

ORVOSTÖRTÉNETI KÖZLEMÉNYEK

**COMMUNICATIONES
DE HISTORIA
ARTIS MEDICINAE**



CLAUDIUS F. MAYER

FROM PLATO TO POPE PAUL

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SUPPLEMENTUM 17

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**PAGES FROM THE HISTORY OF POPULATION PROBLEMS AND UTILIZATION
OF HUMAN GENETIC KNOWLEDGE THROUGHOUT THE AGES**

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Munkatársai
Contributors
Koltay Erika (segédszerkesztő — ass. editor),
Balkóné Szalkay Judit (szerkesztőségi titkár — editorial secretary)

A Semmelweis Orvostörténeti Múzeum, Könyvtár és Levéltár
(Museum, Bibliotheca et Archivum Historiae Artis Medicinae de I. Ph. Semmelweis Nominata)
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CLAUDIUS FRANCIS MAYER (1899—1988)

It was the young *Claudius Francis Mayer*, who wrote the first comprehensive book on international medical history in Hungarian when he was not more than 28 years old. "*The History of Medicine*" (Budapest, Hornyánszky, 1927) was introduced by Professor *Gyula Magyary-Kossa*, one of the leading scholars in Hungarian medical history of the 30s. He developed the idea, that the unhistorical approach of the Hungarian medical society obstacles physicians to understand real medicine. "*They have forgotten, that science is a living organism and a like analysing a developed body, ontogeny is not only a benefit, but rather an indispensable method to use, so the ups and downs, and past and present of medicine might teach us a lot. Could anybody be a real self respected gynecologist, bacteriologist or surgeon who does not know anything about the life and work of Semmelweis, Pasteur or Lister, about their success and fails?*"—he wrote in his introduction. Prof. Magyary-Kossa congratulated his young fellow for writing such an important book.

Claudius F. Mayer has added a curriculum vitae to the second edition of his book. His education started at Eger (North-Hungary), where he attended elementary school and later the Cistercian Gymnasium. As a grammar school student he went through a thoroughful language education: beside Latin and German he had to learn French, Italian and English as well. At the age of 16 he moved as a novicius to the Monastery of Zirc for a year. Returning to Eger he finished the 7th and 8th forms of the secondary school. Next year, he had passed the mature examination, his abbey, Dr. Remigius Békefi, who was also an excellent scholar in ecclesiastical

and culture history, allowed him to visit Innsbruck High School. Under the tutorship of Dr. Donath, Mayer dealt with philosophy. The academic language was Latin there, but he could improve his Greek, and begin with Hebrew and Arabic. His friend, Count Ledochowsky gave him lessons in Polish and when he was sent to Emmaus Monastery in Prague to study Georgian music, he began to learn Czech.

In the year of 1919 he returned to Eger and after a long hesitation asked his tutor to let him leave the Order. His new vocation suggested by the abbey was medicine. From 1919 to 1925 he studied at the Faculty of Medicine of Budapest University. Not only he studied medicine, taking part in anatomical and laboratory exercises, but he read the history of medicine as well. He was graduated in 1925 and during the next two years he wrote his comprehensive book on the history of medicine. The book intrigued Kuno Klebelsberg, Minister of Cultural Affairs and he honored Mayer's knowledge with a scholarship to Leipzig at the institution of Prof. Sudhoff and Prof. Sigerist.

Dr. Mayer returned to Hungary in 1929 and with the recommendation of Sigerist he tried to obtain a job at the faculty of medicine as a lecturer of medical history. Somehow he could not succeed in it. (*"I learned later that they had considered me too young though had been satisfied with my knowledge. I had been already exasperated by earlier difficulties so I decided to look for a job abroad."*)—he wrote in his curriculum vitae.) So Dr. Mayer went over to America with his young wife in 1930.

In 1932 he began to work for the Medical Library of the Pentagon. He was the editor of the *Index Catalogue* of the library, which published abstracts of the most notable medical publications of the world since 1880. In 1948 he was promoted an LTC. His excellent command of so many languages was essential for his job. He could even profit it in solving medical problems: e. g. the identification of a kind of *nephrosonephritis haemorrhagica* virus which killed plenty of US servicemen in the Korean war, was due to his Russian knowledge. Namely, he had read an article describing similar symptoms of a disease well known in the Russians-Japanese Manjurian war. This way he could identify the plague.

First time, when he came back to Hungary for a congress, was the Conference of Emigrant Hungarian Physicians in Budapest. At the same time he won the Weszprémi award of the Hungarian Society for the History of Medicine. In 1985 he was granted a diploma of merit of the Semmelweis University of Medicine for the 60th anniversary of his graduation. The diploma was delivered over by the Hungarian Ambassador to Washington. The Ambassador expressed his opinion that Dr. Mayer's life represents a way of how it is possible to work for one's homeland abroad.

In the year when Dr. Mayer celebrated his 90th birthday in Hungary, his "History of Medicine" was re-edited. The new edition was enlarged by a chapter about the contemporary medicine and public health. The edition was helped by the Hungarian Society for the History of Medicine.

The present essay has already been published by the E.M. (Proceedings of the Fourth International Congress of Human Genetics, Paris, 6–11 September, 1971), in a rather shortened form, without notes and bibliography. This volume goes forth with the hope, that a complete version containing all the important data, notes and scholia will help to show Mayer's enormous knowledge in medical history and to promote researches in related studies.

FROM PLATO TO POPE PAUL

PAGES FROM THE HISTORY OF POPULATION PROBLEMS AND UTILIZATION OF HUMAN GENETIC KNOWLEDGE

CLAUDIUS FRANCIS MAYER

*“Man kann nichts Kluges, nichts Dummes denken,
Was nicht die Vorwelt schon gedacht.”*

(GOETHE)

I. INTRODUCTION

While the *History of genetics* as a whole is a fascinating field of study, historical investigation into human genetic practices is, of course, the most alluring and the most rewarding.¹ I appreciate it therefore very much that Your Congress invited me to participate in a presentation trilogy aimed at a panoramic display of human breeding practices in the past, the present, and imaginary future.

My assignment was to leaf through the pages of the past, and to gather information on the ways and means the human race employed in modifying the size and trait of its progeny through the ages. Reports of historians, works of ancient, medieval and modern scholars, physicians, playwrights, poets, philosophers, anthropologists, sociologists, travellers, politicians, and codices of laws were our sources in finding the practices of civilized peoples.² Backwards, toward the dawn of history, however, the years run in an infinitely long row, and since the ordinary sources of history do not stretch that far, other methods have to be used, such as observations of primitive peoples still living in their paleolithic or neolithic period, to reconstruct the breeding practices of the human race as far back as perhaps the Pithecanthropus.

Soon after the start of this investigation, it became clear to me that most the means and genetic practices which 20th-century individuals use for the modification of the size and/or quality of their progeny, just as well as the various population checks set up by modern states, the intricate marriage prohibitions erected, the latent and overt oppressions and persecutions of national, ethnic, racial or religious minorities by pan-nationalistic genocide government, have their predecessors in prehistoric times. As man-made aids of natural selection, they have continued to operate throughout the history of mankind in weeding out the worst and preserving the fittest.

Infanticide, abortion, contraception, castration, celibacy, nuptial age regulations, family grants, tax reductions for fecundity, job security, euthanasia for the unfit, genocide for national planning, and other selective breeding practices have a very long history. The collection of data fairly representative for the human genetic

practices of all ages would require many years of reading and studying the world literature, and large volumes could not hold all the related findings. Lack of time and lack of space force me therefore that—keeping in view the Polybian³ advice about historical truth—I present my material as historical samples of the genetic ways of the human race in a manner as MADÁCH, the Hungarian playwright, used just scenic fragments of history to illustrate the fate of mankind in his “The Tragedy of Man”.⁴

II. PREHISTORIC AND PRIMITIVE RACES

The social and sexual behavior of the early man in the Pleistocene is a matter of speculation. Stone Age nomadic people probably enjoyed total equality and freedom, as birds in the air, and fish in the water.⁵ Children of our “*first parents*” married each other, brothers and sisters,⁶ just as gods have loved their sisters in classical mythology:—Saturn married Ops, Oceanos married Tethys, Zeus took Hera.

The children belonged to the community in these inbred primitive herds. It is assumed that each tribe passed through a period of social organization when syngenic relations were established only by maternal blood. Matriarchate was mostly accompanied by polyandry, several brothers having a single wife. When nomadic life stopped, and human economy changed to agriculture and husbandry, matriarchate gave way to patriarchal rule, and, with the father’s right, polygyny also developed on the side of monogamy. The pile dwellers of Switzerland had already many wives apiece.⁷

The Stone Age races had many population problems. Although the primitive groups needed extra fighters and producers, they were also afraid of extra mouths to feed.⁸ To increase tribal population, killing the males captured in war, and retaining the females as secondary mates has been therefore a common practice throughout the centuries. About preventive checks of the paleo- and neolithic populations some idea may be derived from observation of analogous customs existing a few decades or centuries ago among primitive people.⁹ Most of such observations are found in the reports of travellers and Christian missionaries in the 17th, 18th and early 19th centuries at their first contact with uncivilized peoples (supposedly still in their Stone Age period) all over the Globe.

How often preventive population checks were applied from racial genetic, eugenic motives or for egotistic other reasons remains an open question.¹⁰ Among primitive peoples, these checks included castration, coitus interruptus, mechanical contraception, urethral surgery, abortion, infanticide and infant cannibalism, delayed lactation, and gerontocide. By analogy we may assume that these practices date from prehistoric times.

1. *Castration*.—On the Caroline Islands, excision of one testicle was customary to reduce male potency. Among the Hottentots, the same custom was practised. The African Galla tribes squashed one testicle between two stones, but it is doubtful whether this procedure was also carried out for eugenic sterilization. Africans also practiced castration on males of conquered tribes with the intention of annihilating the entire hostile tribe (an early and most drastic form of genocide!).

2. *Coitus interruptus* has a very ancient history among both uncivilized and civilized peoples, and it was practised for various egotistic and genetic reasons.

3. *Mechanical and other contraception*. The wish to prevent births goes back several thousand years.¹¹ A wall picture in a cave at Combarelles is supposed to show a man from the Stone Age who is covering his membrum virile with some kind of mechanical contraption.¹² Native tribes used medicated pessaries, sticky substances applied to the genitals for the prevention of conception. Primitive women in Sumatra are today still using pessaries made from local plants of high tannic acid contents.¹³

Potions of certain herbs and leaves, fumes of specific roots were also believed by many primitive races (Indians, Africans, Oceanians) to prevent fertilization, although such methods proved really rather ineffective. Native women of the Sahara also frequently indulged in magic medical practices (cabalistic incantations, special amulets).¹⁴

4. *Urethral surgery*. A mixture of eugenics and contraception was reported from Australia where an inland race practiced the Mica or Koolpi ritual operation, and artificial hypospadiasis resulting in seminal ejaculation to the ground. The operation allegedly dates back to the Stone Age, and only those 18-year old adolescents who were indolent and physically weak were chosen for the operation.¹⁵

5. Induced *abortion*, either as an egotistic or as a group policy, has been an universal phenomenon in savage life. It is one of the earliest efforts of man in an immediate and brutal way to ward off the burden of children.¹⁶ In spite of taboos, laws, and later even death penalties, induced abortion remained a characteristic of mankind. Its motives were always the same (poverty, illness, advanced age, extreme youth, too many children, disgrace, fear of discovery, etc.). Its primitive methods were thrust of pointed objects into the uterus, hot coal applied to the body, jumping from high places, vile potions and purgatives.

Judging from its frequency among primitive races, induced abortion must have been also common in the Stone Age. North and South American Indians, Congo tribes, Kafirs, Madagascans, natives of the Gilbert Islands, of Samoa, Fiji, of the New Hebrides are well acquainted with all methods of miscarriage.¹⁷ Induced abortion has been also noticed among Eskimos.¹⁸

6. *Infanticide*, and infant cannibalism reminds us of the habit of carnivorous animals which devour their brood as soon as they are born—a form of self-limitation of population.¹⁹

If animals give birth to forms which look strange to them, the mother devours the fetus at once. DARWIN²⁰ could not imagine that “*our early semi-human progenitors would have practiced infanticide or polyandry; for the instincts of the lower animals are never so perverted as to lead them regularly to destroy their own offspring*”.

But, neolithic graves in England have contents which serve as evidence of infanticide practiced in England.²¹ The killing of deformed children was common, and indeed the practice of infanticide has been almost universal; therefore, it can be supposed that during former time it prevailed much more extensively. Although the destruction of abnormalities had no importance on population size, it was of great eugenic importance for population quality.²² Sometimes, e.g., among the

Todas,²³ only female infants were murdered, since to keep up the tribe less females are needed.

Among the central Eskimos, only girls and children of widows and of widowers were destroyed.²⁴ In the New Hebrides, if a malformed child was born, both child and mother were killed.²⁵ In the Mukjarawaint, and some other tribes the grandparents or the old women of the village had to decide whether a child was to be kept alive or not.²⁶ The grandfather or father killed the non-wanted baby by striking it against the mother's knee and knocking it on the head.¹⁷ In Greenland, deformed sickly children, and those whose mother died at birth were killed if none could be found to take their care.²⁸ This was also customary in New South Wales in the 18th century.²⁹

The Abipones killed all children after the second one. The Comanches killed one of two twins.³⁰ In Tahiti, members of a famous secret society of nobles killed all their children; a piece of cloth dipped in water was applied to the infant's mouth and nose until it suffocated.³¹ The motives of infanticide sometimes were very peculiar. In all the tribes of the Wotjo nation, and also elsewhere, when a child was weak and sickly, they used to kill his infant brother and sister, and feed the child with the flesh of his sibs to make him stronger.³² In Formosa, it was considered disgraceful for a woman to conceive before the age of 35 or 36. If she became pregnant earlier, her child was killed by the priests.³³

The wide spread of infanticide can be demonstrated by the New Zealand Maoris among whom women were found who slaughtered 4 to 7 children, mostly females.³⁴ The Jagas, a conquering tribe Angola, were reported to have put to death all their children without exception so that their women might not be encumbered with babies on the march. They recruited their tribal members by adopting sons and daughters of 13–14 years of age of parents whom they had killed and eaten.³⁵ Women of the Mayas used to murder all their children except the one they believed to be the last.³⁶ It is said that this practice entirely destroyed a branch of the Maya nation.³⁷ In Madagascar, if the newborn's fate was declared unlucky by the astrologer the infant was destroyed.

The laws of natives often ordered infanticide. At the Gilbert Islands, native laws specified that a married pair should bear no more than four children. The husband had to decide how many children should live.³⁸ In Vaitapu, the primitive tribal law ordered that not more than two children might live in a family.³⁹

Modifications of infanticide are abandonment, exposure, starvation, and selling of children into slavery.⁴⁰ Amerindians generally exposed their deformed offspring and children.⁴¹ Sometimes, children were abandoned for difficulty of support. In Spanish provinces, Indians were prevented from destroying their children, and there the travellers found many of them deformed, dwarfish, mutilated, blind, and deaf.⁴²

Delayed lactation. Among women there is an universal belief that they are infertile while nursing. For this very reason, primitive women all over the world suckle their babies for a rather long time. The Trobriand Islanders wait until the child asks for solids. Congo mothers do not wean their infants until they are 2–2 1/2 years old.⁴³ Prolonged lactation might have been a common practice also in the Stone Age.

Gerontocide. The custom of killing the old and the sick for group welfare was

connected with the nomadic nature of existence among hunting and fishing races.⁴⁴ The old dropped out by the way, and died from exhaustion. There seems to be no uniform practice, however. Tasmanians used to abandon the sick and weak.⁴⁵ Bushmen left old persons with a piece of meat and an ostrich-egg shell full of water; there after, they had to perish.⁴⁶

Eskimos likewise did not treat their aged well. In the Ungava district old peoples were put to death.⁴⁷ Among the central Eskimos, a man might have killed his aged parents.⁴⁸ On the East Coast of Greenland, it sometimes happened that old people who seemed likely to die were drowned, or else they drowned themselves.⁴⁹ The Queka Indians abandon the sick and aged. Central Californians and the Zaporos also used to kill their old people.⁵⁰ The Hudson Bay Eskimos strangled the old who were dependent on others for their food, or they left them perish when the camp was moved; indeed, it was moved whenever they wanted to get rid of the burdensome old people. Yet, some other primitive tribes recognized that the old ones were still good for guarding the fields.⁵¹

All these primitive genetic practices became the inheritance of mankind, and, inspite of laws and regulations, they remained cherished tradition of civilized societies.

III. ANCIENT CIVILIZATIONS

Among all Indo-European races, worship of the dead and worship of the ancestors by offerings was an universal custom.⁵² It was the same also in *ancient India* where marriage was—and still is—considered a religious duty. The Hindu asked his ancestor spirits that in his family the number of good men might increase, and that he himself might have much to give to his honorable forefathers. A male heir was an object of the first importance. Immortality through germ-plasm continuity was already expressed in the ordinances of MANU⁵³ which said that by a son a man obtains victory over all people; by a son's son he enjoys immortality, and afterwards by the son of that grandson he reaches the solar abode.⁵⁴ This lawbook also stated that a man of rejected origin would *inherit* the bad quality of this father or of his mother or of both together, and he could therefore never deny his origin.⁵⁵ This view was at the basis of the ancient Indian caste system,⁵⁶ and it resulted in a hereditary stratification of occupations and classes.⁵⁷

As a breeding system, caste formation had its advantages and disadvantages in the Indian social order.⁵⁸ Since all Hindus were expected to marry, and to have sons, there were few bachelors or old maids, except where ascetic groups were concerned. Castes are generally inmarrying groups inherited from parents.⁵⁹ It was the law that if a person was born with disease or defect, or who became sick before the start of puberty, he was rejected from the caste. Thus, castes partially protected against physical and mental degeneration.⁶⁰ For refreshing the inbred caste, the legislator provided that a Brahman—also members of the second and third castes—can also take a Sudra for concubine, i.e., a woman of the physically strong caste.⁶¹ Daughters were given into matrimony as soon as they became nubile. Rigidity of the caste system was ensured by encouraging consanguineous marriages.⁶²

The traditional population checks continued to be still in use. The custom of female infanticide among Hindus arose largely from their low valuation placed upon girl babies.⁶³ Contraceptive measures have been also employed, such as introduction of oil and douches, or of the smoke of “*neem*” wood into the female genitals.⁶⁴ Although Hinduism raised the propagation of the human race to a dignified religious level, it could not eliminate the practice of abortion or destruction of the “*fruit of the Womb*”, as this is evident from numerous references to this evil in the sacred Hindu literature (Rig Veda, Atharva Veda) and in the laws of Manu.⁶⁵ None of these preventive practices seemed to be motivated by eugenic reasons.

Three millennia before Christ, among the ancient peoples of Asia Minor, successive conquests brought forward the Sumerians, Akkadians, Babylonians, Assyrians, Persians, and many other smaller groups. Class divisions existed among them on supposed racial and geographical grounds. The Tigris-Euphrates valley seethed with heterogenous multiracial blood, in contrast with the precept of MANU, the Hindu legislator.⁶⁶ The criminal and civil laws of *Assyr-Babylonia*, especially the oldest law as codified in 1751 B. C. in the cuneiform writings of HAMMURABI, had 68 of its 280 articles related to marriage and family life, with some reference to such population checks as abortion, infanticide.⁶⁷

The Code recommended monogamy in principle, i.e., none could have more than one legitimate wife. If she remained sterile, the husband could take a concubine, keep her in his house, but not at an equal rank with his wife. The wife also could offer a maid-servant to her husband for breeding. The wife's adultery was penalized by drowning; husband-killing wives were hanged. Maternal incest was punished by death. Young girls could be donated to Marduk, devoting their whole life to public prostitution. Such girls could not have children. Paragraphs 209-214 of the Code list body injuries which result in abortion, and the fines a man has to pay for his crime.⁶⁸

HERODOTOS also mentioned a kind of state-subsidized marriage in Babylon.⁶⁹ Another measure, revealing the planning genius of Assyrian statesmen, was the transfer of large groups of people as a means of solidifying their empire.⁷⁰

The *Persians*, who considered themselves the greatest race on earth, and all other people inferior to themselves,⁷¹ followed the precepts of the Zend-Avesta, the sacred book of Zoroaster, favoring all conditions which encourage marriage, and make their race productive. The Avesta has a formal interdiction on abortion.⁷² Sterility was considered a terrible misfortune, and Persian kings rewarded fecundity by annually distributed premiums to those who had large number of children.⁷³

The Persian philosophy also included the thought of the continuity of the germ-plasm⁷⁴ and the faith in the ancestors (“*fravurtis*”). Devoted to husbandry and horticulture, they appreciated physical excellence, strength, beauty, and virtue also in their race.⁷⁵ They extolled the value of inbreeding and consanguineous marriages which they probably took over from the Assyrians.⁷⁶

Ancestor worship also developed in the Far East in *ancient China*, probably still in the Bronze Age, first in the royal and noble families.⁷⁷ Nevertheless, preventive genetic practices were also reported early.⁷⁸ Since about 500 B. C., Taoism and Buddhism condemned infanticide and abortion.⁷⁹ Yet, on the other hand, Buddha's teachings contain probably more ascetism than medieval Christianity, and, if carried

out, they would act as the most potent check on population increase. This religion enjoins the strictest celibacy on its sacerdotal class.⁸⁰ CONFUCIUS⁸¹ was already concerned about the law population in China. He taught that a father whose children are condemned to live in celibacy would die without honor, and a son would fail in his first duty if he did not beget children to perpetuate his name and family.⁸²

It is also interesting that the ancient Chinese emperors recognized the degenerative effect of alcoholic beverages upon the offspring, and imposed severe sentences upon wine-makers and drunkards.⁸³

The ancient Egyptians, as the Jews of biblical times, thought of themselves as a specially chosen people of God. They felt they are superior to all others.⁸⁴ The several thousand years of pre-Christ Egyptian history show that, even with great efforts, the noble ruling castes⁸⁵ could not preserve the purity of their race.⁸⁶ From Egypt, we have the first clear division of mankind into four racial groups.⁸⁷ Although Egypt was geographically well protected against invasions, and the Egyptians tried rigidly to exclude foreigners and immigrants,⁸⁸ aliens gradually infiltrated the land.⁸⁹ After a while, however, the foreign races,⁹⁰ as the Israelites, became too many and too strong, so that the king planned genocide as a precautionary,⁹¹ by killing the new-born Hebrew boys, but letting the girls live.

Under the Ptolemies, although hellenization was forced upon Egypt as a state policy and immigrant Greeks were not supposed to marry native women, miscegenation became extensive, and even the brother-sister marriages became popular also among the Greco-Egyptians.⁹² The practice of sister-brother marriages, so common under the Ptolemies, has already started during the XVIII. dynasty.⁹³

The process of reproduction was a subject of religious among the Egyptians.⁹⁴ Increase of population was looked as the basis of the State's prosperity, and parents were therefore obliged to feed their children properly.⁹⁵ The Egyptians also believed in the immortality of the soul,⁹⁶ and considered children blessing from heaven. Abortion and infanticide were therefore rarely practiced.⁹⁷ Some of the early medical papyruses (Kahun, Ebers), dating from the 18th to 15th century B. C., have prescriptions, however, which are now interpreted as abortive and contraceptive measures.⁹⁸

The first population of the *Phoenicians*, or Canaanites, settled on the narrow strip of the Levantine Coast. They were the leading navigators and merchants of their time, and maintained close contact with Mesopotamia and Egypt,⁹⁹ and worshipped the gods of Babylon. In their relatively small communities, they solved the population pressure¹⁰⁰ by colonization along the Mediterranean coasts. Carthage was founded ca. 814 B. C. Their laws allowed the marriage of a son with his mother, or of a father with his daughter. Brother-sister marriages was also allowed, mostly for economic reasons.¹⁰¹

The Phoenicians had bad reputations among the Greeks, as kidnappers of children whom they wold into slavery.¹⁰² They also developed infanticide as a religious rite¹⁰³ for Baal Hammon, their chief god, which they practiced until the complete razing of their city in 146 B. C. The genetically important fact is that the selective slaughter of the offspring of the upper classes was just as deleterious on the gene pool as sterilization of the leading families would have been.¹⁰⁴

The *ancient Jews* are the most interesting people for the study of inbreeding and

race mixture.¹⁰⁵ Their principle of inbreeding is based upon a spiritual basis, and not upon geographic situation. Their dispersion in early history would facilitate mixture,¹⁰⁶ but for the religious laws they had since MOSES and EZRA until now.¹⁰⁷ Their history is almost nothing but a list of calamities, oppressions, persecutions.¹⁰⁸ Their Exodus can be considered a large scale eugenic experiment, and MOSES could be called the greatest practical “*biological engineer*” of all times.¹⁰⁹

With the Ten Commandments¹¹⁰ he secured family life,¹¹¹ and sanctified marriage.¹¹² His health laws aimed at increase of the size and improvement of the progeny. He condemned castration, demanded chastity before marriage, matrimony at an early age, prohibited prostitution,¹¹³ and any sexual perversity (bestiality, homosexuality),¹¹⁴ banned marriage of lepers and epileptics, and punished adultery with death.¹¹⁵ He also established laws to prohibit intercourse with blood relations,¹¹⁶ or the miscegenation with other races.¹¹⁷ He also established the caste of priests (= Levites),¹¹⁸ and ordered that no disabled or defective should offer gifts to god.¹¹⁹

After MOSES, the prophets, especially EZECHIEL, stipulated healthy propagation of Jewry. Their sexual ethics was elaborated into a special, rigid systems, putting the maximum of human fecundity into the service of people. Male progeny is honorable, and sterility is a curse.¹²⁰ The Talmudic rule was also early marriage.¹²¹ The prophetic promises of Jehovah to the patriarchs show the sanctity of offspring, and the desire of great numbers for national prosperity. Hence, very little is said about population checks, except about “*spilling the seed*”.¹²² The Talmud allowed abstinence in hungry years, if the family already had children.¹²³ Induced abortion (= nefel) is not mentioned in the Bible. In later Jewish legislation, however, abortion was not condemned.¹²⁴ Therapeutic abortion or embryotomy was also permissible to save the mother’s life.¹²⁵ The ancient Israelites were also ready just as the people of Carthage, to immolate their progeny to their LORD.¹²⁶

IV. CLASSICAL ANTIQUITY

GREEK CITIES AND THE ROMAN EMPIRE

Numerous original documents and many modern studies of classical antiquity show that in Greece and Rome population were just as numerous and their practical solutions with the genetic knowledge of families, groups, and rulers were just as ingenious and variegated as they are in our times. The *Greeks* were a race of warriors who in their city states attempted to produce healthy citizens. Before the time of CECROPS, the ancient inhabitants of Attica had no restriction of their sexual life,¹²⁷ but the Greeks felt later that monogamy was a mark of civilization,¹²⁸ and in the women they respected the sanctity of the family, and the integrity of the race.¹²⁹ Although in the mythology Zeus and Hera lived in a brother-sister marriage,¹³⁰ this type of sexual union was considered sign of barbarism.¹³¹ Adultery was also severely penalized.¹³²

In the ancient time of fables they desired to have large families,¹³³ many descendants who could perpetuate the family¹³⁴ for ancestor worship.¹³⁵ Disparity at age of mating was deplored by legislators, philosophers, and poets alike.¹³⁶ Plato set

the age of parenthood for women at 20 to 40, and for men at 30 to 55 years of age.¹³⁷ The Greek recognized the inconsistency in their breeding animals and men,¹³⁸ as it is the most effectively pointed out by THEOGNIS,¹³⁹ and commented by STROBAEUS.¹⁴⁰ They did know that mating of a noble woman with a low-born fellow may produce weak children.¹⁴¹

The ancient Greek system of eugenics was built on infanticide,¹⁴² which radically solved their problems of heredity.¹⁴³ It was the most important negative eugenic measure in Sparta.¹⁴⁴ The Spartan discipline aimed at the production of supermen which made citizens fit chiefly for war only,¹⁴⁵ and made the women beautiful and self-controlled.¹⁴⁶ Among the early legislators, SOLON also conceded to the father the power of killing his children,¹⁴⁷ and sanctioned the exposure of natural children.¹⁴⁸ His laws also permitted people to marry their germane and consanguine, but not their uterine sisters. For the solution of his population problems, SOLON established a State sponsored house of prostitution, and purchased slave woman from abroad.¹⁴⁹ In the interest of the State to produce strong and virgorous children he also authorized any young man to demand permission to have the wife of a less robust fellow-citizen.¹⁵⁰

Overpopulation was relieved by various ways. With the development of navigation, Greek colonies served as asylums, for excessive numbers.¹⁵¹ Late marriages were also suggested for the same purpose. At Corinth, PHEIDO limited the population when it substantially increased.¹⁵²

Quantitative measures for the maintenance of the number of Spartan citizens were prevention of emigration,^{152a} penalties for, or prohibition of, celibacy,¹⁵³ rewards for fertility,¹⁵⁴ enfranchisement of aliens,¹⁵⁵ establishment of the caste system,¹⁵⁶ wife-lending to approved young men.¹⁵⁷ Depopulation threatened Sparta in the third and second centuries B.C. because of its declining birth rate,¹⁵⁸ Athens because of the Persian wars.¹⁵⁹ In Sparta the original 9000 citizens were barely more than 700¹⁶⁰ because of voluntary birth reductions.¹⁶¹ Spartans used to send home strong men from the wars to beget children.¹⁶² For depopulation PLATO suggested immigration,¹⁶³ and ARISTOTLE a recruiting from the inferior classes.¹⁶⁴ PHILIP, of Macedonia, saw himself forced to encourage procreation by law, and he imported presumably fertile Thracians into the country for this purpose.¹⁶⁵ Indeed, the whole Hellas was afflicted in the 2nd century B.C. with low birth rate. People were unwilling to marry, or to beget children.¹⁶⁶

The Greeks also recognized what drunkenness may do to the offspring.¹⁶⁷ Greek legislators prohibited therefore drinking,¹⁶⁸ although the philosophers continued their "*symposia*". For the maintenance of racial purity, miscegenation was also prohibited.¹⁶⁹ The theoretical aspects of eugenics were systematically described by PLATO in the 4th century B.C.¹⁷⁰ on the basis of the living and succesful Spartan community.¹⁷¹ He suggested that the State should select suitable mates, and pairing should be regulated so that there be no over- or underpopulation.¹⁷² Two children, one of each sex, are sufficient.¹⁷³

The knowledge of hereditary diseases was limited. HIPPOKRATES¹⁷⁴ stated that epilepsy was hereditary, just as squinting or long-headedness.¹⁷⁵ The Hellenic dream state was further developed by ARISTOTLE,¹⁷⁶ but, in contrast to PLATO, he wished to save the family (*oikia*) as a unit of society, and assumed an optimum

for the size and quality of a population.¹⁷⁷ While maintaining the basic inequality of human beings, Greeks and Barbarians, he made a fine distinction between the well-born and the noble,¹⁷⁸ and their value in racial excellence.¹⁷⁹ He believed in the inheritance of acquired characteristics.¹⁸⁰ Of course, if this would be true, there would be no need for eugenics.

In his population policies, Alexander, the Great, might have been influenced by his teacher, ARISTOTLE.¹⁸¹ In his empire building, he promoted miscegenation,¹⁸² and looked forward to it as a potent instrument for realizing his dreams. Exposure and abortion were extensively practiced in classical Antiquity, also for eugenic reasons.¹⁸³ ARISTOTLE remarked that each elderly woman should abort after her 40th year of life.¹⁸⁴ As an outgrowth of the Platonic ideas, later Greek writers narrated utopistic tales of remote countries where superior races were living for many years,¹⁸⁵ and old peoples or the crippled committed suicide for easing the burden of the community.

Among the *ancient Romans*, family and married life was originally highly esteemed. To have children, and to rear legitimate offspring was regarded a duty of all citizens. Yet, patrician families began to decline rapidly¹⁸⁶ and the state had to introduce various penalties and taxes on bachelors.¹⁸⁷ When a famous clan ("gens") was in danger of extinction, the state intervened to save the family.¹⁸⁸ The legal marriage age for girls was 12–18 years,¹⁸⁹ for boys 14–25 years. Incest was punishable with death.¹⁹⁰

Rome opened with a sanctuary of refuge. In the legendary story of Sabine women, forcibly married to Roman conquerors, it is unknown whether the Roman breed was improved by this miscegenation.¹⁹¹ Marriage between patricians and plebeians was earlier declared unlawful,¹⁹² but after the 5th ct. B.C. it was permitted,¹⁹³ and the originally rigid caste system softened. Inter-marriage with foreigners was prohibited to Romans.¹⁹⁴ The army had its own population and genetic problems,¹⁹⁵ including the decreasing height of recruits.¹⁹⁶ Soldiers were theoretically celibate, yet the government needed a constant replenishment of recruits.

The only Roman discussion on the State is from CICERO.¹⁹⁷ He condemned promiscuity, declared holy the shrines of the ancestors (Lares and Penates), and believed in eternal life of the soul.¹⁹⁸ In his opinion, poverty and fertility were indissolubly linked since old. Until the Empire era, Romans had no population policy.¹⁹⁹ Then, corruption and egoism restricted reproduction, and the policy was directed to the encouragement of marriage and parenthood.²⁰⁰ The only object of AUGUSTUS was the perpetuity of the State; to this end, he passed laws against celibacy, and for prolific families.²⁰¹ He aimed at the regeneration of the Roman people as a whole, permanence of Italian stock, stimulation of birth rate. Subsequent emperors also followed the example of AUGUSTUS. TRAJAN assisted impoverished parents of the highest classes to enable them to rear children.²⁰²

Destruction of conspicuously deformed infants was already authorized by the Twelve Tables.²⁰³ Partly for eugenic reasons, the practice of infanticide continued.²⁰⁴ Exposure, abandonment of defective infants was common in the lower classes.²⁰⁵ Abortion became an universal vice in all classes of Roman society²⁰⁶ for economic or social reasons, although it could be punished by exile into the Provinces.²⁰⁷ Castration was a religious ritual among the priesthood of Cybele,²⁰⁸ until a law

of DOMITIAN forbade voluntary emaculation.²⁰⁹ Roman contraceptives were described in many forms.²¹⁰

In the Roman empire, persecution of the Christians is a prominent example of genocide, although Rome resented the intrusion of any new religion.²¹¹ Emperors, concerned about depopulation,²¹² used to order the movement of various peoples.²¹³ There were also several unsuccessful attempts in the 2.²¹⁴ and 1. centuries B.C.,²¹⁵ and in the 3. century A.D.²¹⁶ to establish an ideal communistic state in imitation of Lycurgos and PLATO.

V. MIDDLE AGES

CHRISTIANS, MOSLEMS, HERETICS

The fall of the Roman empire is the greatest tragedy of history.²¹⁷ Among the different causes of this decline, some are of biological order, and belong either to the category of artificial, inverted selection (“the rotting of the best”)²¹⁸ or partly to the great innate differences between the multiple races of the empire.²¹⁹ The old civilization ceased, and society split up small units. In the feudal system, the inhabitants were rooted to the soil. Inbreeding started to replace race blending.²²⁰

Few informations remained about the genetic practices of the new tribes and races which emerged at the transition to the Middle Ages.²²¹ In the old German law, infanticide was treated as murder of a relative, and the guilty mother was buried alive in a sack.²²² The primitive usages of Teutons also included exposure of infants.²²³ In 1000 A.D., the Icelanders wanted to retain the right to expose children even after the acceptance of Christianity. The old Germans of TACITUS²²⁴ had one wife, considered the limitation of children infamous. They valued many children, who usually inherited the vigor of their parents.

By the existing laws, procreation was considered a duty of the people who had to provide inhabitants for the country. Thus, the laws promulgated by ALFONSO X. (1263–1348) called for early marriage, healthy mates,²²⁵ and gave eugenic advices for avoiding the begetting of defective children.²²⁶ Christian marriage, as a sacrament, favored practices conducive to population growth. Marriage prohibitions, and rules about consanguinity and affinity were contained in the Institutes of JUSTINIAN.²²⁷ MOHAMMED also held it one of the greatest duties of man to procreate children for the glorification of the Creator, and he promised the Paradise to every one who had ten children. The Visigothic Code also set limits against excessive inequalities in the ages of the marriage partners.²²⁸ Some heretic medieval sects, as the Adamites, lived naked, and practiced polygamy.²²⁹ Among brothers of the same family, polyandry was also customary in some European countries.²³⁰

In the Middle Ages, population problems resulted from the universal movement of peoples,²³¹ and the great forces of Nature’s selection:—wars, famine (Egypt, India), epidemics, including the Crusades. The practice of the rulers war to transport people for the remedy of political troubles.²³² Later, during the internal colonization, the participation of monastic orders also helped in the re peopling of Europe. After the Black Death (1348), immigration to cities in France and elsewhere was made

attractive by various offered privileges.²³³ The Crusades,²³⁴ feudal wars, and epidemics devastated many countries, including England and France.²³⁵ Sometimes the wars assumed a truly genocidal character.²³⁶ JUSTINIAN persecuted the Samaritans.²³⁷ Genocide resulted also from the superstition of the population concerning the origin of epidemics.²³⁸ Persecution of the Jews continued throughout the whole Middle Ages in all European countries.²³⁹ An undated gerontocidal practice may be mentioned among the medieval folkways how Icelanders and other northern peoples used to get rid of their old unproductive members.²⁴⁰

The traditional genetic practices continued. Abortion,²⁴¹ abandonment of children exposure of infants, infanticide, castration remained with the medieval man, just as contraception, regardless of the laws of states and of religious bodies. Abortion was sometimes recommended for therapeutic purpose.²⁴² Although the Gospel showed the way towards practical eugenics,²⁴³ early Church laws, and the Christian fathers considered infanticide and induced abortion a murder.²⁴⁴ The JUSTINIAN and THEODOSIAN Codes made abortion a criminal offense.²⁴⁵ The Spanish Visigoths in the 7th century prescribed death for the mother who allowed such procedure.²⁴⁶

The Middle Ages developed some institutions which had an ultimately dysgenic effect: monasticism, celibacy, and humanitarianism. The Church inadvertently facilitated child exposure by providing places for abandoned infants.²⁴⁷ Christian celibacy had its main foundations in PAUL's first letter to the Corinthians.²⁴⁸ Several early Christian sects abhorred matrimony, and recommended chastity.²⁴⁹ Thus the depopulating trend of the Roman empire was further aided by Christian asceticism,²⁵⁰ although the Scholastics implied that religious celibacy did not interfere with population growth.²⁵¹ Alcoholism reached such a degree in medieval times that it damaged the health of races, and caused degeneration.²⁵² In the 9th century, Constantine II, King of Scotland, declared a law against drunkenness of children, punishing the with death.²⁵³

The knowledge of heredity showed a great advancement in the works of ALBERTUS MAGNUS.²⁵⁴ He also recognized that diseases are heritable,²⁵⁵ including abnormalities, and that nurture may influence nature.²⁵⁶ His knowledge was best in scholastic Middle Ages, unmatched by other later medieval writers. THOMAS of Aquino was aware of hereditary idiocy, and urged the spiritual and physical development of race, besides its preservation.²⁵⁷ A favorite topic of patristic and scholastic theology was the time of fetal animation.²⁵⁸ The ancient Scots practised castration for the suppression of heritable diseases,²⁵⁹ while THOMAS of Aquino held that even the life of a newborn of a leper is better than no life.²⁶⁰ Castration was otherwise still a crime against the country,²⁶¹ unless its use was political.²⁶²

The Arabs were masters of animal breeding, but did not write on human genetics.²⁶³ The first thought of human engineering evolved in the Middle Ages. Experimental human breeding was mentioned by William of AUBERGNE (= Alvernus), bishop of Paris.²⁶⁴ It was also suggested that the Holy Land should be changed into an ideal state where wise women would marry princes and celibate priests.²⁶⁵

VI. NEW WORLDS, NEW POWERS STATE PLANNERS, AND REVOLUTIONARIES

New discoveries and inventions, especially the printing press, opened new areas for increasing populations, and new methods of mass communication. The XVI–XVIII centuries are characterized by rebirth of science, fierce fight of religious sects, advance of world powers, and political revolutions. The discovery of America gave opportunity to Europeans to study the genetic customs of newly contacted peoples, the population policies of the Aztecs in Mexico, the Incas in Peru.²⁶⁶

Polygamy was practiced in both countries, chiefly among the wealthy.²⁶⁷ The Inca's wife was one of his sisters in order to secure a "*pure heaven-born race*" uncontaminated by earthly mould.²⁶⁸ In both countries chastity was the rule, and adultery was punished with death.²⁶⁹ The Inca law provided that every Peruvian should marry at a certain age.²⁷⁰ Each newborn child was granted land. The Incas prevented racial troubles by transfer of people.²⁷¹ The New World offered also means for growing European states for expansion and colonization.²⁷² It was suggested to send out first only men, and then women, and that colonization should not be made with convicts.²⁷³

During the renaissance and afterwards, induced abortions,²⁷⁴ abandonment, infanticides and the use of preservatives increased in frequency.²⁷⁵ In the XVIII. ct. abortion prevailed in the highest circles of France.²⁷⁶ The increasing number of foundling asylums was thought to reduce such activities, and to supply more subject for the State.²⁷⁷ The prepared linen sheath appeared the first time in 1564 as a "*post-actum*" protective against syphilis.²⁷⁸ For the prevention of conception its use became general in England in the late XVII. ct.²⁷⁹

Civilian laws prescribed various (usually capital) punishments in induced abortions according to fetal viability,²⁸⁰ although some philosophers thought that the killing of illegitimate babies could be ignored, since they are just smuggled goods, without any legal right of existence.²⁸¹ The Church's attitude toward contraception, and induced abortion remained unchanged:—the use of any artificial means, or drug was a mortal sin and homicide.²⁸² Castration as a penalty has been customary for centuries in Europe,²⁸³ and was performed by the executioner. It was also used as a genocidal measure.²⁸⁴ Superstition held castration a preventive against varice, gout, leprosy.²⁸⁵ The Skoptzi castrated themselves, considering sexual union the original sin.²⁸⁶

With the rise of state power, the private life, and its propagative and genetic aspects became public concern. According to the new political philosophy, the State was the supreme end, and the individuals only breeders and workers for it.²⁸⁷ There was hardly a government without making efforts at 1. placing disabilities on celibates, 2. encouraging marriage directly, 3. encouraging fecundity, 4. providing asylums for foundlings.²⁸⁸

Generation of children and population growth was a concern of statesmen, a matter which could and should be stimulated.²⁸⁹ J. B. COLBERT elaborated a policy for France,²⁹⁰ and sent boatloads of French girls to colonial soldiers.²⁹¹ In general, mates were selected from the same rank or caste.²⁹² Chastity was protected,

and sexual delicts cruelly punished.²⁹³ A Prussian law required marriage before 25 years of age, and gave aid to the newly wed.²⁹⁴ In Austria–Hungary, soldiers married to increase the military caste.²⁹⁵ In a collection of planned French edicts (ca. 1556)²⁹⁶ marriage age was set at 25–28 years for men, 14–17 years for women.²⁹⁷ Early marriage was considered injurious to the offspring.²⁹⁸ Great age discrepancy was thought to be contrary to fruitfulness,²⁹⁹ but husbands were supposed to be 10 years older than their mates.³⁰⁰ The family size was proposed at 10–16 children.³⁰¹ In Colonial N. America the typical family had 7–8 children.³⁰² Many children were considered a blessing.³⁰³ Premiums and tax exemptions were offered in many countries for numerous offspring.³⁰⁴

Some believed that celibacy is better,³⁰⁵ though others advocated punishment of celibacy,³⁰⁶ sterility³⁰⁷ by increased taxation.³⁰⁸ In Colonial N. America, this was the share of bachelors.³⁰⁹ Elsewhere, offices were held only by married men,³¹⁰ and some trades were forbidden to bachelors, except by paying a license fee.

Dream states were discribed by many in this period.³¹¹ The best known such works are those of MORE,³¹² CAMPANELLA,³¹³ and BACON,³¹⁴ which discuss mate selection, optimum number of children, provisions for population expansion, etc.³¹⁵ The effect of these utopistic ideas upon actual state politics and laws has not yet been sufficiently evaluated,³¹⁶ but they definitely provided material for sectarians and revolutionaries, as MORE for the anabaptists,³¹⁷ CAMPANELLA for the Jesuit state³¹⁸ in Paraguay,³¹⁹ MORELLY³²⁰ for the “*Club of Equals*” in the French Revolution.³²¹ Transmigration of nations was suggested as a breeding experiment by BURTON in the 16th cent. as a refreshment of the old stock.³²² Similar advice for miscegenation was given by CAMPANELLA.³²³

Religious persecution with genocide occurred in France against the protestants,³²⁴ in Spain against the Moors.³²⁵ More than a million French protestant left their country after revocation of the Edict of Nantes in 1685.³²⁶ Genocide or fratricide was a common practice in the Ottoman Empire.³²⁷ When after centuries of banishment from England the Jews were again readmitted to that country, the suggestion was made that they should colonize Ireland and make it their “*promised land*”.³²⁸ On the contrary, Bavaria invented a new genocidal method for Jews at the end of the 18th cent. by restricting their marriages.³²⁹ The attitude of the puritanical English settlers toward native Amerindians was no better than genocide.³³⁰

Depopulation was wide spread in many countries in this era.³³¹ After the Thirty Years War, Germany was so devastated that two centuries were hardly able to restore normal conditions.³³² Austria–Hungary suffered from Turkish occupation, and needed recolonization.³³³ Iceland was considerably depopulated, and even illegitimacy was considered respectable.³³⁴ Alcoholism was common everywhere,³³⁵ and it was regarded as a cause of depopulation in Sweden.³³⁶ For the check of depopulation, inducement of immigration,³³⁷ tax exemptions,³³⁸ restriction of emigration³³⁹ were the usual measures. Poverty was known to lead to death, disease, and depopulation.³⁴⁰ In Bavaria, for the control of pauperism the marriage of proletarians was restricted.³⁴¹

The knowledge of genetics and heredity was purified from many superstitions in the 16–18th centuries. The thought of continuity of life became stronger.³⁴² Sterility was still cured with drinks and syrups,³⁴³ and fecundity was increased by race mix-

ture.³⁴⁴ Hereditary pathology became a special subject,³⁴⁵ and observations of heritable sickness or defect increased.³⁴⁶⁻³⁵³ Various doctor dissertations also studied questions of heredity.³⁵⁴ Although some physical stigmata were still believed to be God's admonition for penitence,³⁵⁵ practical advices were given about who should mate³⁵⁶⁻³⁵⁷ and how to procreate wise sons.³⁵⁸ In the 17th cent. it was suggested that deaf-mutes should not marry³⁵⁹ because they beget children like themselves.³⁶⁰ Consanguineous marriages were considered disadvantageous for heredity,³⁶¹ and in his *Anatomy of Melancholy*, BURTON brought up again the old argument in favor of human eugenics.³⁶² A kind of eugenic breeding was the effort of the 18th cent. Prussian Army to recruit and to mate giants for bodyguards.³⁶³

The idea of asexual laboratory production of man has been entertained for many centuries. In the hermetic writings of PARACELSUS (1520) a procedure was described for the generation of homunculi,³⁶⁴ while BACON's *Nova Atlantis* depicts Salomon's House, a scientific research center where experiments are made with artificial variations of species.³⁶⁵ A certain fashionable Hungarian physician who practiced in Pozsony around 1744 advertised sympathetic metallotherapy for changing the sex of fetuses in utero from girls to boys.³⁶⁶

With the advancement of theoretical genetics, and experience in plant and animal breeding, some scholars proposed that environmental influences (nurture) may have an influence upon inherited characteristics in such a sense that one might wear any passion out of a family by culture, as skilful gardeners blot a color out of a tulip that hurts its beauty.³⁶⁷

VII. POPULATION WORRIES

OVERPOPULATION, DEPOPULATION, DEGENERATION

Human populations had its ups and downs throughout history, especially in the last centuries,³⁶⁸ characterized by intensive and excessive warring.³⁶⁹ Population problems involved many phases of individual lives and human genetics,³⁷⁰ and stimulated publications all over the world.³⁷¹ The earliest reliable estimate of world population is from 1650, when mankind totalled about 545 million souls.³⁷² In the 18th cent., when countries changed from agrarian into manufacturing states, their population rapidly increased, especially in England.³⁷³ At the century's end, France was also one of the most densely populated European countries, and her population pressure might have been a factor in the French Revolution.³⁷⁴ Rapid increase in people caused proletarianization, and unreasonable increase in vice and crime.³⁷⁵ The birth rate of the lower levels of society was the highest.³⁷⁶ Even the French Revolution was alarmed by an excessive population.³⁷⁷⁻³⁷⁸

A French physiocrat in the early 19th cent. assured the American government that they should not be afraid of any overpopulation.³⁷⁹ Hundred years later, in the 1920-ies, fears of overpopulation started also in the U.S.³⁸⁰⁻³⁸² Remedies for overpopulation have been suggested by many in the past three centuries.³⁸³ The following remedies were suggested: 1. positive checks: wars,³⁸⁴ pestilence, famine, unwholesome occupation, etc., and 2. preventive or negative checks: moral restraint

(of Malthus), birth control by neo-Malthusian-means. Want of nourishment as a population factor is clearly mentioned in many 16–19th cent. works,^{385–387} and malnutrition would result in a high general death rate.³⁸⁸

In fear overpopulation, immigration was discouraged,³⁸⁹ and excess people were sent to colonies.³⁹⁰ Other traditional population checks continued to exist also in the 18–19th cent., such as infanticide,³⁹¹ abortion,³⁹² prolonged abstention from intercourse in marriage,³⁹³ postponement of marriage, celibacy, coitus interruptus,³⁹⁴ castration, infibulation.³⁹⁵ In 19th cent. China, female infants were often put to death after birth, or sold to butchers in time of famine.³⁹⁶ As a national policy for population check, it was suggested that raising the cultural and economic levels of depressed castes would tend to lower their fertility.³⁹⁷ It is hoped that advances in science and education may lead to methods which keep the population problems under control.³⁹⁸

The relation of population to food has been already studied in 1756 by MIRA-BEAU, who found that men will multiply as rats in a granary if it is full with means.³⁹⁹ In his 1798 “*Essay on the Principles of Population*”, MALTHUS made the conclusion that population increases faster than the means of subsistence.⁴⁰⁰ Yet, geometric increase of population is not a rule in Nature, merely a potentiality.⁴⁰¹ He had many violent opponents on religious and socialistic ground, and also followers.⁴⁰² The check recommended by MALTHUS against overpopulation is “*moral restraint*”, i.e., moral strength in avoiding sexual intercourse and thereby child procreation by delaying marriage.^{403–404} He rejected all artificial agents which would make sexual intercourse sterile. The use of mechanical and other devices to prevent conception in marriage dates back to Antiquity, but it was vigorously advertised after⁴⁰⁵ 1818 until now. This social and genetic movement, generally called “*neo-Malthusianism*”, had a very turbulent history,⁴⁰⁶ and it was attacked by states, churches, social groups, including anarchists, communists, and the Catholic Church.^{407–408} Voluntary surgical sterilizations are also favorite birth control means in the 20th cent.⁴⁰⁹ Neomalthusians publications sometimes pointed out the eugenic aspect of contraception.⁴¹⁰ A simple and safe birth control method is expected that can be made available to populations on a large scale.⁴¹¹ American sociologists forecast that the wider use of contraceptives will sharply reduce birth rate, and the population growth will stabilize at or near zero by the year of 2000 A.D.⁴¹²

The view that the population of specific countries had fallen since ancient times was wide-spread in the 17–19th cent. Depopulation may occasionally arise in a selfish and luxurious society;⁴¹³ its other causes are wars, great poverty, corrupt institutions, intemperance, idleness, and whatever prevents marriage and weakens the generating faculties.⁴¹⁴ It was also thought that the human intellect destroyed the naturality of sexual instinct, which may lead to a gradual voluntary extinction of mankind,⁴¹⁵ or of special races.⁴¹⁶ Emigration to new colonies was also a reason for depopulation worries.⁴¹⁷ The depopulation of 18–19th cent. France (“*oliganthropie française*”; DUMONT)⁴¹⁸ was asserted by some, denied by others.⁴¹⁹ It was especially keenly felt since 1870, and France was considered a “*dying nation*”.⁴²⁰ The number of its recruitable youths gradually diminished, their quality also became inferior,⁴²¹ compared with other countries. In 1907, the French death rate was higher than the birth rate.⁴²² This trend was ascribed to moral deterioration, ruin of family

life, influence of licentiousness, of music halls, and to the criminal propaganda of neomalthusianism.

Since 1890, everywhere we heard much of “*race decadence*”, and “*race suicide*”.⁴²³ Various organizations were established to study the causes of depopulation, and to find remedies for nation-wide increase in natality.⁴²⁴ Popular writers tried to change the trend by extolling the virtues of motherhood and fecundity.⁴²⁵ Many propositions⁴²⁶ were made to provide privileges, tax exemptions, etc. to married couples with children. Abolition of celibacy was also urged to increase the birth rate.⁴²⁷

Neither was the qualitative aspect of human population forgotten. It was found that the 19th cent. wars, not to mention the 18th ct. revolution, took away much valuable material for propagation, and a gradual degeneration ensued. War eliminates the strongest and healthiest of the population, leaving the weaklings at home to be fathers of the next generation.⁴²⁸ Another dysgenic factor was found in charity, the great paradox of civilization. It induces decay because it saps the vital qualities of men and women.⁴²⁹ Pauperism was felt the result of physical and moral degeneration of the individual to which charity was often a contributing cause.⁴³⁰

In the 1830-ies, intensive study started on the sources of crime. Numerous scientific popular works illustrated the influence of heredity and environment in the genesis of criminals and defectives.⁴³¹ Many observations also accumulated that drinking of alcoholic beverages to excess caused constitutional and germ injuries, resulting in hereditary defects.⁴³² It was also discovered that in a non-homogeneous population the fertility rate of the components is different, which may cause deterioration of the basic national stock, and further problems.⁴³³

Various measures were suggested for improving the health and quality of population, such as seclusion of the unfit (cripples, one-eyed),⁴³⁴ their consumption in military service as far as possible,⁴³⁵ use for servants of those unfit for marriage. Those who blamed modern civilization for the general degeneracy of mankind suggested a return to Nature, to the savages and wild animals.⁴³⁶ To put a stop to pauperism, the only method seems to be to prevent the existence of children of pauper parentage,⁴³⁷ and to cease charity at least periodically.⁴³⁸

In France, with the cessation of the Napoleonic wars, and of the first Empire, more tall people remained at home, and took active part in the procreation of children. Consequently, the height of young people and the number of those fit for military service increased in all French departements by 1860.⁴³⁹ German studies also suggested that for future fathers a military service will decidedly have a favorable effect upon the weight, chest circumference, head size, and height of the offspring.^{439/a} During World War I, it was held possible in England that the less hardy may drift into the Army, and, e.g., the London “*hooligan*” may replace Tommy Atkins of the old type. In this event, frequent small wars would have a beneficial effect in weeding out the unfit part of the population.⁴⁴⁰ Just about this time (1918), for the improvement of the British race, a national stud-book was suggested, and mating of A-1 males to A-1 females was encouraged. It was thought that if an A-1 race is wanted, it must be bred by selective breeding.⁴⁴¹ The environment may improve the individual phenotype, but it cannot improve the race.⁴⁴²

VIII. HUMAN BREEDING EXPERIMENTS

SLAVES, AND SECTARIANS, VANISHING PEOPLES

Laboratory attempts at creating single human beings date back to the early medieval periods.⁴⁴³ They were described in esoteric and hermetic writings,⁴⁴⁴ and tradition passed them to us also in the form of various customs, myths, and legends.⁴⁴⁵ Many old superstitions adhere also to questionable individual practices by which activities at the nuptial bed could produce the qualitatively most favorable progeny.⁴⁴⁶

Mass selective breeding of people was practiced in certain states of Antiquity,⁴⁴⁷ for improvement of the native stock, and it was projected in numerous state utopias as a desirable method of race improvement.⁴⁴⁸ Selective breeding was often restricted to special castes.⁴⁴⁹

A typical example of such a selective caste breeding is slave breeding in Antiquity,⁴⁵⁰ and in modern times.⁴⁵¹ In the Roman Empire, slaves were encouraged by their masters to propagate, and the practice of breeding from slaves was common,⁴⁵² since, as with all commodities, it was more advantageous to raise them up than to buy them.⁴⁵³ In the 3th cent. A.D. defective or impotent slaves could be returned to the seller as unfit for (breeding) work.⁴⁵⁴

After the discovery of the New World, already the first negroes who were imported to America were used for breeding just as domestic animals.⁴⁵⁵ A physiologist, visiting the West Indies before the abolition of slavery, well remembered the efforts of planters to form the negroes into families, since promiscuity produced infertility, and fertile slaves became important to the owner after the prohibition of slave trade.⁴⁵⁶ In Maryland and Virginia, called the "*breeding states*", a thriving domestic business developed in slave breeding for southern plantations.⁴⁵⁷ The immoralities of this were exposed by a few,⁴⁵⁸ but the future dangers of the situation could be hardly foreseen by any.⁴⁵⁹

Selective human breeding for race improvement was tried out in the U.S. by some white sectarians in the 19th cent. Most of these religious or social sects,⁴⁶⁰ following the plans of utopian dreamers, also attempted a reformation of marriage, of sexual and family life, some advocated celibacy.⁴⁶¹ It was the group of "*perfectionists*" at Oneida, N.Y., whose founder preached free love or "*complex marriage*", a combination of polygyny and polyandry, male continence (1844), and aimed at "*scientific propagation or stirpiculture*" (1875), by pairing off those for sexual intercourse who were most advanced in health and perfection.⁴⁶² This matching plan was inaugurated in 1869, and 58 experimental children were produced under the stirpicultural regime. Soon, the movement was attacked, called an organized concubinage, and was crushed in 1880 by public indignation, inside dissatisfactions, and legal prosecution.⁴⁶³

Just about the same time, an antipolygamy crusade started in the U.S., directed mainly against the Mormons who made the system of polygyny a part of their social life, and considered polygamy a necessity "*for the redemption of the human family from the low state of corruption into which it sank in monogamy*".⁴⁶⁴ Toward the end of the 19th cent. other interesting experiments started in the U.S. under the influence of eugenic awakening.⁴⁶⁵

An immensely interesting field of human genetics is the study of the extinction of races,⁴⁶⁶ and the scrutiny of genetic practices and cultural factors of the peoples who are about to vanish.⁴⁶⁷ With the exception of the Chinese nation, all pre-Christian culture peoples declined and deteriorated, sank to a lower cultural level, or disappeared completely.⁴⁶⁸

Several races, or a great number of them, have disappeared within historical time.⁴⁶⁹ The chief factors of racial decline and extinction have been always the same:—decrease in birth rate, infanticide, reduced fertility rate, and reduced viability of the offspring, which may be due to inbreeding and to cousin marriages.⁴⁷⁰ Unless these peoples remain in isolation, and successfully resist the influence of modern civilization, they will lose their identity, and will dissolve into the non-descript mass of overall population.⁴⁷¹

IX. EUGENIC AWAKENING

PATHOLOGY OF HEREDITY, PROSPER LUCAS, AND EUGENIC THINKING

At the beginning of the 19th cent. heredopathology was considerably advanced in theory,⁴⁷² and physicians also offered some practical advices for proper mate selection in order to avoid hereditary diseases.⁴⁷³ In addition to a 1748 prize set by the Academy of Dijon for an essay on hereditary diseases,⁴⁷⁴ in 1787 the Royal Society of Medicine also offered a prize for a study which would clarify 1. whether hereditary diseases exist, and 2. whether they can be stopped and treated in their development. But in general, this kind of literature was of a very modest volume⁴⁷⁵ in the first half of the 19th cent.

Among the practical measures, it was suggested that marriage with country boys or girls would improve the race, and could even wipe out hereditary defects⁴⁷⁶ in the third or fourth generation. The heredity of mental diseases was also strongly asserted and studied on a statistical basis.⁴⁷⁷

Still struggling with the new problems created in natural philosophy by the discoveries of the preceding two centuries, the period was also a politically and socially very stormy era with continuous wars and recurrent revolutions in most European countries. This was the stage and set for the pioneer work of a French psychiatrist, Prosper LUCAS (1808–1885) whose “*Philosophic and Physiologic Treatise on Natural Heredity*”⁴⁷⁸ served as the basic inspiration for many mid-19th cent. students of human genetics and eugenics, so much so that Prosper LUCAS ought to be resurrected, and placed upon a pedestal as the *true founder of human genetics*.

Prosper LUCAS was born in St. Briec in 1808.⁴⁷⁹ During his student years he wrote a paper (1831) on “*The freedom of education*”,⁴⁸⁰ and graduated as a medical doctor in Paris in 1833 with the thesis: “*Contagious imitation, or symphatic propagation of neuroses and single manias.*”⁴⁸¹ Afterwards he started to work as a psychiatrist in the Bicetre and in the Sainte Anne asylum. The publication of his main work⁴⁸² (which includes about 14 years of experience) became the starting point and source for all other studies that appeared on the question of heredity, including the publi-

cations of MOREAU (de Tours), MOREL on degeneracy (1857), Th. RIBOT, Francis GALTON, etc.

Prosper LUCAS was the first who tried to establish that the physiological and mental qualities of man are hereditary phenomena. He used a method to prove that, in addition to physical features, intellectual and moral qualities are also inherited in man.⁴⁸³ He showed that all types of defective may be a product of heredity, yet he did not believe in the heredity of acquired characters, which will disappear according to him with the cessation of the original cause.

In his book he devoted a special selection to the “*rules of treating morbid heredity*”.⁴⁸⁴ The treatment included 1. prevention, and 2. repression. Prevention was by checking the seminal transport of the diseases. Some persons are therefore to be excluded from sexual unions; others are to be preferred. He considers the interdiction of consanguinity important. All those must be refrained from sexual union who are personally afflicted with such diseases as epilepsy, insanity, tuberculosis, scrofulosis, etc.; also those who are not afflicted themselves with such diseases, but their immediate or mediate, direct or indirect ascendants, father, mother, grandfather, grandmother, uncles or aunts suffer from the disease. Persons have to be also eliminated according to their general health condition. Traits of families should be compared. His rule is: “Never cross diseases” (“*ne jamais croiser les maladies*”) (On op. 909.). As to the time of marriage, his recommendation is that it should occur neither too soon nor too late (p. 915).⁴⁸⁵ The repressive type of treatment of an already transmitted, manifested hereditary disease was rather hopeless.

One field of knowledge which was fostered by the work of LUCAS was the study of abnormal states which MOREL called degeneracies,⁴⁸⁶ and which he developed into a discipline of “*morbid anthropology*”,⁴⁸⁷ the precursor of the LOMBROSO school.⁴⁸⁸ Extensive studies in the 1860-ies and 1880-ies in America and elsewhere (Germany, France)⁴⁸⁹ on hereditary degeneration and insanity brought up again the desirability of various eugenic legalized population checks (restriction of marriage, life-long asylum, castration, sterilization).⁴⁹⁰ After much controversy over hereditary diseases,⁴⁹¹ idiocy, insanity,⁴⁹² the infamous named families of degenerates,⁴⁹³ over alcoholism,⁴⁹⁴ and after a huge literature produced by lawyers, church men, neurologists and psychiatrists,⁴⁹⁵ the first compulsory sterilization law was enacted in Indiana, U.S.A., on 9 March, 1907.⁴⁹⁶ Similar laws soon followed in European countries, Denmark (1929), Germany (1934), Sweden (1935), etc.⁴⁹⁷

Race betterment, racial hygiene, eugenics⁴⁹⁸ came into of attention of individuals, governments, churches. At the end of the 19th cent. the deep contradiction which exists between modern medicine and racial welfare has been recognized, and it was pointed out that the principle of natural selection—this positive eugenic check in Nature—is suppressed or inhibited in its full operation by keeping the morbid stock in circulation through medical measures.⁴⁹⁹ Dreamers again proposed to produce a new superior race by exchange of Italian and German boys and girls.⁵⁰⁰ Genealogical studies were also made, and conclusions drawn that talent and degeneracy are inherited.⁵⁰¹

The so-called “*eugenic movement*” became stronger during the late 19th and early 20th cent. years, and numerous positive and negative, qualitative and quanti-

tative measures were suggested for race betterment.⁵⁰² By 1915, eugenics reached the dimensions of a dangerous fad in America, and began to influence national planning and immigration policies.⁵⁰³

X. MODERN EUGENIC POPULATION POLICIES

THE ADVENT OF RACISM AND OF GENOCIDE IN MODERN STATES

In this survey of the practical utilization of genetic measures, the last chapter embraces the first half of the present century which is loaded with two world-wars, many colonial wars, and has witnessed the rise of various totalitarian systems of government. The troublesome years brought much migration, forced or voluntary, and displacement of peoples, with intensive intermingling of various ethnic groups and races.⁵⁰⁴ The chief characteristic of these years was (and still is) state control of both the quantitative and the qualitative aspects of practical genetics at both the family and the national level.

The controversial doctrines of the XIX. ct. on primitive and progressive human races⁵⁰⁵ announced principles⁵⁰⁶ which were gradually assimilated by politicians, national planners who then introduced them into the consciousness of vast majorities.⁵⁰⁷ According to the early American school, the higher races were destined to push away the lower ones,⁵⁰⁸ although—for political reasons—American anthropologists tried to show during World War II that “*all the peoples of the earth are a single family and have a common origin*”.⁵⁰⁹

Others said that miscegenation of different types would lead to physical and mental degeneration, and it was the seed of peoples decline.⁵¹⁰ This was also the advice of Herbert SPENCER which he gave to a Japanese statesman in regard to the dangers of racial intermarriage.⁵¹¹ In the early 20th century, 28 U.S. states have already banned intermarriage⁵¹² between negro and white, although eugenists never launched a formal campaign.⁵¹³ On the other hand, miscegenation has been going on, e.g., in Brazil, for ca. 400 years where the white race is still instinctively considered superior.⁵¹⁴

At the beginning of the 20th cent., in America the races of southern and eastern Europe were considered inferior, and immigration from these areas was thought to pervert the “*blood stream*” of Anglo-Saxon America.⁵¹⁵ In 1906, the American Breeders’ Association set up a Committee on Eugenics with the task “*to investigate and report on heredity in the human race, and to emphasize the value of superior blood and the menace to society of inferior blood.*”⁵¹⁶ The U.S. Senate Immigration Commission, under the guidance of an “*expert eugenic agent*”, classified immigrants to the U.S. into 45 ethnic groups,⁵¹⁷ and on this basis the Act of 1924 was enacted, later to be modified in 1952, giving an annual quota to immigrants on the basis of the national-origins system.⁵¹⁸ At present, exclusions from the U.S. are still only phenotypic, and not genotypic.⁵¹⁹ Theodor ROOSEVELT repeatedly said, however, that the “*blood*” and the traditions of the “*old stock*” should be perpetuated.⁵²⁰

In Australia, strongly enforced immigration laws are based upon fear of racial frictions with Orientals, and the government can keep 90% of Australia’s stock

British. In Brazil, the 1934 quota system is similar to the U.S. system, based upon national origin, and is chiefly aimed at preserving the predominance of Latins, the character of "*Brasilidade*".⁵²¹ France also had trouble with her immigrants from neighboring countries who came as seasonal workers, but in some villages they outnumbered the natives.⁵²² Their naturalization was objected to by many.⁵²³ After World War II, a special French office was set up to control the quality of immigrants.⁵²⁴

Other forced mass migrations occurred after the two world-wars. WILSON's principle of self-determination resulted in mass expulsion of minority populations from East European countries after World War I. The same transfer principle was applied in the next world war and in the postwar period by Germans, Russians, and others⁵²⁵ to deal with their eugenically undesirable elements,⁵²⁶ but even to concentrate and to recruit their own racially pertinent diaspora elements from foreign countries,⁵²⁷ for repatriation.⁵²⁸ The Third Reich was planned on the principle that "*common blood belongs in a common Reich*".⁵²⁹ This was a type of uniformizing selection which, though of a laudable intention, meant high-grade eugenics for the preferred, genocide for the rejected.⁵³⁰

In a well-planned state, "*marriage . . . cannot be an end in itself, but has to serve the one greater aim, the propagation and preservation of the species and the race*" (HITLER).⁵³¹ This principle resulted in the state's rightful interference in almost all phases of marriage and sexual life of private individuals,⁵³² right at the family level.⁵³³

Meanwhile, all the ancient, primitive genetic traditional practices, including abortion, contraception, coitus interruptus, voluntary sterilization, infanticide, etc., still remained at the uncontrollable potential reach of individuals. In the past two decades, abortion has been legalized in many countries;⁵³⁴ contraceptive methods were encouraged, and "*eugenic sterilization*" was introduced in Japan.⁵³⁵ Family planning under government auspices has been very extensively practiced in many countries of the world since the 1950-ies,⁵³⁶ including China where, contrary to the rigid Marxist-Leninist doctrine, the government admitted that overpopulation is not a problem peculiar only to capitalist societies.⁵³⁷

For the utopistic dream state of a modern German eugenicist (1895), the suggestion was made that euthanasia ("*sanfter Tod*"), perhaps by a small dose of morphine, should be used to eliminate weak or abnormal infants.⁵³⁸ Euthanasia was also advocated in 1900 as a system of getting rid of the defectives, and vicious criminals in the U.S., as a duty toward the community.⁵³⁹ In 1909, a physician of Rouen tried to justify infanticide with eugenic⁵⁴⁰ grounds. Similar cases of "*state-controlled euthanasia*" continued to occur in the Third Reich.⁵⁴¹ Mercy killing is still one of the great problems of western society, and rather lately it has been promoted as a means for killing deformed babies and useless old men.⁵⁴²

In several European countries, including France, the prewar decline in birth rate caused much concern, and some of them announced definite population policies. The plans were to increase the birth rate, and to increase the proportion of a better stock. France has a complete body of legislation outlawing birth control,⁵⁴³ and abortion which in some countries is still considered an extenuated form of infanticide or assassination.⁵⁴⁴

XI. CONCLUSION

FUTURE GENERATIONS, FAITH OF POPE PAUL

Turning the pages of history and focusing upon population problems and practical human genetics we gathered bits of information with little speculation on the breeding practices of the human race from the Stone Age to our times. The quantitative and qualitative population checks of primitive people ripened into permanent devices and institutions which became the tradition of all civilized peoples and which were used by families, tribes, peoples, states throughout the whole course of history.

Did these qualitative and quantitative checks themselves, as such, have any substantially favorable effect upon the development of mankind, of society? Or, do they have a share as contributing factors in human evolution? Although we are inclined to answer both questions with yes, it seems that, in his propagation and breeding habits, man is still there where he was, let us say, 500 generations ago. *Homo sapiens* is more refined, more civilized, more educated than he has been in the past, but his germ plasm remains eternally the same as it was in the Pleistocene excepting some mutations and recombinations.

With all our differences and diversities, today we are just as our ancestors were yesterday, forming a line of unity in the same population, in the same human race, at the same organic level, without any superiority, without any substantial improvement,⁵⁴⁵ in spite of organized gigantic efforts of state planners and governments in the past. Eugenic practices were not able to save society from the unfit, neither do they offer hope for producing future generations of supermen. Indeed, if the present system of social services ("*euthenics*") continues in operation, it must be highly injurious to the race of man,⁵⁴⁶ resulting in genetic deterioration.

Our quantitative population problems, and differential fertility rates, played regional and world-wide see-saw throughout the history. In nearly all ages, populations have seemed to many to be too large for the existing resources, while to others they seemed to be too small for the defense of the country. Neither did science find yet a formula for population optimum. But it appears that no principle emerges which makes it impossible for man to cater for his growing numbers. With the faith of Pope PAUL VI, we should rather "*multiply the bread that is to be shared*" than to diminish the number of guests.⁵⁴⁷

SUMMARY

Natural selection, negative and positive eugenic measures, active since the dawn of civilization, helped to weed out the worst and to preserve the fittest in the human race. Man pursued his instinct of propagation ("*Crescite et multiplicamini*" . . .), and encountered many difficulties and problems in replenishing the Earth.

For population check, past centuries applied various means that are still favored today. Since the Laws of Manu, matrimony has been an object of legislation (State, Church); regulation and encouragement of marriage remains a vital element in

empire building. PLATO and many others depicted ideal states with provisions to breed a strong progeny. National economists of later years viewed with alarm the ebbs and tides of historic population flow, and offered suggestions to monarchs and governments.

Meanwhile, by gathering observations on moral heredity and inheritance of disease, medical men developed a new science. The true father of the new discipline is Prosper LUCAS (1815–1885), French psychiatrist, whose fundamental work, published in Paris (1847–1850), appeared almost twenty years before GALTON, and was followed by a deluge of studies in hereditary pathology.

The proposals of dreamers and physicians were adapted by sectarian groups and growing states (U.S., Brazil, France, Germany) for experiments in human breeding, nation planning, and race betterment. They are also ingredients in modern family planning and genetic counselling.

Although for the human race self-limitation of population (by contraception, abortion, infanticide, celibacy, polyandry, polygyny) has been a tradition of many centuries, eugenics now nurses the worst in society along with the best. Betterment of future generations, however, demands relentless artificial selection (by sterilization, segregation, etc.) guided by moral eugenic policy. Events of yesteryears show that, when fostered by fanatics, intermarriage of eugenics with politics will beget chimeras of the most grotesque kind.

ÖSSZEFOGLALÁS

A természetes szelekció és a negatív valamint pozitív eugenika az emberi civilizáció hajnala óta segített az emberi fajból kiostálni a rosszat, s megőrizni benne azt, ami jó. Az ember, követve szaporodási ösztönét („Crescite et multiplicamini...”) a Föld benépesítése során számos nehézséggel és problémával találta magát szemben.

A népszámszabályozás érdekében az elmúlt századokban számos, mind a mai napig használatos eszközt alkalmaztak már. Manu törvénykönyve óta léteznek a házassággal kapcsolatos törvények — a házasság szabályozása és a rá való ösztönzés máig az államépítés lényeges eleme maradt. A Platón és az utópisták által elképzelt ideális államok mind egyek abban, hogy gondoskodnak életerős utódnemzedékeikről. A 18. századtól a nemzetgazdászok figyelmeztettek a történelmi népességváltási folyamatok teremtette veszélyhelyzetekre és megoldásokat is ajánlottak uralkodóknak és kormányaiknak.

Eközben az etikai és patológiai öröklődés megfigyelésére építve orvostudósok új tudományt fejlesztettek ki. Az új diszciplína valódi atyja Prosper Lucas (1815–1885) francia pszichiáter volt, akinek alapvető munkája (Paris, 1847–50) húsz évvel Galtoné előtt jelent meg — e művet az öröklődéspathológia terén valóságos tanulmányáradat követte.

Századunkban az álmodozók és orvosok elképzeléseit szélsőséges csoportok és terjeszkedő államok egyaránt megpróbálták a gyakorlatba átültetni embertenyésztési, nemzettervezési és „fajjavítási” kísérleteik során. Ezek az elméletek a mai családtervezési és genetikai eljárásokba is beépültek.

Jóllehet az emberi nem számára a népességszabályozás (fogamzásgátlás, abortusz, csecsemőgyilkosság, cölibátus, többférjűség és többnejűség) évezredek hagyomány, az euthenika a mai társadalom számára kétarcúnak bizonyul. Az eljövendő generációk érdekében mindenképpen szükség lesz a könnyörtelen mesterséges szelekcióra — természetesen az eugenika etikai ellenőrzése mellett. Hiszen a közelmúlt eseményei megmutatták, hogy a politika és az eugenika násza, ha fanatikusok szentesítik, a legvisszataszítóbb szörnyszülötteket szabadíthatja világunkra.

1. The first step in the process of creating a business plan is to determine the purpose of the business. This involves identifying the products or services to be offered, the target market, and the competitive landscape. A clear understanding of the business's goals and objectives is essential for developing a successful strategy.

2. Once the purpose of the business is established, the next step is to conduct a thorough market analysis. This includes researching industry trends, consumer behavior, and the competitive environment. Understanding the market's needs and demands is crucial for developing a business plan that addresses the market's requirements.

3. The third step is to develop a detailed financial plan. This involves estimating the costs of operations, determining the revenue streams, and projecting the business's financial performance over a period of time. A realistic financial plan is essential for securing financing and ensuring the business's long-term viability.

4. The final step is to create a marketing and sales strategy. This involves identifying the most effective ways to reach the target market, develop a sales pipeline, and build a strong brand identity. A well-defined marketing and sales strategy is essential for driving the business's growth and success.

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NOTES

- 1 For a brief outline of the genesis of genetics, see C. F. MAYER (1961): *History of Genetics*. In L. GEDDA's "*De Genetica Medica*". Roma, Part I. p. 5-68, where the historians, and some of the sources of the history of genetics are also described, with 91 pertinent bibliographical references.
- 2 Although the field is inexhaustible, a huge amount of source material was made available for my research in original publications, microfilms, and photostats by the kind cooperation of the largest Washington libraries (Library of Congress, D. C. Public Library, National Medical Library) and particularly by the enthusiastic help of the Army Library's Interlibrary Loan System and its devoted staff in the Pentagon. Needless to say that I owe them many thanks for their professional services.
- 3 POLYBIUS: *Histories*, I, 14: "for just as a living creature which has lost its eyesight is wholly incapacitated, so if History is stripped of her truth, all that is left is but an idle tale".
- 4 Imre MADÁCH Hungarian playwright, born at Alsó-Sztrégova (1823-1864), author of a great dramatic poem, *The Tragedy of Man*.
- 5 Many beautiful poetic, sometimes satirical descriptions were written by the classics about the origin of the human race, and the picture of the primitive state of man (See HORACE, *Satires*, Lib. I, Sat. 3; LUCRETIUS, *De rerum natura*, Lib V.; DIODORUS SICULUS, Lib. I, Cap. 8, and 43; CICERO in "*For Publius Sextus*"; EURIPIDES in the "*Suppliants*"). "...They commended to mercy children, and the race of women, when with cries and gestures they taught by broken words that 'tis right for all men to have pity on the weak. Yet not in all ways could unity be begotten, nor could breeding have prolonged the generations till now..." (LUCRETIUS).
- 6 Among the peoples of the Orient there is an old belief that all children of Adam, except Seth were twins, and although it was necessary for brothers to marry their sisters, they carefully refrained from marrying a twin sister, but took one born at *another time*, avoiding twin sisters (Cf. S. PUFENDORF (1688): *De jure naturae et gentium*. Oxf., 902).
- 7 On the pile dwellings of eastern Switzerland see HERODOTOS *History*, V. 16. First the piles were fixed by the whole body of citizens. Each man drove in three piles for each wife he married. The man have many wives apiece, each has his own hut wherein he dwells upon one of the platforms. Their wont is to tie their baby children by the foot with a string to protect them from rolling into the water.
- 8 See J. GILLIN, et al. (1943): *Social Problems*, 3. ed., N. Y. 146.
- 9 On the primitive races see also the following publications: ASHE T.: *Travels in America*. Lond., 1808.
BANCROFT, H. H.: *The native races of Pacific States of North America*. Lond., 1875.
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- 10 Reasons given by primitive races for infanticide: 1.) to save trouble and privation in time of drought when long distances must be travelled in search for food and water (Aborigines at River Darling; BONNEY, 1884); 2.) they cannot suckle and carry two children together (women at Port Lincoln; WILHELMI); 3.) too many children encumber parents in travelling about for food (Port Darwin; FOELSCHE, 1895); 4.) murdering them as fast as they come along till the eldest are strong enough to walk alone (Abipones; CHARLEVOIX, 1769).
- 11 Cf. SOCIETY OF FRIENDS (=Quakers), American Friends Service Committee (1970): *Who shall live? Man's control over Birth and Death*. N. Y. 10.
- 12 See FINCH B. E. – GREEN H. (1963): *Contraception through the ages*. Lond., 46.
- 13 Cf. FINCH, 1. c., p. 22.
- 14 Cf. L. C. BRIGGS (1958): The living races of the Sahara. Cambridge, Mass., Peabody Museum. (Forms No., 2, v. xxiii, *Papers of the Peabody Museum of Archaeology and Ethnology*, Harvard University), 156.
- 15 The operation was reported by D. M. CARSON ins 1894. With a sharp flint, incision is made either into the urethra immediately before the scrotal sack, or sometimes the urethra is dissected from the glans penis to the scrotum. A piece of bark is placed on the wound to prevent its closure.
- 16 SUMNER, W. C. (1907). *Folkways*, N. Y., 309.
- 17 The abortive methods are usually effective among agricultural primitive races. Among the Sioux Indians, married females frequently obtain miscarriages with the knowledge and consent of the husband (KEATING, 1824, 394). Abortion is very common in the Crow tribe (HOLDER, 1892, 44). The Pima Indians practiced abortion if conception took place before the previous child had been weaned (lactation 6–7 years) (RUSSEL, 1904). Among the Cheyennes, a woman was not supposed to have a second child until the first was 10 years old (BRINNELL, 1902). The „vakasilima” of Fijians (See WRIGHT, J., 1922): *American Journal of Obstetrics* 4: 202).
- 18 Abortion was frequently practised also among the Tasmanians (MAN, 1833): *On the original inhabitants of the Andaman Islands*. (London.) For the Eskimo practice see WELLS-KELLY (1890).
- 19 See McATEE, W. L. (1936): The Malthusian principle in Nature. *Scientific Monthly*. 42, 444. With reference to George PAULIN (1908), he also mentions that infant cannibalism (=“kronism”) is known among mollusks, insects (dragonflies, flesh, flies, flour beetles), spiders, fish and salamander. Birds are known to indulge in a variety of practices which have the effect of limiting populations (e. g., abandonment of eggs). Irruptive migration is another safety valve; most of the participants perish in a short time, and thus the breeding population is reduced (hawks, owls, ptarmigans, squirrels, mice, lemmings, termites, ants, moths, butterflies). Self-limitation of population is an universal phenomenon in Nature.
- 20 Darwin, C. (1871) 1922. *The descent of man and selection in relation to sex*. London, 69.
- 21 CARR-SAUNDERS, A. M. (1922). *The Population Problem*. Oxford.
- 22 *Ibid.*, 146.

- 23 MARSHALL (1873). *The Todas* (q. by DARWIN, l. c., 393). Some time in the 19th century, the Todas, a hill-tribe of India, consisted of 112 males and 84 females of all ages (male/female ratio 133.3:100). They were polyandrous in their marriages; in former times, they invariably practiced female infanticide.
- 24 BOAS (1884): *Annual Rep. Bur. Ethnol.*, 6th report. Near the Behring Straits, even girls of 4–6 years of age were at times killed (NELSON, 1896; q. by CARR-SAUNDERS, l. c. 146. etc.).
- 25 SUMNER (1907): l. c. in footnote 16.
- 26 HOWITT, A. W. (1904): *Native tribes in Southeast Auastralia*. Lond.
- 27 HOWITT, A. W. (1904): l. c.
- 28 NANSEN, F. (1893): *Eskimo life*. Lond.
- 29 COLLINS. *Act. of New S. Wales*, Append. 607; q. by MALTHUS. If the mother of a sucking infant died, the helpless baby was buried alive in the same grave with its mother. The father himself placed the living child on the body of his dead wife, threw a large stone upon it, and the grave was instantly filled by the other natives.
- 30 TEN KATE: *Rev. ethnol.*, 4; q. by CARR-SAUNDERS (1922). See also WAITZ T. (1859–1872): *Anthropologie der Naturvölker*, vol. 2. 124. etc., where he reports on African customs of killing abnormal children and twins. In Bonny and in a village of Benin, twins and mother are sacrificed. Among the Ibos, they are exposed, and the mother ostracized. See also GILLI F. S. (1785): *Nachrichten vom Lande Guiana*, p. 353, Hamburg. The Indians of Orinoco kill twins because only “animals, dogs deliver puppies”, not people. They also think that twins are a sign of unfaithfulness of the wife.
- 31 LUTTEROTH, H. (1843): *Geschichte der Insel Tahiti*, Berlin — The custom was also known to MALTHUS who remarked that these societies greatly prevented the increase of the superior classes of people of which they were composed (See his *An Essay on the Principle of Population*, repr. of the 7th ed., vol. 1. 48).
- 32 See HOWITT in footnote 26.
- 33 PUFENDORF, S. (1688) 1934: *De jure naturae et gentium*, Oxf. 918. The custom was also described by HARRIS (1744) in his *Collection of Voyages* (2. v., 1744) in v. 1. 794, and quoted by MALTHUS (l. c., 56).
- 34 FENTON (1859): *Aboriginal Inhabitants of New Zealand* (Government report); q. by DARWIN l. c., 394). FENTON was told that this custom stopped around 1835.
- 35 Cf. *The Strange Adventures of Andrew Battell*. London, Hakluyt Soc., 1901, 32; 84.
- 36 AZARA F. (1809): *Voyages dans l'Amérique méridionale* (1781–1801), Paris. See vol. 2. 115.
- 37 SOUTHEY, R. (1819): *History of Brazil*, vol. 3. 385. London.
- 38 CODRINGTON, R. H. (1891): *The Melanesians*. Oxford. If the newborn was not promising in appearance, or was likely to be troublesome, it was made away with.
- 39 TURNER G. (1904): *Samoa*, London.
- 40 For selling children into slavery, see also *Exodus XXI*: 7.
- 41 ROBERTSON (1780): See also CARR-SAUNDERS, l. c., 169 etc. This was the custom of the Apaches, Mohaves, Navajos, and Zuni Indians.—See also ELLIS (1838): *History of Madagascar*, London. According to KRASHENINICOFF, the Samoyeds also destroyed their deformed children.
- 42 *Ibidem*. —See also article “Infanticide” in *Encyclopaedia of the Social Sciences*, (1931), vol. VIII. (1932), 27. Also article “Foeticide” in *Encyclopaedia of Religion and Ethics* (1915) N. Y., vol. VI. 54. See also article “Infanticidio” in *Encyclopaedia Italiana* (1933) vol. XIX. 187.
- 43 EVANS, B. (1946): *The natural history of nonsense*, p. 119, New York. See also CARR-SAUNDERS, l. c. 137. Lactation is always prolonged among hunting and finishing races. NANSEN mentions that some Greenland mothers give suck until the child is of ten. See also MAN (l. c. in footnote 18.) telling about the Andaman Islanders who never wean their babies so long as they are able to suckle them. Continued lactation inhibits to some extent heat in animals, and menstruation in women.
- 44 CARR-SAUNDERS, l. c., 154.
- 45 ROTH, 1890.
- 46 THEAL, 1912.
- 47 TURNER, L. M. (1899): Ethnology of the Ungava District. In: *Annual Rep. Bur. Ethnol.*, 11th report.

- 48 See BOAS (1. c. in footnote 14).
- 49 NANSEN; q. by CARR-SAUNDERS, 1. c., 151.
- 50 Willoughby. 1886.
- 51 cf. SUMNER (1. c. in footnote 16, 325, etc.)—See also BANCROFT, H. H. (1875–76): *The Native Races* etc., vol. 1. 112, New York. He mentions an old squaw who was abandoned by her children because she was blind. She was found wandering in the mountains of California.
- 52 FUSTEL DE COULANGES, N. D. (1920): *The Ancient City*, 12. ed. Boston. In the laws of MANU (III, 138; 274): “May there be successively born of our line sons who, in all coming time, may offer us rice, boiled in milk, honey, and clarified butter.” The ancient Aryas said that the oldest was begotten for the accomplishment of the duty to the ancestors; the others were the fruit of love.
- 53 HAMMETT, F. S. (1928): Heredity concepts of the ancient Hindus. *Scientific Monthly*, 27, 452. “That one (plant) should be sown and another be produced cannot happen: whatever seed is sown (a plant of) that kind comes forth.” (*Laws of MANU*, vol. 25, 9, 35–40). Cf. *The Sacred Books of the East*, Oxford Press. “The same seed which is laid is brought forth.” (*Satapatha Brahmana*, vol. 41, 6, 1, 3, 20). “It is from the remote and downwards that a race is propagated” (*Ibid.*, vol. 12, 1, 4, 2, 4). “Seed is . . . infused into the descendants, and by that infused seed descendants are generated again and again” (*Ibid.*, vol 12, 1, 5, 3, 16). “In the offspring thou art born again, that, mortal, is thy immortality.” (*Apastamba*, vol 2., 2, 9, 24, 2). “The generative power is immortal.” (*Satapatha Brahmana*, vol. 41, 7, 3, 1, 46).
- 54 See *Laws of MANU*.
- 55 See *Laws of MANU*, vol 25, 10, 59. The same source also contains practical rules for mate selection, and for avoiding ten kinds of families in marriage, including those in which never had been a male child. Girls with hemorrhoids, phthisis, weak digestion, epilepsy, white and black leprosy, thick reddish hair, etc, should not be taken into matrimony. (Cf. *Laws of MANU*, vol. 25, 3, 6–10).
- 56 According to the legend, the caste system started long ago when the Hindus were still on the eastern highlands. Around 2000 B. C., the conquering Aryans were reluctant to mix with aboriginal tribes which were at a very low level of civilization. The castes were produced by Brahma; from his mouth came the Brahman (priest caste) from his arms the Rajput or Kshatra (soldier caste), from his legs the Waisya (merchant and agricultural caste), and from his feet the Sudra (servant caste). Below these are the untouchables or depressed classes. Cf. REIBMAYR A. (1897): “*Unzucht und Vermischung beim Menschen*”, Leipz., 99.
- 57 The four main castes, or varnas, are subdivided into about 3000 castes which are in turn broken down into several thousand subcastes; these are again split up into gotras or exogamous groups which finally are divisible into kulas or families. Cf. GILBERT, W. H. (1944): *Peoples of India*, Washington.—MANTEGAZZA hoped that this Hindu caste system will sometimes disappear (Never, says REIBMAYR, 1. c., 99.)
- 58 PETROS (1963): *A study of polyandry*, The Hague, 1963; mentions that polyandry has not been unknown in India, and among the ancient invaders of that country. The five Pandava brothers are heroes of the Mahabharata; they all married Draupadi, having her in common, since she was won as a prize in an archery contest. She had five sons, and each brother affiliated to him only one son.
- 59 Cf. GILBERT. (1. c. in footnote 57).
- 60 Cf. REIBMAYR, 1. c. in footnote 56. See also footnote 55. The law is related to the faith in soul migration which holds that, according to their previous bad lives, people are punished to be reborn as deafmutes, blind, or otherwise crippled.
- 61 Cf. REIBMAYR, 1.c.
- 62 Child marriage has been prohibited by the Sarda, Act of 1929. A religious prescription of Narada (*Narada Brihaspati*, XII, title of law, Sect. 25. and 27.) orders that “no girl should reach the period of her maturity without notifying her relatives. When these do not arrange a matrimony, then they must be considered almost as murders of the womb’s fruit”. See also DRONAMRAJU, K. R. (1967): Caste and consanguinity in Andhra Pradesh. *Eugenic Quarterly*, 14: 238, where he states that the Hindu mating system becomes as random as in Europe or North America, after an existence of at least 3500 years. The consanguinity rate is rapidly declining. See also KUMAR S. et al. (1967): Consanguineous marriages and the genetic load due to lethal genes in Kerala.

- Annals of Human Genetics*, Lond., 31: 141: The rate of consanguineous marriages is the highest in the southern Indian states. Here, the frequency of fetal and infant deaths is also high. See Also DARLINGTON C. D. (1969): *The Evolution of Man and Society*, N. Y.
- 63 See WILKINS (1887): *Modern Hinduism*, Lond., p. 431: Six sevenths of the population of India practiced female infanticide for ages.
- 64 See FINCH, 1. c. footnote 10.
- 65 See MILLAR W. M. (1934): Human abortion. *Human Biology*, 6, 271. He quotes passages from Anugita (XXXVI, 23), Vasishtha (XX, 23–24), Baudhayana, Prasna (IV, Adhyaya 12), Sata-patha Brahmana (III, 1, 2, 21), and the laws of Manu. "... There are three acts which make women outcasts, the murder of the husband, slaying a learned Brahmana, and the destruction of the fruit of their womb" (*Vasishtha*, XXIII, 7). "Libations of water shall not be offered to those... women who... have caused an abortion..." (MANU). "Penance is required for destroying the embryo (of a Brahmana, the sex of which) is unknown... (MANU, XI, 88).—See also MONPIN R. A. (1918): *L'avortement provoqué dans l'antiquité*. Paris, p. 35. etc., quoting the Rig Veda (VIII, viii, 20), Atharva-Veda (L VIII. vi.), and MANU (L V, 90; L XI, 87).
- 66 "To mix would be to destroy all castes; all barriers would break down; and men would all be in each other's way" (*Laws of MANU*).
- 67 MÜLLER, C. (1966): Zur Geschichte des artifiziellen Aborts. *Geburtshilfe und Frauenheilkunde*, 26: 223. The antique laws set a penalty for body injuries which resulted in abortion. But he thinks that the unborn fruit was considered just a property which father and mother could dispose of. The unborn was not considered an independent being. —See also MAINE, H. S. (1833): *Dissertations on early law and custom*, New York.—The date of HAMMURABI's code is sometimes given as 2,000 B. C.
- 68 HAMMURABI. *Babylonian Laws*; ed. Driver and Miles. Oxford, 1952–55. See also MILLAR, 1. c. footnote 65 (who is mistaken about the Code). Cf. MONPIN, 1. c., footnote 65, 21, etc.: 209. Si un homme a frappé une fille d'homme libre et a fait tomber son intérieur (=avorter) il paiera pour son fruit dix sicles d'argent." (A sicle is 1/60 of a mine; a mine is ca. 500 g. Sixty mines make a talent.)
- 69 WENDT, H. (1962): *It began in Babel*, Cambridge, 81. Young men desirous of marriage, but without enough money to buy themselves a beautiful bride, received a large sum of money from the community chest if they would marry a less attractive one instead.
- 70 TAFT, D. R. et al. (1955): *International Migrations; the immigrants in the modern world*. N. Y.
- 71 HERODOTOS; q. by WENDT, 1. c. footnote 69.
- 72 Cf. MONPIN, 1. c., in footnote 68, 38. See also MILLAR, 1. c., footnote 65, 273, quoting *Vistasp Yast* (Zoroaster) IV, 29: "That man does not follow the way of the Law, O Zarathustra, who commits the Boodho-(Varsta) crime with a damsel and an old woman (to produce miscarriage)." See also *Videvdāt*, 15, 9–14.
- 73 HERODOTOS, *History*, I, 199; iv. See also SCHULZ W. (1932): *Arische Rassenhygiene in der Religion der alten Perser, Volk und Rasse*, 7:129. They even used intoxicating beverage ("homa") for fertility increase.
- 74 Cf. SCHULTZ, 1. c. above
- 75 HERODOTOS, VII, 117: narrates that the whole army of Xerxes mourned the death of their strongest and tallest comrade.
- 76 HERODOTOS, I, 135.
- 77 BISHOP, C. W. (1942): *Origin of the Far Eastern Civilization*. Washington.
- 78 Thus, 4600 years ago Chinese women used mercury for the induction of abortion. Small discs of very silky paper were placed against the cervix for contraception since great antiquity. Since the CHOU dynasty (ca. 1,100 B. C.) palace attendants were castrated, by cutting away all parts with a sickle-shaped knife.
- 79 See MILLAR, 1. c. footnote 65.
- 80 STANGELAND (1904): *Pre-Malthusian Doctrines of Population*. N. Y. p. 47. He states that celibacy is kept very loose in present Tibet. Lamaseries swarm with children of monks, though these are called their nephews and nieces.—See also WILKINS, 1. c. footnote 63: pointing out that Buddhism is inhuman and antisocial; it palliates everything which is done to limit the population, polygamy, and infanticide in China, concubinage in Japan, prostitution in both.
- 81 CONFUCIUS (551–479 B. C.), a member of the CHOU nobility.

- 82 He suggested divorce if the wife was sterile. Martin MARTINI, Jesuit missionary of the 17th cent. (*Historia Sinica*, Lib. VI. cap. 1) mentions the later practice that the Chinese took concubines when there was no hope of issue from a lawful wife. They held it the greatest misfortune to be without children who could accord them the honor of mourning and burial at their death.
- 83 ROLLESTON, J. D. (1926): *Alcoholism in classical Antiquity. British Journal of Inebriety*, 24: 101. Also FREST G. P. (1931): *Alcohol and the Other Germ Poisons*. The Hague.—In 3,000 B. C. Emperor Fu-Shi decapitated the inventor of wine. In 2,285 B. C. an imperial order banned a man from China, because he discovered the preparation of an alcoholic drink from rice. Emperor YŪ (ca. 2,200 B. C.) banned the wine from his table. One of his followers sentenced any drunkard to death.
- 84 REIBMAYR, 1. c. footnote 56, 161.
- 85 The Egyptians had seven castes (HERODOTOS), or 5 castes (DIODOROS SIC.). They recognized the value of hereditary professions in the artisans' caste. In the quarries of Hamamal, a pedigree remained which mentions 23 members of the same family who were architects one after another (until the time of Darius).
- 86 GOULD, C. W. (1922): *America, a Family Matter*. N. Y. p. 16. Miscegenation was the cause of the fall... of Egypt.
- 87 WENDT, 1. c., footnote 69. These races and their modern equivalents are: 1.) Ludu = Egyptian, Hamitic, 2.) Aamu = Semitic, 3.) Nahasu = Nilotic and Negro, 4.) Tamahu = Indo-European and Berber.
- 88 In the Old and Middle Kingdom, no Negro ship was permitted to pass down the Nile. The exchange of ivory, gold, and slaves was limited to the island at Syene. A stone pillar marked the boundary which to trespass was prohibited. At the lower end of the Nile, commerce was restricted to the small island of Pharos until the 7th century B. C.
- 89 Importation of ignorant, utterly alien degraded the state (GOULD, 1922). Egyptians were not permitted to marry, or even to eat together with aliens, including Jews (See GENESIS, 43:32): "Egyptians hold it an abomination to eat with Hebrews." All Bible references are to *The New English Bible*. Oxford, 1970.
- 90 Chief among these races were the Jews who discovered the way to the Nile valley long ago. See the story of "Joseph in Egypt" (GENESIS, 37 to 50). ISAIAH (19:18) mentions five Jewish cities in Egypt, one of them named Heliopolis. See also JOUGUET P. (1928): *Macedonian Imperialism and the Hellenization of the East*. N. Y. 269.
- 91 Chapter 1 of EXODUS describes how the Pharaoh wanted to engage the services of Shiphrah and Puah, two Hebrew midwives, for the infanticide. This is the first documented genocide in history ordered by a ruler. The Lord's retaliation came soon (See EXODUS, 12:29). These events occurred between ca 1300 and 1200 B. C. (See HALL H. R. (1932): *The ancient History of the Near East*. 8. ed., Lond.
- 92 JOUGUET, 1. c., footnote 90, 340.
- 93 The Egyptian's own gods showed good examples;—the brothers Osiris and Set married their sisters Isis and Nephthys. Among Egyptian royalty, AKHENATEN (or Amenhotep IV) (1388-1358 B. C.) was 13 years old when he succeeded to the throne of Egypt after his father's death. For some time, the regent was his mother, Queen Tiy. She allowed him to marry two women. First he married Tadukhipa, one of his father's widows; then, he married Nefertiti, his own full sister, thus making his succession triple sure (See PORTER, C. F. (1962): *The Great Religious Leaders*, N. Y.) Such closely relative marriage also continued after the conquest of Egypt by the Romans (C. F. WILIKEN, 1889; 1. by REIBMAYR, 1. c. footnote 56, 165.)
- 94 In a hymn written to Sun god Aton, the poet starts:
 "Creator of the germ in woman,
 Maker of the seed in man.
 Giving life to the son
 In the body of the mother..." (Cf. POTTER, 1. c. footn. 93)
- 95 DIODOROS SICULUS, L. I, LXXVIII; q. by MONPIN, 1 c. footnote 65.
- 96 WENDT, 1. c. footnote 69.—See also BUDGE E. A. W. (1966): *The Book of the Dead*, New York. Here, at the "psychostasia" (=weighing of the conscience) the soul of the deceased ANI is represented by a human-headed hawk. There is also reference here that, by hunting gods and eating them, a person can secure eternal life for himself.

- 97 Cf. MONPIN, 1. c. footnote 65, with ref. to DIODOROS SICULUS: "Baby-killing mothers were penalized by keeping the baby's cadaver in their arms for three full days under the surveillance of a public guard."
- 98 GUTTMACHER, A. F. (1933): *Life in the Making*. N. Y. 17. Cf. also MILLAR, 1. c. footnote 65. One prescription (from ca. 1850 B. C.) offers a pessary made from crocodile dung and honey.
- 99 DARLLINGTON C. D. (1969): *The Evolution of Man and Society*. N. Y.
- 100 SALLUSTIUS, C.: *De bello Jugurthino*, 19.
- 101 PIETSCHMANN, R. (1899): *Die Phoenizier*, Berlin, p. 237.
- 102 The ODYSSEY mentions them. See also WARMINGTON, B. H. (1960): *Carthage*, London, 39.
- 103 Every year up to 500 first-born sons of the foremost Punic families were incinerated. The Carthaginians kept up the custom. The leading families were bound to furnish the sacrifice as representatives of the commonwealth. Male children were selected by lot, but children were sometimes exchanged with children of slaves in order to be saved. The sanctuary of Tanit contained thousands of urns with burnt bones of children, aged one month to four years, with stelae of various forms, inscribed MLK (=sacrificial offering; not Moloch!). Also described in the *Salambo* of G. Flaubert. Such cemeteries were also found in an area of Punic conquest in Sardinia (Cf. WEYL, N. (1968): Some possible genetic implications of Carthaginian child sacrifice. *Perspectives of Biological Medicine*, 12; 69. —For a similar custom of the ancient Hebrews see also the "topheth" near Jerusalem (JFREMIAH, 7:31–33; also 19:5–6; also 2 KINGS, 23–10).
- 104 See WEYL, 1. c. footnote above, describing the dysgenic implications of the child sacrifice.
- 105 See REIBMAYR, 1. c. footn. 56, 175.—See also PLOETZ, A. (1895): *Die Tüchtigkeit unserer Rasse und der Schutz der Schwachen; ein Versuch über Rassenhygiene*, etc., 137 etc., Berl. He considers that, together with the West Aryans, the Jews are the highest developed cultural race: "Die Juden scheinen also mehr Arier als Nichtarier sein." It is a race excellent for racial mixing, for increasing racial fitness and good variations.—Inbreeding was very strict in ancient Judea, which made it almost impossible for aliens to live in Jerusalem in larger numbers. Roman conquerors also had the worst experience in this regard (REIBMAYR, 1. c. 23. in his footnote.)
- 106 There was some mixture. Joseph himself took Asenath, the daughter of an Egyptian priest, and had two sons from her (cf. GENESIS 41:50–51), Ephraim and Manasseh whose tribes were considered mixed blood. But MOSES was born from an inbred tribe (EXODUS 2:1,2). David and Solomon took concubines of all races (Cf. 1 KINGS 11:5–9). When Ezra heard that „we have committed an offence against our God in marrying foreign wives, daughters of the foreign population" (EZRA, 10:2), he instituted an inquiry into all the marriages with foreign women. All men dismissed them together with their children (EZRA 10:44). See also NEHEMIAH 10–29–30.—But the most grandiose flower of the Jewish spirit was religion and Christianity which Judaism produced first after its mixture with Greek and Roman blood.
- 107 Cf. GANZFRIED, Rabbi S. (1963): *Code of Jewish Laws* (Kitzur Shulhan Aruh), N. Y.—B. FELSENTHAL, a rabbi, wrote in the Jewish weekly "Jeshurun": "What are we? Are we Jews still? The Jew is born as Jew, and remains, as long as he lives, a Jew. . . He enters the community of Israel in the hour of his birth and by his birth. Hence, the being of a Jew is also not just a religion. The being of a Jew is first all a tribe, and Jewishness is properly speaking the sum of all the ethnic psychological characteristics of this tribe" ("Was sind wir? Sind wir noch Juden? Der Jude wird als Jude geboren und bleibt solange er lebt, ein Jude. . . Sein Eintritt in die Gemeinschaft Israels erfolgt in der Stunde seiner Geburt, und durch seine Geburt. Es ist daher auch die Judenheit nicht bloss eine Religion. Die Judenheit ist in erster Linie ein Stamm und das Judentum ist eigentlich die Summe aller volkpsychologischen Eigenschaften dieses Stammes." (quoted by REIBMAYR, 1. c., footn. 56, 207).
- 108 GILLIN, J. L. et al (1943): *Social Problems*, 3. ed. N. Y. 68. "The Jewish culture resists assimilation probably more than does the culture of other people, and often the Jews are disdainfully inconsiderate of the culture of the other people with whom they are destined to live and trade. This trait caused the ancient Jews no end of trouble during Old Testament times, and the modern—»gentile« seems hardly less resentful."—Some time or other the Jews have been evicted from Spain, Poland, Germany, Russia, England, France. See also ARON R. (1969): *De Gaulle, Israel and the Jews*, New York.
- 109 PEZOL (1932): Moses als Eugeniker. *Deutsche medizinische Wochenschrift*, 58: 1370.

- 110 DEUTERONOMY, 5: 6–21. See also EHRlich, J. W. (1962): *The Holy Bible and the Law*, N. Y.
- 111 “Honor your father and your mother” (DEUTERONOMY, 5:16).
- 112 DEUTERONOMY 5:18, 5:21.
- 113 LEVITICUS 19:29; also DEUTERONOMY 23:17.
- 114 LEVITICUS 18:22–23.
- 115 DEUTERONOMY 22:22.
- 116 LEVITICUS 18:6–18; also 20:9–21. Yet—recall LOT—incest remained a special sin of the Jews (EZEKIEL 22: 10–11).
- 117 NUMBERS 25:1–18.—DEUTERONOMY (7:1 etc.) prohibits intermarriage.
- 118 DEUTERONOMY 18:1.
- 119 LEVITICUS 21:16–22.
- 120 The sterile Rachel said to Jacob: “Give me sons, or I shall die” (GENESIS 30:1–2). Her doctrine is sacred to all Jewesses.—See also PSALMS 127 and 128:
 „Sons are a gift from the LORD
 and children a reward from him.
 Like arrows in the hand of a fighting man
 are the sons of a man’s youth” (Psalm 127).
- 121 For men 18 years, for girls 13 years. See also various articles of *Universal Jewish Encyclopedia*, 10v. 1939–1948, N. Y.—On the celibate communistic Essenes see also PLINY, Lib. 5. cap. xvii.
- 122 This was “coitus interruptus” individually practiced by ONAN to prevent his deceased brother’s wife from pregnancy (GENESIS 38:9–10).
- 123 THEILHABER F. A. (1913): *Der sterile Berlin*, Berlin.—See also GANZFRIED, 1. c. footnote 107, chapter 150:12.
- 124 Cf. MONPIN, 1. c. footnote 65, 29. Since the fetus was considered a part of its mother, killing it in its mother’s womb was only a finable offense.—Cf. also MILLAR, 1. c.
- 125 Cf. RABBINOWICZ: *Le médecine du Talmud*; q. by MONPIN, 1. c. footnote 65.
- 126 GENESIS 22:1–10 describes Abraham’s travel to the land of Moriah to sacrifice Isaac, his only son. Although the sacrifice was rejected, the offer was lauded, and considered sufficient reason for the LORD to make the Jews his chosen people.—Jephthah also sacrificed his daughter to the Lord (See JUDGES 11:1–40). Cf. WEYL, 1.c. footnote 104, 71. Yet see also LEVITICUS 20:1–2 against human sacrifice to Moloch.
- 127 Cf. PUFENDORF, 1. c. If any woman conceived from such promiscuous intercourse, she offered her progeny to anyone that was pleased to take it among those whom she had cohabited with. CECROPS introduced the marriage laws, and prohibited to have wives in common. Before this time, people did not know who their fathers were. Cf. also ATHAENEUS: *The Banquet of the Learned*. xiii:1.
- 128 DENIS, J. F. (1856): *Histoire des theories et des idées morales dans l’antiquité*. 2. vol., Paris.
- 129 *Ibid.*, vol. 1. 69.
- 130 See also HOMER, *Odyssey*, xii:338; xiii:57 about Arete and Alcinoüs
- 131 Cf. EURIPIDES, *Andromache*. He rejects such barbarism. See also SEXTUS EMPIRICUS, *Pyrhoneia*, I:14; iii:24 where such a union is mentioned as a crime.
- 132 Cf. ARISTOPHANES, who (in *The Clouds*) mentions that in Athens the adulteress was taken to the forum, her pubic hair torn out, rubbed with hot ashes, and a large radish pushed into her (“rhaphanido”).—See also FUSTEL DE COULANGES, 1.c., footnote 52.
- 133 The Peloponnesian PELOPS had “multitude of children, having married many daughters to chief men, and put many sons in places of command in the towns about him” (PLUTARCH: *Theseus*).
- 134 Cf. FUSTEL DE COULANGES, 1. c., footnote 52. See also CICERO: *De legibus*, II; 19. At Athens the law made it the duty of the first magistrate of the city to see that no family should become extinct.
- 135 Although in Greece to live and to die childless was the worst misfortune the destinies could inflict, most celebrated Greek philosophers lived in celibacy.
- 136 EURIPIDES has many references to this question. Cf. also PLUTARCH: Lycurgos; he looked out that marriage should be consummated when the body was in full strength, since then robust and manly offspring could be expected.

- 137 PLATO: *Republic*, Book v.
 138 PLUTARCH: *Lycurgos*, 25.
 139 The word “*eugeneas*” was first used by THEOGNIS, Greek poet, of Megara, ca. 548 B. C. who saw how important selection would be if carefully applied for the improvement of mankind. Following is the passage of his poem, in a translation, which I found in footnote 13, p. 43. of DARWIN’s *The Descent of Man* (1922) 1. c. Cf. also SMALLWOOD (1929): *Eugenics* ca. 590. B. C. *Human Biology*, 1:142.

“With kine and horses, Kyrnus! we proceed
 By reasonable rules, and choose a breed
 For profit and increase, at any price;
 Of a sound stock, without defect or vice.
 But, in the daily matches that we make,
 The price is everything: for money’s sake,
 Men marry: women are in marriage give
 The churl or ruffian, that in wealth has thriven,
 May match his offspring with the proudest race:
 Thus everything is mixed, noble and base!
 If then in outward manner, form, and mind
 You find us a degraded, motley kind,
 Wonder no more, my friend! the cause is plain,
 And to lament the consequence is vain.”

- 140 STOBÆUS, lxxxviii: 14: “neither man nor any other living creature could be good unless those who were to give him birth were good. . . men do not know how to bear children, and so the race degenerates, the worse ever mingling with the better. . . To me it seems that this is an indictment of man’s ignorance of his own life”.
- 141 EURIPIDES: *Electra*. The usurper mates Electra this way so that no avenger may arise. (Cf. ZIRKIE, C. The knowledge of heredity before 1900, In DUNN, L. C. (1951): *Genetics in the 20th century*, N. Y.)
- 142 ROPER, A. G. (1913): *Ancient Eugenics*. Oxford, p. 6. See also PLUTARCH: *LYCURGOS*. The father in Sparta was obliged to carry the newborn to the elders of the tribe who viewed the infant, and if they found it stout and well made, they gave order for its rearing. . . but if they found it puny and ill-shaped, they ordered it to be taken to what was called the Apothetea, a sort of chasm at the foot of Mount Taygetus, as thinking it neither for the good of the child itself nor for the public interest that it should be brought up. The women also bathed the newborn children with wine to prove the temper and complexion of their bodies. . . (thinking that) epileptic and weakly children faint and waste away upon their being thus bathed. . .
- 143 Creta had an almost similar setup. Cf. ARISTOTELE: *Politics*, II; 10.
- 144 For details see PLUTARCH: *Lycurgos*. The legislator introduced state-regulated physical exercise for girls so that “the fruit they conceived might, in strong and healthy bodies, take firmer root and find better growth”. He ordered public processions of naked girls for incitement to marriage, Children were considered the property of the commonwealth. Cf. SCHILLER, F.: *Die Gesetzgebung des Lykurgos and Solon*. (q. by VERSCHUER) who considers such an idea absolutely condemnable since it takes man as means and not as the goal.
- 145 ARISTOTLE: *Politics*. Cf. also XENOPHON: *Reipub. Lac.*, I:10; V:9: “. . . These measure with regard to child-bearing, opposed as they were to the customs of the rest of Greece, produced a race excelling in size and strength. Not easily would one find people healthier or more physically useful than the Spartans.”
- 146 ARISTOPHANES: *Lysistrate*, where Lampito represents the beauty of the Spartans.
- 147 SEXTUS EMPIRICUS: *Pyrrhon.*, *Hypot.* III: 24, q. by ROPER 1. c. SOLON was ordered to reform the Athenian laws in 594 B. C.
- 148 PLUTARCH: *Solon*. xxii.
- 149 Cf. THEILHABER, 1. c. footnote 123. 7.
- 150 SCOTT, G. R. (1960): *Curious customs of Sex and Marriage*, 140. N. Y.
- 151 Cf. WARMINGTON, 1. c. footnote 102, 38:—In many cases the overpopulation was artificial. The real cause of poverty and famine was concentration of land in the ruling aristocratic classes

- of the Greek cities. The earliest colonial foundations were Cumae in 750 B. C., Sybaris and Tarentum in 700 B. C.
- 152 Cf. PLUTARCH: *Lycurgos*. The “krypteia” was a drastic method in Sparta of the limitation of population.
- 152/a XENOPHON: Reip. Lac. xiv.
- 153 PLUTARCH: *Lycurgos*, 15.
- 154 Men with three children were excused of night watch, those with four were immune from taxation and all public services. Cf. AELIAN: *Varia historia*, VI: 6. Also ARISTOTLE: *Politics*, II:9.
- 155 Ibid.—Later the foreigners were excluded from the land. Cf. also PLUTARCH: *Theseus*. Theseus wanted to enlarge Athens, and invited all strangers to come and enjoy equal privileges with the natives.
- 156 PLUTARCH: *Theseus*. Th. divided the commonwealth into three ranks: nobleman, husbandmen, and artificers.
- 157 PLUTARCH: *Lycurgos*. This amounts to polyandry. See also POLYBIUS, XII, 6:8.
- 158 PLUTARCH: *Lycurgos*, xxxi: 25, The only son of Lycurgos, Antiorus, died childless.
- 159 GOULD. 1. c. footnote 86. By free admission of strangers to citizenship, Athens added ca. 30 000 to its population.
- 160 PLUTARCH: *Agis*, 5.
- 161 This was also the reason that the hereditary custom of three brothers marrying one and the same woman was maintained (Cf. POLYBIOS, XII, 6:8).
- 162 POLYBIOS, XI, 6b:5; See also DENIS, 1.c. footnote 128, v. 1, p. 146.
- 163 PLATO: *Laws*, V:741.
- 164 ARISTOTLE: *Politics*, II:9, This was the overall practice in the ancient world.
- 165 LIVY: *Histories*, xxxix:24.
- 166 POLYBIOS, XX, 6:1–6; XXXVI, 17:5–10: “In our own time the whole of Greece has been subject to a low birth-rate (apaidia), and a general decrease of the population (oliganthroopia), owing to which cities have become deserted, and the land has ceased to yield fruit. . . . If, then any one had advised us to send and ask the gods about this, and find out what we ought to say or do, to increase in number and make our cities more populous, would it not seem absurd, the cause of the evil being evident and the remedy being in our own hands? For as men had fallen into such a state . . . that they did not wish to marry, or if they married to rear the children born to them. . . the evil rapidly and insensibly grew. . . . Any ordinary man will tell you that the most effectual cure had to be men’s own action, in either striving after other objects, or if not, in passing laws making it compulsory to rear children. Neither prophets nor magic were here of any service. . . .”
- 167 The ancients, including the physicians, were unanimous as to the effect of the parents’ excessive wine-drinking upon future generations.
- 168 REID, G. A. (1902): *Alcoholism; a study in heredity*, N. Y. . . . LYCURGOS cut off the legs of drunkards, and destroyed all the vines he could (100). SOLON condemned an archon to death for being drunk. Lycurgos also prohibited any sexual intercourse when the partners were drunk. In Greek mythology, Zeus begot the lame Hephaistos while in an alcoholic stupor.
- 169 Lycurgos preached racial purity (à la Hitler). Cf. GOULD, 1. c. footnote 86. Most of the Greek cities required that their citizens should match with none but citizens. In Athens, if a citizen married a foreigner, the children were doomed to slavery. If a foreigner married a free woman of Athens, it was lawful for any person to persecute him, and if he was convicted, he was sold for a slave. (Cf. Thomas SALMON: *Critical Essays on the Marriage Rites of the Greeks*).—The problem of nature-nurture was also considered, but the conclusion was that no education can make a bad stock good. See also the opinions about this in SOPHOCLES: *Antigone* (fierce daughter from a fierce father) and in EURIPIDES: *Electra* (“No good child will come from an evil parent”).
- 170 PLATO: *Republic*; also his *Laws*.
- 171 PLATO subjected to legal regulation almost every phase of human life, marriage, procreation, development from infancy to old age, even the actions in the marriages bed. He argued that the same principles of selection should be applied for the improvement of the human race as used in improving the stock of domestic animals.

- 172 The limit for a city state is set at 5040. Already before PLATO, such ideas occurred to PHALEAS of Chalcedon, and to HIPPODAMOS, architect in Miletos. ARISTOPHANES ridicules such ideas in his social comedy *Ecclesiazuses* (:The Parliament of Women), played first in 363 B. C.
- 173 PLATO: *Laws*; XI. He also permits marriage between brother and sister (*Laws*, V.).
- 174 HIPPOKRATES: *On the Sacred Disease*: "It is not a divine disease. Its origin is hereditary. . . where the father and mother were subject to this disease, certain of their offspring should be so affected also? As the semen comes from all parts of the body, healthy particles will come from healthy parts, and unhealthy from unhealthy parts."
- 175 HIPPOKRATES: *On Airs, Waters, and Places*. 14. See also HOMMEL, H. (1927): *Moderne und Hippokratische Vererbungstheorie*. *Archiv für die Geschichte der Medizin*, 19: 105. Cf. also LATRONICO, N. (1966): Sull' concetto di eredità nella storia etc. *Castilia*, 22: 54-77.
- 176 ARISTOTLE: *Politics*.
- 177 *Ibid.*, VII:4. Cf. also BARKER E. (1959): *The political thought of Plato and Aristoteles*, N. Y. Also BONAR, J. (1966): *Philosophy and political economy in some of their historical relations*, N. Y.
- 178 Cf. ARISTOTLE; *Rhetoric*, II:15. "Being well-born, which means coming from a fine stock, must be distinguished from nobility, which means being true to the family nature. . . a quality not usually found in the well-born, most of whom are poor creatures."
- 179 ARISTOTLE: *Politics*, III:13: "Those who are sprung from better ancestors are likely to be better men, for nobility is excellence of the race."
- 180 Cf. his *History of Animals*, I:17: "Children resemble their parents not only in congenital characters, but in those acquired later in life". See also NEWMAN H. H. (1921): Historical account of the development of the evolution theory. In his: *Readings in Evolution*, Chap. 2, 14. See also STIEBITZ, (1930): Ueber die Kausalerklärung der Vererbung bei Aristoteles. *Sudhoffs Archiv*, 23:332. Also FOTA PESSOA O. (1939-40): A noção de hereditariedade na antiguidade. *Revista di flora Medica*, Rio, 6:633.
- 181 General DE GAULLE (1934): *Army of the Future*: "There has been no illustrious captain who did not possess taste and a feeling for heritage of the human mind. At the root of Alexander's victories, one will always find Aristotle".
- 182 BURY, J. B. (1902): *A history of Greece*, 2v. N. Y., See also JOUGUET, 1. c. footnote 90. The mass marriage occurred at Susa. He himself gave dowries to the Asian brides, and big presents to the 10.000 Macedons who on the same day in 324 B. C. celebrated their wedding. Alexander also planned the amalgamation of several cities in a single one, and the transmigration of persons from Asia to Europe, and vice versa.
- 183 Together with infanticide, PLATO considered them as private population checks. ARISTOTLE also advised the exposure of deformed children. In his *Politics*, VII: 16, he writes: "Let there be a law that no deformed child shall live, but that on the ground of an excess in the number of children, if the established customs of the state forbid this (for in our state, population has a limit), no child is to be exposed, but when the couples have children in excess, let abortion be produced before sense and life have begun." In his doctrine, the male fetus quickened 40 days after conception, the female fetus after 80 days.
- 184 HANNAFORD, J. M. (1970): Abortion: crime or privilege. *Proceedings of the Mayo Clinic*, 45: 510. See also WASSERMANN, R. (1929): Die Verhütung der Empfängnis im Wandel der Zeiten. *Zeitschrift für Sexualwissenschaft*, 16:555. Also ABORTION historically and ethnologically considered (1919) *American Journal of Urology*, 15:78 Also MILLAR 1. c. —Also MOISIDES, M. (1922): Contribution a l'étude de l'avortement dans l'antiquité Grecque. *Janus*, Leyden, 26:59.—Also ILBERG J. (1910): Zur gynäkologischen Ethik der Griechen. *Archiv für Religionswissenschaft*, 13:1. HIPPOKRATES did not want to do anything with voluntary abortions. Most of his described cases were involuntary miscarriages.
- 185 Among them the best known are: 1.) THEOPOMPOS, historian of Philip of Macedonia; 2.) HECATEUS, of Abdera, who described the people of Helioxia in the northern ocean who live 1000 years, and thereafter, when tired, they jump into the sea; 3.) EUHEMEROS, who described the island of Hiera; 4.) IAMBULOS described the inhabitants of an island who live healthy for 1500 years. Deformed, maimed, and sick persons must commit suicide, just as the old ones who lie down on a narcotic plant which puts them into mild sleep and death. This appears to be the first suggestion of euthanasia. The work is a Stoical counterpiece to the Platonic ideal state.

- 186 Quintus METELLUS, censor, urged laws to compell citizens to marry. Cf. LIVY. *Epitome* IX: "censuit, ut cogentur omnes ducere uxores liberorum creandorum causa": From among those whose ancestors were selected to the senate still by Romulus or Brutus (800-y. old families) very few were left in the 1st century B. C. In 55 B.C., there were 43 patrician senators from 12 "gentes" [FRIEDLAENDER, L. (1934): *Sittengeschichte Roms*, Wien]. From the Trojan families (times of Aeneas) there were still 50 at the end of the Republic. (Ibid.) Genealogies and pedigrees reaching into mythology were not few. Greek scholars were ready to prepare them. The family of the Claudians reached to the start of the Republic. They were a family of eminent men: 22 consuls, 5 dictators, 7 censors, 7 great and 2 minor triumphs, etc.—JUVENAL ridiculed the preparation of long genealogies (*Satires*, VIII): "Yet, after all, however far you may trace back your name, however long the roll, you derive your race from an ill-famed asylum; the first of your ancestors, whoever was, either a shepherd or something that I would rather not name."
- 187 Cf. STANGELAND, 1. c. footnote 80, 31. Also PUFENDORF, 1. c. footnote 6, 847. The censors CAMILLUS and POSTUMIUS lived fine ("*uxorium*") on citizens who grew old in single life. PLUTARCH states (In the life of *CAMILIUS*) that "as the wars had many widows, Camillus obliged such of the men as lived single, partly by persuasion, and partly by threatening them with fines, to marry the widows".
- 188 DIONYSIUS, II: 28, mentions that Romulus prohibited the murder of sons and first-born daughters. When the Fabii were near extinction, the Lex Gentilia decreed that every child born must be reared. Cd. also BOTERO G. (1589): *Ragione di Stato*: "At the height of Roman greatness men's generative powers were just what they were at the beginning of Rome, yet the people did not grow in proportion; the nutritive powers of the city could not go farther; so that in the process of time, the inhabitants, not having a greater supply of food, either did not marry, or if they married, their children found themselves in less comfort, or in actual want, and they went abroad for better luck. The Romans, for this case, made choice of the poorest citizens and sent them to Colonies, where like transplanted trees they might better their condition and comfort, and so multiply."
- 189 PLUTARCH, in comparing *Lycurgos* and *Numa Pompilius*; see also FRIEDLAENDER, 1. c. footnote 186, who gives the ages 13 to 17. Lately, DURRY had several articles on this problem, stating that Roman girls married before puberty.
- 190 COOPER, T. (1841): *The Institutions of Justinian*. 2. ed., N. Y., Appendix I, Twelve Tables. Table XI: Law XII: "The pontifices punish incest with death."
- 191 BONAR, 1. c. footnote 177, 99.
- 192 COOPER, 1. c. footnote 190. Twelve Tables: Table XII: Law V.
- 193 ROSENBERG, A. (1930): *Der Mythos des 20. Jahrhunderts*. München, 56.
- 194 SENECA; *On Benefits*, IV: 35: "...I have no right of intermarriage with foreigners..."
- 195 WATSON G. R. (1969): *The Roman soldier*. Ithaca.
- 196 Originally 5'10 "for the leading cohorts of the legion, the acceptable height of recruits had to be reduced to 5'5" in the 4th ct. A. D. (Cf. *THEODOSIAN Code*, VII: 13, 3).
- 197 CICERO: *De Republica* (On the Commonwealth).
- 198 *Ibid.*, V: 15; cf. Scipio's dream.
- 199 *Ibid.*, II: 22, 40. A. A "proletarius" is one who served the State, not by his non-existent wealth, but by his numerous offspring (=proles):... "qui aut non plus mille quingentos aeris aut omnino nihil in suum censum praeter caput attulisset, proletarios nominavit, ut ex iis quasi proles, id est, quasi progenies civitatis, expectari videretur." See also BERGER A. (1953): *Encyclopedic Dictionary of Roman Law*. Philadelphia.
- 200 SUTONIUS: *Julius Caesar*, cap lii:—Caesar wanted to have a law passed making it lawful for him to marry what wives he wished, and as many as he wished for the purpose of begetting children. In his agrarian law he ordained that the Campanian lands be held only by citizens having at least three children.
- 201 The outstanding laws, passed about 19 to 17 B. C., were: 1.) Lex Julia de maritandis ordinibus; 2.) Lex Julia de adulteriis et de pudicitia; 3.) Lex Papia Poppaea. The latter limited the marriage age to 60 for men, to 50 for women (later abrogated by JUSTINIAN *Code V*: iv, 27).
- 202 PLINY jun.: *Epistolae* vii: "Cupis enim patriam nostram omnibus quidem rebus augeri, maxime civium numero"—he writes to TRAJAN.
- 203 CICERO: *De legibus*, III: 8. See also COOPER, L. C. footnote 190. On Table IV, Law III reads:

- “If a father has a child born which is monstrously deformed let him kill him immediately.” Previous to the Twelve Tables, the *Jus Papirinaum* (The Royal Laws) forbade the killing of children over three year of age under penalty or property confiscation. But if the child was crippled, the act was not punished.
- 204 SENECA: *De ira*, I. 18: “We drown the weakling and the monstrosity. It is not passion but reason to separate the the useless from the fit.” (q. by ROPER, 12). He also said that it was injustice and crime to deliver children just to expose and abandon them to the doubtful charity of the public.
- 205 Cf. ROPER, 1. c. footnote 142, quoting QUINTILIAN, LACTANTIUS, and SENECA. The exposed rarely survived. They were preserved either for prostitution or for slavery. Mendicants maimed children for profitable exhibits. Romulus and Remus were also exposed.—Old and sick slaves used to be also exposed in the temple of Aesculapius on an island of the Tiber, and left there till recovery or death. In 47 A. D., CLAUDIUS issued his edict which made them free at recovery.
- 206 Latin writers frequently refer to abortion (JUVENAL, OVID, etc.), APULEIUS: *Golden Ass*, 14th episode:—describes how husband, before going forth on a journey, directed his young wife that the coming baby, if a girl, was to be destroyed.
- 207 CICERO: *Oratio pro Cluentio*, XI: 31, mentions a case with the remark: “. . . this woman had destroyed the hope of a father, the memory of a name, the support of a race, the heir of the family, and a citizen who belonged to the State.” Cf. also DENIS, 1. c. footnote 128, p. 109: “J’ose affirmer que même dans les plus mauvais temps de l’empire l’avortement ne fut jamais autorisé par la conscience publique. . .”
- 208 Cf. FINCH, 1. c., footnote 67. The male acolytes of Cybele, goddess of Nature, would self-castrate themselves. Their severed genitals were presented to the goddess and buried with their virility before the altar. Cf. also EUSEBIUS: *De praeparat. Evang.*, VI: 8, in Syria many used to castrate themselves in honor of Rhea, until King Angarus ordered that all who mutilated themselves thus, were to have their hands cut off, too.
- 209 PUFENDORF, 1. c., 848: For emasculation a man had to ask the permission of the emperor or of the provincial governor.
- 210 Cf. the works of SORANUS. See also PLINY: *Hist. natur.*, XI 63: “In the human race, the men have devised various substitutes for the more legitimate exercise of passion, all of which outrage nature; while the females have recourse to abortion. How much more guilty than the brute beasts are we in this respect”.
- 211 Rome made religion an instrument to accomplish its own ends. There were laws against the fanatical cult of Bacchantes, many laws against the cult of Isis and Serapis. The suppressed the cult fostered in Gaul by the Druids. Every new cult required a state license. Prosecution of Christians always depended upon the public sentiment.
- 212 GILFILLAN, C. G. (1962): The inventive lag in classical Mediterranean Society. *Technic Culture.*, 3: No. 1, 85–87., blames the heavy lead content of Roman wines for depopulation.
- 213 VESPASIAN moved population from Umbria, and the Sabine territory to the plain of Romes (SUETONIUS: *Vespasian*). MARCUS AURELIUS established the Marcomanni in Italy. PERTINAX offered land in Italy, and the provinces to anyone who could cultivate it. AURELIAN sent barbarians to Tuscany. VALENTINIAN settled German prisoners in the Po Valley. (Cf. SUMNER, 1. c., 292). See also GIBBON: *The History of the Decline and Fall of the Roman Empire*, N. Y. CONSTANTINE also adopted the plan of PROBUS in granting lands to displaced barbarians.
- 214 After the death of the king of Pergamon, ARISTONIKOS, in Leuka, his half brother raised against the Romans and summoned all slaves to fight. Many came, and ARISTONIKOS founded Sun town. cf. BEER M. (1957): *The general history of socialism and social struggles*, 2. vol. N. Y., vol. 1. 154.
- 215 SPARTACUS conceived the plan of establishing in Lower Italy a military state upon the model of Lycurgian Sparta. Cf. *Ibid.*, 164.
- 216 This was planned by PLOTINUS, a favorite of Emperor Gallienus. He got permission to establish a state in Campania, Platonopolis, according to Platonian pattern. This was perhaps the first serious thought of the realization of Utopia in 263 A. D. The project was defeated by the hostility of the courtiers, and the death of the Emperor.

- 217 NILSSON, M. P. (1921): The race problem of the Roman Empire. *Hereditas*, Lund, 2: 380–390.
- 218 SEECK, O. (1897): *Geschichte des Unterganges der antiken Welt*. 6v. Berlin.
- 219 NILSSON, M. P., 1. c., footnote 217.
- 220 In the instructions to his son, Emperor CONSTANTINE cautioned him to race mixture: “Each animal has it from Nature to look for a mate among the animals. The human race is also divided by the difference of language, religion, and customs into several tribes and castes. A just respect to the purity of origin is assured by the harmony of public and private life, and the mixture with an alien blood is a terrible source of disorder and quarell.” Cf. GIBBON, 1. c., footnote 213, cap. LIII. (c. 3, 9, 281.)
- 221 Attila married his daughter. Cf. SCOTT, 1. c. footnote 150.—The White Huns who invaded Afghanistan and Northern India in the 4th century A. D. were supposed to be also polyandrous. Cf. PETROS, 1. c., footnote 58.—Se were the ancient Britons. Cf. CAESAR: *De bello Gallico*, V: 14: “Uxores habent deniduo denique inter se communes, et maxime fratres cum fratribus et parentes cum liberis.” The children born are then reckoned to belong to that member of the partnership who was the first to receive the mother as a bride in the household. Cf. PETROS, *Ibid.*, p. 59.
- 222 Together with cat, viper, dog, or cock.
- 223 GRIMM, J. L. K. (1854): *Deutsche Mythologie*, 2v. All sagas are full of exposure of children.
- 224 TACITUS, *De moribus Germ.*, xvi; xix; xx.
- 225 *Las Siete Partidas* was compiled in 1263, promulgated in 1348. In Texas, U. S., it remained in force until 1840. Part II, Title XX, Law I: “The people should endeavor to beget offspring, in order to provide inhabitants for the country. . . .”
- 226 *Ibid.*, Law II: “. . . (otherwise the children) will be born invalids, so that they would be better dead than alive.”
- 227 Cf. COOPER, 1. c., footnote 190: Lib. I, Tit. X, §§ I. to VIII.—The 4th chapter of the KORAN permitted polygamy, but forbids men to marry wives of their fathers.
- 228 Law III, 1–5: “. . . we now decree that thereafter women shall always marry men who are older than themselves, and a marriage under other circumstances shall not be valid, if either of the parties should object. . . .” It discouraged marriage where not love but cupidity was the motive with great age differences of the mates, and when no progeny could be expected.
- 229 The Taborites (Hussites) persecuted them toward the end of 1421 A. D., and exstirpated them with fire and sword.
- 230 In the 15th ct. the Russian Code of JAROSLAV punished this practice. It also forbade the ancient Russian practice that a father lived with his son’s wife when the younger man was away (“*svoyechenstvo*”).
- 231 The settlement of Europe was a slow process. Rome bore the brunt of barbarian invasions. Then, successive displacements took place:—the Huns pressed against the Slavs, these against the Germanic Goths, Ostrogoths and Visigoths. Then came the Arab migrations (stopped in 732 at Poitiers), then the Hungarians, the Tartars, the Turks, etc., for centuries.
- 232 TAFT 1. c. footnote 70, 165. CHARLEMAGNE transported the Saxons into Flanders and the Flemish into Saxony.
- 233 Population and depopulation comes in cycles according to the theory of the Arab historian, IBN KHALDUN. Cf. SPENGLER, 1. c. (*French predecessors of Malthus*. Durham, 1942, 7.).
- 234 In the Crusade of Richard the Lion-Hearted, 100 000 pilgrims died from “sexual abstinence”, and 300 000 others in the siege of Acre. This may mean added starvation, lacerations, use of belts of chastity, etc. See RICHARD: *Itinerarium*, Bk VI, 35:—reprinted by PEARL, *Human Biology*, 1931, 3: 577.
- 235 PERROY E. (1959): *The Hundred Years War*. Bloomington.—Fighting, plundering, epidemics had greatly reduced both the population and its capacity for production. Before the war, in 1326, France had a population density of 32 000 parishes, 3 300 000 households, to carry a minimum total population of 10–12 million souls. Paris had perhaps 150 000 inhabitants at this time.
- 236 The first Crusade itself, led by Peter the Hermit and Walter the Penniless, began its campaign against Infidels by murdering all the Jews whom they met by the way. They got as far as Hungary, and then they were all killed. Cf. VAN LOON, H. *The story of mankind*, N. Y., 158; also GIBBON, 1. c. LVIII.
- 237 GIBBON, 1. c. XLVIII; LVIII. “It has been often supposed, and sometimes affirmed, that a

difference of religion is a worthy cause of hostility; that obstinate unbelievers may be slain or subdued by the champions of the cross; and that grace is the sole fountain of dominion as well as for mercy."

- 238 In the medieval epidemics, the Jews suffered less from the diseases than from the rest of the population. Cf. HAESER, v. 3, 153.
- 239 They were expelled from England (1290), France (1305), Hungary (1360), Spain (1492). The Spanish exodus amounted to 800,000 heads.—During the Crusades, Jewish fathers and mothers often slew their own children to save them from baptism. Their sacrifice was regarded as similar to that of Abraham. Cf. *JEWISH ENCYCL.*, v. 1, p. 144.—A decree of Markgraf Albrecht von Brandenburg, published in 1462, declared that any newly crowned emperor of the Reich can take the goods of Jews, and kill as many of them for commemoration as he wants: "... denn so ein jeder Römische König oder Kaiser gekrönnet wird, mag er den Juden allenthalben im Reich alle ihr güet nehmen, dazu ihr leben und sie töten bis auf ein anzal, de lutzel (=klein) sein soll, zu einer Gedechnis zu enthalten." Cf. THEILHABER, 1. c. footnote 123, 44.
- 240 In Iceland, once in time of famine, it was decided by solemn resolution that all the old and unproductive should be killed. This was part of a system of legislation by which the society was protected against superfluous and dependent members. Cf. WEILHOLD, K. (1882): *Die deutschen Frauen*, Wien, vol. 2, 92.—There was a "holy mawle" which hung behind the church door in Wales (?) which, when the father was seventy, the son might fetch to knock his father on the head as "effete and of no more use". In the National Museum, at Stockholm, there is a large collection of flat clubs from all the churches in Sweden the use of which is described with discretion. That the clubs were kept in churches denotes that the act was put under religious sanction. Cf. SUMNER, 1. c. footnote 213, 327.
- 241 AETIOS, of Amida (502–575), suggested this in case a woman had a small uterus, or a narrow cervix, when it should be preferred to a Caesarean section. Several Arab physicians opposed abortion, e.g., ABULCASIS (11. ct.) Cf. MUELLER, 1. c. footnote 67.—AETIOS also mentions anticonceptive and abortifacient agents in Bk. XVI of his *Iatrika Biblia*. Cf. also ILBERG, 1. c. footnote 184.—In the opinion of GENTILE DA FOLIGNO (†1348) a pregnant woman could be phlebotomized in spite of the danger of accidental abortion: "... Ego vero, cum talis accidit casus, dico ista flebotomia propter matrem convenit... faciatis quod placet vobis... (In *Cod. Vat. Lat.* No. 2470, F. 240; repr. by AMERIO A. (1966): *Pag. stor. med.*, 10 (2): 87–92).
- 242 In ancient Arabia, the father had the right of burying newborn daughters alive, since it was a disgrace to the father to have a daughter. Yet, the KORAN forbids infanticide committed from fear of starvation.—IBN SINA (979–1037) recommended coitus interruptus, or coughing and sneezing after intercourse to remove the semen.
- 243 MATTHEW VII: 18–20: "A good tree cannot bear bad fruit, or a poor tree good fruit. And when a tree does not yield good fruit, it is cut down and burnt."
- 244 So the DIDAKHE, BASILIUS (†379), AUGUSTIN (354–430), TERTULLIAN (2. ct.) and many others. Already the Councils of the 4th cent. A. D. punished abortion with excommunication, or other severe penalties. See also *CANON LAW* (The new Code was promulgated in 1917).
- 245 *Codex Justinianus* (529 A. D.); also *Codex Theodosianus* (438 A. D.)
- 246 *Lex Romana Visigothorum* (Breviarium Alaricianum) Cf. also *Las SIETE partidas* (Part VII, Law VIII) where abortion is identified with homicide.
- 247 The first recorded founding hospital in Europe was opened in 789. A. D. in Milano by DATHEUS. Cf. MILLAR, 1. c. footnote 65, p. 278.
- 248 PAUL, 1 *Corinth.* VII: 1 etc: "It is a good thing for a man to have nothing to do with women; but because there is so much immorality, let each man have his own wife... Better be married than burn with vain desire." Also: "... The unmarried man cares for the Lord's business; his aim is to please the Lord. But the married man cares for worldly things..." There are also many other references to Christian celibacy in the Gospel, and in the letters of the Apostles. Church fathers also left an extensive literature.
- 249 The Manicheans, Eucratists, Docetists, Marcionites, etc.
- 250 DIONYSIUS EXIGUUS (6th ct. A. D.): *Libri de Creatione* hominis, c. 23, states that the divine command ("Crescite et multiplicamini et implete terram") had been already fulfilled and men now can live without marrying and begetting children.

- 251 Religious celibacy was disapproved by the satyrist JEAN DE MEUN (1225–1305) in his story *Le roman de la rose* (ca. 1270). Soon afterwards, statements unfavourable to sexual continence were condemned at Paris (in 1277; cf. SPENGLER, 1. c. footnote 233).
- 252 The most important factor in Merovingian degeneration was the excessive use of alcoholic beverages by adolescent rulers after CLOVIS (†511). Cf. MENETRIER, P. (1920): *Bull. Soc. fr. hist. med.*, 14: 301–9.—The Carolingian and Merovingian nobility disappeared with the Crusades.
- 253 BOECE, X: 15: “Uoung childrin sal be refrenit fra all lustis, and nurist with rude meit; and sall eit bot anis in the day; and abstene fra al thingis that may mak thaim drunkin. Ane child, or ane madin, that is fucing drunkin, sal be punist to the deith.”
- 254 ALBERTUS MAGNUS: *Historia animalium*. For details see MAYER, C. F. (1961): *History of Genetics*, Roma, 17.
- 255 *Ibid.*, IX: 1, 6, 62; X: 2, 1, 39; III: 2, 8.
- 256 Although he knew that the “genotype” (i. e. the hereditary part of the constitution) is somewhat labile and variable, the only positive measure he mentions for changing the genotype is the influence of the mother’s phenotype, including her diet. *Ibid.*, V: 2, 1, 57. See also MAYER, C. F. (1928): *Die Personallehre von Albertus Magnus*, Kyklos, Leipzig.
- 257 THOMAS of Aquino: *De regimine principum*, IV: 9.
- 258 This is the question of viability. Two opposite opinions existed: 1.) immediate animation from the moment of conception (BASILIUS, TERTULLIAN, GREGORY OF NYSSA, ALBERTUS MAGNUS (1193–1280), 2.) successive animation, an Aristotelian idea further developed by Thomas of Aquino (1225–1274).—An old statute in England held that a child in utero was not a “reasonable creature in being and under the King’s peace”; and it argued that it was only a child in “posse”, but not in “esse”. Cf. MILLAR, 1. c. footnote 65, 276.—Yet, biologically taken, life is continuous; it exists in the sperm and egg before conception.
- 259 Cf. BOECE: *History of Scotland*, Bk 1. See also MAYER, 1. c. footnote 254, 16: “If any were visited with the falling sickness, madness, gout, leprosy, or any such dangerous disease, which was likely to be propagated from father to son, he was instantly gelded; a woman kept from all company of men; and if by chance having some such disease, she was found to be with child, she with her brood were buried alive; and this was done for the common good, less the whole nation should be injured or corrupted.” Cf. also BURTON: *Anatomy of Melancholy*.
- 260 See his *SUMMA Theologica*, Suppl. Part III, Quest. LXIV, Art. I. Conclusio: “Uxor viro leproso tenetur reddere debitum. . . Et quamvis proles generetur infirma, tamen melius est ei sic esse, quam penitus non esse.”
- 261 In France it was punished as homicide. Cf. NONIUS MARCELLUS (4th ct. A. D.) *De compendiosa doctrina*: “Whoever destroys his country, his greater parent, is guilty of crime. And any one does this, so far as he can, if he emasculates himself, or in any way puts off children, that is, defers procreating children.”
- 262 Such a political castration was ordered in Hungary in 1099 A. D. by King Coloman. He told the “*magicus minister*” that first his brother Álmos be castrated, then the brother’s little son Béla, and afterwards they were to be made blind. The “physician” performed the operation on Álmos first, but he only made the small child blind, without castration, and he showed the King the testicles of a young dog. The miniature of this event is depicted in the *CHRONICA de rebus gestis Hungarorum* of MARCUS (written in the 14th ct.)
- 263 They excelled especially in horse breeding. They recognized the importance of the selection of parent animals. They also knew of the art of plant hybridization. Many medieval Arabic and Persian works exist on breeding of various animals, asses, camels, horses, etc. Cf. MAYER, 1. c. footnote 254. p. 16.
- 264 Lived 1180–1249 A. D. In his *De legibus* (*Op. omn.*, Venez, 1591) he tells that man has tried to produce, and believed to have produced, human life in other ways than by means of regular generation.—ROGERIUS BACON (1214–1294) also expected to produce a new human breed which would live for 300–400 years (Cf. his Treatise on Delaying old age). Similar utopistic ideas can be found in medieval alchymistic writings, and in works or Arab poets (e. g., ABU BACR). Cf. OSBORN, 1. c.—See later the 16th ct. efforts of PARACELSUS.
- 265 PETRUS DE BOSCO (=Dubois): *De recuperatione terrae sacrae* (1305–7).
- 266 Most of the related contemporary literature was collected by W. W. PRESCOTT: *History of*

- the Conquest of Mexico. History of the Conquest of Peru* (I used the N. Y. Modern Library edition of these works).
- 267 Montezuma had perhaps 1000 wives, and the historian GOMARA adds: "quo huovo vez, yue tuvo ciento i cincuenta preñadas a un tiempo". Cf. PRESCOTT, 1. c., 321, Note 33.—The Inca Huayna Capac had 700 wives in his seraglio (*Ibid.*, 749.)
- 268 PRESCOTT, 1. c., 741.
- 269 *Ibid.*, 722: Execution of an unfaithful Mexican queen and her paramours.
- 270 Males 24 years, females 18 to 20 years. Mates had to be selected from the own community (endogamy) under State supervision.
- 271 Cf. PRESCOTT, 1. c., 773. After conquests, the nobles and families were removed to Cuzco for indoctrination in language and Inca manners. The Quichua language was common, and the rebellious spirit of recent conquests was cured by transfer of a part of the population to a distant quarter of the kingdom. Colonists were forbidden to change their residence without a license.
- 272 The colonial empire of Queen Elizabeth became the kernel and eugenic basis of the present United States. Virginia was founded in 1584 by Sir Walter RALEIGH (1552–1618).
- 273 F. BACON (1561–1626): *Essay No. 33, On Plantations*; when the plantation grow stronger, then "it is time to plant with women as well as with men that the plantation may spread into generations, and not to be ever pieced from without"... "...piecing out with convicts... (is) ...a shameful and unblest thing...".
- 274 Even in nunneries according to BURTON (*Anatomy of Melancholy*, I, 3, 4). HENRI II (Febr. 1566) issued his edict about the concealment of pregnancy, and child death: "... telle femme tenue et reputée d'avoir homicidé son enfant. Et pour reparation, punie de mort et dernier supplice, et de telle rigueur que la qualité particulière du cas le meritera..." Cf. VITOUX G. (1921): *Presse médicale*, 29: Annexe, 855.
- 275 Believed so by Pierre BAYLE (1674–1706): *Dictionary* (Lond., 1738).
- 276 The grandes dames of the time persistently restored to crime to conceal their shame. On 22 June 1660 Guy PATIN (1601–1672) physician wrote to FALCONET about the notorious case of Mamselle de Guerchi who was seduced by the duc de Vitry, and died from septic abortion. Cf. PACKARD F. R. (1925): *Guy Patin*, N. Y., 271.
- 277 Such hospitals grew everywhere in Europe. In 1765, Catherine, of Russia, founded an orphanage in Moscow, and changed the penalty for adultery to a fine (instead of being buried alive up to waist height).
- 278 FALLOPIO (1564): *De morbo gallico*, cap. lxxxviii: De praeservatione a carie Gallica. "Ego inveni linteolum imbutum medicamento, quod potest commode asportari, cum faemoralia iam ita vasta feratis, ut totam apotecam vobiscum habere possitis: Quoties ergo quis coiverit, abluat (si potest) pudendum, vel panno detergat: postea habeat linteolum ad mensuram glandis preparatum... ego feci experimentum in 100 et 1000 hominibus, et Deum testor immortalem nullum eorum infectum." (Reprinted in facs. by FINCH 1. c., footnote 208, 123.)—Similar device was also mentioned by Hercules de SAXONIA: *Luis Venereae*, etc. (1597).
- 279 Daniel TURNER, xviii. ct. physician (*A Practical Dissertation on the Venereal Disease*) (74.) mentioned "condum" in his work, and thereafter it is included in all works on venereal diseases.
- 280 The Carolinian Law of France, published by Charles V in 1553, prescribed death for anyone procuring an abortion, and death by drowning for the guilty mother. Cf. ABORTION, *American Journal of Urology*, 1919, 15: 78 etc. —Italian cities, Milano, Genova, also made abortion a capital crime in the xvi. ct. The French royal edict of Henri II was renewed by Louis XIV in 1708, LOUIS XV in 1731 and 1735. Cf. MILLAR, 1. c., 279. Also VITOUX, 1. c., In 1791, the Law of Henri II was changed by revolutionaries so that the mother was declared absolutely free of guilt. Cf. ABORTION, 1919, *Am. J. Urol.*, 15: 115.
- 281 KANT (1724–1804): *Phylsophy of Law*. He put illicit sex relations on the level of cannibalism.
- 282 After the Council of Trent (1542).—The 1606 *Roman Catechism* (Antwerp, Pars II, cap VIII, De matrim. sacram., 13) reads: "Atque una etiam haec causa fuit, cur Deus ab initio matrimonium instituerit; quare sit, ut illorum sit scelus gravissimum. qui, matrimonio juncti, medicamentis vel conceptum impediunt, vel partum abigunt:—haec enim homicidarum impia conspiratio existimanda est." The *Theologia Moralis* of ALPHONSE de Liguri (1773: Lib. VI, De mat-

- rim., 881) speaks in the same sense: "Licite contrahitur (matrimonium) in remedium concupiscentiae, nihil aliud intendendo, more proles positive non impediatur, hoc enim sub mortalibus non licet."
- 283 In the Hungarian *Tripartitum Law*, a decree dated 1514 states that highwaymen, when captured with arms, should be castrated.
- 284 The Austrian government planned to castrate (according to French sources) the two small sons of the hated Francis RÁKÓCZI "pour éteindre à jamais une odieuse race".
- 285 BODIN J. (1597): *Théâtre de la nature universelle*, 549.—Ambroise PARÉ complained of the travelling herniotomes who cut off "les coillons" of half-grown boys. In the late xviii. ct. this practice was still common in France. Cf. MAGYARY-KOSSA Gy. (1929): *Ungarische medizinische Erinnerungen*. Bp., 355.
- 286 Around 1772, Catherine II imprisoned the leaders of this movement. Then, mass emigration followed in 1776 to the Balkan.
- 287 In a letter to VOLTAIRE, in 1741, FREDERICK THE GREAT wrote that he regarded the people simply as a herd of deer in the park of a great noble, which has no other function than to people and to fill the enclosure.
- 288 FILANGIERI (1792): *Science of Legislation*, Lond., q. by STANGELAND, 1. c., 120.
- 289 Philippe de BÉTHUNE (†1649): *The Councillor or Estate* (Lond., 1634).—Jean BODIN (1530–1596): *The six books of a commonwealth*, Lond., 1866. These work stimulate population. (Cf. GLASS (1952): *Population Studies*, 6: 85.) In Spain, *Capitulos de reformación*, 1623, for the increase of population.
- 290 COLBERT encouraged immigration, made emigration difficult, except to the colonies set up a numerus clausus for priests and monastic orders, encouraged marriage by tax exemptions, and established pensions to fathers of large families. The Law of 1666 was an imitation of the Lex Papia et Poppaea. His edicts, almost fruitless, had to be revoked after 1683. The were nullified by the 1685 revocation of the Edict of Nantes. Yet even in 1711, a French official advocated a bonus of 20 livres to each newly wed couple, and until 1789 fathers of ten living children were occasionally exempted from tax.—At the birth of his son, LOUIS XV gave orders that 600 maidens should be married at the State's expense. Similar customs existed also at other royal births, even in ancient Egypt.
- 291 The instructions almost amounted to guidelines for breeding studs and mares.
- 292 BODIN would prohibit intermarriage of the rich.
- 293 In Szabolcs County, Hungary (1600 A.D.) the first time the nose of the adulteress was cut off, next time she was thrown into water, and the husband was beaten up by the executioner. In 1647, the punishment for the same crime was decapitation. In the same County, in 1549, the adulterer was nailed to a pillar by his penis, and he was supposed to cut himself loose, and to demand pardon on his knees from his wife. Cf. MAGYARY-KOSSA, 1. c., 1929.—T. L. THAU (1719): *Aufrichtiger Vorschlag*, etc., suggested regulated polygamy to replace prostitution.—G. W. LEIBNIZ (1646–1716) was against such marriage.
- 294 Revoked by Frederick Wilhelm in 1721.
- 295 In 1767, Maria Theresia also increased the soldiers' pay by 3 kreitzers a day for each legitimate child.
- 296 Collection of Raoul SPIFAME.
- 297 q. by SPENGLER, 1. c. footnote 233. 9. (footnote 11).
- 298 COLONNA E.: *De regimine principum* (EP 1473).—Paul HAY (ca. 1670) suggested 20 and 18 years, instead of the low 14 and 12 of his time. Cf. SPRENGLER, 1. c., p. 12.—MONTAIGNE (1580): *Essays*, thought that early marriage was advantageous for the working classes only.—Chr. WOLFF (1679–1754) advocates early marriage (1721).
- 299 BOTERO, 1. c. footnote 188.—Also J. P. SUESSMILCH (1707–1767): *Die göttliche Ordnung*. (1741).
- 300 BECKER J. (1625–1685): *Politische Discurs...* (1668).
- 301 MORE, T. (1516): *Utopia*.
- 302 BABER, R. E. (1953): *Marriage and the family*. 2. ed., N. Y.
- 303 DUGARD S. (1645–1697): *Peri Polypaidias*. (1695).
- 304 E. g., BOTERO (1592), Jacob BORNITIUS (1608), Hermann LATHER (1583–1640), Caspar KLOCK (1583–1655), CAMPANELLA.—James HARRINGTON (1611–1677): *Oceana*, would

- exempt father from taxes who have ten living children, partial exemptions to the one with five children. Suggested also by HALLEY (1656–1642).
- 305 It was said that the globe is now well populated, and celibacy does not compromise the preservation of the race. Cf. Raoul DES PRESLES (1514–1583). *Somnium Viridarii*. The same thought also expressed by R. CUMBERLAND (1631–1718): *De legibus naturae* (1672) vi: 9—BURTON, 1. c. (3, II, 5, 3): “live a single man, marry not. When you marry, what a slavery it is”. CAMPANELLA thought that celibates and bachelors make the best diplomate. Cf. ZOUCHER R. 1650: *Iuris et iudicii feccialis*, etc. Oxford.
- 306 Usually the suggestion of those who proposed awards for fertile families. Thus, e. g., Josiah TUCKER (1713–1799).
- 307 HARRINGTON, 1. c. footnote 304. A husband who has been married three years, or is above 25 years and is childless shall pay double taxes.
- 308 In mid-XVII ct. France the number of celibates was between 180 000 and 270 000. In the 1789, there were 500 000 French celibates.
- 309 BARBER, 1. c. “The town of Eastham, Massachusetts, issued the following order in 1695: Every unmarried man in the township shall kill six blackbirds, or three crows while he remains single; as a penalty for not doing it, shall not be married until he obey this order.”—In 1758, the assembly of Maryland resolved that unmarried men over 25 years of age as well as childless widowers of the same age who had at least 100 t, should pay 5 shillings annually as taxes for the support of foundlings whose number increased.
- 310 Celibates could not hold offices in Spain, in Hannover, etc.
- 311 Cf., e. g., RABELAIS’s Thelema.
- 312 Thomas MORE: “*Eutopia*” (1516), its full title: “*De optimo reipublicae statu deque nova insula Utopia*.” More’s sources were not only PLATO, but also the contemporary travel descriptions to America. Cf. also NELSON W. 1968: Twentieth century interpretations of Utopia (Englewood). MORE advocates 1.) limitation of large families by giving away children; 2.) self-euthanasia when approved by State an Church; 3.) premarital naked exhibit of mates; 4.) sending the worst sort of people to the battlefield and to do any rough work; 5.) fifth column activities; 6.) aggression on neighbors when more living space is needed. MACKIE, J. D. (Cf. NELSON, 1. c., 110) holds that MORE’S planned state strangely resembles the Reich of HITLER.
- 313 CAMPANELLA (1568–1639): *The City of Sun (Citta di Sole, 1620)*. He put great stress upon the breeding of human beings, and provided a Ministry of Love to this end. The minister MOR has many male and female officers, especially a scholarly physician who is the “*magister generationis*” They seek out the pairs, match their organs, bring them together at a lucky hour advised by the astrologist.
- 314 F. BACON: *Nova Atlantis*:—in the Adam and Eve pools the naked bathers can be inspected before marriage.
- 315 Many others described utopistic states, such as 1.) D. VAIRASSE (1677): *Histoire des Sevarambes*; about sun worshippers of 6–7 ft height, with obligatory marriages, monogamy with wife exchange; 2.) Gabriel FOIGNY (1676): *Aventures de Jacques Dadeur*, about a hermaphroditic race; 3.) an anonymous German work on “*Ophir*” (Lpz., 1699); 4.) SCHNABEL (1731–ca.) describes a paradise in his “*Felsenburg*” in which finally only a German Adam and Eve remain to establish a castelles generation; 5.) L. S. MERCIER (1740–1814): *L’an 2440* (Lond., 1772); 6.) F. FÉNÉLON (1651–1715): *Télémaque*; the author was tutor of Louis XIV, advocated youthful marriage, rejected celibacy, stressed eugenic selection, colonization, naturalization of foreigners; 7.) the *Basiliade* (1753) and the *Code de la Nature* (1755) of MORELLY; he speaks a full and mad communism, with sexual libertinism, brother-sister marriage. (Cf. SCHLARAFFIA politica, 1. c., p. 308. (Amst., 1967.) Note 72); 8.) Chr. M. WIELAND (1772): *Der goldene Spiegel*; describes a communistic society which establishes new colonies as the population increases; 9.) J. J. W. HEINSE (1787): *Ardinghello*; communistic state upon the model of Lycurgos, Plato, Aristotle, and Machiavelli, with community of women, and state ownership of children.
- 316 SCHLARAFFIA politica (1967): *Geschichte der Dichtungen vom besten Staate*. Amsterdam.—In the statutes of HENRY VIII many regulations remind us of Utopia (care of the working class, regulation of wages and food prices.)
- 317 In the xvi. ct., under the influence of MORE, an utopistic state was established by the anabap-

- tists (“*Wiedertäufer*”) in Münster with a regime of communism and polygyny. To recapture the city, the German Diet had to raise an army, and, after a siege of 18 months, the “Kingdom of Zion” was conquered, and John of Leyden, the leader, was executed. Cf. BEER 1. c. footnote 214, vol 2, 123.
- 318 In Paraguay, among the Guarani Indians, the Jesuits founded a “kingdom of Christian humanity and justice” (ca. 1608–1768) as PLATO and CAMPANELLA prescribed it. The state was closed to non-Indians. The fathers took the marriage contract into their own hand, and arranged it very schematically for the state’s sake. Marriage ages were 14–17 for the boys, 11–16 for the girls. Little bells admonished the couples at night to “do their duty”. Carlos III., of Spain banished all Jesuits from Spanish dominions in 1767.
- 319 Cf. PARAGUAY. *Guia geografica de turismo*. Ascunción, 1932. Also PFOTENHAUER, J. (1891): *Die Missionen der Jesuiten in Paraguay*. 3. v. Gütersloh.—The “Evangelic Republic” was commented on by many (CHATEUBRIAND: *Génie du Christianisme*, iv: 4; VOLTAIRE: *Essais de les moeurs*, also in his *Candide*; JOLY, C.: *Histoire de la Compagnie de Jésus* (Par., 1844) compares it to the republic of Lycurgos; GOTHEIN, E.: *Der christlich-soziale Staat der Jesuiten in Paraguay* (Lpz., 1883). Cf. also SCHLARAFFIA politica, 1. c., p. 102.—John BURLAY (1582–1621) satyriized it in his *Euphormionis Satyricon*.
- 320 The communistic and genetic ideas of MORELLY (cf. our footnote 315 above) had a deep influence on his contemporaries, upon BABEUF, and the *Société des égaux*, who tried to establish a state based upon his laws and principles. MORELLY (1755) set up 12 laws in 117 articles (“*Code de la nature*”). The 9th law is on compulsory marriage. The 10th law deals with education, and it makes breast-feeding obligatory. MORELLY also said: “Le monde est une table suffisement garnie pour tous les convives. . .” (Ibid., 53).
- 321 In 1797, BABEUF, the leader was seized, and executed. Among his papers, plans of laws were found which were almost verbal copies of MORELLY. Babeuf’s revolutionary plans reflect the communistic utopias of MORE and MORELLY.
- 322 BURTON, 1. c.: “And sure I think, it hath been ordered by God’s especial providence that in all ages there should be (as usually there is) once in 600 years a transmigration of nations, to amend and purify their blood, as we alter seed upon our land, and that there should be as it were an inundation of those Northern Goths and Vandals, and many such like people which came out. . . to alter for our good our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance we had contracted. A sound generation of strong and able men were sent amongst us, as those Northern men usually are, innocuous, free from riot, and free from diseases. . .”.
- 323 CAMPANELLA: *A Discourse Touching the Spanish Monarchy* (transl. Lond., 1654), advised the Spanish king that he should permit his soldiers in foreign countries to get women by force. . .” for the intermixture of races would be good”.
- 324 After 24 Aug., 1572, St. Bartholomew’s night, about 70 000 protestants perished in a few days as Charles IX boasted in his letter to Gregory XIII.
- 325 In 1609–10, during Philip III, 900 000 Moors (others says 300 000) were driven out from Spain because of their religion.
- 326 Cf. also WALLACE R. (1753): *A dissertation on the numbers of mankind*. Lond., 226.
- 327 Newly enthroned sultans used to kill their brothers in order to do away with future competition; e. g. MEHMET III (ruled 1595–1603).
- 328 HARRINGTON, 1. c. (1658).—Other speculations in Ireland were proposed by Wm PETTY: *Political Anatomy of Ireland* (1672) who wanted to exchange English and Irish stock of young people for breeding to improve the quality of the population. See also Sir Richard COX (Cf. BONAR, 1. c., (Theories of Population, Lond., 1931.), 91,98/99.
- 329 HIGNY, C. P. (1919): *Studies in History*, N. Y., vol. 85. No. 1.; q. by MINER (1932): *Human Biology*, 4: 286. The regulations provided that each Jewish family received a number which was to be handed down from father to son. Only one child in a family was to be permitted to marry, and to this child the family number was to be handed over. Thus, it was expected that the total number of Jewish families will be reduced.
- 330 The settlers considered themselves as a “chosen people” to build a New Zion on earth soaked in Indian blood. Systematic alcoholic intoxication of the Indians by white people has been going on since HUDSON in 1609. (“*Manhattan*” =mana-hattan = place of drunkenness).—Before

- Columbus, the number of North American Indians is estimated at 16 millions. After the conquest of the Wild West, not more than 200 000 pure-blooded Redskins remained. Cf. HUNTINGTON, E. (1924): *The character of races*, 286.
- 331 At the end of the xvi. ct. the total Spanish population was estimated at 7 to 10 million souls. Cf. GLASS D. V. (1952): *Population Studies*, 6, 84.—Didado SAAVERDA-FAXARDO (1584–1648): *Idea principis Christiani*, etc. (Brux, EP 1640), suggested that the king should look out that the best families might not disappear. “La guerra es un monstruo que se alimenta con la sangre humane.”
- 332 TAYLOR B. (1932): *Germany (In History of Nations, vol 18, 295.)*: thousands of villages in all parts of Germany had but 4–5 families left out of hundreds. Franconia was so depopulated that an assembly of Nuremberg ordered the Catholic priests to marry, and permitted all other men to have two wives.
- 333 In 1689, it was advised that the Hungarian blood, given to revolution and unrest, should be tempered with German blood, and thus a steadfast loyalty to and love for their natural and hereditary king and lord could be established. Cf. KAINDL, F. (1912): *Geschichte der Deutschen in Ungarn*, Gotha, 39–42.
- 334 Similar leniency took place in Prussia after the Thirty Years’ War, as well as in England after epidemics. This measure reduced the temptation to commit abortion and infanticide.
- 335 At the marriage of William of Orania and Anne of Saxonia, 3600 eimers of wine, 1600 barrels of beer were consumed by the celebrants.
- 336 FORTIA (1791): *Travels in Sweden*.
- 337 Suggested, e. g., by Giuseppe PALMIERI (1721–1794): *Della ricchezza nazionale*; also by J. H. G. von JUSTI (1756).
- 338 Tax exemptions and other inducements for productive tradesmen were common in all European countries. The Spanish Edict of 1623 assured tax exemption for skilful immigrants. Similar privileges were offered by XVII. ct. Prussia, Austria.
- 339 Foreign agents who tried to entice inhabitants to emigrate were imprisoned or sentenced to death. Death penalties were announced in Prussia (1721; 1768), Austria (1781). In the xvii–xviii. ct. several foreign agents were kept in the Bastille who tried to entice Frenchmen to emigrate or to join foreign armies. (Cf. GLASS, 1. c., p. 86.)
- 340 Cf. Paul HAY (ca. 1670) in Colbert’s time; q. by SPRENGLER, 1. c. footnote 233, 12.—Yet, in 1796, PITT urged the English Parliament to aid the poor but fruitful families.
- 341 A certificate of civilian authorities was required before Church blessing. The first such ordinance was issued in 1616. The restriction, which referred mostly to domestic servants, was renewed in later poor laws of 1770, 1780. Cf. MINER J. R. (1932): *Human Biology*, 4: 286.—Similar measures were also suggested for England in the late xvi. and early xvii. ct.—Raphael HOLINSHED (†1580?) mentions that some believe that “youth, by marrying too soone, do nothing to profit the countrie, but fill it full of beggars. . . a necessary brood of cattell farre better than a superfluous augmentation of mankind”; q. by STANGELAND, 1. c. footnote 80, 111.—PUFENDORF (1688): *De jure naturae*, etc. VI: 1, in the same sense, 850: “it is not only unnecessary but stupid as well for youths to turn their minds to wives when they can promise themselves and their family nothing more than extreme hunger, and will only fill the state with beggars. . .”.
- 342 SCHURING M. (1720): *Spermatologia*, Frankf. a. M. 152: “indeque nos immortales quasi reddere, dum redivivos in aliis entibus, nobis similibus. . .”.—Jean BODIN, 1. c.: “The people never died, but after the lapse of a 100 or even a 1000 years it is still the same people. . .” Cf. also Charles BONNET (1720–1793), and J. B. R. ROBINET (1735–1820).
- 343 At least in the xvi. ct. when it was thought to be the result of “phlegmatic and mucinous diathesis” [RUEFF J. (1554): *Ein schön lustig Trostbüchle*, etc. Zürich, p. CI.]
- 344 Hermann CONRING (1606–1681): *Examen rerum publicarum* (1677), physician of Queen Christine, of Sweden, suggested that the fecundity of Spanish women could be increased if the donnas would take men from countries of northern Europe.
- 345 Luis MERCADO (1526–1611): *De morbis hereditariis*. Madr., 1594.—Mercurio SCIPIONE: *La commare*, Milano, 1618.—Dermutius de MEARA: *Pathologia hereditaria generalis*, etc. (EP Dublin, 1621) Amst., 1666. He believes that the cause of hereditary diseases is bad biochemical composition of the semen. He advises medical counselling.

- 346 The term "hereditary" was distinguished from "accidental". Cf. De MEARA, 1. c. cap. 1.—Robert BURTON (1577–1640): *Anatomy of Melancholy*, describes melancholy (=mental disease in general), and devotes a chapter to "parents as cause by propagation" (Part 1, sect 2, mem. 1, subsect. 6.), concluding that melancholy is a hereditary disease.—Cf. also BOERHAAVE: *Aphorismi*, and A. HALLER *Physiologiae elementa*, who also list a large number of familial and hereditary diseases.
- 347 Hereditary sex-linked alopecia; DANZ (1792): *Archiv für Geburtshilfe*, 4: 684; q. by SEDGWICK, 1863.
- 348 Somnambulism in three brothers; HORSTIUS (1593): *De natura*, etc., Lpz.
- 349 Melancholy; L. LEMNIUS (1561), PARACELUSUS, BURTON, G. CARDANO.
- 350 Insanity; Ludwig VIVES xvi. ct.); q. by J. MAYER (1930): *Eugenics in the Roman Catholic literature. Eugenics*, 3: No. 2, 43.
- 351 Deafness; J. SCHENCK (1530–1598): *Observ. med. rar.* 2. vol. Frankf., 1600, Lib. I. No. 354.
- 352 Polydactyly in four generations of a Berlin family. P. L. M. De MAUPERTUIS (1698–1759); he calculated its frequency at 1:20,000. He had also a hypothesis of generation by heredity similar to DARWIN's pangenesis. Cf. OSBORN, 1. c., 169.
- 353 Color blindness through 3 generations; J. SCOTT (1777): *Philos. Tr. R. Soc., Lond.*, describes his own family in a letter.
- 354 E. g., Heinrich Paul OPPERMANN (1753)'s doctor dissertation in Halle on the question: "Should children be excluded from the morbid heredity of the parents." A trend (=potentia) can be prevented, but deformities (=vitia conformationis) cannot be. He also gave a list of many diseases considered hereditary at his time.—Cf. also Nicolas COSNIER (1718, Paris): *An morbus hereditarius est sanabilis?* His answer is, yes.
- 355 This belief is found in scientific and popular writings (e. g. SHAKESPEARE's Henry VI. and his *Midsummer night's Dream*; PARACELUSUS; BACON, etc.)—in the xvi. ct. J. J. WICK (1522–1588), protestant preacher, collected documents of cultural interest including single so-called fugitive sheets describing abnormalities or "wonder births". Cf. SONDEREGGER, A. (1927): *Missgeburten*, etc., Zürich.—Viable monsters were kept in houses of eminent peoples. Philip IV. specialized in dwarfs. A Roman Cardinal kept a parasitic thoracopagus. Even Montezuma in Mexico had a "museal" collection of human monsters, dwarfs (Cf. PRESCOTT, 1. c., 320).
- 356 Jean FERNEL: *De causis morborum*, I: 11: "Quam praeclare humano generi consultum videtur, si soli parentes bene habitati atque sani liberis operam darent." ("It is the greatest part of felicity to be well born, and it were happy for human kind if only such parents as are sound of body and mind should be suffered to marry.")
- 357 DE MEARA, 1. c., cap. 10: "...prudenter agere censendi sunt, qui conjuges corpore recte valentes, virtutibusque tum suis tum majorum insignes, potius quam divitiis abundantes, liberis suis providere stant."
- 358 HUARTE, J. (1580): *Examen de los ingenios*, Cap. XV.
- 359 ZACCHIAS, P. (1621): *Quaestiones medico-legales*, vol. 1, Lib. 2, Tit. 1, quest. vii, and viii. He discusses the legal status of idiots, backward children, and congenitally deaf.
- 360 Cf. also CRANFIELD, P. F. (1970): *Bull. N. York Acad. Med.*, 46: No. 1, 3.
- 361 Already in MERCADO: *De morbid hered.*, v. 2, 681: "Parentes duo ex eadem familia descendentes nunquam connubio jungi debent."
- 362 BURTON, 1. c., Pt. I, sec. 2, mem. subsect. 6: "An husbandman will sow none but the best and choicest seed upon his land, he will not rear a bull or an horse, except he be right shapen in all parts, or permit him to cover a mare, except he be well assured of his breed; we make choice of the best rams for our sheep, rear the neatest kine, and keep the best dogs, quanto id diligentius in procreandis liberis observandum!"—J. H. G. von JUSTI (†1771): *Grundsätze der Policey-Wissenschaft* (1756), advocated that people with inherited diseases, or those incapable of procreation, should not be allowed to marry.
- 363 Frederick Wilhelm I. had the mania for giant soldiers, and he paid thousands of dollars for the procurement of 7-foot recruits for grenadiers. He allowed his agents to kidnap such tall youth, and he exchanged his skilled workers for Russian giants of Peter the Great.
- 364 PARACELUSUS: *Concerning the Nature of Things*, Bk. 1.—He mentions that if a man has con-

nection with an animal, and the semen reaches the animal's womb, the seed will develop into a man in the animal's body. Then, he writes: "But neither must we by any means forget the generation of homunculi. . . . Let the semen of a man putrefy by itself in a sealed cucurbit with the highest putrefaction of the »*venter equinus*« for 40 days, or until it begins at last to live, move, and be agitated, which can easily be seen. After this time, it will be in some degree like a human being, but, nevertheless transparent and without body. If now, after this it will be every day nourished and fed cautiously and prudently with the arcanum of human blood, and kept forty weeks in the perpetual and equal heat of a venter equinus, it becomes thenceforth a true and living infant, having all the members of a child born from a woman, but much smaller. This we call a homunculus. . . ."—The physician IBN TOPHAIL (†1585) also mentions the birth of a "homunculus" in a science fiction he wrote; it developed in the ground through a chemical process, and it was fed by a gazelle.

- 365 Cf. IDEAL Commonwealths (1901): *New Atlantis*, p. 103: "By art likewise we make them (the beasts and birds) greater or taller than their kind is, and contrariwise dwarf them and stay their growth; we make them more fruitful and bearing than their kind is, and contrariwise barren and no generative." "We even produce new kinds by commixtures and not barren, as people think they must be."
- 366 Karl Joseph BUKISCH travelled in Austria, Germany, and France. He pretended that he can diagnose the embryo's sex from the pregnant's urine. All regular practitioners considered him a quack. Cf. MAGYARY-KOSSA, 1. c., 67.
- 367 It was Sir Richard STEELE (1672–1729) who suggested this in the *Tatler* (1709, vol. 2. No. 175); q by H. ELLIS *Social Hygiene*. Cf. also ROPER, 1. c.
- 368 WOLFE, A. B. (1933): *Human Biology*, 5: 35.
- 369 PEARL, R. (1925): *The Biology of Population Growth*. N. Y. "Wars bring up these problems because war itself is partly the result of population pressure; it disorganizes, and intensifies production, which results in a postwar unemployment. People begin to think that they are too many." (2–3).
- 370 STANGELAND, 1. c. footnote 80.
- 371 Best orientation in this special literature is found in the works of SPENGLER (1. c. footnote 233.) and STANGELAND (1. c. footnote 80.).
- 372 PETERSEN, W. (1961): *Population*, N. Y.—Already in 1672, RICCIOLI estimated the world population at 1000 million souls. At the start of the xix. ct. an estimate put the world figure at 900–1000 million souls, while MALTE-BRUN, French geographer, considered the correct figure 670 million souls in 1816 (q. by MATIEGKA, J. (1927): *Anthropologie*, Praha, 5: 271. See also DURAND, J. D. (1967): *Am. Acad. Politic Sc.*, 369: p. 1.
- 373 England and Wales had 6 1/2 mill. souls in 1750, 12 mill. in 1821.
- 374 BABEUF, F. N. G. (1760–1797): *Du système de dépopulation, ou la vie et les crimes de Carrier*, Par., 1795; describes how J. B. CARRIER wanted to exterminate the general population in La Vendée.
- 375 Cf. MÖSER, J. (1720–1794): *Patriotische Phantasien*. Berl., 1804.
- 376 As PEARL stated (1. c., footnote 369, 169.): "Nearly every group of persons that I can think of which does show high fertility seems to be quite generally regarded by eugenists as socially and biologically undesirable." This is a question where no rational discussion seems to be possible (BOULDING).
- 377–378 The thought that an excessive population is a surcharge upon the state, and it results in complete indigence and inadequate subsistence. The Comité de Mendicité (1790–1791) stated that there will be always needy citizens and unemployables who had only a minimum right to food and shelter. It condemned vigorously the then existing English poor laws and relief system which tended to increase the number of the poor, to foster indolence, etc.—It was felt that the tendency of man to multiply could destroy all the fruits of progress. Cf. M. J. A. N. C. CONDORCET (1743–1794): *Outlines of a Historical View*, etc. (EP, 1795; tr. Balt., 1802.): "... Men will then know that the duties they may be under relative to propagation will consist not in the question of giving existence to a greater number of beings, but happiness... not the puerile idea of encumbering the earth with useless and wretched mortals." (228).—The French national economists who were afraid of overpopulation, because it causes poverty, were refuted by others. See e. g., C. JUGLAR in 1840. Cf. BERTILLON, J. (1851–1919): *La dépopulation de la France*,

- Par., (1911), 36. One should be glad to have a new worker who can help producing and increasing the public goods.
- 379 P. S. DU PONT de NEMOURS (1739–1817) wrote a letter to JEFFERSON, American President, that America had not to fear a population growth for 600 to 1000 years at least.—Indeed, commenting on the work of MALTHUS, Thomas JEFFERSON wrote in a letter dated 4 Febr. 1824: “. . . Here, the immense extent of uncultivated and fertile lands enables every one who will labor to marry young, and to raise a family to any size. Our food, then may increase geometrically with our labors, and our births, however multiplied, become effective”. Cf. *Jeffersonian encyclopaedia*. 704: q. by COCKS E. (1966/67): *Population Studies*, 20: 343.
- 380 OSBORN F. (1934): *Dynamics of Population*, N. Y.
- 381 In 1970, an U. S. senator, Gaylord NELSON, expressed his fear that unless something is done about the population explosion, mankind will be faced with an unprecedented catastrophe, overcrowding, famines, pestilence and wars (Cf. *Congressional Rec.* 27 Febr. 1970: q. by DJERASSI, C: (1970): *Science*, 169:941.)
- 382 BOULDING, K. E. (1964): *The meaning of the 20th century*, N. Y., made the forecast that in 800 years we will have standing room only, and in 8000 years the whole universe will be solidly packed.—In the past decades, overpopulation has been also studied experimentally on Norway rats and white mice in the U. S. National Institute of Mental Health at Bethesda and at Johns Hopkins University (Baltimore), but the results have not yet been fully analyzed. John CALHOUN, research psychologist, forecasts that “doomsday” will come by 2027 A. D.
- 383 E. g., by VOLTAIRE, ROUSSEAU, DIDEROT, MONTESQUIEU, TURGOT, BUFFON, CONDORCET, etc.—In several concerned German states, laws were passed to restrict marriage to those considered morally and financially fit for rearing a family. Persons recently on welfare, or professional beggars were refused marriage licence. It was also denied to criminals, vagrants, loafers, drunkards. Cf. KNODEL, J. (1966/67): *Population Studies*, 20: 279.
- 384 Such measures of natural selection have been long considered beneficial for mankind. “In very deed, pestilence and famine and wars and earthquakes have to be regarded as a remedy for nations, as a means of pruning the luxuriance of the human race.” (TERTULLIAN; q. by CARR-SAUNDERS, 1. c. footn. 21, 20). The Chinese HUNG (Cf. footn. 402) considered that war is a blessing in disguise. However, as VOLTAIRE said, war does not depopulate in the long run, because females are not destroyed.
- 385 E. g. Giovanni BOTERO (1540–1617), 1. c., footn. 188. Cf. STANGELAND, 1. c. footn. 80, p. 105.
- 386 Human population and subsistence (animals, plants) are in an ebb-and-tide-like reciprocal relationship as the rabbit and fox populations in northwest Canada. When the rabbits increase the foxes wax fat and multiply, until they have eaten most of the rabbits. Then the fox population dies off of starvation, and gives the rabbits a chance to multiply once more, and the cycle begins again (THOMPSON-SETON; y. by. WOLFE, 1. c. footn. 368, 44).
- 387 “The desire to perpetuate seems to be unlimited; the sustenance of men however has limits.” (“Le mesure de la subsistence est cell de la population”) See MIRABEAU sen. (1756): *L’Ami des Hommes*, cap. 2; see also his *Philosophie rurale* (Amst., 1768) where he states that there are no exact limits to the means of subsistence.
- 388 Malthusians cannot escape this positive check. Cf. SMITH, K. (1952/53); *Population Studies*, 6: 92., 800.
- 389 Cf. Francesco PATRICIO (1529–97): *De Institutione Reipublicae*, VII. 12.—Also Antoine de MONTCHRÉTIEN (1575–1611): *Traicté de l’oeconomie politique* (1615), who looked upon foreigners as parasites; he opposed foreign trade.
- 390 Suggested by many, e.g., MACCHIAVELLI, MONTAIGNE (1580) MIRABEAU, HELVE TIUS (1772), T. HOBBS etc.—In Angola, overpopulation was solved by selling the “superabundance of men caused by polygamy” to toil in America; cf. PUFENDORF, l.c., footn. 6,875.
- 391 Cf. FALCON, P. (1928); *L’infanticido in Cina*. *Arch. antrop. crim.*, Torino, 28:.—In Japan, and India, infanticide was practiced in all regions and by all social strata. Cf. PETERSEN, l.c., footn. 372, 355.
- 392 Chevalier de JACOURT (1704–1779), in the *Encyclopédie*, under the term “Fausse Couche” (VI; 453) mentions many means for the checking of population growth, also prevention of

- conception, and points out that, in spite of the edict of HENRY II, abortions increased in number in France.
- 393 In G. de MAUPASSANT's story ("L'inutile beauté", Par., ca. 1910). French men of refinement looked with horror upon a beautiful woman who complained of perpetual child-bearing by her insensitive husband: "... plus nous sommes civilisés, intelligents, raffinés, plus nous devons vaincre et dompter l'instinct animal qui représente en nous la volonté de Dieu." (p. 40).
- 394 Chevalier der CERFVOL (1772): *La gamologie ou l'éducation des filles destinées au mariage*. Par., Cf. SAUVY, A. (1951/52); *Population Studies*, 5.: 3-22, on 16.
- 395 In 1820, the German C. A. WEINHOLD suggested infibulation to prevent young men from marrying and having families before they could support them. Cf. FINCH, l.c. footn. 12, 72.
- 396 Cf. DOOLITTLE, J. (1866): *Social Life in China*, vol. 2., 205; q. by SCOTT, l.c. footn. 150, 146.
- 397 OSBORN, l.c. footn. 380.
- 398 SHOCKLEY, W. B. (1965): *Nobel Conf. 1*: 63-105.—In 1947, at the first session of the U.N. Population Commission, RABISHKO, Soviet delegate, stated: "I would consider it barbaric for the Commission to contemplate a limitation of marriages or of legitimate births, and this for any country whatsoever, at any period whatsoever. With an adequate social organization, it is possible to face any increase in population." (Cf. PETERSEN, l.c. footn. 372, 246).
- 399 "Les hommes multiplient comme les rats dans une grange s'ils ont le moyen de subsister." (MIRABEAU; q. by DUMONT, A. (1890): *Dépopulation*, etc., Paris.)
- 400 To this idea, American witticism added the following criticism: "That the first want of man is his dinner, and the second his girl, were truths known to every democrat and aristocrat, long before the great philosopher Malthus arose to think he enlightened the world by the discovery." (President John ADAMS, in a letter of 15 Apr. 1824, to John TAYLOR, of Virginia. Cf. COCKS, l.c. footn. 379.)
- 401 McATEE, W. L. (1936): *Scientific Monthly*, 42: 444, states that all man's food consists of organism everyone of which has the same potentiality for geometrical increase as himself, and most of them at a much higher rate (445).
- 402 PROUDHON stated that the Malthusian theory means assassination of politics, by philanthropy for God's sake ("La théorie de Malthus, c'est la théorie de l'assassinat politique, de l'assassinat par philanthropie, pour l'amour de Dieu"). Karl MARX (see his *Kapital*, vol. 2., 629) attacked Malthus in the most violent and offensive language.—Already before Malthus, many referred to the need for checks to keep population down, thus RALEIGH, MACHIAVELLI, BOTERO, T. A. MANN (1755-1809).—Simultaneously with MALTHUS, but independently from him, a few enlightened Chinese and Japanese philosophers also worried about geometrical population growth, and feared that it will outstrip the more slowly growing food production. Cf. Liang-Chi HUNG (1744-1809), the Chinese Malthus, and Honda TOSHIKI (1744-1821), the Japanese Malthus Cf. SILBERMAN, L. (1959/60): *Population Studies*, 13: 257. HUNG also had an idea about the survival of the fittest.—VOLTAIRE (see his *Oeuvres: Population*, XXXI: 472.) considered a geometrically proportioned population growth an absurd chimaera.—P. F. VERHULST, Belgian mathematician, worked out a "logistic curve" in 1838 which seems to express best the Law of Population growth. It is a stretched out S curve which remarkably fits a single cycle of development of all living beings. For its general formula, and details see PEARL, l.c. footn. 369.
- 403 GALTON thought that... "it is the most pernicious rule of conduct in its bearing upon the race... It is... calculated to bring utter ruin upon the breed of any country where the doctrine prevailed." Cf. GALTON, F. (1869). *Hereditary Genius*, London. He also stated that the trouble with the Malthusian rule is that only the prudent would follow it while the imprudent were necessarily left free to disregard it... "It may seem monstrous that the weak should be crowded out by the strong, but it is still more monstrous that the races best fitted to play their part on the stage of life should be crowded out by the incompetent, the ailing, and the desponding." (Ibid., 356-357).—MALTHUS in his later correspondence limited the moral restraint to the delaying of marriage to mature years for both males and females, and strict chastity for all not in wedlock. Cf. WOODRUFF, A. E. (1924-25): *Birth Control*, 8: 114.—High minimum age of marriage was also a legal restriction in many German states of the early xix. ct. Later such laws had to be repelled because of the increased illegitimacy rate. Cf. KNODEL, l.c. footn. 383.—Before World War I, Swedish women who delayed their marriage to the average

- age of 27 were practicing pure Malthusianism. (Cf. LEROY-BEAULIEU P. (1843-1916): *La Question de la Population*. 2. ed., Par., 301.)
- 404 After World War I, the Malthusian thought was revived in Europe, and the pertinent literature increased in the whole world. John Maynard KEYNES (†1946), economist, was the leader of the resuscitated movement. Cf. PETERSEN, W. (1954/55): *Population Studies*, 8: 228, who lists many such works. KEYNES published the photograph of "Malthus Island", a barren rock crowded with birds. These are the guillemots who sit shoulder to shoulder on their eggs. The entire island surface is covered. One more egg would roll into the sea.
- 405 James MILL in the *Encyclopaedia Britannica*, Suppl. to 4. §. 5 ed., vol. III., part. I., article "Colony", 261.
- 406 See PLACE, F. (1822): *Illustrations and proofs of the principle of population*, Lond.—Also OWEN, R. D. (1830): *Moral Physiology*.—Also KNOWLTON, C. (1830): *Fruits of Philosophy*, N.Y.—DRYSDALE (1854): *The elements of social science*, 33. ed. Lond. (1898).—Also ALLBUT, A. (1887): *The wife's handbook*.—Cf. also LEROY-BEAULIEU, l.c. footn. 403, 295-338.
- 407 President Theodor ROOSEVELT considered neomalthusianism a moral turpitude, causing suicide of the race. The English Church held that it is against the Christian doctrine. The "Casti Connubii" encyclical of Pope Pius XII states: "Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of Nature, and those who indulge in such are branded with the guilt of grave sin." [Cf. GIBBONS, W. J. (1949); in MAIR, G. F. (1949): *Studies in Population*, 108etc.]—In Tsarist Russia, at the 1913 congress of Pirogov Physicians, neomalthusianism found supporters. But after the Civil War, LENIN condemned it as a reactionary attempt which tried to blame the working class itself for its social calamities (LENIN V. I. *Collected Works*, v. 23, 257; q. by *Russian Voyenno-meditsinskiy zhurnal*, 1970, No. 4. April, 4).—In vol. 26 (1954) of the *Russian Bolshaya Sovetskaya Entsiklopediya*, under "Russian Mal'tuzianstvo" it is stated that after the Second World War, neomalthusianism serves for the American and other imperialists as an ideological weapon to prepare for a new world war, trying to explain unemployment, poverty, and famine of the workers with their "absolute overpopulation" Russian "perenaselenia" in capitalist countries.
- 408 In France birth control clinics multiplied. Carried into the movement by the propaganda, publicists, politicians, authors, and scientists began to declare themselves in favor of birth restriction. Among these were Alfred NAQUET, Anatole FRANCE, BRIEUX, Michel CORDAY, Salomon REINACH, etc. In writing to Paul ROBIN, main French organizer of the movement, Gustave TERY said in 1904: "I see on all hands poor devils encumbered with more children than they know what to do with, and I am confident that you have found out the best way of bringing about the extinction of pauperism. . ." q. by HARDY, G. (1925): *Medical Critic*, 25: 397 etc.—The German neomalthusian movement was described by STOECKER, H. (1928): *Neue Generation*, 24: 397.
- 409 These are vasectomy, tubal ligation chiefly. In America, the Association for Voluntary Sterilization states that in 1970 more than 100,000 men will request sterilization. Vasectomy is not a method of family planning; it is a method of planning no family.
- 410 The qualitative advantages of contraception were mentioned, e.g., by Dr Charles KNOWLTON (in the 9th ed. of his *Fruits of Philosophy*) that it helps preventing hereditary diseases: "Closely connected with this our fourth advantage of anticonception art is the preservation and improvement of the species" (21).—The society ("Ligue de la régénération humaine") that Paul ROBIN established in 1896 also stated among its principles: -quality should always precede quantity.
- 411 Cf. Senator G. NELSON, q. by DJERASSI l.c. footn. 381.
- 412 See SOCIETY OF FRIENDS, l.c. footn. 11, 6.
- 413 CARR-SAUNDERS, l.c. footn. 21. See also ROUSSEAU, E. (1755): *Discours sur l'inégalité*.
- 414 WALLACE, l.c. footn. 326.
- 415 In 1910 Robert KOCH was supposed to say: "I do not think it impossible that on some nice day man as a species will disappear from the globe through the voluntary cessation of his propagation." ("Ich halte es sogar nicht für ausgeschlossen, dass der Mensch als Gattung eines schönen Tages durch freiwillige Einstellung seiner Fortpflanzung vom Erdball verschwinden wird"); q. by SCHALLMAYER, W. (1920): *Vererbung und Auslese*, 4. Aufl. Jena, 132.
- 416 The existence of a small race depends upon high birth rate (this supposes high marriage rate,

- high degree of fertility and fecundity, and very little birth restriction, i.e., no celibacy, no pre-
 vention, no infanticide). In 1895 PLOETZ (l.c. footn. 105) believed that the highly civilized
 French nation is a tragic example of a vanishing race.—In the later xix. ct. the birth rate of
 German and Danish Jews dropped; cf. THEILHABER, l.c. footn. 123, 97. See also REIB-
 MAYR, l.c. footn 56, 261, on the extinction of ruling noble families. Benoiston de CHATEU-
 NEUF (*Mémoire sur la durée des familles nobles en France*) stated that French noble families
 did not usually live longer than ca. 300 years, or 10 generations (q. by REIBMAYR, *ibid*).
- 417 Spain was alarmed lest the home country would be depopulated by withdrawal of many men
 to the new colonies. Cf. UZTARIZ (1724): *Commercio*, etc. After the death of Carl XII, Sweden
 was also reduced in manpower and territory, and everybody agreed that there is lack of people
 (“folkbrist”).
- 418 DUMONT, l.c. footn. 399.
- 419 VOLTAIRE denied any French depopulation. A large “repopulationist” literature arose in
 the second half of the 18th cent. in France and England; see SPENGLER, l.c. footn. 233, 77.
 This was the time when countries felt the need of census. The first census was in 1703 in Ice-
 land, in 1748 in Sweden, in 1754 in Austria, in 1769 in Norway and Denmark. Local enumera-
 tions were held in Germany and Italy.
- 420 For France, 1890 was the first year when the birth excess was minus 1.1 per 1000. Cf. PLOETZ,
 l.c. footn. 105.
- 421 Formerly, the cleverest and the best survived, and wars were carried out by riff-raff mercenaries.
 Thus, when the army was decimated, mankind had a direct benefit by it. In the 19th cent.,
 however, universal military service became obligatory in many countries. PLOETZ, *ibid.*, 62.
- 422 According to Alfred de FOVILLE, 794,000 deaths and 774,000 births occurred in that year.
 The Minister of War declared that if the depopulation continues at this rate, after 20 years
 five corps of the Army have to be eliminated. Cf. BOSSI, L. M. 1917: *In difesa della donna e
 della razza*. Milano, 53.—MOLTKE remarked that “France loses a battle every day”. Theodor
 ROOSEVELT judged that “France commits suicide”. In 1911, BERTILLON, chief of Statistics
 of Paris, wrote that the only problem worrying the entire nation was how to keep the French
 race from deterioration: “Notre nation deviendra-t-elle une de ces nations minuscules qui n’exis-
 tent que par la charité des autres. . . ?” Cf. BERTILLON, l.c. footn. 378.
- 423 Cf. ROSS E. A. (1901): *Ann. Amer. Acad. Polit. Soc. Sc.*, 19: 67–89.—In the U.S. and Canada
 the rate of population growth fell more or less regularly from 1860 to 1940 (Cf. DAVIS, K.
 (1958): *Ann. Amer. Acad. Polit. Sc.*, 316: 1).—Before World War One, the German Reichstag
 heard from BÜLOW that an excess of natality is the best defense against the enemies regardless
 how powerful they are. This was best proved by the example of Prussian Poland. In spite of
 German persecutions, there were more and more Poles in Prussia’s Posen, Oppeln, Marien-
 werder, etc.—After World War One, the English daily press had a continuous outcry about
 falling birth rate, and lack of English foresight in getting sufficient manpower for the next
 great war. Cf. BARR, J. (1926): *Amer. Medicine*, n. ser., 21: 625 etc.—At the same time, others
 thought that the opposite was true.
- 424 Already in 1896, BERTILLON and others (CHEYSSON, A. HONNORAT, Dr. JAVAL,
 Ch. RICHTER) formed an association for French population growth. (“Alliance nationale pour
 l’accroissement de la population française.”) Beside a few illusory measures, they found a few
 effective remedies. Cf. BERTILLON, l.c. footn. 378, 261.; he also lists many other French
 associations of similar aims.
- 425 Cf. Émile ZOLA: *Fécondité*, pt I. Bk. 1: “. . . the mother is the eternity of life. We should have
 her as a new culture, a new religion. How can we persuade our Parisian, our French women
 that motherhood is a woman’s beauty, with a baby on her knees?” (“la mère est l’éternité de
 la vie. Il lui faut un culte social, elle devrait être notre religion. . . ah! comment donc persuader
 à nos Parisiennes, à toutes nos Françaises que la beauté de la femme est d’être mère, avec un
 enfant sur les genoux? . . .”)
- 426 MONTESQUIEU C. (1689–1755): *L’esprit des lois* (1748), suggested tax exemption. Tax
 reduction of this kind has been proposed or practiced in many countries: Prussia, Serbia,
 Norway, Sweden, Swiss cantons, Austria.—In 1883, M. PIERRE, deputy, submitted in the
 French Parliament a project of a tax law to remedy depopulation. The 1889 French Finance
 Law made only families of seven children or more tax-free. In Italy, a commission was estab-

- lished in 1907 for the preparation of a Maternity Fund. U.S. presidents used to send congratulatory letters to fathers of many children.
- 427 Statistical figures from the end of the 19th cent. show that among the 50-year old men the highest rates of bachelors were in Belgium, Ireland, Switzerland, Bavaria, Scotland, Austria, and Italy.—DIDEROT (ca. 1765; *Encyclopédie*, XV: 139) stated that if priests would marry, France would have 10 000 more births per year. Turmeau de LA MORANDIÈRE (1763): *Appel des étrangères dans nos colonies*, Par., wished to declare “infamous” any layman remaining unmarried at the age of 35–36 years; to disqualify them from public office. Cf. SAUVY, 1c. footn. 394; also BERTILLON, 1c. footn. 378, 177.
- 428 Cf. PLOETZ 1c. footn. 105.—The dysgenic effect of wars was asserted by many: TENON, DUFAU, FOISSAC, de LA POUGE, and RICHEL in France; TIEDEMANN and SEECK in Germany; GUERRINI in Italy; KELLOGG and JORDAN in England and America. Cf. GRANT, M. (1921): *The Passing of the Great Race*, N. Y.—In European countries it was found that the soldiers’ height was decreasing year after year. Anthropologists, studying the military statistics of French recruiting, concluded that the wars of the First Empire increased the weaklings whose offspring exhibited various hereditary stigmata. In 1783, TENON said that tall people became rare because the long wars ate them up: “Les guerres et surtout les longues guerres font beisser la taille commune par la consommation des hommes les plus hauts.” Cf. VILLERME L. R. (1833): *Ann. hyg. pub.*, 1. ser., 10: 27–35. Also KELLOGG, V. L. (1916): *Military Selection*, Oxford. See also TSCHOURILOFF (†1878): *Rev anthrop.*, 1877; q. by BERTILLON, 1. c. footn. 378. See also CHATEAUNEUF, B. (1833): *Ann. hyg. pub.*, 1. ser. 10: 261, quoting the observations of PETIGNY on recruiting: “La conscription n’a pas seulement détruit les générations qu’elle a frappée; elle a flétri dans ses sources la vie des générations à venir. . . Tant, unions mal assorties n’ont pu produire qu’une race abâtardie.” See also VILLERME, L. R. (1829): *Ibid.*, 1. ser., 1: 351–399. Let us add here, that in 1918, LLOYD GEORGE declared that the result of the physical examination of British manhood showed a physical condition lower than in any other civilized country. Cf. BARR, 1. c. footn. 423, 626.
- 429 LOCH, C. S. (1910): *Charity and Social Life*.
- 430 This is because “no man can receive as a gift what he should earn by his own labor without moral deterioration.” Cf. also Mrs LOWELL, J. S. (1884): *Public Relief and Private Charity*, N. Y., 66. and 68.
- 431 Cf. TALBOT E. S. (1847–1924): *Degeneracy; its causes, signs, and results*, Lond. (1898). Also the works of LAUVERGNE, Eugene SUE, VIDOCQ.
- 432 The somewhat controversial huge literature on the dysgenic role of alcohol has been growing since the time of St. Augustine (“De vitanda ebrietate”), and it tremendously increased in the second half of the 19th. cent., since about 1858, when alcoholism was already looked upon as a sort of mental disease. For an extensive partial list of works, see vol. 1, 4. ser., of the *Index Catalogue of the Surgeon General’s Library*, Wash., 1936. Cf. also FRETS, 1. c. footn. 83, 41.
- 433 AMMON O. (1893): *Die natürliche Auslese beim Menschen*, Jena. Also HUNTINGTON. 1. c. footn. 330, and WHITNEY, D. D. (1942): *The Builders of America*; he states that the human race is breeding from its worse rather than from its better elements. See also SHOCKLEY 1. c. footn. 398, 91: “Our abundant American society assures to all the privilege of reproducing their kind.”
- 434 J. FAIGUET de VILLENEUVE (1703–1780): *L’Ami des pauvres*. Par. (1766), suggested the establishment of special military regiments, or segregation of the unfit in religious institutions to prevent their propagation.
- 435 MOHEAU, M. (1778): *Recherches et considérations*, etc. Par.; q. by SPENGLER, 1c. footn. 233.
- 436 ROUSSEAU, 1. c. footn. 413. See also his *Social Contract*.
- 437 JORDAN, D. S. (1910): *Eugenics Review*, 2: No. 3, 247.—In northwestern Italy, in the city of Aosta, cretins and goitrous used to intermarry, and the city was the breeding ground of a special type of man utterly useless for all sorts of purposes. But segregation for them from other people and from each other stopped the famous Aosta cretinism completely. See also HALLER, M. H. (1963): *Eugenics*, N. Brunswick.
- 438 Alexander JOHNSON, of Chicago, said that “were the great wave of charity to cease for a week it would mean the extinguishing of pauperism”; q. by JORDAN, *ibid.*, 248.—Vacher de LAPOU-

- GE (1. c. footn. 103, 362) writes in the same sense: "... Les tentatives faites en Amérique pour tirer un parti quelconque de cette classe d'individus sont restés infructueuses. Io n'y a qu'à s'arranger pour les laisser vivre au moindre dommage de la société et à prendre des mesures pour qu'ils n'aient point de postérité. Ce sont des sauvages qu'avec un peu de soin la civilisation pourra finir d'éliminer."
- 439 Cf. BOUDIN (1863): *Ann. hyg. pub.*, 2. ser., 20: 81: "Il est permis d'attribuer l'accroissement de la taille en France à ce que, sous la influence de la cessation des grandes guerres de la République et du premier empire, les hommes de haute taille ont pu prendre une part plus active à la procréation des enfants..."
- 439a SCHNID-MONNARD (1891): Ueber den Einfluss des Militärdienstes, c. *Verh. Vers. ges. Kinderh.*, (1892) IX: 55-79.
- 440 Cf. KELLOGG, 1. c. footn. 428.
- 441 "Those who depend upon environment are resting on a broken reed." Cf. BARR 1c. footn. 423, 639.
- 442 BARR, *Ibid.*, 634.
- 443 See footn. 264 and 364 in this study.
- 444 E. g. PARACELSUS: *Concerning the Nature of Things*, Bk. I.
- 445 Numerous legends exist on birth of heroes from stone which was besprinkled with human semen. Cf. LÖWIS of MENAR (1910): Nordkaukasische Steingeburtssagen. *Arch. Religionswiss.*, 13: p. 509-24. Recall also the golem stories.
- 446 Cf. EVANS 1. c. footn. 43, 105, listing conditions which may affect the quality of conception.—James GRAHAM, at the end of the XVIII. ct., opened a "Temple of Health and Hymen" in London, lectured on the generation, increase, and improvement of human species. His main attraction was the Grand Celestial Patagonian Bed that was supposed to make a sterile lady fertile, partly by magnetism, partly by the mattress that was stuffed with springy hairs procured from the tails of English stallions. Cf. EVANS 1. c. footn. 43, 106; also GUTTMACHER 1. c. footn. 98, 214-215.
- 447 Cf. footn. 144 and 145 of this study.
- 448 Cf. footn. 170 to 173; also footn. 185, 311 of this study. Also ANDREWS, C. M. *Famous Utopias* (in the Introduction).
- 449 Cf. footn. 56, 57 of this study.—Also BRUCE, G. L. (1968): *The Stranglers*, Lond., describes the Dacoits and Thugs, hereditary criminals, whose families had been in trade in India for as many as 20 generations. The Thug gangs caused much trouble to the 19th cent. British government in India.—Selective breeding has been also common in certain European commercial families; e. g., the beer of the *Kronenbourg Brewery in Strasbourg*, Alsace, bears this proud label: "HATT brewers from father to son since 1664".
- 450 Cf. WAITZ 1. c. footn. 30, vol. 2., 271-316, on slaves and slave trade; also SAOO, J. A. 1879; *Historia de la esclavitud*, etc.; q. by ROGERS, J. A. *Africa's gift to America*, N. Y. Also FRIEDLAENDER, 1. c. footn. 187.
- 451 MAINE 1. c. footn. 66; also HUGHEBOL (1969): *A Pictorial History of the Negro in America*, N. Y. (3. ed.). Also HALL, M. (1854): *The Twofold Slavery of the U. S.*, Lond.
- 452 Slaves multiplied exceedingly, and the "vernae" or homeborn slaves were very numerous. Cf. WALLACE 1. c. footn. 326 (in the Appendix, p. 172). VARRO (*De re rustica*, I: 17 and II: 10) also mentions the practice of breeding from slaves.
- 453 COLUMELLA (*De re rustica*, I: 8) advised to breed from slaves, to give rewards, and to free such females who were mothers of more than three children: "... nam cui tres filii, vacatio: cui plures, libertas quoque contingebat. Haec enim justitia, et cura patris familias multum confert augendo patrimonio." POMPONIU ATTICUS had only slaves born in his own house. CATO allowed breeding at certain times, and all her female slaves were breeders.
- 454 ULPIAN (I, 7) talks of slaves who were "morbosi" (defective).
- 455 WAITZ 1. c. footn. 30, p. 302 (with reference to BERNHARD v. W.: *Reise nach Nord-Amerika*, 1828, II: 80).
- 456 MAINE 1. c. footn. 66, 204. (in his footnote 3), mentions Dr. Carpenter.
- 457 HUGHES 1. c. footn. 451, 14-15.
- 458 Cf. Marshall HALL 1. c. footn. 451, 24, in his Letter IV mentions that born and bred in Maryland, Virginia, Kenucky, the victims of the internal slave trade of the U. S. were wrested and

- dragged from their parents' arms. . . Infants eleven months old were also sold at public auction. The importing states were Alabama, Louisiana, Mississippi.
- 459 JEFFERSON (†1826) thought that the Romans could emancipate their slaves by one effort; made free the slave could mix without staining the blood of his master. "But with us a second is necessary, unknown to history. When freed, he is to be removed beyond the reach of mixture." (i. e., to be deported). He advocated emancipation with immediate deportation of the freed slaves to territories not part of future American territorial expansion. MADISON and LINCOLN had the same views. Cf. SANDBURG, C. (1953): *Abraham Lincoln: The prairie Years*, N. Y. 316–317. See also WAITZ 1. c. footn. 30, vol. 2., 286–7: "Diese englische Neger-Emancipation wird zu allen Zeiten als eine der grossartigsten moralischen, nationaleconomischen, und politischen Thorheiten dastehen, welche die Culturgeschichte aufzuweisen hat", since the mass of freed men was unprepared for it, and suddenly lost employment.
- 460 The U. S. became a real laboratory for socialistic, communistic, utopistic, and religious fanaticism was not strong enough to hold such communities together. They included Moravians, quakers, dunkers, shakers, Memmonites, the fourierists, the owenites, etc. Cf. NORDHOFF, C. (1875): *Communistic societies of the U. S.*, N. Y., also BROWNE, C. A. (1936): *Scientific Month*, 42: 483–97.
- 461 The Rappist settlement, the Zoar community, the shakers.
- 462 Oneida was founded in 1848 by John Humphrey NOYES who published his "*Essay on scientific propagation*" in 1875. He held that marriage is an absolute bar to scientific propagation, because it restricts each man, whatever may be his potency and his value, to the amount of production of which one woman, chosen blindly, may be capable. Cf. also PARKER, R. A. (1935): *A Yankee Saint*, N. Y.
- 463 The District Attorney of New York indicated NOYES with a statutory offense. His son, Theodore NOYES, became a physician, and wrote a report on the health of children in the Oneida community (N. Y., 1878).
- 464 See also SCOTT 1. c. footn. 150, 83.—JOHNSON, R. H. (1928): *Eugenics*, I. No. 2, 5–8. states that in mormonism the eugenic situation is better than in other cults because the Church made a definite effort to teach better mate selection. However, their relief societies work in a kakogenic direction (welfare or morons, feeble-minded, and defectives).
- 465 LAQUER, B. H. (1914): *Eugenik and Dysgenik*, Wiesbaden, p. 44, collected many new notices on such experiments. In New York, in the church of "The New Thought" a couple married purely on "eugenic" grounds.
- 466 Cf. MATIEGKA 1. c. footn. 372. Race extinction includes 1.) absolute direct disappearance of races as a result partly of natural selective forces (wars, extermination, epidemics), partly of population restriction (abortion, infanticide, gerontocide); 2.) comparative depopulation in a non-homogeneous group due to differential rate (birth, death) of the component members; 3.) in civilized nations, which are actually racial conglomerates, race miscegenation, panmixia, hybridization.
- 467 Claude LÉVI-STRAUSS, eminent French anthropologist, expressed the need to study existing but little known cultures before they disappear. The U. S. National Geographic Society lists 31 vanishing peoples, such as eskimoes, Mohawks, Seminoles, Hopis, Lapps, Veddas, Ainus, etc. Cf. NAT. GEOGR. SOC. (1968): *Vanishing Peoples*, Wash.—It is described how the very last Yahi Indian emerged in California from hiding in 1911, and remained a living specimen in the Museum of Anthropology until 1916 when he died from tuberculosis.
- 468 E. g., the Hettites, Ourartous, Naharainas, Khatis, Arameics, Amorites, Phoenicians, Assyrians, Khaldeans, the Medes, Scythes, and many more listed in any world history.
- 469 Cf. BROCA, P. (1864): *On the Phenomena of Hybridity*. London, on p. 11 (footnote 1) he mentions several American races which have been destroyed within the past 300 years, others were reduced to a few families. In 1835, after horrible massacre, the English of Van Diemen's Land transported 210 Tasmanians to Flinders Island. In 1842, the number of these exiles was 54. The last Tasmanian died in 1888. Cf. also NAT. GEORG. SOC. *Vanishing Peoples*, p. 1.
- 470 BERNSTEIN (1970): *Washington Post*, Nov. 29.: writes on the triracial isolate Brandywine people in Maryland. At least 65–70% of the core families are related. They show a very high proportion of albinism, and the following heritable diseases: limp ears, polycystic disease of

the kidneys, schizophrenia, mental deficiency. This people has been breeding since ca. 1636. Other similar triracial isolates exist elsewhere in North America.

- 471 The tragic fate of the Ainu in the shadow of the Japanese culture is best illustrated by an old Ainu shopkeeper who said about the future of his people:

“Long pipe leans against ekashi’s (=the elder) cheek,
Smoke of tampaku (=tobacco) quietly wavering
Tampaku went out . . . one more Ainu gone
Ekashi’s grandchild born tomorrow
He may grow up Shisham (=Japanese)
But the blood and flesh always Ainu.”

(NAT. GEORG. SOC. *Vanishing Peoples*, 112.)

- 472 Cf. footnotes 345–354, 356–357, 361, 431–432, 434 in this study.
- 473 Cf. footnotes 356–357, 361 in this study.
- 474 LOUIS, A. (1759): *Dissertation sur la question: Comment of fait la transmission des maladies héréditaires*, Paris.—He denies the existence of hereditary diseases.
- 475 It included the thesis of FORESTIER (1802): *De morbis aut noxiis puerorum a vitiatis, depravatione parentum humoribus* which asserted that disease can be transmitted also to remote descendants.—PORTAL, A. (1808): *Considérations sur la nature et le traitement des maladies de famille et des maladies héréditaires et sur les moyens les mieux éprouvés de les prévenir*: translated into English in 1809, also into Italian.—ADAMS, J. (1814): *A treatise on the supposed hereditary properties of diseases. Med. Phys. J. vol. 21.*:
- 476 Cf. PORTAL 1. c. footn. 475, 76–77.: “il est utile surtout de s’unir à des hommes ou a des femmes de la campagne qui en quelque manière renouvellent la race. Il est certain qu’on voit disparaître ainsi de vrais maux d’origine”.—In London, they (especially PRINGLE) believed that the Irish and Scotch revived the nature on the London inhabitants “. . . qui sans cella ne pourrait manquer de s’abatardir.”
- 477 By WEBSTER, BAILLARGER, ESQUIROL, and others.
- 478 The full title of the work is: “*Traité philosophique et physiologique de l’hérédité naturelle dans l’états de santé et de maladie du système nerveux, avec l’application méthodique des lois de la procréation au traitement général des affections dont elle est le principe. Ouvrage ou la question est considérée dans ses rapports avec les lois primordiales, les théories de la génération, les causes déterminantes de la sexualité, les modifications acquises de la nature originelle des êtres et les diverses formes de néuropathie et d’aliénation mentale.*” 2 vol. xxlv, 626, +936 p. 8°. Paris, J. B. BAILLIÈRE, 1847–1850.
- 479 Biographical data from the *Biographisches Lexikon hervorragender Aerzte*. Bd. 3, 855, Berlin, 1931.
- 480 “*La liberté d’enseignement.*”
- 481 78 pp. 4°. Paris, 1833. No. 297 (v. 265).
- 482 “Ein durch Gelehrsamkeit und nicht geringe wissenschaftliche Erfahrung ausgezeichnetes Werk.” (*Biogr. Lexikon*, Bd. 3. p. 855; see footnote 479 in this study.)
- 483 LORENZ, O. (1898): *Lehrbuch der gesamten wissenschaftlichen Genealogie*, Berlin.
- 484 p. 901, vol. 2 of this work.
- 485 The work of Prosper LUCAS is very well documented, based upon serious study of the available ancient and contemporary literature, with many footnotes.
- 486 MOREL (1857): *Traité des dégénérescences physique, intellectuelles et morales de l’espèce humaine*. The progeny of degenerates shows progressive degeneration.
- 487 MOREL laid the foundation of the Lombroso school by a work in 1864: “*De la formation de type dans les variétés dégénérées.*” He describes malignant heredity.
- 488 LOMBROSO (1876): *L’Uomo delinquente*.
- 489 A Mac. DONALD, G. E. DAWSON (1886), F. BOAS, F. GALTON (since 1875), G. STANLEY HALL (since 1882), B. PEREZ, W. PREYER.
- 490 Cf. BROWER: The legal restriction of marriage for the prevention of pauperism, crime and mental diseases J. Am. M. Ass.—NÄCKE, O.: Castration bei gewissen Classen von Degenerierten als ein wirksamer sozialer Schutz. *Arch. Criminalanthrop.* 3: 58–84.—THULIÉ, H. (1900): *Le dressage des jeunes dégénérées ou orthophrénopédie*. Paris.—SHARP H. C. (1902):

- The severing of the vasa deferentia and its relation to the neuropathic constitution. *New York Med. J.* March 8. Cf. also HALLER 1. c. footn. 437.
- 491 SCHEINFELD A. (1965): *Your Heredity and Environment*. Philadelphia, on p. 735-749. gives "wayward gene tables".—See also VERSCHÜR, O. Freiherr v. (1959): *Genetik des Menschen*. München, 142.
- 492 GODDELL, W. (1882): Clinical notes on the extirpation of the ovaries for insanity. *Am. J. Insan.*, 38: Jan. 295., and other similar articles.
- 493 DUGDALE, R. L. (1874): The Jukes.—GODDAR, H. H. (1912): *The Kallikak family*.—JÖRGER, J. (1905): Die Familie Zero. *Arch. Rass. Ges. Biol.* 2: 494-559, etc.
- 494 BEKKER, P. (1912): *Beethovenbiographie*, Berlin, says that Beethoven came from a degenerate family of drunkards. If his father would have been sterilized, there would have been no musical genius. B.'s grandmother became a drunkard after the birth of B.'s father. Her husband was a wine merchant. B.'s mother had no degeneration.
- 495 Cf. MYERSON, A. (1943): *Yale Law J.*, 52: 618, etc.—HAMMOND, W. A. (1892): Castration. *Journ. of Am. Med. Ass.*, 18: Apr. 16. 499, suggests castration as a substitute for capital punishment. Cf. also AMER. BAR FOUNDATION (1962): *The Mentally Disabled and the Law*.
- 496 Long before this, directors of penal institutions and mental asylums secretly and illegally sterilized many. Since 1899 vasectomy was a regular practice. Many more U. S. states followed suit, but the practice is now supposed to be on the decline. Cf. O'HARA, J. B. (1956): *Georgetown Law J.*, 45: 20 etc.
- 497 The German Law was called "*Gesetz zur Verhütung erbkranken Nachwuchses*", and it made sterilization obligatory. Special courts were set up (Erbgesundheitsgericht). VERSCHÜR says that these racial political laws and forceful acts had nothing to do any more with eugenics; they were the result of a political ideology (See his *Eugenik*, 1966, 14.) See also BRITISH SPECIAL LEGAL RESEARCH UNIT (1948): *Translation of Nazi health laws*. 48. Berl. 8. Nov. 1945.
- 498 GALTON, F. (1883): *Inquiries into Human Faculty*. 2. ed. N. Y., footnote 17:—he first used the term 'eugenics' for improvement of the human race by better breeding. But he did not propose any practical measures, except guidance of selection, "judicious marriages during several consecutive generations". PLOETZ uses the term "racial hygiene" in the same sense (1895), 1. c. footn. 105.
- 499 This was due to the efforts of GALTON, PLOETZ, WEISMANN, and others. SCHALLMAYER 1. c. footn. 415, doubted that any progress of medicine would bring a betterment to the human species: "... die denkbar grössten Fortschritte, welche die therapeutische Medizin der Zukunft etwa machen könne, wohl der jeweiligen kranken Individuen, nicht aber der menschlichen Gattung zum Heile reichen werden."—Cf. also AMMON, O., 1893; LENZ, F., 1921.
- 500 Victor HEHN (ca. 1880): "*Italien*" (in the 3. preface): describes this eugenic exchange in a poetic form: "... die Bevölkerung der norddeutschen Ebene durch Mischung mit der des APENNINEN gebirges zu einer dritten und vierten veredelten, mit den schönsten Anlagen und Eigenschaften ausgestatteten Rasse zu machen...".
- 501 GALTON, F. (1822-1911): launched such studies in 1869 (*Hereditary Genius*, Lond.). He also encouraged statistical studies of variation and heredity by Karl PEARSON. Cf. also ODIN, A. (1895): *Genèse des grands hommes*. Paris.—These studies became the foundation of genetic psychology, and they continued after the rediscovery of Mendelian laws. Its chief methods are: character analysis, family anthropology, and twin research. See also BALLIET: *De praecocibus eruditis*, 1715.—CANCELLIERI: *Intorno uomini dotati di gran memoria*, 1715.—MOREAU (de Tours) *Psychologie morbide*, 1859.—RIBOT: *L'hérédité psychologique*, 1878.
- 502 These elements are well outlined in SCHALLMAYER 1.c. footn. 415. They include early marriage, political reforms of inheritance rights, state insurance of parenthood and offspring, employee payment policies, homesteads, double marriage [suggested after World War One by Marcel PRÉVOST and Chr. EHRENFELS (1916), etc.].
- 503 Rapid urbanization, creation of great slums, massing of the diseased, the deficient, the demented in the ghettos, and the notion that the influx of large immigrant population lowers the standard of American intelligence had much to do with the rise of eugenics in the 20th century.
- 504 Writing on "Race development and heredity" in *BASTIAN's Festschrift* (1896), 3. etc. VIR-

- CHOW says that the concept of race included always something indefinite. Stirred up by politics, now each nationality wants to be considered a special race. But there is no "national" race without the hybridization with others. There is no German race either. Races are nothing else but hereditary variations ("Rassen nichts anderes sind als erbliche Variationen").—Cf. also Vacher de LAPOUGE l.c. footn. 108, 366, holds that a fusion or unification of the races in a nation is contrary to the elementary laws of biology.
- 505 BUFFON, LINNÉ and RUDBECK applied the still young concept of zoological race to man, and made the European blond man the crown of creation. After Arthur GOBINEAU's work ("*Essai sur l'inégalité des races humaines*" Par., 1853–55; tr. N.Y., 1961) it was thought that only the white race was capable of creating culture. A political race theory developed which exalted the Aryans, and crowned the Germans as the "master race".—Cf. also the works of GRANT M. l.c. footn. 428 (*The passing of the great race*); GÜNTHER, H. F. K. (1925): *Der nordische Gedanke unter den Deutschen*. Münch.; STODDARD, L. (1920): *The rising tide of color against white world supremacy*, Lond.; WOLTMANN, L. (1903): *Politische Anthropologie*, Eisenach; EICKSTEDT, E. (1954): *Die Forschung am Menschen, einschliesslich Rassenkunde und Rassengeschichte der Menschheit* (2. Aufl. Stuttgart).—In an effort to erase race, some denied that any racial differences exist, e.g., KLINEBERG, O. (1933): *Race differences*, N.Y.
- 506 Cf. GOBINEAU l.c. footn. 505 (ref. to 1967 N.Y. edition) includes such statements, as: 1.) the spirit of isolation is innate in the human race; 2.) there is secret repulsion from the crossing of blood (p. 29); 3.) a people will never die if it remains eternally composed of the same national elements (p. 33); 4.) environment has no predominating influence (p. 38); 5.) racial differences are permanent (p. 117); 6.) the human races are intellectually unequal, and mankind is not capable of infinite progress (Chapter XIII).
- 507 Cf. GRANT l.c. footn. 505, (p. xxxiii): "... this generation must completely repudiate the proud boast of our fathers that they acknowledged no distinction in 'race, creed, or color', or else the native American must turn the page of history and write: "Finis Americae" . . .".—In 1899, Senator John W. DANETT, of Virginia, declared: "There is one thing that neither time nor education can change. You may change the leopard's spots, but you will never change the different qualities of the races which God has created in order that they may fulfill separate and distinct missions in the cultivation and civilization of the world." (*Congressional Record*, 55th Congr., 3. session, 1424).
- 508 Representatives of this group included AGASSIZ, MORTON, Cf. WAITZ l.c. footn. 30, vol. 1,430:" this is a sort of divine decree so that, in this extermination of the Indians, the white American performs a pious act which should be praised".—The Amerindians are extremely proud of their race, and are against intermarriage with whites in general. The Federal Government gave them first the standing of foreign states, and signed a series of separate treaties. Indians gradually settled on the remaining portions of their lands, the reservations (ca. 150 mill. acres in 1870). In 1887, Congress passed an act trying to dissolve tribal organizations and integrate Indians into the population as individuals. The policy was reversed in 1934, by the Indian Reorganization Act which tried to reinvigorate and stabilize the Indian tribes, and to preserve the preliterate culture of the tribes.—In 1923, LAUGHLIN wrote that the full-blooded American Indian was fast becoming a thing of the past. They became broken-spirited public wards, and deteriorating as a race. [LAUGHLIN, H. H. (1923): *The second international exhibition of eugenics*, Balt, 1923].
- 509 During World War II., the Department of Anthropology, Columbia University, compiled a pamphlet, entitled: "*The Races of Mankind*", issued in Oct. 1943., as vol. 85 of Public Affairs Pamphlet, and it was supposed to be distributed among U.S. soldiers. Among other falsehoods, and half-truths it contained the statement that southern whites have lower intelligence than northern negroes (p. 18); that Russian treated their minorities well (p. 26). On p. 4 an illustration (signed: Reinhardt) showed Adam and Eve at the trunk of the tree whose branches are made up by a negro, hindu, chinese, and a hatted white man. Adam and Eve were depicted with navels. This was the pretense by which Congress stopped the distribution of the pamphlet as an inaccurate piece of document.
- 510 Cf. GOBINEAU l.c. footn. 505.—Contrary to him, SERRES held that miscegenation is an essential means for the stock; he thought that evolution of mankind is reached when all the different races become fully mixed.—A Louisiana Law requires racial labeling of human blood

- for transfusion; recipients must be informed if blood from a racially different donor is to be used. This law was enacted in 1958. (Cf. *Sciences*, 1969, 9: No, 10, Oct., 4).
- 511 When a Japanese statesman asked the advice of Herbert SPENCER in regard to racial intermarriage, SPENCER wrote a famous letter (repr. in *Eugenics*, 1930, 3: 63. Febr. no. 2): "Let me, in the first place, answer generally that the Japanese policy should, I think, be that of keeping Americans and Europeans as much as possible at arm's length. In presence of the more powerful races your position is one of chronic danger, and you should take every precaution to give as little foothold as possible to foreigners. . . . Respecting the intermarriage of foreigners and Japanese. . . . it should be positively forbidden. . . (because) when the varieties mingled diverge beyond a certain slight degree the result is inevitably a bad one in the long run . . . keep other races at arm's length as much as possible."
- 512 In the early xviii ct. the Maryland Assembly passed a law prohibiting intermarriage between negroes, mulattoes and white persons.
- 513 Cf. PIERSON D. (1942): *Negroes in Brasil, Chic.*; states that in the U.S. the spread of contraceptive practices, fear of venereal diseases, and the increasing race consciousness of the negro have led to a decided decrease in miscegenation (120.)
- 514 Cf. PIERSON, *ibid.* 121.: A black mother proudly showed her white child and said: "Estou limpando a minha raça (= I am cleansing my race.>"). One also often hears in Bahia the expression "melhorando a raça". Native Brazilian women had desire to have children "belonging to the superior race", since, according to the current ideas, parentage was important only on the paternal side.
- 515 American racism developed soon after the xix. ct. Civil War. First directed against the negroes, it soon attacked the European immigrants stigmatizing them as inferiors. Cf. SMITH R. M. (1890): *Emigration and Immigration, N.Y.* was discovered, that the birth rate of native women started to decline, while the immigrants were of fertile stocks. Others pointed out, that immigrants were sources of crime, insanity, disease, pauperism. Since 1895 various legislative restrictions have been suggested.
- 516 The Eugenics Section was under the influence of Harry H. LAUGHLIN, who became the "expert eugenics agent" of the U.S. Congress.
- 517 In Nov. 1922, LAUGHLIN submitted a report entitled "*Expert analysis of the metal and the dross in America's modern melting pot*". This so impressed Congress that it was considered often the principal basis of the Act of 1924. He said that democracy, and equality of man in the country is so overwhelming in everyone's mind that "that we have left out consideration the matter of blood or natural inborn hereditary mental and moral differences. . . The surest biological power which the Federal Government now possesses to direct the future of America along safe and sound racial channels is to control the hereditary quality of the immigration stream." Cf. also PETERSEN, l.c. footn. 372 (109).
- 518 Cf. PEARL, R. (1924): *Studies in Human Biology*, Balt., 248, he suggests intermittent or periodic immigration, complete suspension for 20 years, followed by free immigration for 10 years: ". . . I have still very great confidence in the absorbent and assimilative powers of the American people for queer non-American bipeds provided that they do not come to us too fast. . . ."
- 519 A program of genealogical inspection has been also suggested to detect the ancestral stock from which the immigrant originates. Similar suggestions made by Max KAESSBACHER, of Heidelberg, also by DAVENPORT.
- 520 In 1911, at the Pacific Theological Seminary, T. ROOSEVELT said: "Two-thirds of our increase now comes from the immigrants and not from the babies born here, not from young Americans who are to perpetuate the blood and the traditions of the old stock. . . The first duty of any nation that is worth considering at all is to perpetuate its own life, its own blood." (*Theodore Roosevelt Cyclopaedia*. Mem. Ed. XV, 599).
- 521 The coming of Japanese is of special interest because of their dissimilar culture. In 1908, a movement was organized in Japan which brought several hundred thousands to Brazil. After their arrival, they multiplied rapidly. They became landowners, or merchants, were not attracted to the Brazilian way of life, and intermarriage has been rare. OLIVEIRA de (1937): *O problema migratorio na constituição brasileira; razões americanas de uma campanha parlamentar de brasilidade*. Rio., he wrote as a physician, psychiatrist, and member of the Brazilian parliament. He found that 19.5% of the inmates in Brazilian mental hospitals were aliens between

- 1920 and 1924. He published a map of Brazil which proved Hirohito's expansionist policy to conquer the Amazon area by infiltration. OLIVEIRA argues, that the entire immigration policy should be based upon eugenics and nationalism: "Eugenia e nacionalismo, eis dos postulados em que, ora, deve asentar toda politica imigratoria." (p. 175). Cf. also LINTON R. (1949): *Most of the world*, N.Y., 220. Also PIERSON, l.c., 344.
- 522 In the 1920–30 decade, about 400 000 Poles, 600 000 Italians, and 300 000 Spaniards entered France as seasonal workers (Cf. TAFT, l.c. 189). This stirred tension.
- 523 Vacher de LAPOUGE, (l.c. 368) says that—considering the essence of a nation—naturalization is non-sense, both biological and political. "Fabriquer des Francais par décret, des Anglais artificiels ou des Allemands postiches est une des plus belles aberration du droit"....."La puissance publique ne peut pas plus faire d'un étranger un national que changer une femme en homme." A foreigner can be given the rights of a Frenchman, he can be used as a national, but not as a Frenchman. In 1939, a law was enacted providing for a general revision of all naturalizations granted in the previous thirteen years. Cf. WATSON C. (1953/54): *Population Studies*, vii, 263–286; v.viii, 46. etc. Another xenophobic law put the economically surplus male foreigners in labor camps in 1940.
- 524 This was the National Office of Immigration, set up on 2. Nov. 1945. It was felt that after the losses of World War II. more attention should be paid to quality and manpower needs. The Minister of Population was empowered to fix the maximum number of aliens by nationality to be admitted to any one département.
- 525 Cf. SOUZ D. (1958): The political denationalization of the national minorities. *Caucasian Review*, No. 7. 144.—KARCHA, R. (1956): Genocide in Northern Caucasus. *Ibid.*, No. 2. 74–84.—DJABUGAI, V. G. (1955): Soviet nationality policy and genocide. *Ibid.*, No. 1., 71–80. See also Soviet family and communism. *Bull. Inst. Study Hist. USSR*, 1954, v. 1. No. 3, 43–46.
- 526 Such eugenically undesirable elements were in the U.S. the Japanese inhabitants during World War II. Their transfer into relocation camps was based upon the theory of racial inferiority which the Armed Forces were fighting about. Cf. THOMAS, D. S. and NISHIMOTO, R. S. (1946): *The Spoilage*, Berkeley. The American Supreme Court declared: "Civil rights are relative to national need, and not absolute."—Already in the xix. ct. it was the determined effort of the German masters to suppress Polish national feeling, wipe out Polish language, and forcibly disposes Polish landowners and replace them with Germans. Cf. ZUBRZYCKI (1953): *Population Studies*, vi, p. 255. BISMARCK's Kulturkampf in the early seventies war directed against Catholics and Poles. But this program was unsuccessful. Further attacks against the Poles followed, including the acts during the World War II. Poles, Jews, Ukrainians, Belorussians, and Gypsies were considered racially alien to German. Cf. KAMENETSKY, I. (1961): *Secret Nazi Plans for Eastern Europe; a study of Lebensraum policies*, N.Y. Although the ideology of national socialist Germans did not specifically include a positive program of genocide, it had tendencies which, when followed, made such a program inevitable.
- 527 Soon after the so-called II. Vienna Agreement in 30. Aug. 1940., the "German Ethnic Group" was established in Hungary, including more than 800 000 Germans. Many of them were forcibly recruited during the war into the "Waffen SS". After the war, during the Russian occupation of Hungary, they were partly deported, partly forcibly expelled between 1946 and 1948. Such "population transfer" included about 310 000 Germans. Cf. the first Transfer Ordinance No. 12330/1945 M. E. on p. 92–94, *Dokumentation der Vertreibung der Deutschen*, Bd. II. (GERMANY. Bundesministerium für Vertriebene, etc.).
- 528 This repatriation had several stages: 1. deportation of Polish and Jewish population from western provinces, 2. bringing German groups to Germany, 3. German resettlement of new areas (from 1939 to 1941). German peasants resisted moving to the East. Population was classified by SS resettlement squads. The asocial and racially inferior was sent to Auschwitz.
- 529 HITLER, A. (1941/ed.): *Mein Kampf*. This sentence is from vol. I,1. The work is interesting from an eugenic point of view. "The sin against the blood and the degradation of the race are the hereditary sin of this world, and the end of mankind surrendering to them." (339). See also ROSENBERG (1935): *Der Mythos des 20. Jahrhunderts*: "... der deutsche Adelsorden wird in erster Linie ein Bauernadel und Swertadel sein müssen... damit aber auch die Voraussetzung zur Zeugen gesunder Nachkommen am wahrscheinlichsten ist." (596).

- 530 HIERNAUX, J. (1969): *Égalité ou inégalité des races?*, Paris.—In his language, genocide is a synonym of uniformizing selection.—The U.N. General Assembly (9. Dec; 1948) Pproved the “Convention for the Prevention and Repression of the Crime of Genocide”. It has been already ratified by 75 nations, but not by the United States, although the U.S. Senate Foreign Relations Committee voted for it on 31. March 1971. According to this Committee, genocide includes “acts intended to destroy, in whole or part, a national, religious, ethnic or racial group”. Genocide (or genicide, genticide) can be committed in peace and in war by rulers, officials, or individuals. It is an ancient crime, and it has a very large literature.—Cf. also GREGORINI CLUSELLAS, E. L. (1961): *Genocidio, su prevención y represión*, B. Aires. Also *TRIALS of War Criminals before the Nuremberg Military Tribunals under Council Law*. Wash. 1949. Also BILLIG, J. (1950): *L'Allemagne et le genocide*, Paris. Also JACOBY, G. (1944): *Racial state*, N.Y.—MITSCHERLICH, A. und MIELKE, F. (1949): *Doctors of Infamy*, N.Y.; also NYISZLI, M. (1951): *Les Temps Modernes*, Paris, originally published in the Hungarian language: “*Mengele kórboncnoka voltam*”, describing a pathologist’s experiences at Auschwitz.—Cf. also KENNY, J. P. (1949): *Moral aspects of Nuremberg*, Washington.—Also: Institute for the Study of the USSR (1958): *Genocide in the USSR: studies in group destruction*, N.York.—Also U.N. INFORMATION OFFICE (1942): *Punishment for war crimes*, N.Y.—REITLINGER, G. (1953): *The Final Solution*, N.Y. Also BRAHAM, R. L. (1963): *The destruction of Hungarian Jewry*. 2v. N.Y.—etc. etc.
- 531 HITLER’s own words (*Mein Kampf*). He thought that early marriage should be made possible for the coming generation because late marriage will result in the institutionalization of prostitution.— Cf. also MYRDAL, G. (1938): *Amer. Acad. Polit. Soc. Sc.* 197: 200 etc. discussing modern Sweden, mentions that Swedes do not think that they have “any duty to the nation” from the family’s point of view. “Families ought to have children, not in obedience to the state, but for their own happiness.... At least in Sweden, nobody is in any case breeding children for the state’s sake (Ibid., 204).
- 532 Cf. footnotes 490, 496–497 in this study.—See also PETERSEN l.c. footn. 372,426: SS men were given weekend leaves in order to impregnate women whom the Party selected for their racial characteristics. In the USSR, before 1936, bigamy, adultery, even incest were dropped from the statutory list of crimes; religious marriage was no longer recognized by law, and even a ceremony was legally unnecessary. These early laws were to hasten the disintegration of the patriarchal family of Tsarist Russia.—In 1951, the Albanian government imposed a tax on bachelors between 20 and 50 years of age, and upon unmarried childless women between 20 and 40 years of age (*DAILY MAIL*, 24 March, 1951).—In 1955 KHRUSHCHEV told young colonists that a family must have three children, “because the development of the society is our concern”. He also justified taxes on bachelors and on childless families. Cf. SAUVY, A. (1961): *Fertility and Survival*, N.Y. 208.
- 533 Contrary to such interference, Pope PAUL VI announced that” . . . it is for the parents to decide, with full knowledge of the matter, on the number of their children, taking into account their responsibilities toward God, themselves, the children they have already brought into the world, and the community to which they belong. . .”. Mark the sequence of responsibilities!!
- 534 First in Japan, then in the USSR, then in all eastern European countries, except East Germany and Albania. It is tolerated in Taiwan, South Korea, Israel. In 1959, the American Law Institute recommended changes in American abortion laws which would permit abortion if there was a substantial risk of a defective child being born. In recent years, many U.S. states liberalized the abortion laws.—Where abortion is performed at request, the birth rate was spectacularly reduced. In Hungary the number of legal abortions was supposed to exceed the number of live births. In Japan the birth rate dropped from 34/M to about 19/M; in Romania from 35/M to 13.7/M. The Romanian government became alarmed, and provided incentives for parenthood, with limitations on abortion; then, the birth rate again climbed to 38,4/M. Cf. Society of Friends, l.c. footn. 11, passim.
- 535 On 20. June 1948., the Law of Eugenic Protection was promulgated in Japan, with “an essentially quantitative objective dressed up in qualitative clothing” (SAUVY l.c. footn. 532). An Eugenics Committee was also established. It is considered that “eugenic sterilization” can avoid at least 2–3 birth, and is equivalent to several abortions.
- 536 Cf. KIRK D. (1967): *Am. Acad. Polit. Sc.*, 369: 48. etc. lists the countries where population

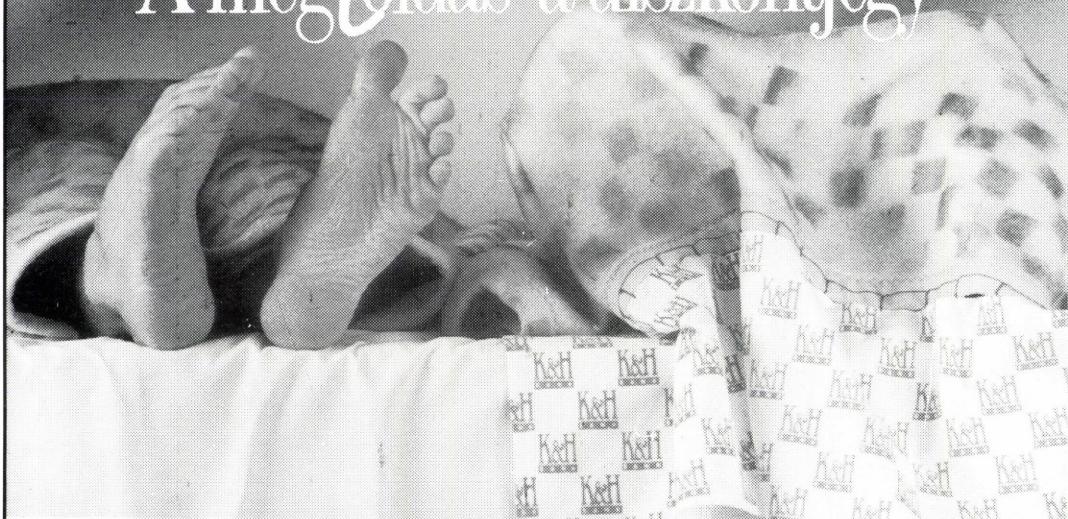
- policies have become an accepted part of governmental development programs, and family planning is under government auspices. Cf. also BERELSON, B. (1970): *Science*, 169: 931 (editorial).
- 537 This was said in September 1956, on the eighth Congress of the Chinese Communist Party. The declaration was made by Chou-en-Lai. Yet, Mao Tse-Tung (1957) believes that large population is a safety against defeat; furthermore, people are also producers and "when there is a large population there is also the possibility of greater production and more accumulation" (Liu Shao-Chi, in 1958). Thus, the birth control campaign had its ups and downs in China, and now it is going on under the pretense that it is for the protection of the mother's health and of the family equilibrium. Cf. FREEBERNE, M. (1964/65): *Population Studies* 5-16. Also SILBERMAN l.c. footn. 402.
- 538 Cf. PLOETZ l.c. footn. 105. Euthanasia is decided and provided by a Board of Physicians. The plan of PLOETZ much resembles PLATO's utopistic republic.
- 539 Cf. McKIM W. D. (1900): *Heredity and Human Progress*. N.Y. "It is among the many defectives thrown upon the State for maintenance and the many vicious held in restraint by the State on account of their crimes, that a system of elimination seems practicable... it is thus by an artificial selection that is proposed to elevate the human race. The surest, the simplest, the kindest, and most human means for preventing reproduction among those whom we deem unworthy of this high privilege, is a gentle painless death; and this should be administered not as a punishment but as an expression of enlightened pity..."—In 1904 before the U.S. National Prison Association, Dr. Henry HATCH also suggested that the incurable insane and confirmed criminals might well be killed (Cf. HALLER, l.c. footn. 437, 207.).
- 540 Cf. BERTILLON l.c. footn. 378-245. In a Budapest hospital, once in the 1920-ies, it was my lot as a prosector to autopsy a week-old baby who had no extremities, and whom the hospital staff let die by absolute starvation.
- 541 In 1939, Germany supplemented eugenic sterilization with euthanasia, and in two years disposed of some 50 000 incurably insane, feebleminded, and deformed patients in the gas chambers. Cf. REITLINGER l.c. footn. 530,127: reprints HITLER's handwritten letter to Philip BOUHLER in which authority is given "that patients who are considered incurable in the best available human judgement after critical evaluation of their condition, can be granted mercy killing ("der Gnadentod gewährt werden kann")". See also CHRÓSCIELEWSKI e. and CELINSKI W. (1969): "Pseudoeutanazja w »Kraju Warty« podczas okupacji hitlerowskiej", *Przegl. Rék.*, 25, 42.
- 542 Cf. ATTINGER R. C. W. (1964): *The Prospect of Immortality*, N. York.
- 543 Cf. WATSON (1952): *Popul. Studies*, v. V, 261-286, on birth control and abortion in France since 1939. The use of modern efficient birth control devices has been made virtually impossible in France (264).
- 544 In 1946, on the International, Congress on Family and Population (held at Bruxelles), F. BOVERAT considered abortion a scarcely extenuated form of infanticide or assassination. Cf. also BOVERAT (1944): *Le massacre des innocents*. Paris.—Abortionists are called "assasins de la patrie". See also SUTTER, J. (1950): *L'eugénique, méthodes, résultats, Paris*. He advocates that the family size should be in accord with the needs of the nation.
- 545 More than 150 years ago, man's intellectual improvement by breeding was oversimplified by LE JEUNE, Robert (1801): *Essai sur la mégalanthropogénésie*: "It is no more difficult to have intelligent children than to have an Arab horse, a short-legged basset hound, or a pure-bred canary... Marry an intelligent man to an intelligent woman and you will get men of genius."—Cf. also QUINET, E. (1803-1875): *La Création*: man has to pass and a creature will succeed him who will surpass man. What would man do? "He would perish rather than become his successor's pet or cattle." Q. by. ROSTAND, J. (1959): *Can Man Be Modified?* N.Y., 94.
- 546 DARWIN, C. (1882): *Descent of Man*: "We build asylums for the imbecile, the maimed, and the sick; we institute poor-laws; ... thus the weak members of civilized societies propagate their kind... this must be highly injurious to the race of man." Cf. also MUCKERMANN (1932): *Vererbung*, Potsdam: "Die Liebe zu den Hilfsbedürftigen, die an sich die höchste Tugend in der Kultur ist, wird der Kultur selbst zum Verhängnis" (9.).
- 547 At the Commemorative 25th Anniversary of the U.N. Food and Agricultural Organization in 1970, Pope Paul VI, made the statement: "Indeed, in the face of the difficulties to be overcome, there is a great temptation to use one's authority to diminish the number of guests rather than to multiply the bread that is to be shared."



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