

## **The Sociological Society**

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fertile under such conditions, those which are so, and are otherwise useful to man, becoming domesticated. There is perhaps some connection between this obscure action and ~~the~~ the disappearance of most savage races when brought into contact with high civilisation, though ~~these~~ these are numerous well-known concomitant causes. But while most barbarous races disappear, some, like the negro, do not. It may therefore be expected that types of our race will be found to exist, ~~which~~ which may become all the more fertile as ~~they~~ they become more domestic animals.

3. A collection of ~~numerous~~ facts showing the circumstances under which large and thriving families have most frequently originated, in other words, the conditions of Eugenics. The definition of a thriving family, that will pass muster for the moment at least, is one in which the children have ~~won for themselves~~ <sup>occupied</sup> superior positions to those who were their class-mates in early life. It would be no great burden to a Society containing many members who had Eugenics at heart, to initiate and to preserve a large collection of such records for the use of statistical students. The committee charged with the task would have to consider very carefully the form of their circular and the persons entrusted to distribute it. They should ask only for as much useful information as could be easily, and would be readily, supplied by any member of the family appealed to. The point to be ascertained is the status of the two parents at the time of their marriage, whence its more or less eugenic character might have been predicted. Some account would therefore be wanted of their race, profession, and residence; also of their own respective parentages, and of their brothers and sisters. Finally, the reasons would be required why the children deserved to be entitled to a "thriving family." Manuscript collection of ~~this kind~~ <sup>such kind</sup> might hereafter develop into a "golden book" of thriving families. The Chinese, whose customs have often much sound sense, make their honors retrospective. We might learn from them to show that respect to the parents of noteworthy children, which the contributors of such valuable assets to the national wealth richly deserve. The act of collecting records ~~on a large scale~~ of thriving families would have the further advantage of familiarising the public with the fact that Eugenics had at length become a subject of serious scientific study by an energetic Society.

4. Influences affecting Marriage. The remarks of Lord Bacon in his essay on Death may appropriately be quoted here. He says, with the view of minimising its terrors:

"There is no passion in the mind of men so weak, but it mates and masters the fear of death... Revenge triumphs over death; love slights it; honour aspires to it; grief flyeth to it; fear pre-occupateth it."

Exactly the same kind of considerations apply to marriage. The passion of love ~~is the only one~~ <sup>is the only one</sup> which directs its course. ~~Plain facts~~ <sup>Plain facts</sup> do not confirm the view of social influences of all kinds have immense power in the end, and they are very various. Un-sustainable marriages from the Eugenic point of view were ~~caused~~ <sup>caused</sup> by the forfeiture of a social position, or ~~along with~~ <sup>along with</sup> the unreasonable disfavour with which some regard cousin-marriages. Very few would be made. ~~It is impossible to live to enumerate~~ <sup>It is impossible to live to enumerate</sup> the multitude of marriage restrictions that have proved prohibitive among uncivilised people. ~~They are usually~~ <sup>They are usually</sup> familiar to anthropologists, but would require ~~almost~~ <sup>almost</sup> a volume to describe.

5. Persistent ~~importance~~ <sup>importance</sup> of the national importance of Eugenics. There are three stages to be attained. ~~First as an~~ <sup>First as an</sup> academic question, ~~its exact importance being~~ <sup>its exact importance being</sup> understood and accepted as a fact. ~~Secondly as a matter of practice,~~ <sup>Secondly as a matter of practice,</sup> whose methods deserve ~~and ought to meet with~~ <sup>and ought to meet with</sup> serious consideration; and ~~Thirdly as an acquired national conscience,~~ <sup>Thirdly as an acquired national conscience,</sup> like a new religion. It has, indeed, strong claims to become an orthodox religious tenet of the future, for Eugenics co-operate with the workings of Nature by securing that the fittest races shall be those who shall represent humanity. What Nature does blindly, slowly, and ruthlessly, man ~~is capable of doing~~ <sup>is capable of doing</sup> more quickly, and ~~more~~ <sup>more</sup> kindly. As it lies within his power, so it ~~becomes~~ <sup>becomes</sup> his duty ~~to do so~~ <sup>to do so</sup>. The improvement of the stock of our race, seems to me, one of the highest objects that we can ~~not ourselves~~ <sup>not ourselves</sup> achieve. We are ignorant of the ultimate destinies of humanity, but ~~we are not~~ <sup>we are not</sup> of anything, that it is as noble a work to raise its level in the sense already explained, as it would be disgraceful to abase it. I see no impossibility in Eugenics becoming a religious dogma among mankind, but its details ~~must first~~ <sup>must first</sup> be worked out sedulously in the study. Over-real leading to hasty action ~~will~~ <sup>will</sup> do harm, by holding out expectations of a near golden age, which will certainly be falsified and cause the science to be discredited. The first and main point is to secure the general intellectual acceptance of Eugenics as a hopeful and most important study. Then let its principles work into the heart of the nation, who will gradually give practical effect to them in ways that we may not wholly foresee.

FRANCIS GALTON.

## APPENDIX.

### WORKS BY THE AUTHOR BEARING ON EUGENICS:

- Hereditary Genius* (Macmillan), 1869; 2nd Edition, 1892. See in it especially pp. 379-380.  
*Human Faculty* (Macmillan), 1883 (out of print). See especially pp. 307-328.  
*Natural Inheritance* (Macmillan), 1889. This bears on Inheritance generally, not particularly on Eugenics.  
*Huxley Lectures of the Anthropol. Inst. on the Possible Improvement of the Human Breed under the existing Conditions of Law and Sentiment.* Nature, 1901, p. 639; "Smithsonian Report," Washington, 1901, p. 523.

To be read before the Sociological Society at a Meeting in the School of Economics (London University), on May 16th, at 5 p.m.; Professor KARL PEARSON, F.R.S., in the Chair.

(~~ask~~ <sup>ask</sup>) The science ~~of~~ <sup>called</sup> Eugenics deals with all influences that improve the inborn qualities of a race; also with those that develop them to the utmost advantage. The improvement of the inborn qualities, or ~~of the~~ stock of some one human population, will alone be discussed here.

What is meant by improvement? What by the syllable *Ea* in *Eugenics*, whose English equivalent is *good*? There is considerable difference between goodness in the several qualities and in that of the character as a whole. The character depends largely on the proportion between qualities, whose balance may be much influenced by education. We must therefore leave morals as far as possible out of the discussion, not entangling ourselves with the almost hopeless difficulties they raise as to whether a character as a whole is good or bad. The goodness or badness of character is not absolute, but relative to the current form of civilisation. A fable will best explain what is meant. Let the scene be the Zoological Gardens in the quiet hours of the night, and suppose that as in old fables the animals are able to converse, and that some very wise creature who had easy access to all the cages, say a sparrow or a rat, was engaged in collecting the opinions of all sorts of animals with a view of elaborating a system of absolute morality. It is needless to enlarge on the contrariety of ideals between the beasts that prey and those they prey upon, between those of the animals that have to work hard for their food and the sedentary parasites that cling to their bodies and suck their blood, and so forth. A large number of suffrages in favour of maternal affection would be obtained, but the great majority of the fishy would repudiate it, while among the voices of birds would be heard the musical protest of the cuckoo. Though no ~~one~~ could be reached as to absolute morality, it would be easy to do so in respect to Eugenic essentials. All creatures would agree that it was better to be healthy than sick, to be vigorous and not weak, to be well fitted for the part they play in life than ill fitted. In short, that it was better to be good and not bad specimens of their kind, whatever that kind may be. So with men. There are a vast number of conflicting ideals of alternative characters, of incompatible civilisations which give fullness and interest to life. Society would be dull if every man resembled the highly estimable Marcus Aurelius or Adam Bede. The aim of *Eugenics* is to ~~each~~ each class or sect should be represented by its best specimens and to leave them to work out their common civilisation in their own way.

It is easy to compile a considerable list of qualities that nearly every one except "cranks" would take into account when picking out the best specimens of his class. They include health, energy, ability, manliness, generosity, and courteous disposition. Recall that the natural difference between dogs is highly marked in all these respects, and that men are quite as variable by nature as other animals of like species. Special aptitudes would receive special weight from the classes who possessed them, as artistic aptitudes in all their forms by artists, scientific fearlessness of inquiry and veracity by scientists, religious devotion by mystics, and so on. There would be self-sacrificers, self-tormentors and other exceptional idealists, but the representative of these would be better members of a community than the body of their electors. They would have more of the qualities that are needed in a State, more vigour, more ability, and more consistency of purpose. The community might be trusted to protect itself against accepting representatives of actual criminals, and of those whom it rates as unworthy to the general esteem.

Let us for a moment suppose that the practice of Eugenics had at some future time raised the average quality of our nation to that of its better moiety at the present day, and consider the gain. The tone of domestic, social, and political life would ~~all be raised~~. The race as a whole would be less foolish, less frivolous, less excitable and politically more provident than now. Its demagogues who "played to the gallery" would play to a more sensible gallery than at present. ~~If our own nation were so raised, it should be~~ better fitted to fulfil our vast imperial opportunities. Lastly, men of an order of ability which is now very rare, would become ~~less rare~~ then, because the level out of which they rise ~~is itself~~ have risen.

The aim of Eugenics is to bring as many influences as can be reasonably employed, to make the more useful classes in the community contribute more than their usual proportion to the next generation. The mode of procedure that suggests itself arises within the functions of a society like the Sociological, as follows :-

1. Wide dissemination of a knowledge of the laws of heredity so far as they are surely known, and the promotion of their further study. Few seem to be aware how greatly the knowledge has advanced in recent years of what may be termed the actuarial side of heredity. The closeness of relationship of kindred in each degree, now admits of being deemed with certainty and of being treated mathematically, like question relating to birth and death-rates, and the other topics with which actuaries are concerned.

2. Historical inquiry into the rates with which in ancient and modern nations the various classes of society are classified according to their civic usefulness) have contributed to their subsequent generations. There is strong reason for believing that the rise and decline of nations is closely connected with this influence. It seems to be the tendency of high civilisation to check fertility in the upper classes, through causes that we do not perfectly know, but which appear analogous to those which operate to those which put a complete bar to the fertility of most species of wild animals in zoological gardens. Out of the hundreds and thousands of species that have been tamed, very few indeed are

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fertile) under such conditions, those which are so and are otherwise useful to man becoming domesticated. There is perhaps some connection between this obscure action and ~~the~~ the disappearance of most savage races when brought into contact with high civilisation, though there are ~~many~~ well-known concomitant causes. But while most barbarous races disappear, some, like the negro, do not. It may therefore be expected that types of our race will be found to exist, who are capable of being highly civilised without losing their fertility. nay, they may become ~~more~~ more fertile as happens to many domestic animals.

3. A collection of ~~various~~ facts showing the circumstances under which large and thriving families have most frequently originated/ in other words, the conditions of Eugenics. The definition of a thriving family, that will pass muster for the moment at least, is one in which the children have ~~won for themselves~~ distinctly superior positions to those who were their class-mates in early life. (It would be no great burden to a Society ~~containing~~ many members who had Eugenics at heart, to initiate and to preserve a large collection of such records for the use of statistical students. The committee charged with the task would have to consider very carefully the form of their circular and the persons entrusted to distribute it. They should ask only for as much useful information as could be easily, and would be readily, supplied by any member of the family appealed to. The point to be ascertained is the *status* of the two parents at the time of their marriage, whence its more or less eugenic character might have been predicted. Some account would ~~thereby~~ be wanted of their race, profession, and residence; also of their own respective parentages, and of their brothers and sisters. Finally, the reasons would be required why the children deserved to be entitled to a "~~large~~" thriving" family. A manuscript collection of ~~this kind~~ might hereafter develop into a "golden book" of thriving families. The Chinese, whose customs have often much sound sense, make their honors retrospective. We might learn from them to show that respect to the parents of noteworthy children, which the contributors of such valuable assets to the national wealth richly deserve. The act of collecting records ~~on a large scale~~ of thriving families would have the further advantage of familiarising the public with the fact that Eugenics had at length become a subject of serious scientific study by an energetic Society.

4. Influences affecting Marriage. The remarks of Lord Bacon in his essay on Death may appropriately be quoted here. He says, with the view of minimising its terrors :

"There is no passion in the mind of men so weak, but it mates and masters the fear of death . . . Revenge triumphs over death; love slights it; honour aspireth to it; grief flyeth to it; fear pre-occupateth it."

Exactly the same kind of considerations apply to ~~selection~~ marriage. The passion of love seems so overpowering that it ~~is~~ ~~tempting~~ folly to try to direct its course. But plain facts do not confirm this view. Social influences of all kinds have immense power in the end, and they are very various. If unsuitable marriages from the Eugenic point of view were ~~based~~ upon like the forfeiture of a social position, or even with the unreasonable disfavour ~~with~~ which some ~~married~~ cousin-marriages, very few would be made. ~~It is impossible here to enumerate~~ ~~with advantage~~ the multitude of marriage restrictions that have proved prohibitive among uncivilised people. ~~They are mostly~~ ~~familiar~~ to anthropologists, but would require ~~almost~~ a volume to describe.

5. Persistent setting forth of the national importance of Eugenics. There are three stages to be attained. *First*, the academic question, *What is its exact importance?* is understood and accepted as a fact. *Secondly*, *it is a matter of opinion* whose *nation* deserves and *ought* to connect with serious consideration; and *Thirdly*, *it is a question of national conscience*, like a new religion. It has, indeed, strong claims to become an orthodox religious tenet of the future, for Eugenics co-operate with the workings of Nature by securing that the fittest races *shall be those who shall represent humanity*. What Nature does blindly, slowly, and ruthlessly, man may *deliberately* do so providently, *much* *more* quickly, and *more* kindly. As it lies within his power, so it becomes his duty to *do so*. The improvement of *the stock of our nation* seems to me one of the highest objects that we can *set ourselves to achieve*. We are ignorant of the ultimate destinies of humanity, but *we are sure we can be of anything* that it is as noble a work to raise its level in the sense already explained, as it would be disgraceful to abuse it. I see no impossibility in Eugenics becoming a religious dogma among mankind, but its details *must first* be worked out sedulously in the study. Over-zeal leading to hasty action *will* do harm, by holding out expectations of a near golden age, which will certainly be falsified and cause the science to be discredited. The first and main point is to secure the general intellectual acceptance of Eugenics as a *hopeful and most important study*. *Then let its principles work into the heart of the nation*, who will gradually give practical effect to them in ways that we may not wholly foresee.

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*Huxley Lectures on the Anthropol. Inst. on the Possible Improvement of the Human Breed under the existing Conditions of Law and Sentiment*. *Nature*, 1901, p. 659; "Smithsonian Report," Washington, 1901, p. 525.

PROOF—PRIVATE.

## EUGENICS; ITS DEFINITION, SCOPE AND AIMS

by FRANCIS GALTON, D.C.L.; Sc.D.; F.R.S.

To be read before the Sociological Society at a Meeting in the School of Economics (London University), on May 16th, at 5 p.m.; Professor KARL PEARSON, F.R.S., in the Chair.



Eugenics is the science which deals with all influences that improve the inborn qualities of a race; also with those that develop them to the utmost advantage. The improvement of the inborn qualities, or stock, of some one human population, will alone be discussed here.

What is meant by improvement? What by the syllable *Eis* in Eugenics, whose English equivalent is *good*? There is considerable difference between goodness in the several qualities and in that of the character as a whole. The character depends largely on the *proportion* between qualities, whose balance may be much influenced by education. We must therefore leave morals as far as possible out of the discussion, not entangling ourselves with the almost hopeless difficulties they raise as to whether a character as a whole is good or bad. Moreover, the goodness or badness of character is *not absolute*, but relative to the current form of civilisation. A fable will best explain what is meant. Let the scene be the Zoological Gardens in the quiet hours of the night, and suppose that as in old fables the animals are able to converse, and that some very wise creature who had easy access to all the cages, say a philosophic sparrow or rat, was engaged in collecting the opinions of all sorts of animals with a view of elaborating a system of absolute morality. It is needless to enlarge on the contrariety of ideals between the beasts that prey and those they prey upon, between those of the animals that have to work hard for their food and the sedentary parasites that cling to their bodies and suck their blood, and so forth. A large number of suffrages in favour of maternal affection would be obtained, but most species of fish would repudiate it, while among the voices of birds would be heard the musical protest of the cuckoo. Though no agreement could be reached as to absolute morality, the essentials of Eugenics may be easily defined. All creatures would agree that it was better to be healthy than sick, vigorous than weak, well fitted than ill-fitted for their part in life. In short, that it was better to be good rather than bad specimens of their kind, whatever that kind might be. So with men. There are a vast number of conflicting ideals, of alternative characters, of incompatible civilisations; but they are wanted to give fullness and interest to life. Society would be very dull if every man resembled the highly estimable Marcus Aurelius or Adam Bede. The aim of Eugenics is to represent each class or sect by its best specimens; that done, to leave them to work out their common civilisation in their own way.

A considerable list of qualities can be easily compiled that nearly every one except "cranks" would take into account when picking out the best specimens of his class. It would include health, energy, ability, manliness and courteous disposition. Recollect that the natural differences between dogs are highly marked in all these respects, and that men are quite as variable by nature as other animals ~~of the~~ species. Special aptitudes would be assessed highly by those who possessed them, as the artistic faculties by artists, fearlessness of inquiry and veracity by scientists, religious absorption by mystics, and so on. There would be self-sacrificers, self-tormentors and other exceptional idealists, but the representatives of these would be better members of a community than the body of their electors. They would have more of those qualities that are needed in a State, more vigour, more ability, and more consistency of purpose. The community might be trusted to refuse representatives of criminals, and of others whom it rates as undesirable.

Let us for a moment suppose that the practice of Eugenics should hereafter raise the average quality of our nation to that of its better moiety at the present day, and consider the gain. The general tone of domestic, social, and political life would be higher. The race as a whole would be less foolish, less frivolous, less excitable and politically more provident than now. Its demagogues who "played to the gallery" would play to a more sensible gallery than at present. We should be better fitted to fulfil our vast imperial opportunities. Lastly, men of an order of ability which is now very rare, would become more frequent, because the level out of which they rose would itself have risen.

The aim of Eugenics is to bring as many influences as can be reasonably employed, to cause the useful classes in the community to contribute *more* than their proportion to the next generation.

The course of procedure that lies within the functions of a learned and active Society such as the Sociological may become, would be somewhat as follows:—

1. Dissemination of a knowledge of the laws of heredity so far as they are surely known, and promotion of their farther study. Few seem to be aware how greatly the knowledge of what may be termed the *actuarial* side of heredity has advanced in recent years. The *average* closeness of kinship in each degree, now admits of exact definition and of being treated mathematically, like birth and death-rates, and the other topics with which actuaries are concerned.

2. Historical inquiry into the rates with which the various classes of society (classified according to civic usefulness) have contributed to the population at various times, in ancient and modern nations. There is strong reason for believing that national rise and decline is closely connected with this influence. It seems to be the tendency of high civilisation to check fertility in the upper classes, through numerous causes, some of which are well known, others are inferred, and others again are wholly obscure. The latter class are apparently analogous to those which bar the fertility of most species of wild animals in zoological gardens. Out of the hundreds and thousands of species that have been tamed, very few indeed are

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fertile when their liberty is restricted and their struggles for livelihood are abolished; those which are so and are otherwise useful to man becoming domesticated. There is perhaps some connection between this obscure action and the disappearance of most savage races when brought into contact with high civilisation, though there are other and well-known concomitant causes. But while most barbarous races disappear, some, like the negro, do not. It may therefore be expected that types of our race will be found to exist, which can be highly civilised without losing fertility, nay, they may become more fertile under artificial conditions, as is the case with many domestic animals.

3. Systematic collection of facts showing the circumstances under which large and thriving families have most frequently originated; in other words, the conditions of Eugenics. The definition of a thriving family, that will pass muster for the moment at least, is one in which the children have gained distinctly superior positions to those who were their class-mates in early life. Families may be considered "large" that contain not less than three adult male children. It would be no great burden to a Society including many members who had Eugenics at heart, to initiate and to preserve a large collection of such records for the use of statistical students. The committee charged with the task would have to consider very carefully the form of their circular ~~and the form of the circular~~. They should not only for as much ~~information~~ information as could be easily, and would be readily, supplied by any member of the family appealed to. The point to be ascertained is the status of the two parents at the time of their marriage, whence its more or less eugenic character might have been predicted, if the larger knowledge that we now hope to obtain, had then existed. Some account would be wanted of their race, profession, and residence; also of their own respective parentages, and of their brothers and sisters. Finally, the reasons would be required why the children deserved to be entitled a "thriving" family. This manuscript collection might hereafter develop into a "golden book" of thriving families. The Chinese, whose customs have often much sound sense, make their honors retrospective. We might learn from them to show that respect to the parents of noteworthy children, which the contributors of such valuable assets to the national wealth richly deserve. The act of systematically collecting records of thriving families would have the further advantage of familiarising the public with the fact, that Eugenics had at length become a subject of serious scientific study by an energetic Society.

4. Influences affecting Marriage. The remarks of Lord Bacon in his essay on Death may appropriately be quoted here. He says, with the view of minimising its terrors:

"There is no passion in the mind of man so weak, but it mates and masters the fear of death. . . . Revenge triumphs over death; love slights it; honour aspires to it; grief flyeth to it; fear pre-occupateth it."

Exactly the same kind of considerations apply to marriage. The passion of love seems so overpowering that it may be thought folly to try to direct its course. But plain facts do not confirm this view. Social influences of all kinds have immense power in the end, and they are very various. If unsuitable marriages from the Eugenic point of view were banned socially, or even regarded with the unreasonable disfavour which some attach to cousin-marriages, very few would be made. The multitude of marriage restrictions that have proved prohibitive among uncivilised people would require a volume to describe.

5. Persistence in setting forth the national importance of Eugenics. There are three stages to be passed through. *Firstly* it must be made familiar as an academic question, until its exact importance has been understood and accepted as a fact. *Secondly* it must be recognised as a subject whose practical development deserves serious consideration; and *Thirdly* it must be introduced into the national conscience, like a new religion. It has, indeed, strong claims to become an orthodox religious tenet of the future, for Eugenics co-operate with the workings of Nature by securing that humanity shall be represented by the fittest races. What Nature does blindly, slowly, and ruthlessly, man may do providently, quickly, and kindly. As it lies within his power, so it becomes his duty to work in that direction. The improvement of our stock, seems to me one of the highest objects that we can reasonably attempt. We are ignorant of the ultimate destinies of humanity, but feel perfectly sure that it is as noble a work to raise its level in the sense already explained, as it would be disgraceful to abase it. I see no impossibility in Eugenics becoming a religious dogma among mankind, but its details must first be worked out sedulously in the study. Over-zeal leading to hasty action would do harm, by holding out expectations of a near golden age, which will certainly be falsified and cause the science to be discredited. The first and main point is to secure the general intellectual acceptance of Eugenics as a hopeful and most important study. Then let its principles work into the heart of the nation, who will gradually give practical effect to them in ways that we may not wholly foresee.

FRANCIS GALTON.

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### WORKS BY THE AUTHOR BEARING ON EUGENICS:

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- Human Faculty* (Macmillan), 1883 (out of print). See especially pp. 305 to end.
- Natural Inheritance* (Macmillan), 1889. This bears on Inheritance generally, not particularly on Eugenics.
- Huxley Lectures of the Anthropol. Inst. on the Possible Improvement of the Human Breed under the existing Conditions of Law and Sentiment.* Nature, 1901, p. 659; "Smithsonian Report," Washington, 1901, p. 523.

The records of the thriving families in England have not yet been taken, and the conditions under which they have arisen are almost lost to make much advance in the science of Eugenics without a careful study of facts that are not accessible with difficulty, if at all.

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success.

Just as it is his duty to secure happiness with his neighbours, so it is his duty to improve his own stock.

The circular should be simple, and as brief as possible, containing only asking all questions that will be answered. It should be sent to the parents of the family, and at least in the first instance.

CONFIDENTIAL TILL READ.

## RESTRICTIONS IN MARRIAGE

By FRANCIS GALTON, F.R.S., D.C.L., Sc.D.

To be read before the Sociological Society, on Tuesday, February 14th, at 4 p.m., at the School of Economics and Political Science (University of London), Clare Market, W.C., Dr. E. WESTERMARCK in the Chair.

It is proposed in the following remarks to meet an objection that has been repeatedly urged against the possible adoption of any system of Eugenics,\* namely, that

\* Eugenics may be defined as the science which deals with those social agencies that influence, mentally or physically, the racial qualities of future generations.

human nature would never brook interference with the freedom of marriage.

In my reply, I shall proceed on the not unreasonable assumption, that when the subject of Eugenics shall be well understood, and when its lofty objects shall have become generally appreciated, they will meet with some recognition both from the religious sense of the people and from its laws. The question to be considered is, how far have marriage restrictions proved effective, when sanctified by the religion of the time, by custom, and by law? I appeal from arm-chair criticism to historical facts.

To this end, a brief history will be given of a few widely-spread customs in successive paragraphs. It will be seen that with scant exceptions they are based on social expediency, and not on natural instincts. Each paragraph might have been expanded into a long chapter had that seemed necessary. Those who desire to investigate the subject further can easily do so by referring to standard works in anthropology, among the most useful of which, for the present purpose, are Frazer's *Golden Bough*, Westermarck's *History of Marriage*, and Huth's *Marriage of Near Kin* and Courlet's *Hygiene*.

1. MONOGAMY. It is impossible to label mankind by one general term, either as animals who instinctively take a plurality of mates, or who consort with only one, for history suggests the one condition as often as the other. Probably different races, like different individuals, vary considerably in their natural instincts. Polygamy may be understood either as having a plurality of wives; or, as having one principal wife and many secondary but still legitimate wives, or any other recognised but less legitimate connections; in one or other of these forms it is now permitted—by religion, customs, and law—to at least one-half of the population of the world, though its practice may be restricted to a few, on account of cost, domestic peace, and the insufficiency of females. Polygamy holds its ground firmly throughout the Moslem world. It exists throughout India and China in modified forms, and it is entirely in accord with the sentiments both of men and women in the larger part of negro Africa. It was regarded as a matter of course in the early Biblical days. Jacob's twelve children were born of four mothers all living at the same time, namely, Leah, and her sister, Rachel, and their respective handmaids Billah and Zilpah. Long afterwards, the Jewish kings emulated the luxurious habits of neighbouring potentates and carried polygamy to an extreme degree. For Solomon, see I. Kings, xi. 3. For his son Rehoboam, see II. Chron., xi. 21. The history of the subsequent practice of the custom among the Jews is obscure, but the Talmud contains no law against polygamy. It must have ceased in Judæa by the time of the Christian Era. It was not then allowed in either Greece or Rome. Polygamy was unchecked by law in profligate Egypt, but a reactionary and ascetic spirit existed, and some celibate communities were formed in the service of Isis, who seem to have exercised a large though indirect influence in introducing celibacy into the early Christian church. The restriction of marriage to one living wife subsequently became the religion and the law of all Christian nations, though licence has been widely tolerated in royal and other distinguished families, as in those of some of our English kings. Polygamy was openly introduced into Mormonism by Brigham Young, who left seventeen wives, and fifty-six children. He died in 1877; polygamy was suppressed soon after (*Encyc. Brit.*, xvi. 827).

It is unnecessary for my present purpose to go further into the voluminous data connected with these marriages in all parts of the world. Enough has been said to show that the prohibition of polygamy, under severe penalties by civil and ecclesiastical law, has been due not to any natural instinct against the practice, but to consideration of social well-being. I conclude that equally strict limitations to freedom of marriage might, under the pressure of worthy motives, be hereafter enacted for Eugenic and other purposes.

2. ENDOGAMY, or the custom of marrying exclusively within one's own tribe or caste, has been sanctioned by religion and enforced by law, in all parts of the world, but chiefly in long settled nations where there is wealth to bequeath and where neighbouring communities profess different creeds. The details of this custom, and the severity of its enforcement, have everywhere varied from century to century. It was penal for a Greek to marry a barbarian, for a Roman patrician to marry a plebeian, for a Hindu of one caste to marry one of another



## Marriage Restrictions 2

caste, and so forth. Similar restrictions have been enforced in multitudes of communities, even under the penalty of death.

A very typical instance of the power of law over the freedom of choice in marriage, and which was by no means confined to Judea, is that known as the Levirate. It shows that family property and honour were once held by the Jews to dominate over individual preferences. The Mosaic law actually *compelled* a man to marry the widow of his brother if he left no male issue. (Deuter. xxv.) Should the brother refuse, "then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, so shall it be done unto the man that doth not build up his brother's house. And his name shall be called in Israel the house of him that hath his shoe loosed." The form of this custom survives to the present day and is fully described and illustrated under the article "Halizah" (= taking off, untying) in the *Jewish Cyclopædia*. Jewish widows are now almost invariably remarried with this ceremony. They are as we might describe it, "given away" by a kinsman of the deceased husband, who puts on a shoe of an orthodox shape which is kept for the purpose, the widow unties the shoe, spits, but now on the *ground*, and repeats the specified words.

The duties attached to family property led to the history, which is very strange to the ideas of the present day, of Ruth's advances to Boaz under the advice of her mother. "It came to pass at midnight" that Boaz "was startled (see marginal note in the Revised Version) and turned himself, and beheld a woman lay at his feet," who had come in "softly and uncovered his feet and laid her down." He told her to lie still until the early morning and then to go away. She returned home and told her mother, who said, "Sit still, my daughter, until thou know how the matter will fall, for the man will not rest until he have finished the thing this day." She was right. Boaz took legal steps to disembarass himself of the claims of a still nearer kinsman, who "drew off his shoe"; so Boaz married Ruth. Nothing could be purer, from the point of view of those days, than the history of Ruth. The feelings of the modern social world would be shocked if the same thing were to take place now in England.

Evidence from the various customs relating to endogamy show how choice in marriage may be dictated by religious custom. That is, by a custom founded on a religious view of family property and family descent. Eugenics deal with what is more valuable than money or lands, namely the heritage of a high character, capable brains, fine physique, and vigour; in short, with all that is most desirable for a family to possess as a birthright. It aims at the evolution and preservation of high races of men, ~~the those of good stock~~ *del* and it as well deserves to be strictly enforced as a religious duty, as the Levirate law ever was.

3. EXOGAMY is, or has been, as widely spread as the opposed rule of endogamy just described. It is the duty enforced by custom, religion, and law, of marrying *outside* one's own tribe, and is usually in force amongst small and barbarous communities. Its former distribution is attested by the survival in nearly all countries, of ceremonies based on "marriage by capture." The remarkable monograph on this subject by the late Mr. McLennan is of peculiar interest. It was one of the earliest, and perhaps the most successful, of all attempts to decipher pre-historic customs by means of those now existing among barbarians, and by the marks they have left on the traditional practices of civilised nations, including ourselves. Before his time those customs were regarded as foolish, and fitted only for antiquarian trifling. In small fighting communities of barbarians, daughters are a burden; they are usually killed while infants, so there are few women to be found in a tribe who were born in it. It may sometimes happen that the community has been recently formed by warriors who have brought no women, and who, like the Romans in the old story, can only supply themselves by capturing those of neighbouring tribes. The custom of capture grows; it becomes glorified because each wife is a living trophy of the captor's heroism; so marriage within the tribe comes to be considered unmanly, and at last a shameful act. The modern instances of this among barbarians are very numerous.

4. AUSTRALIAN MARRIAGES. The following is a brief clue, and apparently a true one, to the complicated marriage restrictions among Australian bushmen, which are enforced by the penalty of death, and which seem to be partly endogamous in origin and partly otherwise. The example is typical of those of many other tribes that differ in detail.

A and B are two tribal classes; 1 and 2 are two other and independent divisions of the tribe (which are probably by totems). Any person taken at random is equally likely to have either letter or either numeral, and his or her numeral and letter are well known to all the community. Hence the members of the tribe are sub-classed into four sub-divisions, A1, A2, B1, B2. The rule is that a man may marry those women only



### Marriage Restrictions 3

whose letter and numeral are both different to his own. Thus, A<sub>1</sub> can marry only B<sub>2</sub>, the other three sub-divisions A<sub>1</sub>, A<sub>2</sub>, and B<sub>1</sub> being absolutely barred to him. As to the children, there is a difference of practice in different parts: in the cases most often described, the child takes its father's letter and its mother's numeral, which ~~seems to be~~ class by paternal descent. In other cases the arrangement runs in the contrary way, or by maternal descent.

The cogency of this rule is due to custom, religion and law, and is so strong that nearly all Australians would be horrified at the idea of breaking it. If anyone dared to do so, he would probably be clubbed to death.

Here then is another restriction to the freedom of marriage which might with equal propriety have been applied to the furtherance of some form of Eugenics.

5. TABOO. The survival of young animals largely depends on their inherent timidity, their keen sensitiveness to warnings of danger by their parents and others, and to their tenacious recollection of them. It is so with human children, who are easily terrified by nurses' tales and thereby receive more or less durable impressions.

A vast complex of motives can be brought to bear upon the naturally susceptible minds of children, and of uneducated adults who are mentally little more than big children. The constituents of this complex are not sharply distinguishable, but they form a recognisable whole that has not yet received an appropriate name, in which religion, superstition, custom, tradition, law and authority all have part. This group of motives will for the present purpose be entitled "immaterial" in contrast to material ones. My contention is that the experience of all ages and all nations shows that the immaterial motives are frequently far stronger than the material ones, the relative power of the two being well illustrated by the tyranny of taboo in many instances, called as it is by different names in different places. The facts relating to taboo form a voluminous literature, the full effect of which cannot be conveyed by brief summaries. It shows how, in most parts of the world, acts that are apparently insignificant, have been invested with ideal importance, and how the doing of this or that has been followed by outlawry or death, and how the mere terror of having unwittingly broken a taboo, may suffice to kill the man who broke it. If non-eugenic unions were prohibited by such taboos, none would take place.

6. PROHIBITED DEGREES. The institution of marriage, as now sanctified by religion and safeguarded by law in the more highly civilised nations, may not be ideally perfect, nor may it be universally accepted in future times, but it is the best that has hitherto been devised for the parties primarily concerned, for their children, for home life, and for society. The degrees of kinship within which marriage is prohibited, is with one exception quite in accordance with modern sentiment, the exception being the disallowal of marriage with the sister of a deceased wife, the propriety of which is greatly disputed and need not be discussed here. The marriage of a brother and sister would excite a feeling of loathing among us that seems implanted by nature, but which further inquiry will show, has mainly arisen from tradition and custom.

We will begin by giving due weight to certain assigned motives. (1) Indifference and even repugnance between boys and girls, irrespectively of relationship, who have been reared in the same barbarian home. (2) Close likeness, as between the members of a thorough-bred stock, causes some sexual indifference: thus highly bred dogs lose much of their sexual desire for one another, but will rush to the arms of a mongrel. (3) Contrast is an element in sexual attraction which has not yet been discussed quantitatively. Great resemblance creates indifference, and great dissimilarity is repugnant. The maximum of attractiveness must lie somewhere between the two, at a point not yet ascertained. (4) The harm due to continued interbreeding has been considered, as I think, without sufficient warrant, to cause a presumed strong natural and instinctive *repugnance* to the marriage of near kin. The facts are that close and continued interbreeding invariably does harm after a few generations, but that a single cross with near kinsfolk is practically innocuous. Of course a sense of repugnance might become correlated with any harmful practice, but there is no evidence that it is *repugnance* with which it is correlated, but only *indifference*, which is equally effective in preventing ~~interbreeding~~ *interbreeding*, but quite another thing. (5) The strongest reason of all in civilised countries appears to be the earnest desire not to infringe the sanctity and freedom of the social relations of a family group, but this has nothing to do with instinctive sexual repugnance. Yet it is through the latter motive alone, so far as I can judge, that we have acquired our apparently instinctive horror of marrying within near degrees.

Next as to facts. History shows that the horror now felt so strongly did not exist in early times. Abraham married his half-sister Sarah, "she is indeed the sister, the daughter of my father, but not the daughter of my mother, and she became my wife." (Gen. xx., 12). Amram, the father of Moses and Aaron, married his aunt, his father's sister Jochabed. The Egyptians were accustomed to marry sisters. It is unnecessary to go earlier back in Egyptian history than to the Ptolemies, who, being a new dynasty, would not have dared to make the marriages they did in a conservative country, unless popular opinion allowed it. Their dynasty includes the



#### Marriage Restrictions 4

founder, Ceraunus, who is not numbered; the numbering begins with his son Soter, and goes on to Ptolemy XIII., the second husband of Cleopatra. Leaving out her first husband, Ptolemy XII., as he was a mere boy, and taking in Ceraunus, there are thirteen Ptolemies to be considered. Between them, they contracted eleven incestuous marriages, eight with whole sisters, one with a half-sister, and two with nieces. Of course, the object was to keep the royal line pure, as was done by the ancient Peruvians. It would be tedious to follow out the laws enforced at various times and in the various states of Greece during the classical ages. Marriage was at one time permitted in Athens between half-brothers and half-sisters, and the marriage between uncle and niece was thought commendable in the time of Pericles, when it was prompted by family considerations. In Rome the practice varied much, but there were always severe restrictions. Even in its dissolute period, public opinion was shocked by the marriage of Claudius with his niece.

A great deal more evidence could easily be adduced, but the foregoing suffices to prove that there is no ~~strong and~~ instinctive repugnance ~~to~~ man to marriage within the prohibited degrees, but that its present strength is mainly due to what I called immaterial considerations. It is quite conceivable that a non-eugenic marriage should hereafter excite no less loathing than that of a brother and sister would do now.

7. CELIBACY. The dictates of religion in respect to the opposite duties of leading celibate lives, and of continuing families, have been contradictory. In many nations it is and has been considered a disgrace to bear no children, and in other nations celibacy has been raised to the rank of a virtue of the highest order. The ascetic character of the African portion of the early Christian church, as already remarked, introduced the merits of celibate life into its teaching. During the fifty or so generations that have elapsed since the establishment of Christianity, the nunneries and monasteries, and the celibate lives of Catholic priests, have had vast social effects, how far for good and how far for evil need not be discussed here. The point I wish to enforce is the potency, not only of the religious sense in aiding or deterring marriage, but more especially the influence and authority of ministers of religion in enforcing celibacy. They have notoriously used it when aid has been invoked by members of the family on grounds that are not religious at all, but merely of family expediency. Thus, at some times and in some Christian nations, every girl who did not marry while still young, was practically compelled to enter a nunnery from which escape was afterwards impossible.

It is easy to let the imagination run wild on the supposition of a whole-hearted acceptance of Eugenics as a national religion; that is of the thorough conviction by a nation that no worthier object exists for man than the improvement of his own race; and when efforts as great as those by which nunneries and monasteries were endowed and maintained should be directed to fulfil an opposite purpose. I will not enter further into this. Suffice it to say, that the history of conventual life affords abundant evidence on a very large scale, of the power of religious authority in directing and withstanding the tendencies of human nature towards freedom in marriage.

CONCLUSION.—Seven different subjects have now been touched upon. They are monogamy, endogamy, exogamy, Australian marriages, taboo, prohibited degrees and celibacy. It has been shown under each of these heads how powerful are the various combinations of immaterial motives upon marriage selection, how they may all become hallowed by religion, accepted as custom and enforced by law. Persons who are born under their various rules live under them without any objection. They are unconscious of their restrictions, as we are unaware of the tension of the atmosphere. The subservience of civilised races to their several religious superstitions, customs, authority and the rest, is frequently as abject as that of barbarians. The same classes of motives that direct other races, direct ours, so a knowledge of their customs helps us to realise the wide range of what we may ourselves hereafter adopt, for reasons as satisfactory to us in those future times, as theirs are or were to them, at the time when they prevailed.

Reference has frequently been made to the probability of Eugenics hereafter receiving the sanction of religion. It may be asked, "how can it be shown that Eugenics fall within the purview of our own?" It cannot, any more than the duty of making provision for the future needs of oneself and family, which is a cardinal feature of modern civilisation, can be deduced from the Sermon on the Mount. Religious precepts, founded on the ethics and practice of olden days, require to be reinterpreted to make them conform to the needs of progressive nations. Ours are already so far behind modern requirements that much of our practice and our profession cannot be reconciled without illegitimate casuistry. It seems to me that few things are more needed by us in England than a revision of our religion, to adapt it to the intelligence and needs of the present time. A form of it is wanted that shall be founded on reasonable bases and enforced by reasonable hopes and fears, and that preaches honest morals in unambiguous language, which good men who take their part in the work of the world, and who know the dangers of sentimentalism, may pursue without reservation.

*In the original  
manuscript corrected by the  
author, before the  
meeting of Feb 14<sup>th</sup>.  
In this form it shall  
ultimately appear in the second  
edition of Galton's  
Papers*





CONFIDENTIAL TILL READ.

# RESTRICTIONS IN MARRIAGE

By FRANCIS GALTON, F.R.S., D.C.L., Sc.D.

To be read before the Sociological Society, on Tuesday, February 14th, at 4 p.m., at the School of Economics and Political Science (University of London), Clare Market, W.C., Dr. E. WESTERMARCK in the Chair.

It is proposed in the following remarks to meet an objection that has been repeatedly urged against the possible adoption of any system of Eugenics,<sup>\*</sup> namely, that

<sup>\*</sup> Eugenics may be defined as the science which deals with those social agencies that influence, mentally or physically, the racial qualities of future generations.

human nature would never brook interference with the freedom of marriage.

In my reply, I shall proceed on the not unreasonable assumption, that when the subject of Eugenics shall be well understood, and when its lofty objects shall have become generally appreciated, they will meet with some recognition both from the religious sense of the people and from its laws. The question to be considered is, how far have marriage restrictions proved effective, when sanctified by the religion of the time, by custom, and by law? I appeal from arm-chair criticism to historical facts.

To this end, a brief history will be given of a few widely-spread customs in successive paragraphs. It will be seen that with scant exceptions they are based on social expediency, and not on natural instincts. Each paragraph might have been expanded into a long chapter had that seemed necessary. Those who desire to investigate the subject further can easily do so by referring to standard works in anthropology, among the most useful of which, for the present purpose, are Frazer's *Golden Bough*, Westermarck's *History of Marriage*, ~~and~~ Huth's *Marriage of Near Kind*, <sup>del</sup> *and Crawley's Negative Rites*.

1. MONOGAMY. It is impossible to label mankind by one general term, either as animals who instinctively take a plurality of mates, or who consort with only one, for history suggests the one condition as often as the other. Probably different races, like different individuals, vary considerably in their natural instincts. Polygamy may be understood either as having a plurality of wives; or, as having one principal wife and many secondary but still legitimate wives, or any other recognised but less legitimate connections; in one or other of these forms it is now permitted—by religion, customs, and law—to at least one-half of the population of the world, though its practice may be restricted to a few, on account of cost, domestic peace, and the insufficiency of females. Polygamy holds its ground firmly throughout the Moslem world. It exists throughout India and China in modified forms, and it is entirely in accord with the sentiments both of men and women in the larger part of negro Africa. It was regarded as a matter of course in the early Biblical days. Jacob's twelve children were born of four mothers all living at the same time, namely, Leah, and her sister, Rachel, and their respective handmaids Billah and Zilpah. Long afterwards, the Jewish kings emulated the luxurious habits of neighbouring potentates and carried polygamy to an extreme degree. For Solomon, see I. Kings, xi. 3. For his son Rehoboam, see II. Chron., xi. 21. The history of the subsequent practice of the custom among the Jews is obscure, but the Talmud contains no law against polygamy. It must have ceased in Judaea by the time of the Christian Era. It was not then allowed in either Greece or Rome. Polygamy was unchecked by law in profligate Egypt, but a reactionary and ascetic spirit existed, and some celibate communities were formed in the service of Isis, who seem to have exercised a large though indirect influence in introducing celibacy into the early Christian church. The restriction of marriage to one living wife subsequently became the religion and the law of all Christian nations, though licence has been widely tolerated in royal and other distinguished families, as in those of some of our English kings. Polygamy was openly introduced into Mormonism by Brigham Young, who left seventeen wives, and fifty-six children. He died in 1877; polygamy was suppressed soon after (*Encyc. Brit.*, xvi. 827.)

It is unnecessary for my present purpose to go further into the voluminous data connected with these marriages in all parts of the world. Enough has been said to show that the prohibition of polygamy, under severe penalties by civil and ecclesiastical law, has been due not to any natural instinct against the practice, but to consideration of social well-being. I conclude that equally strict limitations to freedom of marriage might, under the pressure of worthy motives, be hereafter enacted for Eugenic and other purposes.

2. ENDOGAMY, or the custom of marrying exclusively within one's own tribe or caste, has been sanctioned by religion and enforced by law, in all parts of the world, but chiefly in long settled nations where there is wealth to bequeath and where neighbouring communities profess different creeds. The details of this custom, and the severity of its enforcement, have everywhere varied from century to century. It was penal for a Greek to marry a barbarian, for a Roman patrician to marry a plebeian, for a Hindu of one caste to marry one of another

## Marriage Restrictions 2

caste, and so forth. Similar restrictions have been enforced in multitudes of communities, even under the penalty of death.

A very typical instance of the power of law over the freedom of choice in marriage, and which was by no means confined to Judea, is that known as the Levirate. It shows that family property and honour were once held by the Jews to dominate over individual preferences. The Mosaic law actually *compelled* a man to marry the widow of his brother if he left no male issue. (Deuteron. xxv.) Should the brother refuse, "then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, so shall it be done unto the man that doth not build up his brother's house. And his name shall be called in Israel the house of him that hath his shoe loosed." The form of this custom survives to the present day and is fully described and illustrated under the article "Halizah" (=taking off, untying) in the *Jewish Cyclopaedia*. Jewish widows are now almost invariably remarried with this ceremony. They are as we might describe it, "given away" by a kinsman of the deceased husband, who puts on a shoe of an orthodox shape which is kept for the purpose, the widow unties the shoe, spits, but now on the *ground*, and repeats the specified words.

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3. EXOGAMY is, or has been, as widely spread as the opposed rule of endogamy just described. It is the duty enforced by custom, religion, and law, of marrying *outside* one's own tribe, and is usually in force amongst small and barbarous communities. Its former distribution is attested by the survival in nearly all countries, of ceremonies based on "marriage by capture." The remarkable monograph on this subject by the late Mr. McLennan is of peculiar interest. It was one of the earliest, and perhaps the most successful, of all attempts to decipher pre-historic customs by means of those now existing among barbarians, and by the marks they have left on the traditional practices of civilised nations, including ourselves. Before his time those customs were regarded as foolish, and fitted only for antiquarian trifling. In small fighting communities of barbarians, daughters are a burden; they are usually killed while infants, so there are few women to be found in a tribe who were born in it. It may sometimes happen that the community has been recently formed by warriors who have brought no women, and who, like the Romans in the old story, can only supply themselves by capturing those of neighbouring tribes. The custom of capture grows; it becomes glorified because each wife is a living trophy of the captor's heroism; so marriage within the tribe comes to be considered an unmanly, and at last a shameful act. The modern instances of this among barbarians are very numerous.

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A and B are two tribal classes; 1 and 2 are two other and independent divisions of the tribe (which are probably by totems). Any person taken at random is equally likely to have either letter or either numeral, and his or her numeral and letter are well known to all the community. Hence the members of the tribe are sub-classed into four sub-divisions, A1, A2, B1, B2. The rule is that a man may marry those women only

### Marriage Restrictions 3

whose letter and numeral are both different to his own. Thus, A<sub>1</sub> can marry only B<sub>2</sub>, the other three sub-divisions A<sub>1</sub>, A<sub>2</sub>, and B<sub>1</sub> being absolutely barred to him. As to the children, there is a difference of practice in different parts: in the cases most often described, the child takes its father's letter and its mother's numeral ~~which is the~~ class by paternal descent. In other cases the arrangement runs in the contrary way, or by maternal descent.

The cogency of this rule is due to custom, religion and law, and is so strong that nearly all Australians would be horrified at the idea of breaking it. If anyone dared to do so, he would probably be clubbed to death.

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A vast complex of motives can be brought to bear upon the naturally susceptible minds of children, and of uneducated adults who are mentally little more than big children. The constituents of this complex are not sharply distinguishable, but they form a recognisable whole that has not yet received an appropriate name, in which religion, superstition, custom, tradition, law and authority all have part. This group of motives will for the present purpose be entitled "immaterial" in contrast to material ones. My contention is that the experience of all ages and all nations shows that the immaterial motives are frequently far stronger than the material ones, the relative power of the two being well illustrated by the tyranny of taboo in many instances, called as it is by different names in different places. The facts relating to taboo form a voluminous literature, the full effect of which cannot be conveyed by brief summaries. It shows how, in most parts of the world, acts that are apparently insignificant, have been invested with ideal importance, and how the doing of this or that has been followed by outlawry or death, and how the mere terror of having unwittingly broken a taboo, may suffice to kill the man who broke it. If non-eugenic unions were prohibited by such taboos, none would take place.

6. PROHIBITED DEGREES. The institution of marriage, as now sanctified by religion and safeguarded by law in the more highly civilised nations, may not be ideally perfect, nor may it be universally accepted in future times, but it is the best that has hitherto been devised for the parties primarily concerned, for their children, for home life, and for society. The degrees of kinship within which marriage is prohibited, is with one exception quite in accordance with modern sentiment, the exception being the disallowal of marriage with the sister of a deceased wife, the propriety of which is greatly disputed and need not be discussed here. The marriage of a brother and sister would excite a feeling of loathing among us that seems implanted by nature, but which further inquiry will show, has mainly arisen from tradition and custom.

We will begin by giving due weight to certain assigned motives. (1) Indifference and even repugnance between boys and girls, irrespectively of relationship, who have been reared in the same barbarian home. (2) Close likeness, as between the members of a thorough-bred stock, causes some sexual indifference: thus highly bred dogs lose much of their sexual desire for one another, but will rush to the arms of a mongrel. (3) Contrast is an element in sexual attraction which has not yet been discussed quantitatively. Great resemblance creates indifference, and great dissimilarity is repugnant. The maximum of attractiveness must lie somewhere between the two, at a point not yet ascertained. (4) The harm due to continued interbreeding has been considered, as I think, without sufficient warrant, to cause a presumed strong natural and instinctive *repugnance* to the marriage of near kin. The facts are that close and continued interbreeding invariably does harm after a few generations, but that a single cross with near kinsfolk is practically innocuous. Of course a sense of repugnance might become correlated with any harmful practice, but there is no evidence that it is *repugnance* with which it is correlated, but only *indifference*, which is equally effective in preventing ~~interbreeding~~, but quite another thing. (5) The strongest reason of all in civilised countries appears to be the earnest desire not to infringe the sanctity and freedom of the social relations of a family group, but this has nothing to do with instinctive sexual repugnance. Yet it is through the latter motive alone, so far as I can judge, that we have acquired our apparently instinctive horror of marrying within near degrees.

Next as to facts. History shows that the horror now felt so strongly did not exist in early times. Abraham married his half-sister Sarah, "she is indeed the sister, the daughter of my father, but not the daughter of my mother, and she became my wife." (Gen. xx., 12). Amram, the father of Moses and Aaron, married his aunt, his father's sister Jochabed. The Egyptians were accustomed to marry sisters. It is unnecessary to go earlier back in Egyptian history than to the Ptolemies, who, being a new dynasty, would not have dared to make the marriages they did in a conservative country, unless popular opinion allowed it. Their dynasty includes the

which determines  
A<sub>1</sub> B<sub>2</sub>

it

the marriage  
of near kin

Copy belonging  
to Francis Galton  
with corrections up to date  
of letter Feb 14/1905

PM





## STUDIES IN NATIONAL EUGENICS.

By FRANK GALT, F.R.S., L.D., Sc.D.

To be communicated at a meeting of the Sociological Society held at the School of Economics and Political Science (University of London), 10, Ave. Maria, W.C.2, on Tuesday, February 14th, at 4 p.m.

It was stated at the meeting of the Senate of the University of London, on Jan. 21th, 1933, that Mr. Edgar Schuster, M.A., of New College, Oxford, was appointed to the Francis Galton Research Fellowship in National Eugenics. "Mr. Schuster will, in particular, carry out investigations into the history of classes and families, and deliver lectures and publish monographs on the subjects of his investigations."

Now that the appointment has been made, it is necessary to consider the scope of the work which Mr. Schuster will be carrying out. It is not yet clear what the scope of his work will be, but it is probable that it will be confined to the study of the history of classes and families, and the delivery of lectures and publication of monographs on these subjects.

1. Estimation of the average quality of the offspring of married couples, from their personal and ancestral data. This includes questions of fertility, and the determination of the probable error of the estimate according to the data employed.

2. "Biographical Index to Galton Families," modern and recent, for estimation. It might be done up on the same principle as the Index to the Biographical Index of the House of Commons, or the Index to the Biographical Index of the House of Lords. The Index refers only to the names of the families, and no other data are given. Other biographical data may be obtained from other sources.

3. Biographies of notable families, who do not rank in "Galton's" are to be collected and kept in MS. for statistical use, but with option of publication.

4. Biographies of families, who, as a whole, are distinctly below the average in health, mind, or physique, are to be collected. These include the families of persons in prisons of all kinds, hospitals, and prisons. To be kept for statistical use only.

5. Percentage and progress of representations of each of the social classes in the community, to determine how far each class is descended from, and to determine its, in turn, the other classes. This inquiry must be carefully planned beforehand.

6. Insurance office data. An attempt is to be made to carry out the suggestions of Mr. Felix Ignotus, "Biographical Index," Vol. I, p. 10, of statistical material that the authorities would not object to give, and whose disclosure might be advantageous to themselves as well as to Eugenics. The matter is now under consideration, so more cannot be said.

## II. Effects of action by the State and by Public Institutions.

1. Political criminals. Public opinion is beginning to regard with favour, the proposal of a postponed segregation of political criminals, for the purpose of carrying them out into the U.S. (1) ~~political criminals~~, and (2) ~~political criminals~~. The suggestion, above, will increase the importance of the latter object.

2. Public schools. Public schools have been doing much to promote the public mind, as far as the modern that they may eventually promote their progress, and the promotion of progress into themselves. ~~Public schools~~ have been asked to test the truth of the doctrine.

3. Grant towards higher education. Many of the higher education of those who are intellectually unable to profit by it, become the same available to those who are able to do so. It might be expected that the aid of educationally given on a large scale to the more capable would have considerable negative effect, but the subject is awaiting a more investigation.

4. Administrative charity, including outdoor relief. There is a good reason to believe that the effect of administrative charity are notably non-beneficial. The latter offers a wide field for inquiry.

## III. Influence that further or restrain particular classes

1. The influence of the law. The influence of the law is in many cases to which social influence have subjected or influenced families of marriage. A person's selection of those with which he would be united, and might be understood in these terms. I have now just commenced by the Sociological Society a series of lectures on "Influence of the Law," in which considerable influence are given of the influence of the law, and of the influence of the law. The will suggest the sort of work now in view, which is of importance to the law. The influence of the law is in many cases to which social influence have subjected or influenced families of marriage.

2. Heredity. The facts now being collected are to be discussed, for improving our knowledge of the law both of physical and of psychological heredity. The social influence of heredity is of course to be considered. It is possible that a study of the effect of the offspring of different classes in the parental question may prove important.

3. Literature. It is to be considered whether a study of Eugenics, that is, of the influence of the law and English parents, might not be advocated in proper quarters, both on its own merits as a topic of national importance, and as a test of the applicability of the Mendelian hypothesis to man. The influence of the law is in many cases to which social influence have subjected or influenced families of marriage.

4. Literature. A vast amount of material, that has been on Eugenics exists in print, much of which is valuable and should be brought out and catalogued. Many scientific societies, medical, scientific, and others, publish such material from time to time. The influence of the law is in many cases to which social influence have subjected or influenced families of marriage.

5. Literature. The expression of branches of work of all kinds, and those of institutions, fall within this category. The influence of the law is in many cases to which social influence have subjected or influenced families of marriage.

6. Literature. After good work shall have been done and become widely recognized, the influence of the law is in many cases to which social influence have subjected or influenced families of marriage.

7. Literature. In some cases, however, dependent on circumstances, I have learned to a suitable authority among Eugenic authorities to candidates for them. The influence of the law is in many cases to which social influence have subjected or influenced families of marriage.

8. Literature. The above brief memorandum does not profess to deal with the influence of the law is in many cases to which social influence have subjected or influenced families of marriage.

Correct  
Part 2  
proof  
to Mr. Galt  
in Salvo

Now that this appointment has been made, it is clear that it is a matter of some importance. It is not yet clear what the scope of his work will be, but it is probable that it will be confined to the study of the history of classes and families, and the delivery of lectures and publication of monographs on these subjects.



27. Sergeant Sticks  
Mr. Sticks  
before the Assembly / Police

Sergeant Sticks



f1

May 27

TELEGRAMS: "REGIONAL, LONDON."

# Sociological Society.

PROVISIONAL COMMITTEE.

Tel. No.: 758 Westminster



5, OLD QUEEN STREET,

WESTMINSTER,

S.W.  
March 28.04.

Dear Sir,

Lady Welby has communicated to me an extract from your letter to her of March 20th. in which you are kind enough to promise to contribute a short paper to the Sociological Society on "Eugenics, its Definition, Scope, and Aims". I beg, on behalf of the Society, to thank you most cordially for this, the second mark of your friendly interest in the Society and its work.

Would it be possible for you to let us have the paper for a meeting towards the end of May? The Opening Meeting of the Society will be held on April 18th— for a paper from Dr. Westermarck (*author of the* "on the History of Marriage, etc.") — the opportunity of Dr. Westermarck ~~having to be~~ <sup>in</sup> London just now having suggested this course. There will probably be only three meetings of the Society during the current session. In addition to Dr. Westermarck's paper, the other paper arranged for is one by <sup>Patrick</sup> Professor Geddes and that will probably be on the 4th. Friday in June, namely June 24th.

May I provisionally set down your paper for the 4th. Friday in May, namely May 27th?

Francis Galton Esq.

Yours faithfully,  
*Victor - V. Branford*

TELEGRAMS: "REGIONAL, LONDON."

f2

# Sociological Society.

PROVISIONAL COMMITTEE.

Tel. No.: 758 Westminster



5, OLD QUEEN STREET,  
WESTMINSTER, S.W.

March 29.04.

Dear Sir,

In supplement to my letter of yesterday, I beg to say that this morning I received from Lady Welby the MS<sup>o</sup>. of the paper on "Eugenics" which you have been so very kind as to prepare for the Sociological Society. If I do not hear from you to the contrary, I will assume that ~~that~~ the paper is available for the meeting of the Society, May 27th. I will see ~~the~~ *that a proof* reaches you well in advance of that date.

Yours faithfully,

*Victor V. Branford*

*Paper will I know be  
written - cannot answer  
to self by present*

Francis Galton Esq.



# Sociological Society.

PROVISIONAL COMMITTEE.

Tel. No.: 758 Westminster

5, OLD QUEEN STREET,  
WESTMINSTER,  
S.W.

11th. April 1904.



Francis Galton Esq.

Dear Sir,

Please accept many thanks for your note of April 8th. which arrived on Saturday when I was out of town. I have to apologize for making an alteration in the date provisionally set down for the paper you have been kind enough to contribute to the Society. For Dr. Westermarck's paper and that of Professor Geddes, the 18th. April and the 18th July, were the only possible dates; and as these happened to be each the third Monday of the month, it was thought very desirable to have, if possible, all the Meetings on the third Monday of the month. I, therefore, took the liberty of provisionally, and subject to your approval, of putting down your paper for the 16th May.

I have sent the paper to the printer and will be able to let you have proofs in the course of this week.

Several leading Members of the Society have expressed a desire that very considerable attention should be paid to the subject of "Eugenics", and in order to come to some decision as to the most promising lines of investigation, it is hoped that your paper may be the means of bringing together for discussion, such authorities as



## Sociological Society.

PROVISIONAL COMMITTEE.



Tel. No.: 758 Westminster

5. OLD QUEEN STREET,  
WESTMINSTER.

S.W.

F. Galton Esq. - (2) - 11/4/04.

Professors Karl Pearson, Welldon, Bateson, &c. I have already written to Professor Karl Pearson to ask if he would take the Chair on the occasion and he said he would do so if you expressed a desire for him to preside when your paper is read. I ought to add that Professor Karl Pearson <sup>made this promise</sup> ~~intended to do so~~, notwithstanding a certain want of sympathy with the Sociological Society. I hope, however, this <sup>misconception</sup> ~~misunderstanding~~ may be removed, when it is seen that the main objects of the Society will be the strictly scientific investigation of Social Phenomena.

Lady Welby has mentioned to me that you would be glad to have further information about the Society and has said she would suggest that when she calls upon you I should accompany her. I understand she is writing to you about this, and I would, therefore, beg you not to trouble to reply to this note, should it be arranged between Lady Welby and yourself that I see you during her call upon you.

Yours faithfully,

Victor V. Brauford

ps. I enclose a copy of the circular letter <sup>have just</sup> sent out to members of the Society, accompanying the programme of meetings. I trust you will approve the postscript referring to your Huxley Lecture. I was unable to find out if this has been published separately.

# Sociological Society.

Tel. No.: 758 Westminster.

5, OLD QUEEN STREET,  
WESTMINSTER.

S.W.

April 14.04.



Dear Sir,

Enclosed I send three proofs, along with the original MS of your paper. Might I make the suggestion that it would increase the value of the paper to working students of Eugenics, if there were appended to it a list of references to leading passages in your writings more immediately bearing on the subject. In any case, might there not be a reference to your Huxley lecture appended, either by yourself or as an editorial foot-note?

I need not say how welcome was your allusion to <sup>the possibility of</sup> your expanding the paper somewhat. Personally, I venture to think that the more the subject of Eugenics is considered by the Sociological Society, the larger will be the space and attention devoted to it, for in a certain sense, is it not the very crown and summit to which historical and theoretical Sociology must ultimately lead?

I have been intending for a long time past to make myself more precisely acquainted with your work in Composite Photography, both I mean, in respect to its theoretical basis and its practical applications; and now the occasion of my joint paper with Durkheim to the Sociological Society <sup>(on June 20th)</sup> makes it imperative I should achieve some mastery of the subject before then, because I want to say that,

f6

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# Sociological Society.

Tel. No.: 758 Westminster.

5, OLD QUEEN STREET,  
WESTMINSTER.

S.W.

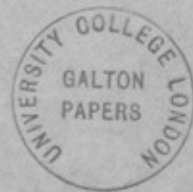
(2)

progress in theoretical Sociology depends largely upon the formulation  
of <sup>intermediate</sup> abstract social types. Thus, I venture to ask if, should  
opportunity permit, would you be so kind as to give me a few  
references to what you consider the main sources in your writings  
referring to Composite Photography?

Yours faithfully,

Victor V. Brauhard.

Francis Galton Esq.



cf

## Sociological Society.

Tel. No.: 758 Westminster.

5, OLD QUEEN STREET,  
WESTMINSTER.

S.W.

Francis Galton Esq.  
42 Rutland Gate,  
Bondon, S.W.



15th. April 1904.

Dear Sir,

Please accept many thanks for letter of this morning and for your kindness in writing so fully as to arrangements about the Chair. " " I think the Society is fortunate indeed in having Professor Karl Pearson's consent. I am writing him as to arrangements. I note of course the conditions of his consent and will endeavour to scrupulously regard them.

I posted to you yesterday to Rutland Gate, 3 copies of the proof of your paper.

Yours faithfully,

Victor. V. Branford



## Sociological Society.

Tel. No. 758 Westminster.

5. OLD QUEEN STREET,  
WESTMINSTER.

S.W.

18th. April 1904.



Francis Galton Esq.

Dear Mr. Galton,

(If I may have the privilege of so addressing you).

Please accept many thanks for your letter of this morning enclosing revised proof, which I am sending on to the printer. [I have asked for 6 second proofs to be sent to you. If this is insufficient or too many please let me have a post card intimating the exact number you desire.]

*Noticed later on margin of proof you ask for 3 proofs of - review*

I beg to thank you, on behalf of the Society, for your kind offer to pay for further revisions, if any.

I was intending to ask your leave to arrange with "Nature" the <sup>an early</sup> ~~in the~~ issue of ~~the Thursday~~ after Monday May 16th. May I infer that you will yourself send a copy to "Nature" for publication?

Please say how many copies you would like to have for distribution in pamphlet form?

Professor Small of Chicago, Editor of the "American Journal of Sociology" ~~asked~~ <sup>he</sup> ~~has~~ said ~~that~~ would like to publish in that Journal any communications made by leading Sociologists in England through the Sociological Society, ~~and~~ pending the issue of its own Journal by the Society. Would you mind my sending a copy of your paper to Prof. Small for publication in the July number of the <sup>American</sup> Journal? Please accept many thanks for your kindness in adding note of sources re Composite Photography.

Yours faithfully,

Victor K. Brauford

# Sociological Society.

Tel. No: 758 Westminster.

Dictated5, OLD QUEEN STREET,  
WESTMINSTER.

S.W.

April 27.04.

Dear Mr. Galton,

Many thanks for your letter of 26th. Inst.

May I be permitted to add to my thanks, on behalf of the Society, for your so kindly consenting to be present to read the paper, my personal conviction that to great obligations you have already conferred upon the Society, you thereby add materially.

I note what you say as to "Nature", also your permission to send a revised copy to Professor Small for publication in "The American Journal of Sociology." I will see that 50 copies are sent to you in pamphlet form.

Needless to say I shall of course be happy to do whatever I can towards acquainting you with the discussion that will follow the paper. I hope to have some of the communications that will form part of the discussion in a written form before the next meeting, and these I can of course submit to you beforehand.

Yours faithfully,

V.V. Branford  
(L.V.)

Francis Galton Esq.



TELEGRAMS: "REGIONAL, LONDON."

# Sociological Society.

Tel. No.: 758 Westminster.

5. OLD QUEEN STREET,  
WESTMINSTER.

S.W.



The Secretary is instructed to say that he will be glad to forward an invitation to the meeting of the Society to hear and discuss Mr. Galton's paper on "Eugenics: its Definition, Scope and Aim" to any address, or addresses which members of the Society may intimate by post-card, or otherwise, to the Secretary.

May 4th, 1904.

TELEGRAMS: "REGIONAL, LONDON."

# Sociological Society.

PROVISIONAL COMMITTEE.

Tel. No.: 758 Westminster.

5, OLD QUEEN STREET.

WESTMINSTER. S.W.



May 12 1904

Dear Mr Galton

Enclosed I send  
a proof of a written  
communication from  
Mr Bateson towards  
the discussion on  
your paper. We  
have several other  
written communications  
& proofs of these  
will be sent you

to-morrow or  
Saturday. Those who  
amount to those who  
have promised  
(provisionally, some of  
them) to come &  
take part in the  
discussion are -  
Weldon, Mandley,  
Mercier, Mott,  
R. Hutchison, Palm  
- Elderton.  
The biologists I  
have communicated  
with have <sup>for the most part</sup> received  
your paper with  
acclamation.  
Perhaps you

may care to see the  
replies from  
some of them  
— enclosed  
herewith. W<sup>d</sup>  
you kindly return  
them at your  
convenience.

Yrs faithfully  
Victor V. Brauer



# Sociological Society.

PROVISIONAL COMMITTEE.

Tel. No.: 758 Westminster.

5, OLD QUEEN STREET.

WESTMINSTER, S.W.

May 14 1904

Dear Mr Galton

I am much obliged for your letter of 12<sup>th</sup> - formally acknowledged during my absence from the office.

In addition to proof of Mr Bateson's communication I asked the printer to send you direct a proof of communications from Mr Archdall Reid

Mr J. M. Robertson  
Mr Bernard Shaw

Since then I have received written communi-

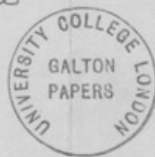
ications from Mr C. S. Lock, Mr Leslie Mackenzie & Mr H. S. Wells.

I will send you a proof of these by special messenger as early as possible on Monday. I regret I have not been able to

see more of the discussion in the S.

but I will endeavour as far as possible to summarize the more important speakers while they speak, in a series of MS notes, which I will hand to you as they are made - i.e.

if the plan commends itself to you.



Partially  
 Victor  
 W

f.12

G. Archdall Reid, M.D.

f. 13

~~John Robertson~~

Heredity must be made a regular part of the study of the transmission of acquired H. — Chinese have not suffered from such life resistance to malaria? correctness of his argument — what Lamarck might "obscure" cause of infertility — He thinks all may be ascribed to introduced disease Every race is resistant to disease in proportion to its past experience of it Sterility mainly due to ill health — but? Doubtless also cattle breeders Medical men & biologists have now in separate compartments

C. Bernard Shaw

What we need is freedom for people — to produce children... without loss of honor

John M. Robertson

More than their proportion to the nation: surely implies that the world is not so calculating as they are  
Representatives — (Electors try to select the best available men)

H. Spencer's weak health — boy walk.

I suggest that Spencer is mainly individual conduct in a fixed social system





From G. BERNARD SHAW.

I agree with the paper, and go so far as to say that there is now no reasonable excuse for refusing to face the fact that nothing but a eugenic religion can save our civilization from the fate that has overtaken all previous civilizations.

It is worth pointing out that we never hesitate to carry out the negative side of eugenics with considerable zest, both on the scaffold and on the battlefield. We have never deliberately called a human being into existence for the sake of civilization; but we have wiped out millions. We kill a Thibetan regardless of expense, and in defiance of our religion, to clear the way to Lhasa for the Englishman; but we take no really scientific steps to secure that the Englishman, when he gets there, will be able to live up to our assumption of his superiority.

It is quite true, as the lecturer suggests, that the violent personal preferences on which most plays and novels are founded, are practically negligible forces in society. They can be, and are, circumscribed by political and social institutions as successfully as the equally violent antipathies which lead to murder. In spite of all the romancers, men and women are amazingly indiscriminate and promiscuous in their attachments: they select their wives and husbands far less carefully than they select their cashiers and cooks. In the countries where they are not allowed to select at all, but have their marriages arranged for them wholly by their parents, the average result seems to be much the same as that of our own more promiscuous plan of letting people marry according to their fancies. In short, for all sociological purposes, it may safely be assumed that people are not particular as to whom they marry, provided they do not lose caste by the alliance. But we must not infer from this that they will tolerate any interference with their domestic life once they are married. Political marriages are perfectly practicable as far as the church door; but once the register is signed there is an end of all public considerations. If the selection is eugenically erroneous, there is no remedy. If it is so brilliantly successful that it seems a national loss to limit the husband's progenitive capacity to the breeding capacity of one woman, or the wife's to an experiment with one father only, our marriage customs and prejudices will stand as sternly in the way as if no selection had been exercised at all in the first instance. Eugenics under such limitations lose their interest and relapse into mere Platonic speculation.

I am afraid we must make up our minds either to face a considerable shock to vulgar opinion in this matter or to let eugenics alone. Christianity began by attacking marriage; and though the attack utterly failed, the Catholic Church still regards the marriage of a priest as an abomination. Luther would never have dared to marry a nun if his opinions on the question had not gone much further than any Protestant community now dares to hint. But a merely negative attitude towards marriage is foredoomed to failure. Celibacy is so clearly an impossibilist doctrine that even St. Paul could not press it to its logical conclusion. Luther's views are anarchic, and suggest mere profligacy to the ordinary Philistine. Now, marriage is profligate enough in all conscience; but it is not anarchic. Consequently marriage holds its own in spite of the revulsions of the higher sexual conscience against the open claim of married people to be exempt from all social obligation and even self-respect in their relations with one another. And as this very licentiousness serves the all-important purpose of keeping the race recruited, it has never been possible to challenge it seriously until the popularization, about thirty-five years ago, of the sterilization of marriage. This practice had, for decency's sake, to justify itself as a eugenic one: it was said that when there were fewer children each child would receive more care and nourishment, and have a better chance of surviving to maturity. But a mere reduction in the severity of the struggle for existence is no substitute for positive steps for the improvement of such a deplorable piece of work as man. We may even allow, without countenancing for a moment the crudities of Neo-Darwinism, that it may conceivably do more harm than good. What we must fight for is freedom to breed the race without being hampered by the mass of irrelevant conditions implied in the institution of marriage. If our morality is attacked, we can carry the war into the enemy's country by reminding the public that the real objection to breeding by marriage is that marriage places no restraint on debauchery as long as it is monogamic, whereas eugenic breeding would effectually protect the mothers and fathers of the race from any abuse of their relations. As to the domestic and sympathetic function of marriage, or even its selfishly sexual function, we need not interfere with that. What we need is freedom for people who have never seen each other before and never intend to see one another again to produce children under certain definite public conditions, without loss of honor. That freedom once secured, and the conditions defined, we have nothing further to say in the matter until the necessarily distant time when the results of our alternative method of recruiting will be able to take the matter in hand themselves, and invite the world to reconsider its institutions in the light of experiments which must, of course, in the meantime run concurrently with the promiscuity of ordinary marriage.

2. papers taken





FROM JOHN M. ROBERTSON.

1. A difficulty at once arises on the proposition that "The aim of Eugenics is that each class or sect should be represented by its best specimens." What does this mean? Apparently (judging from the context) that the average of each recognisable type should be raised, that those who are now "best" should be the standard for the future averages. If that be the idea, the formula had better run simply: "The aim of Eugenics is to promote such calculation or choice in marriage as shall maximise the number of efficient individuals." There will always be some "best," and it is a contradiction in terms to say that they "represent their class."

2. It seems, again, an oversight to make a multiplication of "large and thriving families" the ostensible ideal. If all families were "large," they certainly could not all be "thriving." A great increase of population would make thriving a harder matter: the struggle would be intensified on new lines. Further, "thriving" is often a matter of the possession of unsocial or anti-social qualities—unscrupulousness and acquisitiveness—and a vulgar idea of achievement. Given a family of morally and intellectually superior types, all contented with simple conditions, and averse to commercial struggle, are they to be classed as ill-born, or failures? If, finally, it should be shown that a common condition of thriving for large or other families is the possession of capital for a start in business, we are brought to no conclusion in Eugenics, but set asking for one in terms of politics.

3. It is, indeed, highly important to set up such common standards as shall preclude replication of morbid stocks, including in these those seen to tend to insanity, dumbness, suicide, dipsomania, erotism, violence, etc. Mr. Galton's past work has done much to bring the importance of heredity home to thinking people. But there is a danger of seeming to ask too much. For one thing, we must not overlook the fact that mere high physical stamina is not necessarily or even very probably a condition of high brain power. Merely "delicate" people, therefore, are not to be warned off marriage. Many great men (e.g., Newton and Voltaire) were extremely fragile in infancy. Some (e.g., Caloin, Pope, Spencer, Heine, Stevenson) were chronic invalids. For another thing, though it seems clear that high capacity in one parent is often neutralised by the lack of it in the other, it is vain to think to eliminate the factor of love or instinctive preference in marriage.

4. It seems impossible, finally, to separate Eugenics from Politics, inasmuch as the bad physical and moral conditions set up by poverty—i.e., ill-feeding, ill-housing, ill-clothing, and early profligacy on the one hand, and ignorance in child-rearing and begetting on the other—are the great forces of "Kaleogenics." Mr. Galton says "There is strong reason for believing that the rise and decline of nations is closely connected with" the rate of reproduction in the "upper" or other classes. I respectfully suggest that an effect is here put for a cause. The true causation of the rise and decline of nations, surely, is proximately a general economic process, depending primarily on physical environment (that is, natural resources) and secondarily on political direction, which is conditioned by political environment. That is to say, Rome did not rise through the fecundity or fall through the infecundity of her ruling or other classes. In the early period they were normally fecund. In the period of empire they appear to have become infecund as a result of the bad relation to life set up by their imperialistic economics. But mere fecundity on their part would not have made that economics healthy, or rectified their relation to life. Saracen society has often presented fecund aristocracies, without any arrest of social decline. The depopulation of imperial Italy and of post-Alexandrian Greece, on the other hand, was not a physiological but an economic process. The Greeks went to the new and more facile economic conditions. For Rome, the import of grain as tribute from rich soils killed the competition of Italian soil, and slave labour was rather a result than a cause of the elimination of the old peasantry.

Perhaps, indeed, Mr. Galton would not dissent from the general proposition that Eugenics involves Politics. But it seems to me that the necessary regression is obscured when it is suggested that Eugenics is mainly a matter of the right adjustment of individual conduct, in a social system politically fixed. If this be meant, I submit that it is a form of the fallacy of prescribing "a new heart" as the sufficient means to social regeneration. Nations can only very gradually change their hearts, and part of the process consists in changing their houses, their clothes, their alimentation, their economic position, and their institutions as a means to the rest.



FROM W. BATESON, M.A., F.R.S.

With the objects of the paper every one will sympathize, and there can be no doubt that this discussion will do something to promote the study of Heredity and the introduction of scientific method in the breeding of man and other animals. An exact knowledge of the laws of inheritance will be a factor in the destiny of mankind, as large, if not larger, than any yet brought to bear.

I notice that in the paper, stress is laid on the "actuarial" side of heredity, and on the application of statistical methods of a comprehensive character to the solution of the problems involved. Students of the subject are well aware what interesting results have been attained by those methods, especially in the hands of Mr. Galton himself, work that did much to develop this branch of science at a time when it was almost abandoned by naturalists. It may, nevertheless, not be inopportune, on such an occasion, which may well prove to be a point of new departure, to recall the fact that though these "actuarial" methods were appropriate to an incipient stage of the inquiry, means of attacking the problem directly and with greater effect are now well developed.

In nearly every case to which the method of accurate experimental breeding has been applied, it has been possible to show that the phenomena of heredity follow precise laws of remarkable simplicity, which the grosser statistical methods had necessarily failed to reveal. Inquiries, therefore, pursued on those older lines are largely superfluous, and give ambiguous results, inasmuch as they serve to conceal an underlying physiological order which closer analysis would make readily evident. It is, therefore, doubtful whether the prodigious labour needed for the collection and reduction of comprehensive statistics as to the distribution of hereditary qualities, is well spent; in view of the probability that the significance of the deductions drawn will disappear so soon as it becomes possible to apply a more stringent method of research.

The "actuarial" method will perhaps continue to possess a certain fascinations in regions of the inquiry where experimental methods are at present inapplicable, but conclusions drawn from facts not capable of minute analysis, can at best be regarded as interim conclusions, awaiting a test which, in all likelihood, they will not endure.

I would, therefore, urge that those who really have such aims at heart, will best further "Eugenics" by promoting the attainment of that solid and irrefragable knowledge of the physiology of heredity which experimental breeding can alone supply.

FROM C. S. LOCH, B.A.

1. With regard to the study of Eugenics, and the possibility of the idea which the word represents becoming operative in the lower section of Society, an intelligent regard to social welfare, beyond what is now prevalent in any class, is the first condition. Is it possible to promote the objects of the writer of the paper, except indirectly, so far as that section is concerned? As they learn at public elementary schools, or in other ways, the conditions of healthy life, they may realise the necessity of what in a broad sense may be called good breeding.

2. To carry out the suggestions of Dr. Galton for the other higher sections of society may possibly be easier; but propagandism of a certain kind during the last ten or fifteen years has tended rather to promote a reduction in the number of children born, and that amongst a good class, rather than what one may call the better breeding of a larger number of children.

3. It may be agreed that a scientific statement on the subject would touch the imagination of a large number of our people, and that steps towards increasing our knowledge might be more widely adopted; but unless definite laws are discovered which can be practically turned into social commandments, and can be so stated and preached with a kind of religious fervour, it seems hardly possible to make very much further progress on such a question. Are we near the time at which such laws can be formulated in a manner that would meet with general acceptance on the part of all scientific students of the subject?



From MR. H. G. WELLS.

We can do nothing but congratulate ourselves upon the presence of one of the great founders of sociology here today, and upon the admirable address he has given us. If there is any quality of that paper more than another upon which I would especially congratulate Dr. Galton and ourselves, it is upon its living and contemporary tone. One does not feel that it is the utterance of one who has retired from active participation in life, but of one who remains in contact with and contributing to the main current of thought. One remarks that even since his Huxley lecture in 1901, Dr. Galton has expanded and improved his propositions.

This is particularly the case in regard to his recognition of different *types* in the community, and of the need of a separate system of breeding in relation to each type. The Huxley Lecture had no recognition of that, and its admission does most profoundly modify the whole of this question of Eugenics. So long as the consideration of types is not raised, the Eugenic proposition is very simple, superior persons must mate with superior persons, inferior persons must not have offspring at all, and the only thing needful is some test that will infallibly detect superiority. Dr. Galton has resorted in the past to the device of enquiring how many judges and bishops and such-like eminent persons a family can boast, but that test has not gone without challenge in various quarters. Dr. Galton's enquiries in this direction in the past have always seemed to me to ignore the consideration of social advantage, of what Americans call the "pull" that follows any striking success. The fact that the sons and nephews of a distinguished judge or great scientific man, are themselves eminent judges or successful scientific men, may after all be far more due to a special knowledge of the channels of professional advancement than to any distinctive family gift. I must confess that much of Dr. Galton's classical work in this direction seems to me to be premature. I have been impressed by the idea, and even now I remain under the sway of the idea, that our analysis of human faculties is entirely inadequate for the purpose of tracing hereditary influence. I think we want a much more elaborate analysis to give us the elements of heredity, an analysis of which we have at present only the first beginnings in the valuable work of the Abbé Loisy that Mr. Bateson has recently revived.

Even the generous recognition of types that Dr. Galton has now made, does not altogether satisfy my enquiring mind. I believe there still remain further depths of concession for him. At the risk of being called a "crank" I must object that even that considerable list of qualities Dr. Galton tells us that everyone would take into account, does not altogether satisfy me. Take health for example. Are there not types of health? The mating of two quite healthy persons may result in disease. I am told it does so in the case of the interbreeding of healthy white men and healthy black women about the Tanganyika region; the half-breed children are ugly, sickly, and rarely live. On the other hand two not very healthy persons may have mutually corrective qualities, and may beget sound offspring. Then what right have we to assume that energy and ability are simple qualities? I am not even satisfied by the suggestion Dr. Galton seems to make that criminals should not breed. I am inclined to believe that a large proportion of our present day criminals are the brightest and boldest members of families living under impossible conditions, and that in many desirable qualities the average criminal is above the average of the law-abiding poor and probably of the average respectable person. Many eminent criminals appear to me to be persons superior in many respects, in intelligence, initiative, originality, to the average judge. I will confess I have never known either.

Let me suggest that Dr. Galton's concession to the fact that there are differences of type to consider, is only the beginning of a very big descent of concession, that may finally carry him very deep indeed. Eugenics, which is really only a new word for the popular American term stirpiculture, seems to me to be a term that is not without its misleading implications. It has in it something of that same lack of a fine appreciation of facts that enabled Herbert Spencer to coin those two most unfortunate terms, *Evolution*, and the *Survival of the Fittest*. The implication is that the *best* reproduces and survives. Now really it is the *better* that survives, and not the *best*. The real fact of the case is that in the all-round result the inferior usually perish, and the average of the species rises, but not that any exceptionally favourable variations get together and reproduce. I believe that now and always the conscious selection of the best for reproduction will be impossible, that to propose it is to display a fundamental misunderstanding of what individuality implies. 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.



From G. A. ARCHDALL REID, M.D.

I think it would be impossible to imagine a subject of greater importance or so name one of which the public is more ignorant. At the root of every moral and social question lies the problem of heredity. Until a knowledge of the laws of heredity is more widely diffused, the public will grope in the dark in its endeavours to solve many pressing disputes.

How shall we bring about a wide dissemination of a knowledge of the laws of heredity so far as they are surely known, and the promotion of their further study? We shall not be able to reach the public until we are able to influence the education of a body of men whose studies naturally bring them into relation with the subject, and who, when united, are numerous enough and powerful enough to sway public opinion. Only one such body of men exists—the medical profession. When the study of heredity forms a regular part of the medical curriculum as anatomy and physiology, then, and not till then, will the laws of heredity be brought to bear on the solution of social problems. At present, a specialist like Mr. Galton has a very limited audience. In effect, it is composed of specialists like himself. Until among medical men a systematic knowledge of heredity is substituted for a bundle of prejudices, and close and clear reasoning for wild guess-work, the influence of men of Mr. Galton's type must unhappily be not likely to extend much beyond the limits of a few learned societies.

The first essential is a clear grasp of the distinction which exists between what are known as inborn traits and what are known as acquired traits. Inborn traits are those with which the individual is "born," which come to him by nature, which form his natural inheritance from his parents. Acquired traits are alterations produced in inborn traits by influences to which they are exposed during the life of the individual. Thus a man's limbs are inborn traits, but the changes produced in his limbs by exercise, injury, and so forth, are acquired traits. All men know that the individual tends to transmit his inborn traits to his offspring. But it is now almost universally denied by students of heredity that he tends to transmit his acquired traits. The real, the burning question among students of heredity is whether changes in an individual caused by the action of the environment on him tend in any way to affect the offspring subsequently born to him. Thus, for example, does good health in an individual tend to benefit his offspring? Does his ill-health tend to enfeeble them?

It is generally assumed that changes in the parents do tend to influence the inborn traits of offspring. Thus we have heard much of the degeneracy which it is alleged is befalling our race owing to the bad hygienic conditions under which it dwells in our great growing cities. The assumption is made that the race is being so injured by the bad conditions that the descendant of a line of slum-dwellers, if removed during infancy to the country, would, on the average, be inferior physically to the descendant of a line of rustics, whereas, contrariwise, the descendant of a line of rustics, if removed during infancy to the slums would be superior physically to the majority of the children he would meet there.

I believe this assumption to be a totally unworkable one. It is founded on a confusion between inborn and acquired traits. Of course the influences which act on a slum-bred child tend to injure him personally. But there is no certain evidence that the descendant of a line of slum-dwellers is on the average inferior to the descendant of a line of rustics whose parents migrated to the slums just after his birth. I believe, in fact, that while a life in the slums deteriorates the individual, it does not affect directly the hereditary tendencies of the race in the least. A vast mass of evidence may be adduced in support of this contention. Slums are not a creation of yesterday. They have existed in many countries from very ancient times. Races that have been most exposed to a slum life cannot be shown to be inferior physically and mentally to those that have been less or not at all exposed. The Chinese, for example, who have been more exposed, and for a longer time to such influences than any other people, are physically and mentally a very fine race, and certainly not inferior to the Dyaks of Borneo, for example.

There is also a mass of collateral evidence. Thus Africans and other races have been literally soaked in the extremely virulent and abundant poison of malaria for thousands of years. We know how greatly malaria damages the individual. But Africans have not deteriorated. Like the Chinese, physically, at any rate, they are a very fine race. Similarly speaking, every negro child suffers from malaria, and may perish of it. But while the sufferings of the negroes from malaria have produced no effect on the race, the deaths of negroes from malaria have produced an immense effect. The continual weeding out, during many generations, of the unfit has rendered the race pre-eminently resistant to malaria; so that negroes can now flourish in countries which we, who have suffered very little from malaria, find it impossible to colonize. Similarly, the inhabitants of Northern Europe have suffered greatly for thousands of years from consumption, especially in places where the population has been dense—where there have been many cities and towns, and therefore slums. They also have not deteriorated; they have merely grown pre-eminently strong against consumption. They are able to live, for example, in English cities, in which consumption is very rife, and which individuals of races which have been less exposed to the disease find as dangerous as Englishmen and the West Coast of Africa.

During the last four hundred years, consumption has spread very widely, and now no race is able to dwell in cities and towns, especially in cold and temperate climates, that has not undergone evolution against it. In other words, no race is capable of civilisation that has not undergone evolution against consumption, as well as against other diseases and influences, deteriorating to the individual, which civilisation brings in its train. Many biologists and most medical men believe that influences acting on parents tend directly to alter the hereditary tendencies of offspring. In technical terms, they believe that variations are caused by action of the environment. How they contrive to do so in the face of the massive and conclusive evidence afforded by the natural history of human races in relation to disease is beyond my comprehension. How could a race undergo evolution against malaria (for example), if parental disease altered and injured the hereditary tendencies of the offspring. How could Natural Selection select if all the variations presented for selection were unfavourable. The observations on disease and injury published by Brown Séquard, Comar Ewart, and many medical men, are capable of an interpretation different to that which they have given.

Mr. Galton speaks as if the causes which have brought about the disappearance of most savage races when brought in contact with high civilisation were obscure. I can assure him, however, that they have been worked out precisely and statistically by many medical observers on the spot. Apart from extermination by war, the only savage races which are disappearing are those of the New World, and in every instance, they are perishing from the enormous mortality caused amongst them by introduced diseases against which their races have undergone no evolution. He will find these precise statistics in the tables of mortality issued by all the Public Health departments that exist in America, Polynesia, and Australasia. He will find also many accounts in the journals of travellers. If he will read the records of visits of parties of aborigines from the New World to the cities of Europe, he will find that their mortality, especially from consumption, was invariably high. There is nothing more mysterious about the disappearance of these races than there is about the disappearance of the dodo and the bison. They are perishing, not because, as Froude poetically puts it, they are like "caged eagles," incapable of domestication, but simply and solely

It is not necessary to have argued that the successful transmission of a trait is due to the fact that it is not destroyed by the action of the environment.

G. A. Archdall Reid, M.D. 2  
because they are weak against certain diseases. If malaria instead of consumption were prevalent in cities, the English would be incapable of civilisation, whereas the negroes and the wild tribes about the Amazon, and in New Guinea and Borneo, would be particularly capable of it. Indeed, it may be taken as a general rule, to which there is no exception, that every race throughout the World is resistant to every disease precisely in proportion to its past experience of it, and that only those races are capable of civilisation which are resistant to the diseases of dense populations.

Before the voyage of Columbus, hardly a zymotic disease, with the exception of malaria, was known in the New World. The inhabitants of the Old World had slowly evolved against the diseases of civilised life under gradually worsening conditions, caused by the gradual increase of population, and therefore of disease. They introduced these maladies to the natives of the New World under the worst conditions then known. They built cities and towns, the natural breeding places of all zymotic diseases, except those of the malarial type. They gave the natives clothes, which are the best vehicles for the transport of microbes. They endeavoured to Christianise and civilise the natives, and so drew them into buildings where they were infected. They forced them to labour on plantations and in mines. In fact, they forced on them every facility for "catching" disease. As a result, they exterminated or almost exterminated them. The natives of the Gilbert Islands lately petitioned our government not to permit missionaries to settle among them as they feared destruction. They were perfectly right. Clothes and churches and schools are fatal to such people. The Tasmanians, before they were quite exterminated, had a saying that good people—that is, people who went frequently to church—died young. They also were perfectly right—that is as regards their own race.

It is a highly significant fact that, whereas every white man's city in Asia or Africa has its native quarter, no white man's city in the New World has a native quarter. To find the pure aborigines of the New World we must go to parts remote from cities and towns. They cannot accomplish in a few generations an evolution which the natives of the Old World accomplished only after hundreds, perhaps thousands of generations, and at the cost of millions of lives. The Negroes, who were introduced into America to fill the void created by the disappearing aborigines, have perhaps persisted, but they had already undergone some evolution against consumption—the chief disease of civilisation—and much evolution against measles and other diseases. Yet even the Negroes would not have persisted had they not been introduced under special conditions. They were taken to the warmer parts of America at a time when consumption was little rife as compared to its prevalence in the cities of Europe, and they were employed mainly in agricultural occupations. They had a special start, and were placed under conditions that worsened only slowly. As a result they underwent evolution, and are now able to persist in America. But African Negroes, as compared to the natives of the densely populated parts of Europe and Asia, have undergone little evolution against consumption. As a consequence, no African colony has ever succeeded in Europe or Asia. For instance, the Dutch and English imported about twelve thousand negroes into Ceylon a century ago. Within twenty years all had perished, mainly of consumption, and that in a country where the disease is not nearly so prevalent as in Northern Europe, or the more settled parts of Northern Asia.

There can be little doubt that the sterility of the New World races when brought into contact with civilisation is due mainly to ill-health. The sterility of our upper classes is mainly voluntary. It is due to the possession of special knowledge. The growing sterility of the lower classes is due to the spread of that knowledge; hence the general and continuous fall in the birth-rate. Until we are able to estimate the part played by this knowledge it would be vain to expect assistance of compensatory sterility.

We have frequently been told that no city family can persist for four generations unless fortified by country blood. That I believe is a complete error. Country blood does not strengthen city blood. It weakens it, for country blood has been less thoroughly purged of weak elements. It is true, owing to the large mortality in cities and the great immigration from the country, it is difficult to find a city family which has had no infusion of country blood for four generations. But to suppose on that account that country blood strengthens city blood against the special conditions of city life is to confuse *post hoc* with *propter hoc*.

Slim life and the other evil influences of civilisation, including bad and insufficient food, vitiated air, and zymotic diseases, injure the individual. They make him acquire a bad set of traits. But they do not injure the hereditary tendencies of the race. Had they done so civilisation would have been impossible. Civilised man would have become extinct. On the contrary, by weeding out the unfittest, they make the race strong against those influences.

If, then, we wish to raise the standard of our race, we must do it in two ways. In the first place we must improve the conditions under which the individual develops, and so make him a finer animal. In the second place, we must endeavour to restrict, as much as possible, the marriage of the physically and mentally unfit. In other words we must attend both to the acquired characters and to the inborn characters. By merely improving the conditions under which people live we shall improve the individual, but not the race. The same measures will not achieve both objects. Medical men have done a good deal for the improvement of the acquired characters of the individual, by improving sanitation. They have attempted nothing towards the second object, the improvement of the inborn traits of the race. Nor will they attempt anything until they have acquired a precise knowledge of heredity from biologists. On the other hand, before biologists are able to instruct medical men they must bring to bear their exact methods of thought on the great changes produced in various races by their experience, during thousands of years, of disease. I am sure our knowledge of heredity will gain in precision and breadth by a consideration of these tremendous, long continued, and drastic experiments conducted by nature. No experiments conducted by man can compare with them in magnitude and completeness. And as I have already intimated, the precise statistical information on which our conclusions may be based is already collected and tabulated. I am quite sure it is good neither for medicine nor biology that medical men and biologists should live as it were in separate and closed compartments, each body ignoring the splendid mass of data collected by the other. Much of medicine should be a part of biology, and much of biology a part of medicine.





FROM W. LESLIE MACKENZIE, M.A., M.D.  
*Medical Inspector to the Local Government Board of Scotland.*

It is to me a great privilege to be permitted to say something in any discussion where Dr. Francis Galton is leader; because from early in my student days until now, I have felt that his method of handling sociological facts has always been at once scientific and practical. Whether the ideas he represents have had some sub-conscious effect in driving me into the public health service, I cannot tell; but since I entered that service fourteen years ago, I have been in a multitude of minor ways impressed with two things,—first that in every Scottish community, rural and urban, a hygienic renaissance is in progress; second, that the many forms it assumes has no explicit basis in scientific theory. In attempting, some time ago, to penetrate to the root-idea of the public health movement, I concluded that, rightly or wrongly, we have all taken for granted certain postulates. The hygienic renaissance is the objective side of a movement whose ethical basis is the set effort after a richer, cleaner, intenser life in a highly organized society. The postulates of hygienics—whose administrative form constitutes the public health service,—are such as these: that society or the social group is essentially organic; that the social organism, being as yet but little integrated, is capable of rapid and easy modification, that is, of variations secured by selection; that disease is a name for certain mal-adaptations of the social organism or of its organic units; that diseases are thus, in greater or lesser degrees, preventable; that the prevention of diseases promotes social evolution; that, by the organization of representative agencies—county councils, town councils, district councils, parish councils and the like—the processes of natural selection may be indefinitely aided by artificial selections; that thus, by continuous modification of social organism, of its organic units and of the compound environment of both, it is possible to further the production of better citizens—more energetic, more alert, more versatile, more individuated. Provisionally, public health may be defined as the systematic application of scientific ideas to the extirpation of diseases and thereby to the direct or indirect establishment of beneficial variations both in the social organism and in its organic units. In more concrete form, it is an organized effort of the collective social energy to heighten the physiological normal of civilized living.

A science of hygienics might thus be regarded as almost equivalent to the science of eugenics; character is pre-supposed in both. The fundamental assumption of hygienics is that the human organism is capable of greater things than on the average it has anywhere shown, and that its potentialities can be elicited by the systematic improvement of environment. From the practical side, hygienics aims at "preparing a place" for the highest average of faculty—to develop.

Take Heredity,—one of Dr. Galton's points. The modern movement for the extirpation of tubercular phthisis began with the definite proof that the disease is due to a bacillus. But the movement did not become world-wide until the belief in the heredity of tuberculosis had been sapped. So long as the tubercular person was weighted by the superstition that tubercular parents must necessarily produce tubercular children, and that the parents of tubercular must themselves have been tubercular, he had little motive to seek for cure, the fatalism being here supported by the alleged inheritance of disease. Now that he knows how to resist the invasion of a germ, he is proceeding in his multitudes to fortify himself. What is true of tuberculosis is true of every other infection. Consequently, every hygienist will agree with Dr. Galton that the dissemination of a true theory of heredity is of the first practical importance. Nor is the evil of a wrong theory of heredity confined to infectious disease. If the official "nomenclature of diseases" be carefully scrutinized, it be found that the vast majority of diseases are due either to the attacks of infective or parasitic organisms or to the functional stress of environment, which for this purpose is better named "nurture." This has recently been borne in upon me by the examination of school children. The conclusion inevitably arising out of the facts is that inherited capacities are in every class of society so marked by the effects of nurture, good or bad, that we have as yet no means of determining, in any individual case, how much is due to inheritance and how much to nurture. There is here an unlimited field for detailed study.

Next, Fertility. It is, I suppose, on the whole, true that the less opulent classes are more fertile than the more opulent. But I am not prepared to accept the assumption that the economically "upper classes" coincide with the biographically "upper classes." May it not rather be that the relatively infertile "upper classes" (economical) is only the biological limit of the "lower classes," from which the "upper" are continually recruited? Until the economically "lower classes" are analyzed in such detail as will enable us to eliminate what is due to bad environment, we cannot come to final conclusions on the relative fertility or infertility of "upper" and "lower." Until such an analysis is made, we cannot well assume that the difference in fertility is in any degree due to fundamental biological differences or modifications. Dr. Noel Paton has recently shown that starved mothers produce starved offspring and that well-fed mothers produce well-fed offspring. In his particular experiment with guinea-pigs, the numbers of offspring were unaffected. If these experiments should be verified on the large scale, it would form some ground for doubting whether the mere increase of comfort directly produces biological infertility. The capacity to reproduce may remain; but reproduction is limited by a different ethic. The universal fall in the birth-rate has been too rapid to justify *simpliciter* the conclusion that biological capacity has altered.

When the public health organizations have succeeded in extirpating the grosser evils of environment, they will, it is hoped, proceed to deal more intimately with the individual. In the present movement for the medical examination and supervision of school children, we have an indication of great developments. If to the relatively coarse methods of practical hygienics we could now add the precision of anthropometry, we should find ready to hand in the schools an unlimited quantity of raw material. We might even hope to add some pages to the "golden book" of "thriving families." Incidentally, one might suggest a minor inquiry. Of the large thriving families, do the older or the middle the younger members show, on the average, the greater ultimate capacity for civic life? My impression is that, in our present social conditions, the middle children are likely to show the highest per centage of total capacity. This is a mere impression, but it is worth putting to the test of facts. To the worker in the fighting line, as the public health officer must always regard himself, Dr. Galton's suggestions come with inspiration and light.



2 Encls.

## Sociological Society.

Tel. No.: 758 Westminster.

5, OLD QUEEN STREET,  
WESTMINSTER.

S.W.

June 1.04.



Dear Mr. Galton,

Enclosed I send proof of your paper with your final corrections. Pray accept apologies for the delay. I also enclose a proof of Professor Karl Pearson's remarks in opening the proceedings. I understood you to say that you did not desire to have any of the notes communicated on your paper, or of the discussion, printed along with the 50 copies which the Society is reprinting for your private use. But will you not allow me to add Professor Karl Pearson's remarks to the reprint which we shall have made for you? I think that Professor Pearson would like to have these remarks added, if only on justification of his being in the Chair, though not a member of the Society. f

Few of the specialist Journals have as yet made any comment on the paper, but the ordinary Daily and Weekly papers throughout the country have written a good deal about the meeting. I am having all the press notes pasted into a book special book. Would you care to see that when it is done?

The question of the development of the subject by the Sociological Society, either in taking up your particular suggestion about a "golden book" of thriving families," or in other ways, is by no means being lost sight of, but with the manifold

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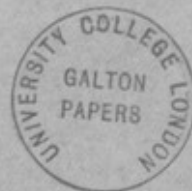
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pressure of other work in these, the early stages of the Society, it is judicious, I think, to postpone consideration of the matter until next session, by which time the Society will be settled down into some sort of order.

Amongst the medical men who have expressed a ~~very~~ keen interest in developing the subject on your lines is Dr. Francis Mott, F.R.S. and he has promised the Society a paper on <sup>an 'alienist' aspect of the</sup> ~~the~~ subject next year. I am hoping also, at some future time, we may persuade Professor Karl Pearson to read a paper on the subject before the Society. I have broached the subject to him and consider that some progress we made, merely from the fact that he did not decline, although he would not promise.

Yours faithfully,

*Kelvin V. Bramford*

Francis Galton Esq.

# Sociological Society.

Tel. No.: 758 Westminster.

5, OLD QUEEN STREET,  
WESTMINSTER.  
S.W.

Oct. 9. 1905

Dear Mr. Galton



Many thanks for  
your kind letters of Friday  
+ of today - Am sorry  
you had the trouble of  
coming to the office on  
Friday again this morning.

The circulars came  
duly to hand on Sept 14  
as you would learn from this letter today.  
Various delays have

postponed our issue  
till tomorrow (Tuesday).

I will see that we  
send to the Eugenics  
Record Office, and also



one specially addressed  
to yourself + Mr  
Schuster, in addition  
to those that should  
reach you + Mr  
Schuster amongst the  
general batch addressed  
to all Members of  
the Society.

My cold is practically  
gone. Thanks, and I  
will therefore have  
the pleasure of  
lunching with you  
on Friday next.

Yrs faithfully  
Victor. V. Brauner

If not delivered, please return to  
**The Sociological Society,**  
5 Old Queen St., Westminster, S.W.

424



Meeting  
and  
my circular  
Oct 1905

Francis Galton Esq.  
42 Rutland Gate,  
S.W.



# Sociological Society.



5, OLD QUEEN STREET,  
WESTMINSTER, S.W. ;

*October 10th, 1905.*

The Council has pleasure in announcing the appointment as Secretary of the Sociological Society, of Dr. J. W. Slaughter, Ph.D., late lecturer on Social Psychology and assistant to Dr. Stanley Hall, Clark University, U.S.A. Mr. Branford will continue to act as Honorary Secretary.

The programme of papers and Meetings arranged for the Michaelmas term is enclosed herewith, along with a list of other papers offered for the forthcoming session. Appended is also a copy of the programme of the Affiliated Societies in Oxford and Manchester.

It is proposed to discontinue the previous custom of issuing notices and tickets to members for each separate Ordinary Meeting. Members who may desire to receive special and separate notices of each Paper to be read before the Society at the Ordinary Meetings, should indicate their wishes to the Secretary.

Particulars of the Papers to be read, and of the time and place of Meeting will always be found in an advertisement on that page of "The Times" which faces the leading articles on the Friday preceding the holding of the Meeting. The advertisement will appear also in "The Westminster Gazette" of the Friday before the Meeting, and to those announcements the attention of Members is particularly directed.

Members may introduce friends at any of the Ordinary Monthly Meetings on writing their names and addresses in the book provided for the purpose.

In addition to the Ordinary Monthly Meetings for the reading and discussion of papers of general interest, the experiment will be made this Autumn of holding Research Meetings at which papers of interest to specialists will be read and discussed. Any Member who wishes to attend a Research Meeting must apply to the Secretary for a ticket of admission not less than a week before the date of such Meeting.

Members are reminded that for the efficient organization and equipment of the Society a large increase in the Membership is necessary; and it is hoped that Members will take every opportunity of bringing the Society to the notice of those likely to be interested. Copies of the First Annual Report and other papers concerning the Society may be obtained for distribution on application to the Secretary.

Members can also help the Society by recommending to Libraries for purchase the volumes of "Sociological Papers" published by the Society. A pamphlet containing critical notices of Vol. I. will be ready for distribution shortly. Vol. II. of "Sociological Papers," containing the papers and discussions of the winter session 1904-5 is intended to be sent to all Members—delivered carriage free—before the close of the present year. It is requested that any change of address may be notified promptly to the Secretary, so that delay or error in forwarding communications or the "Sociological Papers" may be avoided.

Members in arrears of subscription are reminded that the annual subscription of £1 1s. is due on January 1st each year. The Life-Membership subscription is £10 10s. Those who join the Society after July 1st in any year may, if they desire, apply for admission by payment of a reduced subscription of 10s. 6d. for that year, *i. e.* up to December 31st. Such members will receive the volume of "Sociological Papers" for that year free of charge and may purchase previous volumes at the reduced price of 7s. 6d.

One of the first questions brought before the Society was that of Eugenics, which Mr. Francis Galton introduced in a series of Memoirs which have attracted widespread attention in Europe and America, as well as in this country. In pursuance of the aims set forth in these Memoirs, investigations are now being carried on in connection with the Research Fellowship established by Mr. Galton in the University of London. In relation to these investigations, a circular has been issued with a view to the initiation of a "Register of Able Families." A copy of this circular is enclosed herewith, and the Council begs to commend the object of the Enquiry to Members of the Society. The objects are stated on the back of the circular. Duplicate circulars may be obtained on application by letter, from the Eugenics Records Office, University College, Gower Street, W.C., by those who desire or are willing to communicate data towards the investigation.

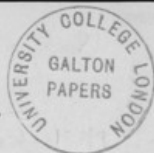
BY ORDER OF THE COUNCIL.

TELEGRAMS: "REGIONAL, LONDON."

# Sociological Society.

Tel. No.: 758 Westminster.

5, OLD QUEEN STREET,  
WESTMINSTER.  
S.W.



16/10/02

Dear Mr Galton

Many thanks  
for your note of this  
morning.

I have not yet  
heard from Mr  
Schuster, or received  
the letters you  
refer to.

I think I quite  
see your point of  
view in proposing  
the title "Advisory

p.26r

Meeting", and it  
seems to me to  
meet all the  
requirements at the  
outset - making  
it possible to  
adopt any other  
characterization,  
should it be called  
for hereafter.

Dr Slaughtei  
was very delighted  
to get ~~my~~ receive  
the unexpected news  
of being invited  
to dine with you.



He said in his  
quaint American  
way - "I feel as  
if my breast  
were covered  
with medals".

He is inclined  
to be a little  
shy, and will be  
still more so  
on being received  
by you, - so I  
would beg of  
you to make  
allowance for

f.26v  
that, in ~~est~~ forming  
your judgment of  
his capacities.

Yrs faithfully  
Victor V Brauer



ALL COMMUNICATIONS SHOULD BE  
ADDRESSED TO THE SECRETARY.

TELEGRAMS: "REGIONAL, LONDON."

427

## Sociological Society.

Tel. No.: 758 Westminster.

5, OLD QUEEN STREET,  
WESTMINSTER.

S.W.

16th October 1905



Dear Mr Galton,

Many thanks for your memorandum re Advisory Meetings which Dr Slaughter brought back last night. When Mr Schuster comes here to-morrow evening, Dr Slaughter and I will, subject to your final revision, arrange all practical details necessary for convening the first meeting. And meantime perhaps you would kindly send me a post card to 15 Mores Garden, Cheyne Walk, S.W., mentioning two or three alternative dates on which you can conveniently come and preside over the first meeting.

I think in the talk we had at your house last week, it was provisionally decided that an evening meeting on the whole would be more likely generally to suit, but I would suggest that the first meeting be an afternoon one.

Yours sincerely,

Victor V. Branford

Francis Galton Esq.,  
41 Rutland Gate, S.W.

# Eng League

a administrative ? give rise to soc. work

b annual awards worth £50 for permanent administrative £1.50 annually

50 = Capitalism, down, on north, on east child (age over 5)

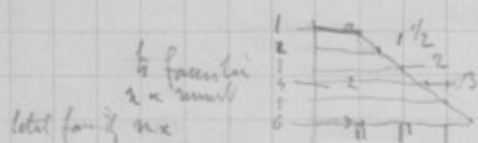
20

20

Each individual as a family of = less; how many people

50 person

100 "



around 1/2 to 1/3 of total

Why settle

with / My wife includes from a piece

rules for translation, class place

Candidate vol 19 23 when one marked marks to count, things appear

? asked photos with regulation from school protest abroad

## System of Eng League

has good

middle class

Suppose what I know is not impossible the case that a department of 1500 people is ready to be handed over to a Capital & working Committee for the promotion of Eng League ideas in the form of prizes. What form should they take? A large number must be cut out of the sum for purposes connected with admin. costs, let us then say a clear disposable fund for prizes of £1000. in an average value of 20 each prize would be 50 prizes half for work half for study

Abstract Personal

" Personal side

" Material side

" Fraternal

Form & features a battle, donors talked for profit Capital log, higher

Physical fitness (exercise not an objective)

Physical achievement

(an ordinary photo may be sent also)



7 1/2 x 4 1/2 = 16 1/2  
20 1/2 x 16 1/2 = 328 1/4  
1 1/2 x 16 1/2 = 24 3/4

If not delivered, please return to  
**The Sociological Society,**  
5 Old Queen St., Westminster, S.W.



Francis Galton Esq

42 Rutland Gate

S.W.



*Handwritten notes:*  
Sociological  
Society  
for 2nd inst

If not delivered, please return to  
**The Sociological Society,**  
5 Old Queen St., Westminster, S.W.



Francis Galton Esq.

42 Rutland Gate

S.W.

Paper

Reveries



p.30v

Review

Paper I



A31



(2)

Eugene

Francis Galton Esq.  
42 Rutland Gate,  
London,  
S.W.

## AFFILIATED SOCIETIES.

### Syllabus of Meetings.

Session 1905-6.

#### Oxford University Social Science Club.

MICHAELMAS TERM.

- "University Education" ... GRAHAM WALLAS.  
"Primary Education" ... J. H. YOXALL, M.P.  
"Secondary Education" ... CECIL REDDIE, B.Sc., Ph.D.

#### The Manchester Sociological Society.

1905.  
Oct. 16.—Presidential Address Prof. GEDDES.  
"An Outlook Tower for Manchester."  
Nov. 13.—"City Development" V. V. BRANFORD.  
.. 27.—"Evolution and Progress" L. T. HOBHOUSE.  
Dec. 11.—"The Relation of our Military System to the Welfare  
of the Community" T. C. HORSFALL, J.P.  
1905.  
Jan. 15.— A. W. LEA, M.D., F.R.C.S.  
.. 22.—"The Fusion of the Socialist and Individualist in  
Thought and Practice"  
EBEZ. HOWARD.  
(Founder of the Garden City Movement.)  
Feb. 3.—Visit to Industrial Schools.  
.. 5 —"Industrial Schools and Reformatories"  
Mr. LEGGE (of the Home Office.)  
.. 19—"Signs of a Synthetic Age" Sir J. COCKBURN.  
Mar.

## The Sociological Society,\*

5, OLD QUEEN STREET, WESTMINSTER, S.W.

### Syllabus of Meetings,

SESSION 1905-06.

All the Meetings will be held at the  
School of Economics and Political Science  
(University of London), Clare Market, W.C.

\* Copies of First Annual Report, together with  
an Address by the Rt. Hon. James Bryce, on the Aims  
and Programme of the Sociological Society, may be ob-  
tained on application to the Secretary, 5, Old Queen  
Street, Westminster, S.W.

"Sociological Papers," Vol. I. (Super Royal 8vo.,  
xviii. + 292 pp. Bound in Cloth, 10/6.) Published for  
the Sociological Society by Messrs Macmillan, London.  
Obtainable at all Booksellers.

# Syllabus of Meetings.

SESSION 1905-06.



## ORDINARY MEETINGS.

*Held at the School of Economics and Political Science  
(University of London), Clare Market, W.C., at 8 p.m.*

Oct. 24th. "The Biological Foundations of  
Sociology."

Dr. G. ARCHDALL REID.

Nov. 20th. "The Origin and Function of Religion."

A. E. CRAWLEY.

Dec. 18th. "The Institut de Sociologie: Its Equip-  
ment and Work."

M. WAXWEILER,

*Director of the Institut de Sociologie,  
University of Brussels.*

## RESEARCH MEETINGS.

*Held at the School of Economics and Political Science  
(University of London), Clare Market, W.C., at 4 p.m.*

Admission to the Research Meetings will be by Special Ticket,  
for which application must be made to the Secretary at least a  
week before the date of the Meeting.

Nov. 23rd. "The Study of the Individual."

Dr. J. L. TAYLER.

Dec. 19th. "Biological Methods in Application to  
Social Problems."

M. WAXWEILER,

*Director of the Institut de Sociologie,  
University of Brussels.*

*For the Meetings after Christmas a selection will be made from the Papers offered by the following Members, and from other  
Papers that may be offered. A programme of these will be distributed to Members before the New Year.*

Sir THOMAS BARCLAY.

Mr. T. C. HORSFALL.

Mr. BENJAMIN KIDD.

Dr. LESLIE MACKENZIE (Medical Adviser to the  
Scottish Local Government Board).

Sir J. A. MACDONELL.

Dr. W. McDOUGALL (Wilde Reader in Mental  
Philosophy in the University of Oxford).

Dr. F. W. MOTT, F.R.S.

Professor MOTORA (of the Imperial University of Tokio).

Professor J. A. THOMSON (Regius Professor of  
Natural History in the University of Aberdeen).

Mrs. SIDNEY WEBB.

Professor WENLEY (Professor of Philosophy,  
University of Michigan, U.S.A.).

Sir FRANCIS YOUNGHUSBAND



# The Sociological Society.

5, OLD QUEEN STREET,

WESTMINSTER,

APRIL 8th, 1904.



Dear Sir or Madam,

I beg to forward you enclosed, a note of the Programme of Meetings arranged for the remainder of the current Session. It is intended that the opening Meeting, on April 18th, should be of a public character, and invitations to this Meeting (up to the seating capacity of the hall) will be issued to any friends of Members, whose names and addresses are forwarded to the Secretary.

On the same date (April 18th) and at the same place (School of Economics, Clare Market, W.C.) a General Meeting of Members of the Society will be held for the purpose of electing a President, Vice-Presidents, Council and other Officers of the Society. This Meeting will be held at 4.30 p.m., *i.e.* half-an-hour before the Public Meeting.

The papers announced for the May, June and July meetings are intended to serve as introduction to a discussion of the respective subjects; and it is hoped that members who have competence in these subjects, and are unable to attend, will send a brief communication to be read at the meeting.

I am instructed to call your attention to the fact that, to a large extent, the activities of the Society depend upon its having a considerable number of subscribing Members. Members are, therefore, requested to be good enough to assist in recruiting the Membership by sending to the Secretary the names and addresses of likely subscribers, or by distributing to their friends, copies of the pamphlet giving an account of the origin and purpose of the Society, or by intimating in such channels of publicity as may be available, that copies of this pamphlet can be had on application to the Secretary.

It is also desirable that the urgent need of an adequate collection of reference works on Sociology should be made known. Files of some of the leading foreign journals of Sociology, and certain other works of reference indispensable for adequate sociological investigation and research, are not obtainable at any public institution in London, or (it is believed) elsewhere, in this country. Members of the Society can help to remedy this defect by making more generally known, the need of such a reference library of Sociology, or by subscribing to the Publishing and Library Fund which the Society is endeavouring to raise.

In the Autumn of the present year the Society will commence the publication of a series of books, written by specialists, dealing with different aspects and departments of Sociology. Copies of these will, of course, be delivered gratuitously to Members of the Society.

Members who have not paid their first Annual Subscription (£1 1s.) are reminded that this became due in January of the present year. The payment for life membership is ten guineas.

Yours truly,

VICTOR V. BRANFORD,  
Secretary.

P.S.—As a supplementary reference in connection with the paper on "Eugenics," may be cited Mr. Francis Galton's Huxley Lecture—"The Possible Improvement of the Human Breed under the existing conditions of Law and Sentiment." (*Nature*, Oct. 31, 1901.)



From Professor DURKHEIM (Editor of "L'Année Sociologique," and Professor in the University of Paris).

"It is with the greatest sympathy that I send my adhesion to the Sociological Society, about the formation of which you have informed me. If, as you propose to do, you succeed in grouping and bringing into relationship all serious workers—that is to say all those who desire to extricate Sociology from the vague and literary generalities where it still too often hibernates, in order to devote themselves to definite and productive problems—you will render signal service to our Science, and it is the duty of every one to try and help you to the utmost."

From Dr. WESTERMARCK (author of "The History of Marriage," &c.).

"I am extremely glad to hear of the proposal to form a Sociological Society, being sure that an English Society for the promotion of scientific and philosophical studies in Sociology will do excellent service to the new science."

From I. ZANGWILL.

"I am fully convinced of the need of a Sociological Society."

#### CONDITIONS OF MEMBERSHIP.

Membership of the Society is open to all who are interested in the promotion of the scientific study of social phenomena.

The rate of subscription has been fixed at £1 ls. per annum.

The payment for life membership is £10 10s.

After the list of Original Members is closed, election to Membership will be made subject to the approval of the Council.

Libraries and other Corporate Bodies are admissible as members.

#### REPORT OF CONFERENCE.

On application to the Secretary of the Society, 5, Old Queen Street, Westminster, S.W., a pamphlet may be obtained giving a detailed account of the origin, purpose, programme and constitution of the Society, and a full Report of the Speeches at the Conference.

#### FORM OF APPLICATION FOR MEMBERSHIP.

To the SECRETARY,  
SOCIOLOGICAL SOCIETY,  
5, OLD QUEEN STREET, WESTMINSTER, S.W.

Please enrol my name as an Original Member of the Sociological Society.

I enclose:

Cheque  
P.O.  
Banker's Order

for.....  
being amount of Subscription for One Year (or for Life Membership), and  
including.....as a Donation to the Library and Publication Fund.

Name.....

Occupation or Designation.....

Address.....

Date.....

## THE SOCIOLOGICAL SOCIETY

### PROGRAMME OF MEETINGS, 1904.

The following Meetings have been arranged for the remainder of the current Session (1904).

April 18th. E. WESTERMARCK, Ph.D. (Author of "History of Human Marriage," &c.)

"WOMAN IN EARLY CIVILISATION."

Right Hon. JAMES BRYCE, M.P., in the Chair.

\* May 16th. FRANCIS GALTON, F.R.S.

"EUGENICS: ITS DEFINITION, SCOPE & AIMS."

Both the above Meetings (April 18th and May 16th) to be held at 5 p.m. at the School of Economics and Political Science (London University), Clare Market, W.C.

\* June 20th. E. DURKHEIM (Professor in the University of Paris, Editor of the *Année Sociologique*), and V. BRANFORD, M.A.

"SOCIOLOGY AND THE SOCIAL SCIENCES."

\* July 18th. PATRICK GEDDES, F.R.S.E.,

"CIVICS: AS APPLIED SOCIOLOGY."

The above two Meetings (June 20th and July 18th) to be held at 5 p.m., at the Rooms of the Royal Statistical Society, 9 Adelphi Terrace, W.C.

\* These will be short Papers, intended to open a discussion, in which several well-known authorities have promised to take part.

#### EXECUTIVE COMMITTEE.

E. W. BRABROOK, C.B. (Chairman).

Dr. J. H. BRIDGES, M.B.  
Miss C. E. COLLET, M.A.  
Dr. C. M. DOUGLAS, M.P.  
Professor GEDDES, F.R.S.E.  
G. L. GOMME

Dr. A. C. HADDON, F.R.S.  
J. A. HOBSON, M.A.  
L. T. HOBBHOUSE, M.A.  
Dr. SCOTT KELTIE, LL.D.  
BENJAMIN KIDD

Rev. A. L. LILLEY, B.A.  
C. S. LOCH, B.A.  
H. J. MACKINDER, M.A.  
Dr. R. D. ROBERTS  
S. H. SWINNY, M.A.

E. J. URWICK, M.A.  
GRAHAM WALLAS, M.A.  
J. MARTIN WHITE  
H. G. WELLS

Secretary and Treasurer (pro tem.).

VICTOR V. BRANFORD, M.A., 5, Old Queen Street, Westminster, S.W.

Bankers—THE CLYDEDALE BANK, Lombard Street, E.C.

#### THE GENERAL (PROVISIONAL) COMMITTEE includes the following:

Lady ABERDEEN	Professor J. J. FINDLAY	Dr. W. LESLIE MACKENZIE	Mr. ARTHUR SHERWELL
Professor J. W. ADAMSON	Sir WALTER FOSTER, M.P.	Professor JAMES MAYOR	The Ven. Archdeacon SINCLAIR
Mr. SIDNEY BALL	Professor H. S. FOYWELL	Dr. HENRY MAUDSLEY	Professor A. SMITHHELLS, F.R.S.
Professor J. MARK BALDWIN	Professor J. GIBSON	Professor J. H. MUIRHEAD	Professor W. E. SORLEY
Rev. Canon BARNETT	Professor E. GONNER	Mr. J. BASS MULLINGER	Professor ALBION W. SMALL
Professor C. F. BASTABLE	Dr. W. GRAY	Mr. R. NEVILLE, K.C.	The Earl of STAMFORD
Professor BERNARD BOSANQUET	Mr. J. C. GREY	Mr. ALFRED NUTT	THE BISHOP OF STEPNEY
Mr. OSCAR BROWNING	Professor W. GRAHAM	Rev. Dr. J. B. PATON	Professor G. F. STODART
Rt. Hon. JAMES BRYCE, M.P.	Prof. LOUIS GUMPLOWICZ	Miss EDITH PEARSON	Mr. JOHN STRUTHERS, C.B.
Rev. Dr. A. CALDECOTT	Dr. A. J. HERBERTSON	Professor ADOLPHO POSADA	Professor JAMES SULLY
Professor S. J. CHAPMAN	Mr. W. A. S. HEWINS	Dr. CECIL REDDIE	Professor GRAHAM TAYLOR
Hon. Sir JOHN A. COCKBURN	Mr. T. C. HOBBFALL	Mr. J. M. ROBERTSON	Prof. J. ARTHUR THOMSON
Mr. F. HOWARD COLLINS	Miss E. JAMES	Dr. EMIL REICH	Prof. FERDINAND TÖNNIES
Mr. EDWARD CLODD	Mr. P. B. JEVONS	Mr. WIGHAM RICHARDSON	Professor VACCARO
Dr. STANTON COIT	Mr. MARK H. JUDGE	Dr. W. H. R. RIVERS	Prof. JOHN MARTIN VINCENT
Rev. Professor W. E. COLLINS	Professor ROBERT LATTA	Mr. B. S. ROWNTREE	Mr. SIDNEY WEBB
Mr. FRANK DEBENHAM	Viscount COMBES DE	Hon. BERTRAND RUSSELL	V. Lady WELBY
Mr. G. L. DICKINSON	LESTRADE	Sir OWEN ROBERTS	Dr. E. WESTERMARCK
Professor E. DURKHEIM	Mr. T. MORRISON LEGGE	Dr. G. A. REID	Mr. E. A. WHITTUCK
Mr. A. EMMOTT, M.P.	Professor ACHILLE LORIA	Professor M. E. SADLER	Mrs. WINKWORTH
Rev. Principal FAIRBAIRN	Prof. Sir JOHN MACDONELL	Dr. SALEEBY	Professor JULIUS WOLF
Mr. R. C. MUNRO-FERGUSON	Professor J. S. MACKENZIE	Mr. HERBERT SAMUEL, M.P.	Mr. ROBERT YERBURGH, M.P.
M.P.	Rev. Professor ROBERT MAC-KINTOSH	Mr. BERNARD SHAW	Col. F. E. YOUNGHUSBAND

## ORIGIN OF THE SOCIETY.

As a result of inquiries made in London and elsewhere, and extending over fully twelve months, the present time was deemed ripe for the formation of a Society to promote scientific studies in Sociology.

After an informal preliminary meeting in May, at which the Rt. Hon. James Bryce, M.P., presided, a conference was held on June 20, 1903, by permission, in the rooms of the Royal Statistical Society, and it was unanimously resolved to proceed with the formation of a Sociological Society, and arrangements were made for carrying out this resolution.

## OBJECTS AND PROGRAMME OF THE SOCIETY.

The aims of the Sociological Society are scientific, educational and practical. The Society seeks to promote investigation, and to advance education in the Social Sciences in their various aspects and applications. It aims at affording a common ground on which workers from all fields and schools concerned with social phenomena may meet—geographer and naturalist, anthropologist and archaeologist, historian and economist, psychologist and moralist; as also physician and alienist, criminologist and jurist, hygienist and educationist, philanthropist and social reformer, politician and cleric.

The Society will prosecute its work by means customary to an efficiently organized learned society, namely, Meetings for Papers and Discussions, the collection of relevant periodical and book literature, and, at as early an opportunity as possible, the publication of a journal. The Society is endeavouring to raise a fund of about £5,000 for a Reference Library of Sociology and for the issue of scientific publications, including a Journal of Sociology. Numerous donations have already been made towards this Fund, and others are being sought.

It has been suggested that an endeavour should be made to hold meetings for Papers and Discussion in joint conference with those societies which deal with special aspects of social phenomena.

While many foreign Universities have established Chairs and Lectureships in Sociology, the subject as such, has, up to the present, been unrepresented in the Universities of this country. The recent gift of £1,000 to London University by one of the founders of the Sociological Society towards establishing courses in Sociology will, it may be hoped, be a means of reinforcing the attempts which the Society will make to awaken interest in Sociological studies in the Universities and Colleges of this country.

Various attempts have been made to apply systematically to the development of Sociology those organized instruments of research (Observatory, Laboratory, Museum, etc.) which have so effectively aided the progress of the physical and natural sciences. It will be one of the objects of the Sociological Society to investigate such initiatives as those of the Musée Sociale in Paris, the Institut de Sociologie in Brussels, the Outlook Tower in Edinburgh, and the Laboratory of Sociology in Palermo. The Society will examine into the effectiveness of such apparatus and institutions for Research, and, if advisable, will advocate and encourage the development of these and the promotion of similar initiatives elsewhere.

## EXPRESSIONS OF APPROVAL.

From a large number of letters received, expressing approval of the project, the following extracts may be cited:—

From Rt. Hon. A. J. BALFOUR, M.P.

"I welcome any attempt to organise Sociological investigations on a strictly scientific basis. I understand this to be the object of the proposed Society, and, if so, I heartily wish it success."

From the late Professor BAIN.

"I beg to say that the object of the Society has my cordial approval. My published writings sufficiently testify to the interest I have long felt in the subject."

From Professor BASTABLE (Professor of Economics, Trinity College, Dublin).

"I have long felt the need of such a Society. If in any way I can further the movement you are initiating I shall be happy to do so."

From the Rev. A. CALDECOTT (Professor of Logic and Philosophy, King's College, and Chairman of the Board of Philosophical Studies in the University of London).

"If a comprehensive scope is agreed upon, I anticipate great advantage from a Society which would associate together many of us who meet too seldom, although we are occupied only in different plots of the same great field."

From F. HOWARD COLLINS (Author of "Epitome of the Synthetic Philosophy of Herbert Spencer").

"I write to wish you every success in a movement which has, I think, potentialities of great importance and value as treating of matters which have so far received but little organised effort for their development."

From the Rev. Professor FLINT (Author of the "History of Philosophy of History," &c.).

"I regard the formation of such a Society as very desirable, and the want of one with an appropriate literary organ as a very serious defect."

From the Rev. A. M. FAIRBAIRN (Principal, Mansfield College, Oxford).

"My sympathies are all with you in the study of Sociology."

From Mr. FRANCIS GALTON.

"It gives me pleasure to send a small donation of £5 towards the cost of the preliminary stages in organising the Sociological Society."

From T. C. HORSEFALL (President of Manchester Art Museum and University Settlement; President of Manchester and Salford Association for the Improvement of the Homes and Surroundings of the People).

"I am extremely glad to learn that it is probable that a Sociological Society will be formed."

From E. RAY LANCASTER (Director, Natural History Department, British Museum).

"I regret I have not the time to assist in your Society (Sociological), with the objects of which I strongly sympathise."

From Professor J. S. MACKENZIE (Professor of Philosophy, University College, Cardiff).

"I shall cordially do all that I can to help the movement."

From J. BASS MULLINGER, M.A. (Lecturer in History, St. John's College, Cambridge).

"I consider that, if carried into accomplishment, the projected Society will afford most valuable aid to that more scientific study and treatment of History which some of us, at least, are doing our best at Cambridge to bring about."

From the BISHOP OF ROCHESTER.

"There can be no doubt about the importance of the future that lies before the study of Sociology. From the names, your Society seems to have the prospect of encouraging it in an open-minded and unprejudiced manner, and I am very glad to welcome it."

From the Hon. BERTRAND RUSSELL (author of "Principles of Mathematics," etc.).

"I am strongly in favour of the objects of the proposed Society, particularly of the scientific study of Sociology."

From Mrs. HUMPHREY WARD.

"I am much interested in the foundation of the Sociological Society, and wish it all success. I enclose a donation of £1 1s."

From Professor TÖNNIES (of the University of Kiel).

"It is with considerable satisfaction that I hear of the formation of a Sociological Society in England, for I have long been waiting for a symptom of a rise of the modern intellectual movement in that direction, especially in your country, which has done so much to promote and to develop it. I look with the greatest interest upon what Mr. Oscar Browning has said and communicated as a posthumous encouragement to your Society from the late Sir J. Seeley."



Various attempts have been made to apply systematically to the development of Sociology those organized instruments of research (Observatory, Laboratory, Museum, etc.) which have so effectively aided the progress of the physical and natural sciences. It will be one of the objects of the Sociological Society to investigate such initiatives as those of the Musée Sociale in Paris, the Institut de Sociologie in Brussels, the Outlook Tower in Edinburgh, and the Laboratory of Sociology in Palermo. The Society will examine into the effectiveness of such apparatus and institutions for Research, and, if advisable, will advocate and encourage the development of these and the promotion of similar initiatives elsewhere.

#### CONDITIONS OF MEMBERSHIP.

Membership of the Society is open to all who are interested in the promotion of the scientific study of social phenomena.

The rate of subscription has been fixed at £1 1s. per annum.

The payment for life membership is £10 10s.

After the list of Original Members is closed, election to Membership will be made subject to the approval of the Council.

Libraries and other Corporate Bodies are admissible as members.

#### REPORT OF CONFERENCE.

On application to the Secretary of the Society, 5, Old Queen Street, Westminster, S.W., a pamphlet may be obtained giving a detailed account of the origin, purpose, programme and constitution of the Society, and a full Report of the Speeches at the Conference in June, 1903.

#### FORM OF APPLICATION FOR MEMBERSHIP.

To the SECRETARY,

SOCIOLOGICAL SOCIETY,

5, OLD QUEEN STREET, WESTMINSTER, S.W.

Please enrol my name as an Original Member of the Sociological Society.

I enclose:

Cheque  
P.O.  
Banker's Order

for

being amount of Subscription for One Year (or for Life Membership), and including.....as a Donation to the Library and Publication Fund.

Name.....

Occupation or Designation.....

Address.....

Date.....

## THE SOCIOLOGICAL SOCIETY.

President: The Rt. Hon. JAMES BRYCE, M.P., D.C.L., F.R.S., &c.

### COUNCIL.

Chairman: Mr. E. W. BRABROOK, C.B.,

Ex-President Economic Section, British Association; Ex-President Folk-lore Society; Vice-President Anthropological Institute; Vice-President Royal Statistical Society.

Dr. J. H. BRIDGES...	M.B.; Fellow of the Royal College of Physicians; late Fellow of Oriel College, Oxford.
Sir JOHN A. COCKBURN	M.D., K.C.M.G.; late Premier and Minister of Education, South Australia.
Miss C. E. COLLET	M.A.; Hon. Sec., London Economic Club; Author of "Educated Working Women," &c.
Dr. C. M. DOUGLAS	M.P., D.Sc.; formerly Lecturer in Moral Philosophy, Edin. Univ.
Professor GEDDES	President, Edinburgh School of Sociology.
Mr. G. P. GOUGH	M.A.; Author of "Annals of Politics and Culture."
Mr. G. L. GOMME	Ex-President, Folk-lore Society; Author of "The Village Community," &c.
Dr. A. C. HADDON	F.R.S., D.Sc.; Lecturer in Ethnology, Cambridge; Fellow of Christ's College; Ex-President, Anthropological Institute.
Mr. J. A. HOBSON	B.A.; Author of "Economics of Distribution," "The Evolution of Modern Capitalism," &c.
Mr. L. T. HOBHOUSE	M.A.; late Fellow and Assistant Tutor, Corpus Christi College, Oxford.
Mr. J. C. HUDSON	Hon. Sec., The British Child Study Association.
Mr. BENJAMIN KIDD	Author of "Social Evolution," "Principles of Western Civilization," &c.
Rev. A. L. LILLEY	B.A.; Rector of St. Mary's, Paddington.
Professor C. S. LOCH	M.A.; Professor of Political Economy, King's College, University of London; Secretary, Charity Organization Society.
Mr. DAVID MAIR	B.A.; Civil Service Commission.
Sir JOHN MACDONELL	Master of the Supreme Court; Vice-President, Statistical Society; Professor of Comparative Law, University College, London.
Mr. H. J. MACKINDER	B.A.; Director, School of Economics and Political Science, University of London; Lecturer in Geography, Oxford.
Mr. H. OSMAN NEWLAND	F. R. Hist. S.; sometime Lecturer in Citizenship and History, London School Board.
Dr. F. W. MOTT	M.D., F.R.S.; Pathologist to the London County Asylums.
Mr. J. M. ROBERTSON	Author of "Buckle and his Critics," &c.
Hon. ROLLO RUSSELL	M.A.; F.R. Met. Society; Author of "Epidemics," &c.
Dr. SALEEBY	M.B., C.M.; Physician.
Mr. S. H. SWINNY	M.A.; President, London Positivist Society.
Mr. E. J. URWICK	M.A.; Tutor, School of Sociology and Social Economics.
Mr. GRAHAM WALLAS	M.A.; Teacher of Political Science, The University, London.
Mr. H. G. WELLS	Author of "Mankind in the Making," &c.
Mr. J. MARTIN WHITE	Vice-President, Scottish Association for the Promotion of Technical Education.

Secretary and Treasurer:—

VICTOR V. BRANFORD, M.A., 5, Old Queen Street, Westminster, S.W.

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## Programme of Meetings, Summer Term, 1904,

HELD AT THE SCHOOL OF ECONOMICS AND POLITICAL SCIENCE  
(UNIVERSITY OF LONDON, CLARE MARKET, W.C.)

April 18th. Opening Address by the Rt. Hon. JAMES BRYCE, M.P., followed by a Paper by E. WESTERMARCK, Ph.D. (Author of the "History of Human Marriage," &c.), on

"THE POSITION OF WOMAN IN EARLY CIVILIZATION."

May 16th. Paper by Mr. FRANCIS GALTON, F.R.S., D.C.L., LL.D., &c., on

"EUGENICS: ITS DEFINITION, SCOPE AND AIMS."

Professor KARL PEARSON, F.R.S., in the Chair.

June 20th. Papers by Professor DURKHEIM (of the University of Paris and Editor of the "Année Sociologique"), and by Mr. V. BRANFORD, M.A., on

"THE RELATION OF SOCIOLOGY TO THE SOCIAL SCIENCES AND TO PHILOSOPHY."

Professor BERNARD BOSANQUET, LL.D., in the Chair.

July 18th. Paper by Professor PATRICK GEDDES, F.R.S.E., on

"CIVICS: AS APPLIED SOCIOLOGY."

Rt. Hon. CHARLES BOOTH, F.R.S., in the Chair.

As indicating the scope and character of the discussions evoked by the Papers read before the Society, the following names may be mentioned of those who have participated, either orally, or by sending a written communication:—

Participating in the discussion on Mr. Galton's Paper, "Eugenics: Its Definition, Scope and Aims":

Mr. W. BATESON.	Professor KARL PEARSON.
Mr. PALIN ELDERTON.	Dr. ARCHDALL REID.
Mr. L. T. HOBHOUSE.	Mr. J. M. ROBERTSON.
Dr. ROBERT HUTCHISON.	Mr. BERNARD SHAW.
Mr. B. KIDD.	Dr. ALICE DRYSDALE VICKERY.
Professor C. S. LOCH.	Dr. FRANCIS WARNER.
Dr. LESLIE MACKENZIE.	V. Lady WELBY.
Dr. H. MAUDSLAY.	Professor WELDON.
Dr. C. MERCIER.	Mr. H. G. WELLS.

Participating in the discussion on the Papers of Professor Durkheim and Mr. Branford "On the Relation of Sociology to the Social Sciences and to Philosophy":

Professor BOSANQUET.	Professor LATTA.
Dr. J. H. BRIDGES.	Professor J. H. MUIRHEAD.
The Rt. Hon. JAMES BRYCE.	Mr. H. O. NEWLAND.
Professor J. BURY.	Professor J. S. NICHOLSON.
Professor S. J. CHAPMAN.	Professor A. S. PRINGLE PATTISON.
Dr. BEATTIE CROZIER.	Dr. EMIL REICH.
Mr. J. H. HARLEY.	Mr. J. M. ROBERTSON.
Mr. L. T. HOBHOUSE.	Hon. BERTRAND RUSSELL.
Mr. J. A. HOBSON.	Professor SORLEY.
Dr. SHADWORTH HODGSON.	Dr. J. L. TAYLER.
Professor INGRAM.	

Also:

Dr. P. BARTH.  
Professor MARCEL BERNES.  
Professor LÉVY-BRÜHL.  
Professor COSENTINI.  
Monsieur R. DARESTE.  
Monsieur A. FOUILLEE.  
Professor GIDE.  
Professor M. KOVALEVSKY.

The Vicomte COMBE de LESTRADES.  
Professor LORIA.  
Professor L. STEIN.  
Dr. S. R. STEINMETZ.  
Professor TONNIES.  
Professor WINIARSKI.  
Monsieur RENE WORMS.

A volume containing the papers read during the Summer Term, and the discussions thereon will be published before the end of the year and distributed to Members of the Society.

### ORIGIN OF THE SOCIETY.

As a result of inquiries made in London and elsewhere, and extending over fully twelve months, the present time was deemed ripe for the formation of a Society to promote scientific studies in Sociology.

After an informal preliminary meeting in May, 1903, at which the Rt. Hon. James Bryce, M.P. presided, a conference was held in June, 1903, in the rooms of the Royal Statistical Society, and it was unanimously resolved to proceed with the formation of a Sociological Society and arrangements were made for carrying out this resolution.

### OBJECTS AND PROGRAMME OF THE SOCIETY.

The aims of the Sociological Society are scientific, educational and practical. The Society seeks to promote investigation, and to advance education in the Social Sciences in their various aspects and applications. It aims at affording a common ground on which workers from all fields and schools concerned with social phenomena may meet—geographer and naturalist, anthropologist and archaeologist, historian and economist, psychologist and moralist; as also physician and alienist, criminologist and jurist, hygienist and educationist, philanthropist and social reformer, politician and cleric.

The Society will prosecute its work by means customary to an efficiently organized learned society, namely, Meetings for Papers and Discussions, the collection of relevant periodical and book literature, and, at as early an opportunity as possible, the publication of a journal. The Society is endeavouring to raise a fund of about £5,000 for a Reference Library of Sociology and for the issue of scientific publications, including a Journal of Sociology. The following donations have been made to this Fund—in addition to the presentation of several volumes:

	£	s.	d.		£	s.	d.
Mr. J. Martin White	100	0	0	Mr. Henry W. Dollar	1	1	0
Hon. Rolfe Russell	20	0	0	Professor J. W. Adamson	1	1	0
V. Lady Welby	15	0	0	Mr. G. Maherley	1	1	0
Mrs. Winkworth	10	0	0	Professor Mavor	1	1	0
Mr. G. P. Gooch	5	5	0	Lady Macfarren	1	2	0
Mr. James Ewins	5	0	0	Mr. Norman McDougall	1	1	0
Mr. T. C. Horsfall	5	0	0	Mr. J. W. Sharpe	1	1	0
Mr. Francis Galton	5	0	0	Mrs. Humphry Ward	1	1	0
Professor Dava Hicks	5	0	0	Mr. E. A. Whitnack	1	1	0
Dr. L. de Beaumont Kiels	2	2	0	Professor Michelangelo Vaccaro	1	0	0
Mr. R. A. Terburgh, M.P.	2	2	0	Miss Hollins	1	0	0
Mr. G. T. Fisher	2	2	0	Mr. Mark Judge	0	10	8
Mr. Edward Bullough	1	1	0	Mr. T. Edmund Harvey	0	10	8

\* To be distributed over three years.  
† Annual Donations.

While many foreign Universities have established Chairs and Lectureships in Sociology, the subject as such, has, up to the present, been unrepresented in the Universities of this country. The recent gift of £1,000 to London University by one of the founders of the Sociological Society towards establishing courses in Sociology will, it may be hoped, be a means of reinforcing the attempts which the Society will make to awaken interest in Sociological studies in the Universities and Colleges of this country.

24v