

PROFESSOR GARLAN ALLEN'S FOREWORD TO "H.H. LAUGHLIN: American Scientist. American Progressive. Nazi Collaborator.":

Both "From a 'Race of Masters' to a 'Master Race': 1948 to 1848" and "H.H. LAUGHLIN: American Scientist. American Progressive. Nazi Collaborator" were previously released as A.R.C's. (Advanced Reader's Copy) The intention was to test the waters and sculpt a preliminary view of the project for interested parties and reaching out to fellow researchers. This approach accomplished its purpose. The A.R.C. copies garnered the attention of several figures in Holocaust and eugenics research, namely Professor Ken Gemes of **Birkbeck University of London**, Garland Allen of **Washington University of St. Louis**, and Sheldon Rubinfeld, M.D. of the **Center Medicine After the Holocaust**. Both Professor Gemes and Professor Allen encouraged me to formalize these first two books of the "Eugenics Anthology" by finishing them in a more academically rigorous fashion.

One of the most rewarding aspects of the rewrite and reboot of "The Eugenics Anthology" was working with now-retired Professor Garland E. Allen. Anyone that has spent any amount of time researching eugenics and scientific racism knows that Professor Allen is one of the most often cited authorities on the subject. Professor Allen led the move to research the American side of the International eugenics movement and was rummaging through the Laughlin Papers at Truman University's Special Collections before they were even organized into boxes. Professor Allen was a pioneer, while others in academia had a myopic focus on the German side of the equation.

Needless to say, benefiting from Professor Allen's guidance through the rewrite of "H.H. Laughlin" was a milestone in itself; one of those occasions where the journey was a reward in itself. It is thus that I am proud to share the Foreword Professor Allen wrote for "H.H. Laughlin." - A.E. Samaan, 12/13/2020

H.H. LAUGHLIN: American Scientist. American Progressive. Nazi Collaborator. Eugenics Anthology - Vol. #2

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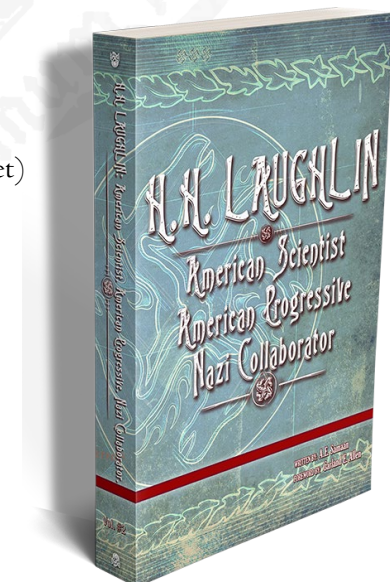
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Forward to A.E. Samaan's *H.H. Laughlin: American Scientist, American Progressive, Nazi Collaborator* (2020):

Garland E. Allen
Washington University in St. Louis
(3/8/2020)

Eugenics was an international movement during the first four decades of the twentieth century, aimed at improving the hereditary make-up of the human population by restricting the reproductive rights of those individuals deemed to be biologically “unfit.” The term “eugenics” (meaning “well or “truly” born) originated with Francis Galton (1822-1911), an English geographer and statistician, and cousin of naturalist and evolutionary theorist, Charles Darwin (1809-1882). Galton’s claim was that modern society had counteracted the effects of natural selection, which if unhampered, eliminated degenerate and disabled individuals. Modern medicine and humanitarian mores, he pointed out, as technically advanced and noble as they might be, were creating a major problem, since it allowed the biologically unfit to survive and even out-reproduce the fit that created a financial and social burden on present and future generations. The scientific, social and political movement based around eugenics that was to develop in the early twentieth century gained considerable support and prestige from the concurrent rise of the new Mendelian genetics, and thus could lay claim to be based on a new, cutting-edge science.

As a self-proclaimed scientific and social movement, eugenics was international in scope, encompassing all the major western, industrialized countries, including the United States, Britain, France, Scandinavia, and Germany. While the outcome of eugenics practices is associated in most people’s minds with Germany, especially after the rise of power of the National Socialist German Workers Party (NSDAP, or “Nazis”) in 1933, less well-known is that it was in the United States that eugenics got one of its earliest starts and achieved its greatest legislative successes prior to the Nazis. Instrumental in this success was American-born advocate, Harry Hamilton Laughlin (1880-1943), initially an agricultural instructor at Northeast Missouri State Normal School (Kirksville, MO) and later appointed by Charles B. Davenport (1866-1944), one of the most well-known biologists in the United States, as Superintendent of the Eugenics

Record Office (ERO) in Cold Spring Harbor, Long Island. In that position, Laughlin came to play a central role in the promotion of eugenics in the United States and abroad. Yet, surprisingly, few people outside of academic historians of the eugenics movement have heard of him. It is thus highly significant, and important for our understanding of this movement, and particular the United States' critical role in promoting it around the world, that A. E. Samaan has undertaken this highly detailed and comprehensive study of Laughlin's life and work. Through Samaan's portrayal, we get a more complete understanding of the great breadth of the movement, its many scientific pretensions and its socio-political ideologies, as well as its international acceptance and practical application. Laughlin was a microcosm of the international eugenics movement as a whole, and as Samaan illustrates so well, it is through this window that we can come to see the many facets of the movement that might otherwise appear disconnected and marginal.

In the generation following World War II, the historical development of eugenics, and its association with the Holocaust in Germany, was shoved under the rug by both the scientific community and historians. Although many German biologists and medical scientists were involved in developing eugenics both before, but especially after, the Nazis seized power in 1933, the topic got little attention even in the famous Nüremberg Doctors Trials in 1945-1946. Clearly, collective guilt and the desire to present a more purified, apolitical picture of science fed into the long period of silence about the eugenics movement and the participation of a large number of scientists in its promotion in the first four decades of the twentieth century. The term itself was purged from the titles of journals, books, institutions and professional societies that had been its strongest outlets and public face prior to the war. Scientists, particularly geneticists, as well as historians (of Germany and of the history of science), if they mentioned eugenics at all, relegated it to a minor, bizarre corner of twentieth-century history, the product of twisted minds and perverse misapplication of science. Despite his importance in promoting eugenics, Harry Laughlin received scant attention even among historians of American science.

However, in the era starting with the early 1960s, eugenics began to come under closer scrutiny, and emerged, albeit somewhat slowly, from its shadowy past. The first

book devoted to the history of eugenics was published by historian Mark Haller: *Eugenics: Hereditarian Attitudes in American Thought* (New Brunswick, NJ: Rutgers University Press, 1963). And while Haller noted the connection between eugenics in the United States and Nazi Germany, the details of the relationship, especially how the American movement, through the work of Laughlin, served as a model for its Nazi counterpart, went largely unexplored. Over the past half-century since Haller's work, the history of eugenics, in both the United States and on the international scene, has been the focus of a mushrooming scholarly enterprise, some even referring to it as an "academic industry." In the 1970s and 1980s a variety of studies, both as articles in historically-oriented journals and as academic books, began to appear and reveal the depths to which the scientific community – specifically biologists and geneticists – had come to expand and promote eugenics. Books on eugenics in specific countries, starting with Kenneth Ludmerer's *Genetics and American Society* (Baltimore: Johns Hopkins University Press, 1972), Angus McLaren's *Our Own Master Race: Eugenics in Canada, 1885-1945* (Toronto: McClelland and Stewart, 1990) or William Schneider's *Quality and Quantity: The Quest for Biological Regeneration in Twentieth-Century France* (Cambridge, UK: Cambridge University Press, 1990), began to explore the technical as well as the political side of eugenics in specific cultural and political contexts. Comparative studies such as Daniel Kevels' *In the Name of Eugenics* (Berkeley and Los Angeles: University of California Press, 1985) focusing on the American and British movements, Mark B. Adams' edited volume, *The Wellborn Science: Eugenics in Germany, France, Brazil and Russia* (Oxford and New York: Oxford University Press, 1990), Gunnar Broberg and Nils Roll-Hansen's *Eugenics and the Welfare State: Sterilization Policy in Denmark, Sweden, Norway and Finland* (East Lansing, MI: Michigan State University Press, 1996) and more recently Diane Paul, John Stenhouse and Hamish Spencer's edited collection, *Eugenics at the Edges of Empire: New Zealand, Australia, Canada and South Africa* (Cham, Switzerland: Palgrave Macmillan, 2018), all show the common core as well as the sometimes significant national variations in eugenic ideology and practice.

It is not surprising that the German eugenics movement, especially with its direct connection to the Holocaust, was even more shunned by historians and biologists, especially in Germany itself, in the decades following World War II. That the forefront of

biological science under the Nazis had been intricately involved in justifying mass sterilization and murder was more than an embarrassment, it was a subliminal realization of direct culpability, and academics shied away from investigating the topic in Germany until well into the 1980s. One of the first to tackle the issue head-on was Robert Proctor's *Racial Hygiene: Medicine under the Nazis* (Cambridge, MA: Harvard University Press, 1989), which exposed the degree to which the German medical community had joined in and cooperated with the Nazi's promotion of eugenics as an aspect of public health and cleansing the germ plasm of inferior individuals and racial groups, such as Jews and Slavs. In a similar vein, British historian Paul Weindling offered a major investigation of the development of eugenic thought in Germany: *Health, Race and German Politics between National Unification and Nazism, 1870-1945* (Cambridge, UK: Cambridge University Press, 1989), providing a stunning exposé of the tradition of eugenic thinking in Germany, starting a generation before the rediscovery of Mendel in 1900. The work of other historians and biologists inside Germany, such as geneticist-turned-historian Benno Müller-Hill's *Murderous Science* (Oxford and New York: Oxford University Press, 1988), and outside, American historian of science Kristie Macrackis in her book, *Surviving the Swastika: Scientific Research in Nazi Germany* (Oxford and New York: Oxford University Press, 1993), showed how biologists compromised their work to fit into the Nazi research (and funding) agenda. The ethical issues in medicine were explored in the volume edited by historians Frank Nicosia and Jonathan Heuener, *Medicine and Medical Ethics in Nazi Germany* (New York: Berghahn Books, 2002). Sheila Weiss' *Race, Hygiene and National Efficiency: The Eugenics of Wilhelm Schallmayer* (Berkeley and Los Angeles: University of California Press, 1987), emphasized how the German citizenry was persuaded to follow eugenic solutions – sterilization and euthanasia – because of its inherent logic in solving social problems at their origin, that is, prevention of defective and “undesirables” from being born in the first place.

Most tellingly, the connection between United States and German eugenics was fully exposed by German historian Stefan Kühl in his revealing *The Nazi Connection: Eugenics, American Racism and German National Socialism* (Oxford and New York: Oxford University Press, 1994). Kühl shows clearly how German eugenicists (also called

racial hygienists) looked toward, and admired the research and successful legislative programs put into place by Harry Laughlin and other eugenicists in the United States. Around the same time, to finally bring into focus the full extent to which the most prestigious German scientific establishment had cooperated fully with the Nazi regime's eugenics programs, the Max-Planck Institute (the new name for the pre-World War II Kaiser-Wilhelm Institute) opened its archives and organized a series of conferences, resulting in a wide variety of publications that acknowledged the role of this powerful and prestigious organization in promoting eugenics and human research projects on twins and other concentration camp populations. As disturbing as it was for the German (and American) conscience for all this to come to the surface, by the turn of the millennium, much of the infrastructure of eugenics as it had developed in the twentieth century was exposed to the public, as well as the academic community, to view and begin to grasp how such developments could have begun and expanded to an ultimately violent and inhumane conclusion.

The above list of works on eugenics is not meant to be definitive, as numerous other books, articles, documentaries, an exhibit on eugenics in the National Holocaust Museum in Washington, D.C., and on-line sources (the Cold Spring Harbor Laboratory, for example, has an on-line eugenics archive) are all now readily available. The point here is to show that despite the long silence about eugenics following World War II, the world has become more aware of eugenics as a historical movement that had dire consequences. An important part of this reawakening is, as A.E. Samaan has indicated, to make sure it does not happen again.

Given the long silence after World War II, we may wonder why scholars and others (including journalists) suddenly seemed to develop an interest in the history of eugenics from the 1960s onward. Interestingly, this renewal occurred concurrently with the rise of the civil rights, anti-war and liberation movements in the United States and around the world. These movements began to sensitize the academic community as well as the general public to racial inequalities and oppression that still persisted from the American civil war to the liberation of colonial countries like South Africa from imperialist and racist control (as in the overt racist policy of Apartheid). At the same time, in reaction to the civil rights' and liberation movements' agitation for equality, a

new generation of genetic theories supporting a “scientific” basis for racial and ethnic inequalities began to appear. The most outlandish and controversial proposal appeared in 1969 in educational psychologist Arthur Jensen’s article, “How Much Can We Boost I.Q. and Scholastic Achievement?” in the prestigious *Harvard Educational Review*. The answer was that, despite the introduction of supplementary and compensatory education programs in the United States during the preceding decade, no significant change had been achieved. According to Jensen’s analysis, the differences between white and black students’ performance on standard I.Q. tests (one standard deviation, or approximately 15 I.Q. points) had persisted for generations and was thus most likely due to genetic differences between the racial groups. Such claims sounded so similar to the older eugenic arguments that historians, sociologists and a number of geneticists saw the re-emergence of eugenic type thinking, dressed this time in slightly different scientific garb. By the 1970s, then, the academic community had become sensitized to the consequences of remaining silent in the face of a resurgence of scientific arguments for inequality, that is, what came to be called “scientific racism.” They began to use the lessons of history to challenge the resurgence of scientific racism as methodologically and conceptually flawed and highly dangerous to human dignity and freedom.

While most of the histories of eugenics appearing from the 1970s and 1980s on, dealt to one degree or another with Harry Laughlin as a visible player, surprisingly, no one other than a single unpublished Ph.D. dissertation (by Frances Hassencahl at Case Western Reserve University, 1970) has focused on him as a central figure in organizing and spreading the word about eugenics as a rational and scientific solution to social and economic problems. This is the important task that A. E. Samaan has taken up. Consulting all the relevant published, unpublished and archival sources, Samaan has exposed more clearly than anyone else the wide variety of eugenics activities in which Laughlin engaged throughout his career. Influenced early on by the utopianism of H.G. Wells (1866-1946) and other Fabian Socialists in Britain, he was enamoured by the concept of a “One-World Government,” central planning, and scientific breeding in the rapid expansion of industrial agriculture in the early twentieth century. In his eugenic work, he directed scientific research into human heredity, especially of degenerative physical and mental conditions, wrote and lobbied for legislation on compulsory

sterilization, immigration restriction and anti-miscegenation laws, supported genetic theories of racial categorization, testified as a scientific expert in legal cases such as the infamous *Buck v Bell* case in the United States (1925), testing the constitutionality of forced sterilization; he organized and participated in international eugenic meetings, designed exhibits for such public spaces as the American Museum of Natural History (in New York), founded several eugenics societies and a research organization in the United States, wrote analyses of thoroughbred horse breeding (which he compared to methods that should be applied to humans), and supported the Nazi eugenics movement as a part of Adolf Hitler's "racial state." For his work on eugenic sterilization and immigration restriction the Nazi government awarded him an honorary M.D. degree from the University of Heidelberg on the occasion of its 550th anniversary in 1936.

In addition to a biographical treatment of Laughlin's career, Samaan has also placed him and the eugenics movement in their broad economic and social context, namely in what is known in the United States as the "Progressive Era" or elsewhere (Britain and Germany) as "Industrial Efficiency." He presents the historical background (roughly 1880s-1940s) when industrialization was developing rapidly, and when the prevailing ideology of *laissez-faire* capitalism was being replaced by various forms of central planning and governmental regulation: monetary policy, production methods, imports and exports (or interstate commerce), banking operations, and standardization of everything from railroad gauges to intelligence tests. Behind it all was the guiding principle of *efficiency*, that is, streamlining policies to achieve the most effective output from the least amount of input. Laughlin and the eugenicists argued that to allow defective and degenerate individuals to reproduce, or enter the country through unrestricted immigration, and then have to deal with the social and economic problems they created, was the epitome of inefficiency. Preventing their birth or entry into the country in the first place would solve the problem at its source. It would save society millions and thus represent a rational, and efficient approach to managing society. This was the application of the Progressive ideology of industrial management to society at large. No one represented this mind-set more clearly than Harry Laughlin.

In addition to providing us with a convenient window through which to view eugenics as a whole, Samaan's portrait of Laughlin has illuminated not only new

dimensions to his influence on the movement in the interwar and early post-war years, but also how it has extended in various forms down to the present. One of the most influential, and virulent, outcomes of Laughlin's work was the formation of the Pioneer Fund in 1936, bank-rolled by New York millionaire Wycliffe Draper (1891-1972), with Laughlin as its first President. The Pioneer fund, which still exists today, is dedicated to funding research into racial differences in intelligence, creativity and other social factors that will help maintain the traditional racial hierarchy (whites at the top, blacks at the bottom). Since its founding, the pioneer Fund has supported the work of a variety of scientific racists, including Arthur Jensen along with a crowd of white supremacists who fought school integration and busing in the United States in the 1950s, 1960s and 1970s. It also supported a group of European Aryan supremacists known as the Northern League and their journal, *Mankind Quarterly*, which continues to publish to this day articles on racial differences and inequalities. It is in tracing out all these various interconnections that Samaan's book has offered such a rich, kaleidoscopic picture of the eugenics movement. This perspective helps us understand the wide appeal of eugenics in its heyday: from ultra-conservatives to radical socialists and even communists. It is a unique portrait of both a man and a widespread social movement.

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