

A SYMPOSIUM ON EUGENICS.* THE EUGENIST'S STANDPOINT.

(Illustrated with lantern slides.)

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I THINK that a word of explanation is in order regarding the work that I have been called upon to do in bringing before those who are interested in eugenics the results of scientific research. Experts in the different fields of biology are, as a rule, far too busy to boil down, sugar off and present their results in a form palatable to those who have not had scientific training and to whom tabloid summaries of special work mean nothing until related to things with which they are already familiar. My work, then, is to gather up related material and endeavor to fit it into the apperception of the people who call for my small services. I am, in a sense, a symptom of what will undoubtedly grow to be a large factor in our educational system, namely the movement that is already well under way to place within reach of "the people" all that may be found practically useful or of genuine human interest in the results of scientific investigation in the realm of genetics. Mrs. Huntington Wilson, in making possible my work with the Eugenics Record Office, has anticipated some of the aims of the American Genetic Association, of Washington, whose educational committee is laying plans for systematic work to be begun in the near future. I can hardly bring anything new to such a body of specialists as I find before me this evening; let me then present you a sample of my work that you may see what manner of presentation I have thus far found effective. The problem of mental defect and its relation to heredity has been before the public in the press of late, and a sketch of the few principles that I endeavor to present in lecture form regarding this question will serve my purpose well.

At a discussion of a short talk that I was requested to give the Twentieth Century Club, in Boston, several of "The Old Guard," as certain of the intellectual nestors who sit up stairs after dinner and subject their luncheon victim to a sort of mild form of the third degree, are called, objected to presenting the people in general things supposedly scientific until we should be "sure of our ground." Especially opposed to talking Mendelism were some of these sages, who seemed to fear that "the people" might suffer a psychic mutation and jump to the conclusion that because garden peas appeared in certain well defined ratios, that human characters were inherited in like fashion. They would not have one suggest that mental defect, for instance, may be found to behave as a Mendelian recessive, as our several hundred pedigrees seem to indicate that it does. They would have us wait until we could dole out laws of heredity in algebraic form, correct to the last fraction of a Pearsonian coefficient of correlation. However, it is not the object of educational work in eugenics to present the very few facts alone which we know something quite thoroughly about, but to set before those interested the main lines of research work, and the main suggestions that have thus far come from it, biological and sociological; the problem of the feeble-minded is related to both, and it is from both sides that I endeavor to lead my hearers to view it.

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Certainly one can not corrupt the intelligence of the laity by telling them that a large percentage, perhaps as high as seventy-five or eighty of mental defect is hereditary, that is, that it "runs in the family." The work of Dugdale, Jorger, Estabrook, Danielson, Davenport, Von Lundborg, Goddard, Miss Kite and a score of field workers have proved this beyond reasonable doubt. That is the first point I try to make clear by illustrations from actual findings in the field, charted in symbolic, pedigree form.

A common question is, "What causes feeble-mindedness?" To say that the condition is hereditary does not answer this question, and I do not pretend to answer it. That there may be a lack of a determiner for normal nervous functioning in the original germ-plasm from which the defectives grow, that blastophoria caused by alcoholism may account for very much of it, that defective functioning, or atrophy, or entire atrophy of the thyroid and other important glands may play a large role, that environmental conditions resulting in faulty nutrition in prenatal life is also a determining factor, and that there may be a hundred contributing sub-causes in the hereditary section alone, is granted; but that the principal cause can be summed up in the phrase "bad stock" is growing more and more to be the conviction of those best fitted to know.

The next most common question is, "If it is bad stock, how can we be rid of it?" and in answer I have a lantern slide showing various proposals, made by biologists, sociologists and fanatics, that we may select therefrom those means that best square with the social ethics of today. Certainly euthanasia is not to be thought of seriously as a possible present day measure. Restrictive marriage laws we see to be about as effective as legislation prohibiting the multiplication of the San Jose Scale. Neo-malthusianism in the hands of morons and imbeciles would probably prove equally valuable. The advocates of laissez-faire have their own answer in history and in the conditions which perhaps none of them have brought themselves close to. Sterilization has its advantages and counteracting disadvantages and is still in a pioneer and experimental stage. Segregation for at least the reproductive period remains, and there are few people who, brought face to face with what has actually been done, and with the possibilities for doing still more in the way of institutional and especially in colonial care for our withered human branch, continue to oppose such measures for cutting down our constantly increasing supply of the socially and racially unfit.

People like to see types of those we would segregate. I have a number on slides ranging from low grade idiocy to high grade morons, attractive or repulsive at sight, but all alike children, and amenable to treatment as children. I find contrasts valuable. I present typical defectives in a graded scale showing how attractiveness and unattractiveness of physique are to be found from the bottom up. It is hard for some of my hearers to believe that a very pretty girl, an inmate of one of our most noted training schools, is feeble-minded. Were they to see her waiting on the table at the institution they would have further doubts. Few judges in our local courts could be found to commit her for mental defect, and yet the results of years of observation are checked up by tests in the psychological laboratory, showing her mind to have stopped growing at about the twelve year level, and there it will in all probability remain.

After a preliminary shiver, as though I had taken a toad or a snake from my pocket, most people will listen interestedly to descriptions of the mongolian type, with large crevassed tongue, slanting eyes, blond or reddish hair, small protruding ears, stubby fingers and toes, usual good temper and happy disposition (when in a sympathetic environment, such as our institutions furnish, at least). They also prove unaverse to pictures of cretins, and a superficial mention of the effects of thyroid feeding on their mentality and physique is enough to set many a young college man to reading about the Valley of Aosta, Balzac's "The Country Doctor," and even the results of the research work at Vineland.

Then, people like to know how our defectives are quartered, what they do, what they are taught, how much they *can* be taught, how long they should be segregated, and, above all—are they happy? It makes one wish that every college class, at least, could be taken through such a place as, for instance, the Rome Custodial Asylum, for part of their education. To see those thirteen hundred children, for they are all children, no matter what their chronological age, in an atmosphere of wholesome labor, to watch them for a day, from sunrise to sunset will dissipate any ideas of "taking away the right to liberty and the pursuit of happiness" that may be lodged in the minds of those who oppose segregation for our mentally below par. Sluggish, clumsy cretins, mongols of varying shades of effectiveness, microcephalics that could earn small fortunes exhibiting themselves at a circus, macrocephalics able to do little more than the most menial of tasks, hydrocephalics, paralytics, imbeciles, morons and a few cases of harmless insanity sprinkled here and there—all DOING something! All but the completely paralyzed are taught to work and to enjoy working. If it is merely the pushing of a polisher a few inches across the floor and back, work is done and as one goes up the scale of intelligence, a definite atmosphere of self-respect and productiveness is encountered that cannot but be wholesome. The right to liberty within a wide range, wider in most cases than home conditions would allow, the right to all the happiness that a pleasant home, regular and "square" meals, labor enough to tire the system sufficiently so that it will rest in sleep during the night, and kindly treatment by a host of nurses and attendants—all this is theirs. The one thing that the segregational system denies them is the privilege of multiplying their kind. Here the regulations are iron-clad, and exceptions are rare to this rule. Sometimes the watchfulness of the guardians is evaded, but on the whole the population is only fed from the large number without the walls.

The colony system interests the people that I meet in my work. That the thousands of acres of State land that now lie idle, the vast tracts of marsh land, rocky hill-land and abandoned farms could be made to blossom again into productiveness by simply harnessing a huge human force that lies now worse than idle because undirected, and that at the same time a great burden could be lifted from the shoulders of the community, is a new idea to most of the men and women I have had the privilege of talking to. And yet it has been *done*. I deal very little in theory and as much as possible in fact. The Templeton Colony in Massachusetts and the colony near the Vineland Training School, in New Jersey, have already demonstrated the efficacy of the "colonization plan." Doctor Bernstein's farm colonies in connection with the Rome Custodial Asylum point in the same direction. There are some 22,000 mental defectives at large in New York State.

Perhaps a third of this number are idle, worthless and even vicious men whose energies might be harnessed, who might be made self-sustaining if placed at colony labor, under hygienic and decently human conditions. Whether counties, cities or State should handle this problem is not for any one person to determine, and I tell my hearers that it is up to them, as voters, to help find a solution and a way.

The feeble-minded girl, whose menace to the community is obvious, is perhaps a more important factor in this section of sociological eugenics. That attention should be given to her first, that when we note a girl of this kind approaching the reproductive period we should do all possible to have her set apart where she may be as happy as she can be made when denied the liberty to run loose and bear imbecile children, is obvious enough after attention is called to the biological and social side of her life and being. This is my work, to call attention to these things that most people have thought but little about.

I have given you but a fragment from the program of educational eugenics which is being planned. To speak on eugenics from a sociological standpoint makes it necessary to isolate a small section and let it illustrate, as best it may, the whole. At the coming Second International Congress on Eugenics, to be held in the American Museum of Natural History, New York, September 23-28, 1915, it is hoped that eugenics will be presented as a possible science that will make for human progress by throwing light on the problems of heredity. We shall try to keep eugenics on a biological foundation, whatever its social ramifications may be. The storm of criticism and cynical fun making is bound to blow over and perhaps it will have been an actual help to eugenics in the end. Every progressive movement is burdened with parasitic cranks, and some of those who have played and posed as eugenists have well deserved the invective that has come from press and pulpit and lecture room. Every educational plan and scheme that is worth incorporating into our historic system is bettered and purified by criticism, and I, for one, welcome it all, from pseudo-scientific monographs to the sometimes clever cartoons that sprinkle the pages of *Life*. These things keep the mental soil broken and are prophylactic against that setting or atrophy of mind that we are warned against by William James.

Criticism as well as suggestion and contribution from physicians is most welcome to those who are endeavoring to discover the laws of inheritance in man. The Eugenics Record Office aims to prove a clearing house for hereditary data. Its equipment is at the service of the student of heredity. Its family record blanks are free to those who care to fill them out, and its Extension Department is at the service of all who would take advantage of its small store of knowledge concerning what has been and is being done in the field of eugenics.

May I add, in conclusion, that perhaps the greatest difficulty I find in getting en rapport with an average audience of interested people is that I am supposed to have up my sleeve a panacea for all the ills to which flesh is heir. The eugenist is not supposed to have any place in his scheme of race-improvement as a whole for love, sociology, Socialism, Montessori methods, psychology, psychoanalysis, medicine, hygiene, boy-scouts or radium. That the eugenist, or student of human heredity and its relation to social progress, should regard eugenics as only one of the many factors that count for racial welfare seems strange in this day of multiple progressive movements claiming

almost a corner on the true, the beautiful and the good, or the plan by which the unity of this blessed trinity can be realized. When I throw a lecture-session open to discussion I find folk wanting to know: "What about environment? Isn't phrenology a coming factor? Do you believe in baby shows? Are there maternal impressions? Shall we make divorce easier?" Are not these questions symptomatic of a rather nebulous conception of the limitations of eugenics, coming, as they do *after* one has spent an hour trying to set bounds to Galton's idea? When I am asked by college students what the B and A (Binet, I suppose) test is, whether we have a colony of mental defectives at Coldspring Harbor to experiment upon, and what our charges are for finding matrimonial mates for the unmarried, I am persuaded that my work it not all in vain. For there are definite truths with which to replace false conceptions; definite facts are coming to light, thought concerning which may lead to a genuine illumination of conduct, and this, if I understand it aright, is the aim of true education: to present such facts and let their suggestiveness lead to conduct-illuminating thought.

EUGENICS: VIEWPOINT OF THE STATE OF NEW YORK.

Robert W. Heberd,

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New York City.

AS the hour is late, and Manhattan, where I live, is far away, I will be brief. I will seek to emulate the example of a curate of whom I once heard. It appears that when a parishioner, a small farmer, had been heard to say that he preferred the sermons of the curate to those of the rector, and the rector's wife, hearing of this statement and meeting him one day, said, "John, I understand you say that you prefer the sermons of the curate to those of the rector, my husband. How do you explain that?" "Well," said he, "ma'am, it's like this: when the curate say 'In conclusion,' he do conclude, but when the rector say 'Lastly,' he do last."

It seems to me very much like carrying coals to Newcastle, to come here tonight to talk to the members of the Kings County Medical Society about feeble-mindedness. I do not at all mean that you have had any more experience in dealing with that class than the physicians over in Manhattan or the Bronx, but I mean to intimate that physicians generally have experience in their practice with this particular class and from a scientific standpoint. As you can well understand from this lecture of Dr. Schlapp's tonight, you understand the situation very much better than I possibly can understand it.

The State Board of Charities has had an interest in this question for nearly fifty years. For almost all that period it has had supervision over the institutions in this state which seek to care for the feeble-minded, the state institutions, the local institutions of charity, such as the almshouses, and the private institutions, of which there are three or four in the state, that seek to care for this unfortunate class.

The present situation, from the Board's standpoint, is an unfortunate one. We have in this state, perhaps, 30,000 idiotic, imbecilic and feeble-minded people, who are so low down in the scale that their relatives admitted to the census-takers that their children and their

friends were in this class. Most of the relatives, of course, seek to conceal that fact; so that when the census shows the admission of that number, you can be pretty sure that the figures are conservative. And yet we have provision for the care of not more than 6,000 in the state today. Now, the reason for that is expressed in just one word, the word "Economy"; and sometimes when I think of that word in connection with the service in this state, I think that the state ought to take the word "Excelsior" from its shield, a word which means "higher and ever higher," and substitute for it the word "Economy."

Now part of this number is due to the very lax methods that have prevailed for years at Ellis Island. The late Commissioner of Immigration, Mr. Williams, now Commissioner of Water Supply, Gas and Electricity, did a great deal to stimulate the United States Government to the point of adding to the force of examiners at Ellis Island. He accomplished some results, but those results were exceedingly meagre as compared with the need. We need at Ellis Island a larger and a better force in order to prevent the influx of feeble-minded persons from across the seas, and then we need a better and a larger knowledge on the part of our local poor law officers who have to deal with families with feeble-minded characteristics who come into this state from other states. Such officers should be able to detect the fact that these new comers are feeble-minded and should bring them to the attention of the State Board of Charities so that when they become public dependents they may be returned to the states whence they came. That would help us to overcome this vast volume of feeble-mindedness that we have in the State of New York. As a matter of fact, our people do not appreciate the importance of this subject. They know what insanity means; they know its dangers, but they do not know, they do not appreciate the dangers connected with the increase in the number of the feeble-minded.

Some years ago the late Dr. Letchworth, who was President of the State Board of Charities, was informed that a certain patient had been returned from the Utica State Hospital, where he had been sent as acutely insane, to one of the county almshouses. At that time it was the custom for the county to pay quite a large rate, a much larger rate than the per capita cost at the almshouse, for the care of patients in the State Hospital; so, for reasons of economy, when the patient was thought to have recovered he was returned to the almshouse for care, and this man had charge of a number of men working about the place. He was very successful, but Dr. Letchworth, whose duty it was to visit the almshouse, suspected that he was not yet cured and when he next visited the institution he said, "John, I understand that you have come back from the asylum" (we called it the asylum in those days), and John said, "Yes, I'm better." "You have charge of these men here, haven't you?" "Yes." "You get a good deal of work out of them, don't you?" "I do." "How is that?" "They have got to work." "Well, what would you do if they would not work?" "I would strike them." "You wouldn't injure them, would you?" "I would." "You wouldn't kill them, would you?" "I would if the 'voice' told me to." "You are soon going back home to your wife and children, aren't you? You love them, don't you?" "I want to go home." "Well, you wouldn't injure them, would you?" "I would if the 'voice' told me to."

Of course, people understand the subtle dangers of the insane as illustrated by this story. They understand there is a "voice" that

is telling them what to do and that is the reason why they often do the terrible things the "voice" tells them to do. Feeble-minded people are regarded differently.

I recall that some years ago I heard the story of a butcher boy who visited the Syracuse State Institution and when he had entered the gate he saw an idiot with an axe. The boy was afraid and stepped back, whereupon the idiot stepped toward him. The boy ran and the idiot ran after him with the axe. The boy ran around the building a few times, being pursued by the idiot, and finally, becoming exhausted, he fell down and the idiot, coming up to him, tapped him on the shoulder and said, "Tag, you're it." But although these feeble-minded people do not have the kind of "voice" that the insane have talking to them, they do have "voices" talking to them. They have the vicious men and the vicious women of the state telling them what to do, telling them how to rob people, telling them how to set fire to buildings and all those kind of things, and they carry out that kind of instruction and they are a serious danger to the community.

Not long ago a committee of the Board visited one of the state institutions for the care of the mentally defective and while there the superintendent of the institution brought out fifty young boys and said, "I don't think these boys are feeble-minded. I do not think they ought to be here. I think they should be in orphan asylums"; and the chairman of the committee, who was a very sympathetic man, came to a meeting of the Board filled with that subject and felt that something should be done at once to prevent the continuance of that condition. "Well," I said, "let us see. Let us investigate the history of these children. Let us find out something about their heredity"; and so we sent an experienced examiner, one who was instructed at the laboratory at Cold Spring Harbor under Dr. Davenport, all about the state looking up the history of those children and out of those fifty there was but one that didn't show clearly a history of feeble-minded inheritance. There was hardly one who had not already been cared for in an orphan asylum where it was found impossible to restrain the child and it was found necessary to send the child to this institution. Now that superintendent is a superintendent who has not got very much faith in the theory of heredity, but, as it worked out in these cases, it proved itself and that is the real danger, the danger that a child who does not seem even to the superintendent of an institution of this sort to be feeble-minded will be turned loose upon the community simply to propagate his kind. In the case of one child there was a doubt and we looked into that still further. This child, it appeared, had a peculiar tendency. It said in the record that he was very fond of seeing blood and that he would not eat anything but the rarest meat, and the record went on to say that he had a desire to throw stones at widows and old women. I was a little surprised at that and I asked how he knew that they were "widows" and so we went back and found that the typewriter had left out the letter "n"; it was "windows" and not "widows."

We need in the State of New York a better knowledge of the needs of the state in this direction and I don't know of any body of citizens that can better spread that knowledge than the physicians of this state. It is something they ought to take a deep interest in because it affects the families of the state and affects the people of the state. We want more money to extend the facilities of the institutions.

We want better examinations made of those who seek to come here, whether from over the seas or from other states, and we want, above all things, a better spread of knowledge throughout the entire community as to the dangers of allowing this class to go without being segregated, and we want also a better understanding of the fact that it is the highest economy to care for them in this way.

EUGENICS: THE RELIGIOUS STANDPOINT.

Rev. John L. Belford,

Brooklyn-New York.

IT is not necessary to declare that my point of view is not medical. Yet, medicine and theology are close friends, if they are not near relations. The M.D. and the D.D. are natural allies. They work together and each aids and helps the other.

So far as the Church is concerned, there is nothing new in Eugenics. More than two thousand years before the Christian era she declared, "The sins of parents are visited upon their children to the third and fourth generation." When she speaks of sins she means not merely the things that have moral guilt, but defects physical and mental which are often consequences of moral guilt. She teaches that all evil is due to sin. The Creator is too wise to make mistakes and too good to produce anything but goodness. The best plans of men are often spoiled by the fool and the criminal. The best systems that man can devise are ruined by the human factor. The best system of safety our railroads have ever installed depends upon the attention and the action of some man who must press a certain button at a certain moment to obtain results. His failure to do his part brings disaster and ruin not merely upon him, but upon hundreds who depended upon him. The disaster is due not to the man who contrived the system nor to the company that installed it, but to the man who has refused or forgotten to perform his duty. So the defects in human nature, with which you gentlemen are so familiar, are due not to any defect on the part of the Creator, but to what may be called the bungling of men who refuse to obey the laws of nature and the laws which we call the laws of God. It does not take a believer in revelation to admit that a good tree bears good fruit and an evil tree, evil fruit. It is axiomatic that men do not gather figs off thorns or grapes off thistles. The principle of casuality holds in things moral as well as physical. Moral turpitude, like mental and physical weakness, as a rule, comes from some defect in a more or less remote ancestor. The exact point of departure from the law or from the normal may escape the eye of the student. Indeed, it may be too minute for even the microscope, but it exists and its growth can be traced. Underlying all sin and all disease there is a violation of law. A priest lives among the poor, the sick and the wretched. From an experience of some twenty-six years let me tell you a few facts.

For some years I had charge of a small parish out on Long Island. I met there a very charming and very excellent doctor. He was not a member of my church, but we were very good friends. He had lived in that town for many years and he knew all about every resident. In talking with him about the number of people who were sent from that town to the insane asylum, I inquired if he

could explain it. He told me it was due to the intermarriage of near relatives. In some cases the result was insanity or feeble-mindedness in whole families.

Now, from the very beginning our Church has forbidden the marriage of relatives and that law exists today and it is enforced as far as possible. There are cases in which exceptions are permitted for grave reasons, but the general law forbids near cousins to marry. The reason for that law is moral as well as physical. When people know that marriage is out of the question, they are not likely to become attached to an ineligible person. Then, we know the mental and physical deterioration which are almost certain to result from such unions. Another law of the Church requires the publication of the banns of marriage. That is, in the parish of the groom as well as the bride, on at least three Sundays before the day set for the marriage, at the parochial mass, notice is given of the approaching marriage and all persons are warned that if they know any reason why this marriage should not take place they are bound in conscience to make it known.

Now, many people criticise us for doing this, but they are short-sighted. They do not see why we do it. We want to know that the contracting parties have a legal and a moral right to marry. A man who has engaged to marry another, or worse, who is already bound in wedlock, has no legal right to marry. A man who has done some crime which may at the time be hidden, or who has contracted some disease which shall be nameless, or in whose family there is some taint which is likely to infect his wife or his children, has no moral right to marry and it is the duty of the Church to save the innocent and prevent the spread of disease.

You have no idea of how many prospective marriages are prevented by this publication and the resulting information.

Then, the parties to the marriage are supposed to be known to their pastor. In large parishes there are some people whom we do not know, but in the ordinary parish we know all our people, and where we do not know all about them, we try to find out enough to satisfy ourselves that the marriage is not a mistake. If there are physical or moral, or even economic reasons against the marriage, we call attention to them and urge due consideration. Of course, there are people who will not listen to reason. No one can convince the fool, but in most cases the warning and advice bear excellent results. If, however, they insist upon the marriage, we cannot refuse to officiate unless there is some serious impediment. Most women are fools on the subject of marriage. If they care for a man and he looks all right, it is very hard to convince them that marriage is not merely a mistake but a crime. Yet, it is possible and profitable to have a heart to heart talk with them and to open their eyes to the dreadful consequences of an inconsiderate marriage. Few women can resist the picture which may be drawn of disease and poverty and perhaps insanity when she knows that he who draws it is absolutely honest and disinterested. Personally, I have prevented many such marriages by the methods I have indicated.

As to the proposed law of sterilization, the Catholic Church has not made any official pronouncement. The matter has been discussed and each side has its champions. We believe that any notable mutilations is immoral, yet we must bear in mind the fact that this law deals with persons who are not normal, and who are a menace to the

community. It does seem that the state, which has the right to kill certain criminals, must have the right to inflict the lesser penalty of mutilation on others. It does seem to be the right and the duty of the state to take every reasonable step to prevent deterioration of the race and the crime and sorrow and poverty that follow in the train of these poor wrecks of humanity. The question is this—Have habitual criminals, defectives and degenerates the right to propagate? Being abnormal and destitute of reason or responsibility or both, some of our best theologians declare that, as things are now, in certain cases, vasectomy is entirely lawful.

The question is largely medical. The Church wants the medical men to thresh it out. She believes *pars est propter totum*—the individual must yield to the community. She is doing, and in all ages has done, her best to promote the good of society. To this end her clergy are striving might and main to prevent what you would call undesirable marriages. We try to teach, to lead, to convince. We cannot command. We try to control, we cannot compel.

As to the proposal to require a certificate of fitness from those who would marry, there is much discussion. Personally, I do not know enough to discuss it. In some places where the law exists it is deeply resented and badly enforced. The result is illegal relations which flood the community with fatherless children and promote the very evils against which the law contends. The Church, therefore, looks, and the state looks, to the medical profession and to serious-minded organizations like yours thoroughly to discuss these matters and to present them to the legislature in such a form that they may inspire wise and equitable regulation.

DR. ROBERT L. DICKINSON, in discussion, said:—"We hear occasionally that this talk about Eugenics is all imagination, impractical palaver of the dreamer. Such addresses as we have heard tonight and the interest manifested by such an audience as is here present are sufficient answer to such statements.

"It is admitted that we are yet in the beginning of such study. In our first speaker we have had a representative of one of the men who have done most perhaps to bring the matter before the public.

"It came to me with no little surprise, to hear a group of young girls, as at a recent Easter house-party in the country, with the greatest frankness and that wonderful simplicity of women, that clean, pure-mindedness with which the woman approaches questions of maternity and marriage, discuss these questions. Whether they are taught them in their classes or not they will read books bearing on them and the intelligent woman of today, the young woman, is going to outstrip us grayheads in the matter, whether we will or no.

"We used to try to produce effects by scaring young people. 'There be few,' says Sir Thomas Browne, 'that be scared into heaven.' It is not, it seems to me, the fear of syphilis and gonorrhoea to which we should appeal, but the stirring up of the idealism in the young and there is no fear that we cannot stir up an enormous amount of interest by starting with idealism in the young.

"One of the best eugenic institutions I have seen is a high school in this community that has no like anywhere in the world. Every one of us ought to visit that school. I refer to Washington Irving High School in New York. The girls there are having the emphasis placed on the things that count in everyday life, and not on Greek and Latin and algebra. There is a competition as to whose baby and whose girl shall be brought to be washed and dressed before the class. Those girls are being prepared for motherhood; for home-making. They go into the department store in the school, buy the outfit for the five-room flat in the school, hang the papers on the walls, furnish the home completely and invite their friends.

"It was not so long ago that the last thing to do was to tell a man that he had consumption. We now have public opinion behind us and the courage of our convictions. We tell the consumptive and save the community. We are beginning to acquire this courage in the matter of gonorrhoea and syphilis. In

one of our best families a young girl (contemplating marriage) is our patient. The man, yes, we know he has had syphilis. Shall we tell the family? Or the man is our patient and he has had some incurable and uncured disease. Shall we tell the girl's family? What is the use of quibbling about it? We have got to gain the courage to speak the right word at the right moment.

"I believe in certificated marriages. I believe the state or nation should take up this question now. In a recent number of the *A. M. A. Journal* a strong article brought together the law on the question of the regulation of marriages, and showed it to be a very difficult matter. Prohibition begets illegitimacy. Only in education and high standards can we be saved, and no one can help more than the doctor."

MR. A. E. HAMILTON, M.A., of the Eugenics Record Office, Cold Spring Harbor, in closing the discussion, said:—"The former Commissioner's remarks in regard to the relation of the people to the problem of feeble-mindedness lead me to suggest that, as there is to be a special session of the State Legislature beginning May 10th, at which bills may be presented for the appropriation of funds for such state institutions for defectives as the Letchworth Village, the Rome Asylum, the Syracuse School, etc., it might be well for such an assemblage as this to take some definite action. Our state institutions are all overcrowded, there are long waiting lists of defectives whose parents or guardians wish them cared for and more room is needed for their accommodation. May I suggest that, if it be in order, a resolution be passed, authorizing the proper parties to take this matter in hand and use their influence to bring the question before those in power to further the work of segregation of our socially unfit classes either in institutions or colonies."