

ANNALS OF EUGENICS

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PARTS I & II

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FOREWORD

THE time seems fully ripe for the issue of a journal which shall devote its pages wholly to the scientific treatment of racial problems in man. Several journals allot some of their space to original memoirs dealing with eugenics and the general problems of race hygiene. Others of a minor character spend their main energies in popular articles, book-reviews and accounts of matter published elsewhere. Our journal will differ from existing journals in that bibliographical matter will be reduced to a minimum, that no other topics than the problems of race in man will be dealt with, and that the papers published will be the work of trained scientists rather than of propagandists and dilettanti. Naturally a journal issued by the Galton Laboratory will be sympathetic to the methods of its founder summed up in the title of his Herbert Spencer Lecture "Probability the Foundation of Eugenics." But this does not signify that contributions dealing with heredity in man from any scientific standpoint will not be acceptable. Nevertheless the study of man is essentially a study of mass-movements and mass-changes. Selection can hardly take place in man except by selection of somatic characters, and the results of such selection can only be effective as an evolution, according to the extent to which somatic and germinal characters are correlated. The existence of such a correlation is an undoubted fact, whatever theory we may choose for its expression. The whole development of Mendelism in recent years has been in the direction of a multiplicity of factors, even for apparently simple characters, and as the pendulum of scientific analysis swings in physics from continuity to discontinuity, so in heredity he who deals with an ever increasing number of factors must ultimately abbreviate his analysis by continuous methods of algebraic representation*. The Euler-Maclaurin Theorem is the bridge across which even the most ardent student of heredity may have to pass and to re-pass in the pursuit of adequate representation for his observations. The opinion of Francis Galton that probability is the foundation of Eugenics is incontestably true of Mendelism. By whatever manner we approach heredity and selection in man, we still meet the dominating fact that probability lies at the basis of our knowledge; and that snare-besprinkled area of mathematical science—where the greatest have been impaled—justifies us when we assert that the study of eugenics requires now, and will require still more as it advances in the future, the most highly trained scientific minds. Little real progress will be made by popular discussion, and by dilettante work. The evil of that has been far too long apparent in anthropology. The science of Eugenics is in fact only highly developed and *applied* anthropology, and the day will inevitably come when every university of standing will have its professor and laboratory of Eugenics. His topic will form at least as well defined a field as that of political economy, and will demand of the student an intensive preliminary training in mathematical statistics, anthropology and general genetics. No better academic course could be planned for a student than Eugenics, and the day will come when this will be fully recognised. Should our journal survive to that epoch, no doubt

* It is often overlooked that all modern methods of representing frequency have arisen from the conception of summing discontinuous series by continuous integrals.

its readers will smile as they open its earlier numbers. Should they have, as they ought to have, wider and firmer knowledge than the pioneers, let us trust they will have equal enthusiasm. Let us hope that they will investigate and teach, not because to do so is to fulfil an academic duty, but because their natural impulse is to seek the truth and utter it. To aid Eugenics to become and to continue as an essential branch of academic study is the purpose of this journal. Till a group of academic workers have an organ which can publish their researches, they are powerless to act effectively either immediately on the scientific world or indirectly and ultimately on the general public. Do we overstate the need? If so, let the reader consider what scientific societies or what scientific journals would be likely to accept for publication the papers in our first issue. If the answer be None, then the reader must admit either that such investigations are outside the field of science or that the new journal is most certainly needed. It is not a quarter of a century since the Council of the Royal Society issued a solemn warning that mathematics must not be mixed with biology, thus proscribing biometry from their publications. That led to the foundation of *Biometrika*, the survival of which journal may at least be taken as some sign of its fulfilling a useful function. Probably Eugenics would now-a-days be under a like taboo*, and such would certainly be the case with the more specialised societies which have defined closely their fields of activity. There does accordingly seem an unoccupied place for a new scientific journal. It is only the devotees of a novel science, who can rightly estimate its importance. The professors of other branches of knowledge—of which a new science is now-a-days almost certainly compelled to be an extension or a development—are usually disturbed, often contemptuous. They give solemn warnings to their brethren, like the priests of old, to avoid the unclean novelty; to beware of worshipping new gods or of playing with new-fangled tools. Sometimes they try to claim it as a bantling that can be reared only in their own nursery, where it would be promptly smothered under obsolete lumber. Sometimes they content themselves by saying that the new science is quite irreproachable, indeed no novelty, only its promoters, their conception of its discipline and their unjustifiable “instrumentarium” are to be anathematised †. As Pepys would express it, “mighty good” for the seedling; if it be a weakling, it will perish, and deserves to; but if it be robust, it will outlive such crudities even as the doctrine of evolution will survive Tennessee. “Ce n’est que pour obéir aux crialleries de la plèbe monacale que l’Église se compromet dans ce grand procès.” Science to-day has its “plèbe monacale,” and if there were a scientific congregation of the Index, it no doubt would be compelled to issue another Fifth of March decree. It may be argued that there is a science of Eugenics which is not our Eugenics, and if one might place faith in the multitude of text-books, which have adopted the name, the argument would be complete. Most of these text-books, however, have merely taken the name and nothing else from the founder; they mix a little biology with a trifle of genetics, and water the whole down with much tea-table talk on the impracticability of fundamentally improving the race of man ‡. In such manner no great science was ever built up; it must have definite methods of attack—be in short a concise discipline—realise its problems and grasp how their solution can be approached. It was such a discipline that Galton foreshadowed when he claimed that probability was the foundation of Eugenics.

* At any rate an offer made some years ago of the publications of the Eugenics Laboratory to the Royal Society Library met with a refusal, presumably on the ground that they were not “scientific.”

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Persicos odi, puer, apparatus,

Displicent nixi numeris repertus.

‡ A distinguished geneticist writing recently on Eugenics found nothing very much more illuminating to say than “Cupid is a safer guide in matrimony than a licensing board. The old folks always ‘make a mess of it’ when they interfere in the match-making of the young folks.”

Wiser for our text-book writers to adopt a home-made term—Racial Hygiene—like the Germans, than purloin a word which its inventor attached to a very different range of ideas and methods. This journal will accordingly confine itself, though in no narrow sense, not only to Galton's definition of National Eugenics as "the study of agencies under social control that may improve or impair the racial qualities of future generations, physically or mentally," but also to the methods by which he considered that study could be best advanced.

It will be noted that Galton added the word National to Eugenics. This addition has been often overlooked, or when not overlooked misinterpreted. Critics have glibly talked of the "international character of science," and said that no branch of real science can be national. The word is, however, essential to the idea Galton had in mind. One may conceive a family eugenics and a national eugenics. It depends upon the unit from which we start. Galton had in mind the statecraft which would elevate a whole nation and make it fittest for its work in the world. The nation was his unit as the herd as a whole and not the individual beast should occupy the cattle breeder's mind. The word "national" was not attached by him in any narrow patriotic sense to the Laboratory of National Eugenics he founded; it was prefixed because he conceived that the nation, not the family nor the individual was the proper unit for study. There is also a still deeper sense in the use of this word. No man can successfully disguise from himself that all men are not born equal in mind or body. Were they so born, there would be no need, as there would be no possibility of racial improvement by selection and heredity. No more than there is equality between man and man of the same nation is there equality between race and race. This differentiation of men in physique and mentality has led to the slow but still imperfect development of occupational castes within all civilised communities. We may not admit those castes, but they exist nevertheless, and probably in a perfectly efficient society, there would always be castes suited to specialised careers—the engineer, the ploughman, the mathematician, the navy, the statesman, the actor and the craftsman. Even now we are progressing slowly towards tests for occupational fitness, and eventually that fitness should be intensified by marriage within the caste. In precisely the same way there is a relative fitness of nations, their racial history, their environment, and their traditions fit them best for definite forms of work. Each nation has its own eugenic problems. The best type of man for Germany may not be wholly the same as the best type of man for Great Britain. For the latter the sea is all important; for Germany with a long land frontier bordered by jealous rivals, it is conceivable that the fittest individual may be other than in Great Britain. Pass to the Mediterranean, to Africa, to Asia, to America, North and South, and we find everywhere the environment changing, the racial problems varying and National Eugenics called upon to provide solutions for new problems. Many races have hardly yet found their true place and function in the community of nations. Science will not flinch from the conclusion, if such be inevitable, that some of these races scarce serve in the modern world any other purpose than to provide material for the history of man. Other races still await their fitting rôle. The world is not fully peopled, and the emigrant who may be a difficulty in Great Britain or the United States might be a blessing in Tropical Africa or Northern Asia. Looking at the matter from a broad standpoint mankind is not making the best, the most economical use of the estate he has won for himself. The fit race is not always on the fit spot, nor doing its fit work. The great migrations of man have been haphazard, and not consciously directed for the benefit of mankind as a whole—and still more often have not been for the good of the transferred people. One of the great problems of Eugenics is concerned with the limits of immigration, and these limits must be settled in different ways for different nations. Realising how many pressing questions in

Eugenics are closely associated with the welfare and the possibilities of individual communities, we must admit that the word "national" was properly attached to our science. Even if we allow that much eugenic teaching finds its application through the individual and the family, it will still appear that the mainspring of eugenic doctrine has national rather than individual welfare as its motive; it aims at the betterment of future generations rather than at the increased comfort of the individual.

No one who has thought on these matters can have failed to recognise their complexity and their extreme difficulty, but that is a reason for rather than against their study. "A Difficulty," said Lord Halifax, "raiseth the Spirits of a Great Man. He hath a mind to wrestle with it and give it a Fall. A Man's Mind must be very low, if the Difficulty doth not make a Part of his Pleasure," and that is the spirit in which this journal will we hope be written and edited. Eugenics stands where Astronomy stood before the age of Newton and Laplace, much has been observed, little codified and all awaits its mathematical analysis. To write a text-book on Eugenics now is like the would-be publishing of a theory of the heavens in the 17th century before the appearance of the *Principia* or the *Mécanique céleste*. It simply cannot be done, it is ignorance alone which attempts it. It is the aim of our journal to aid, as far as lies in its power, the oncoming of the day, when we can claim that the groundwork of our science has been securely laid, and both the student's text-book and practical eugenics—eugenics applied to national problems—will then be feasible. Let us bear in mind the words of Galton written almost in the last years of his life, words not of despair, but of wise caution: "When the desired fullness of information shall have been acquired, then and not till then, will be the fit moment to proclaim a 'Jehad' or Holy War against customs and prejudices that impair the physical and moral qualities of our race." That has been the spirit in which the Laboratory he founded has been conducted, and that will be essentially our guide in the control of this journal.

The word "national" in the title of our study does not, as we have seen, exclude international contributions to these pages. As in the case of our sister journal we shall not refuse memoirs because they are in French, German or Italian. Papers giving accounts of hereditary characters in man, whether mental, physical or pathological, will be particularly welcome, and the size of our page has been selected to give ample space for pedigrees, skiagrams and other forms of illustration. We shall do our best from the production side to make our journal a worthy centre for that study of man, which is destined in the future to be—what theology was in the Middle Ages—the supreme form of knowledge, the queen of all those other sciences, upon some acquaintance with which the study of Eugenics can alone be firmly based.

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