of eugenics.

Alexander Graham Bell, Advocate of Sterilization Low

Alexander Graham Bell (1847-1922) Scottish-born American scientist, engineer and innovator who is credited with inventing and patenting the first practical telephone. (Figure 18.) Affluent in later life, Bell devoted his time and resources to scientific interests and especially to the deaf. Harvard College in 1896 recognized his scientific studies on speech with an honorary degree. Stimulating by observations of hereditary speech defects, he studied heredity and eugenics. (Encyclopedia International, Vol. 2, P. 495.)
Bell was intimately connected with eugenics movement in the United States of America including being on the Committee on Eugenics. From 1912 until 1918 he was also the chairman of the board of scientific advisers to the Eugenics Record Office. In 1921, he was the honorary president of the Second International Congress of Eugenics which advocated sterilization laws across the country for those Bell called a "defective variety of the human race."

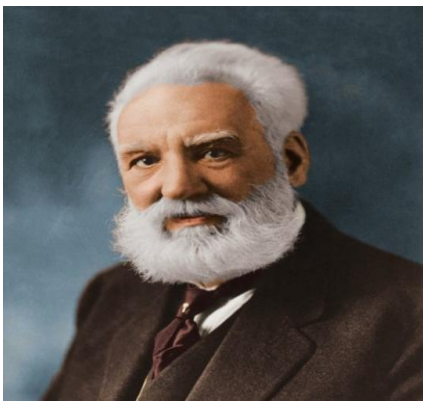

Figure 18. Alexander Graham Bell (1847-1922) Scottish-born American telephone inventor.

Some of those laws were used as models for similar laws in Nazi Germany. Bell, the inventor of the telephone, called for the "eradication of the deaf race" and was quoted as saying "People do not understand the mental condition of a person who cannot speak and who thinks in gestures. He is sometimes looked upon as a sort of monstrosity, to be stared at and avoided....Those who believe as I do, that the production of a defective race of human beings would be a great calamity to the world, will examine carefully the causes that lead to the intermarriages of the deaf with the object of applying a remedy". To prevent this, Bell suggested that deaf people be forbidden to intermarry for fear that they would have deaf children. Pretty depressing huh? But I'll leave you with a miraculously hopeful story though. Alexis Carrel* was an avowed atheist who received the Nobel Prize in 1912 and appeared on the cover of Time Magazine with Charles Lindbergh (also a eugenics supporter.) This guy was so popular in France that streets were named after him. He was also one of the foremost eugenicists of his time.
In 1935, Carrel (Figure 19) published a book that argued that "deviant" humans should be suppressed so the "hereditary biological aristocracy" could increase. (I always wonder if they were so superior why they needed all that much assistance to increase.) Carrel was so extreme that he has been called the "Father of the Gas Chamber".

Figure 19. Alexis Carrel (1873-1944) French cardiologist and Nobel laureate of 1912 in physiology or medicine.

"A euthanasia establishment, equipped with a suitable gas, would allow the humanitarian and economic disposal of those who have killed, committed armed robbery, kidnapped children, robbed the poor or se-

*Alexis Carrel (1873-1944) a French born surgeon. He immigrated to the United States of America where he became the father of heart transplantation (1905), perfected end-to-end arterial anastomosis (1902), was the first to grow tumor tissue and received the Nobel Prize in 1912. (Anton Sebastian, Dates in Medicine, P. 237.)

riously betrayed public condense," Carrel wrote in his book Man, this Unknown.

Carrel had a secret, however. He'd witnessed a miracle in Lourdes which took place on May 28, 1902 when he met Marie Bailly, a young woman dying of tuberculosis on her way to Lourdes. So far gone she was that in March 1902, doctors refused to operate on her. On May 25, 1902, she was smuggled onto a train that carried sick people to Lourdes. She was smuggled because such trains were forbidden to carry dying people for fear of contagion. At two o'clock the next morning it was clear she was dying. Carrel was called. He gave her morphine and stayed with her, diagnosing her with a fatal case of tuberculous peritonitis. On May 27 she insisted on being carried to the Grotto, although the doctors were afraid that she would die on the way there. On arriving, some water from the baths was poured on her diseased abdomen.

The anti-religion part of Carrel refused to accept the possibility of a miracle for years. He was a eugenics theorist with no use for God. For many years, Carrel tried to ascribe Marie's healing to "psychic forces" and other lame explanations. But Carrel couldn't shake what he saw and returned to Lourdes again and again because of his inability to explain fully what he'd seen. On his third trip to Lourdes, in 1910, Carrel saw an 18 month old child regain his ability to see. Nearing the end of his life, Carrel finally accepted what he'd seen and received the sacraments of the Church and died reconciled to God. Oddly enough science seemed to stop hailing him as a genius around the same time. "I want nothing for myself, if not your grace. I want to be in your hands like smoke carried by the wind ... Every minute of my life, Lord, will be devoted to your service. In the darkness, where I cannot see, I will incessantly look for you," he said. "Though blind, I will try to follow you, Lord, Show me the way." (Print Article for the National Catholic Register, PP. 5 of 6 and 6 of 6.)

Francis Harry Compton Crick, A Famous supporter

Francis Harry Compton Crick (1916-2004) British molecular biologist and biophysicist and neuroscientist (figure 20), most noted for being a co-discoverer of the structure of the DNA molecule in 1953 with Rosalind Franklin and James Watson.

Figure 20. Francis Crick (1916-2004) British molecular biologist and biophysicist and Nobel laureate of 1962.

Crick unfortunately came around a little after Hitler went ahead and ruined eugenics for everyone. That clearly totally bummed him out. He reportedly wrote in a letter: "The main difficulty is that people have to start thinking out eugenics in a different way. The Nazis gave it a bad name and I think it is time something was done to make it respectable again." Stupid Hitler. So he knew you can't just advocate rounding people up and sterilizing them. Now, you have to bribe them. He wrote: My other suggestion is in an attempt to solve the problem of irresponsible people and especially those who are poorly endowed genetically having large numbers of unnecessary children. Because of their irresponsibility, it seems to me that for them, sterilization is the only answer and I would do this by bribery. It would probably pay society to offer such individuals something like l000 [British pounds] down and a pension of 5 [British pounds] a week over the age of 60. As you probably know, the bribe in India is a transistor radio and apparently there are plenty of takers. Finally, let me say that although I agree with you that these are basically long term problems, I also agree that they will be upon us sooner than we extraordinary that our people refuse to apply to human beings such elementary knowledge as every successful farmer is obliged to apply to his own stockbreeding. Any group of farmers who permitted their best stock not to breed, and let all the increase come from the worst stock, would be treated as fit inmates for an asylum. Yet we fail to understand that such conduct is rational compared to the conduct of a nation which permits unlimited breeding from the worst stocks, physically and morally, while it encourages or connives at the cold selfishness or the twisted sentimentality as a result of which the men and women ought to marry, and if married have large families, remain celibates or have no children or only one or two. Some day we will realize that the prime duty the inescapable duty of the good citizen of the right type is to leave his or her blood behind him in the world; and that we have no business to permit the perpetuation of citizens of the wrong type.

Kinda' ruins teddy bears for you doesn't it? Unless you think of teddy bears as demented furry creatures intent on wiping out the unfit. The thing with this stuff is always, "Who is unfit?" And those against eugenics inevitably bring up names like Helen Keller who was deaf and blind but still accomplished so much. She's a great argument against eugenics...except for the fact that Helen Keller was wildly pro-eugenics.(Print Article for the National Catholic Register, PP. 4 of 6 and 6 of 6.)

People Who Supported Eugenics

People who ever supported eugenics and other forms of forced sterilization as a part of population politics, sorted by date of birth before the excesses of World War II, many intellectuals, some of whom were thought of as very nice people and cared so very, very

much about IQ and their ivory towers and stuff like that, supported eugenics. Eleanor Roosevelt and her notions of UN Universal Declaration of Human Rights and such tended to cause such ideas fall out of vogue for the following several decades.

- Francis Galton (February 16, 1822).
- Moses Harman (October 12, 1830).
- Allan W. Thurman (1847).
- Alexander Graham Bell (March 3, 1847).
- Lucien Howe (September 18, 1848).
- Leonard Darwin (January 15, 1850).
- David Starr Jordan (January 19, 1851).
- John Harvey Kellogg (February 26, 1852).
- Luther Emmett Holt (March 4, 1855).
- E. S. Gosney (November 6, 1855).
- George Bernard Shaw (July 26, 1856).
- Charles Fremont Dight (1856).
- Clarence Darrow (April 18, 1857)[1].
- Henry Fairfield Osborn (August 8, 1857).
- Sigard Adolphus Knopf (November 27, 1857).
- Theodore Roosevelt (October 27, 1858).
- Havelock Ellis (February 2, 1859).
- Sidney Webb 1st Baron Passfield (July 13, 1859).
- Katherine Bement Davis (January 15, 1860).
- Alice Lee Moqué (October 20, 1861).
- Robert Latou Dickinson (1861).
- Harry Chandler (May 17, 1864).
- Stewart Paton (April 19, 1865).
- Madison Grant (November 19, 1865).
- Charles Davenport (June 1, 1866).
- Gertrude Crotty Davenport (June 1, 1866).
- Henry H. Goddard (August 14, 1866).
- H. G. Wells (September 21, 1866) [2].
- Joseph De Jarnette (September 29, 1866).
- Edward Alsworth Ross (December 12, 1866).
- Irving Fisher (February 27, 1867).
- William E. Castle (October 25, 1867).
- Robert De Courcy Ward (November 29, 1867).
- W. E. B. Du Bois (February 23, 1868) [3].
- Samuel Jackson Holmes (March 7, 1868)[4].
- Robert Andrews Millikan (March 22, 1868).
- Prescott F. Hall (September 27, 1868).
- Albert Johnson (March 5, 1869) – congressman.
- John Campbell Merriam (October 20, 1869).
- Harry J. Haiselden (March 16, 1870).
- William Lawrence Tower (1872).
- Alexis Carrel (June 28, 1873).
- Herbert Hoover (August 10, 1874).
- Edward Thorndike (August 31, 1874).
- Winston Churchill (November 30, 1874) [5].
- Charles Goethe (March 28, 1875).
- Robert Yerkes (May 26, 1876).
- Elmer Ernest Southard (July 28, 1876).
- Irénée du Pont (December 21, 1876).
- Lewis Terman (January 15, 1877).
- Roswell Hill Johnson (1877).
- Henry Farnham Perkins (1877).
- Aaron Rosanoff (June 26, 1878).
- Margaret Sanger (September 14, 1879) [6-7].
- Harry H. Laughlin (March 11, 1880).
- Helen Keller (June 27, 1880).
- Marie Stopes (October 15, 1880) [8-9].
- Anna Blount (c. 1880) – physician.
- Ivey Foreman Lewis (August 31, 1882).
- Henry S. Huntington (1882).
- John Maynard Keynes (June 5, 1883).
- Lothrop Stoddard (June 29, 1883).
- William Gordon Lennox (1884).
- Charles Galton Darwin (December 18, 1887).
- Stephen Sargent Visher (1887).
- Paul Popenoe (October 16, 1888).
- Frederick Osborn (March 21, 1889).
- Hermann Joseph Muller (December 21, 1890).
- Wickliffe Draper (August 9, 1891).
- Norman Haire (January 21, 1892).
- Madge Macklin (February 6, 1893).
- Benjamin D. Wood (November 10, 1894).
- Elmer Pendell (1894).
- Carlos Blacker (December 8, 1895).
- Alan Frank Guttmacher (May 19, 1898) - vice-president of the American Eugenics Society.
- William Herbert Sheldon (November 19, 1898).
- Morris Steggerda (September 1, 1900).
- Linus Pauling (February 28, 1901) 10.
- Charles Lindbergh (February 4, 1902) 11.
- Harry L. Shapiro (March 19, 1902).
- Joseph Fletcher (April 10, 1905).
- Robert Klark Graham (June 9, 1906).
- William Shockley (February 13, 1910).
- Nathaniel Weyl (July 20, 1910).
- Seymour Itzkoff (1928).
- William Luther Pierce (September 11, 1933).
- John Glad (December 31, 1941).
- James L. Hart (1944).

- Andrew William Morrow (July 25, 1961) - Infantile RandomSterilization*.

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*See also the following notes:

1. In the November 18, 1915 edition of the Washington Post, Darrow stated: "Chloroform unfit children. Show them the same mercy that is shown beasts that

are no longer fit to live." However, Darrow was also critical of some eugenics advocates.
2. Jacky Turner, Animal Breeding, Welfare and Society Routledge, 2010. ISBN 1844075893, (p.296).
3. Awakenings: On Margaret Sanger. Retrieved on 2 May 2015.
4. "Judgment At Pasadena", Washington Post, 16 March 2000, p. C1. Retrieved on 30 March 2007.
5. Winston Churchill and Eugenics. The Churchill Centre and Museum (31 May 2009). Retrieved on 28 November 2011.
6. Margaret Sanger (the founder of Planned Parenthood), quoted in Katz, Esther (2002). The Selected Papers of Margaret Sanger. Champaign, IL: University of Illinois Press. ISBN 978-0-252-02737-6. "Our ... campaign for Birth Control is not merely of eugenic value, but is practically identical in ideal with the final aims of Eugenics"
7. Franks, Angela (2005). Margaret Sanger's eugenic legacy. Jefferson, NC: McFarland. ISBN 978-0-7864-2011-7. "... her commitment to eugenics was constant ... until her death"
8. Soloway, R. A. (1996). "Marie Stopes and The English Birth Control Movement". London: The Galton Institute. Robert A. Peel, editor.
9. Rose, J. (1993). Marie Stopes and the Sexual Revolution. London: Faber and Faber Limited.
10. Mendelsohn, Everett (March–April 2000). The Eugenic Temptation. Harvard Magazine. https://www.minnpost.com/community-voices/2009/07/good-riddance-mr-lindbergh. (Ibid, P. 3 of 4.)
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16. Margaret Sanger (the founder of Planned Parenthood), quoted in Katz, Esther (2002). The Selected Papers of Margaret Sanger. Champaign, IL: University of Illinois Press. ISBN 978-0-252-02737-6. "Our ... campaign for Birth Control is not merely of eugenic value, but is practically identical in ideal with the final aims of Eugenics"
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18. Soloway, R. A. (1996). "Marie Stopes and The English Birth Control Movement". London: The Galton Institute. Robert A. Peel, editor.
19. Rose, J. (1993). Marie Stopes and the Sexual Revolution. London: Faber and Faber Limited.
20. Mendelsohn, Everett (March–April 2000). The Eugenic Temptation. Harvard Magazine. https://www.minnpost.com/community-voices/2009/07/good-riddance-mr-lindbergh. (Ibid, P. 3 of 4.)

Conclusion

Eugenics, "science of production of healthy intelligent children with the aim of improving the human genetic stock", was discussed in Ancient Greece and Rome. The height of modern eugenics movement came in the late 19th and early 20th century. Today eugenics continues to be a topic of political and social debate.

Plato (c.429-347BC.) Greek philosopher and one of the great minds of the world who exerted a profound influence on the development of western thought, both through his own teaching and through that of his for most pupil, Aristotle, believed human reproduction should be monitored and controlled by the states. Ancient civilizations such a Rome, Athens and Sparta (ancient Greek city – state, in Laconia) practiced infanticide through exposure an execution as a form of selection. The Twelve Table, Roman code of laws (451-449BC), which remained for 1000 years until the time of Justinian, stated in the fourth table that deformed children must be put to death. In addition, patriarchs in Roman society were given the right to "discard" infants at their discretion. This was often done by drawing undesired newborns in the Tiber River (Italian River rising on monte Fumaiolo in the Etruscan Apennines). Commenting on the Roman practice of eugenics, Seneca (c.4B-c.-65AD), Roman statesman, philosopher, essayist, and poet wrote that: "We put down mad dogs; we kill the wild, untamed ox; we use the knife on sick sheep to stop their infecting the flock; we destroy abnormal offspring at birth, children, too, if they are born weak or deformed, we drown. Yet this is not the work of anger, but of reason – to separate the sound from the worthless. The practice of open infanticide in the Roman Empire did not subside until its Christianization, which however also mandated "negative eugenics, e.g. by the council of Age in 506, which forbade marriage between cousins. (History of eugenic–Wikipedia, 20 f 31).

In 19th century the idea of a science, eugenics was developed by Charles Robert Darwin's Cousin, Francis Galton. Building on Darwinian ideas of natural selection, it stressed the role of heredity in many aspects of human life; in the great debate about the competing roles of nature and nurture, it came down

heavily on the side of former. Faced with diseases such as tuberculosis (infectious wasting disease in which growths appear on body tissue, especially the lungs), syphilis (infectious disease passed from one person to another by sexual contact) and all manner of psychiatric disorders, eugenists argued that they were manifestations of inherited defects that degenerated down the generations. (Porter, P.326.)

The purported eugenics goals have variously been to create healthier, more intelligent people, save society's resources, and lessen human suffering. Earlier proposed means of achieving these goals focused on selective breeding while modern ones focus on prenatal testing and screening, genetic counseling, birth control, in-vitro fertilization and genetic engineering. Opponents argue that eugenics is immoral and is based on, or is itself, pseudo science. Historically, eugenics has been used as a justification for coercive state-sponsored discrimination and human rights violations, such as forced sterilization of person with in some case, genocide of races perceived as inferior. Today however, the ideas developed from eugenics are used to identify genetic disorders that are either fatal or result in severe disabilities. While there is still controversy, some of this research and understanding may prove beneficial. (Eugenic-New world Encyclopedia, 1 of 15.)

Though eugenics was certainly one of the most horrifying parts of the 1900's, modern eugenics are starting to turn the table. While it is easy to condemn all the vestiges of the original eugenics movement, this is unwise. The parts of eugenics that still exist today have many other controversies surrounding them.

The only issue that is unilaterally associated with eugenics and the ethical arguments that eugenics inspires is gene mapping. Though prison sterilization also falls into this category it is no longer the problem that it once was and new legislation to restrict the sterilization of women is passed frequently. Finally, though gene mapping is no doubt a means of modern eugenics, it is important to recognize it is a viable means of making our population healthier. While the first eugenics movement was a desire to improve the people of a country as a whole and to improve our species this is not true of gene mapping. This technology is used with a desire to be healthy, intelligent, and as physically fit as possible. People want their children to be as healthy as possible and do not want to bring children into the world who will suffer. This difference in intent is the reason why modern eugenics are more beneficial and healthy for not only individual citizens but the society of the world as a whole. (Conclusion-eugenics Today, 1 of 2).

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