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784TH ORDINARY GENERAL MEETING

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W.1, ON MONDAY, JANUARY 28TH, 1935.

AT 4.30 P.M.

CAPT. H. LECHMORE CLIFT, M.B., CH.B., IN THE CHAIR.

The Minutes of the previous meeting were read, confirmed and signed, and the HON. SECRETARY announced the election of the following:—As Members : H. Roderick Carter, Esq. (Life), Rev. T. W. Fawthrop, D.Litt., F.R.G.S. As Associates : Alfred T. Plant, Esq., Lt.-Colonel W. B. Lane, C.I.E., C.B.E., I.M.S. ret., Thomas Wylie, Esq., Rev. S. C. Rees-Jones, M.A., John Carter, Esq., Professor J. W. Leedy, B.S., M.S., Rev. J. Youngson Thomson, Miss E. Ritchie Rice, and as Student Associates : Duncan J. Payne, Esq., and Keith Ormsby Bawtree, Esq.

The CHAIRMAN then called on Dr. K. B. Aikman to read his paper entitled "Race Mixture, with Some Reference to Bible History."

RACE MIXTURE WITH SOME REFERENCE TO BIBLE HISTORY.

By K. B. AIKMAN, Esq., M.A., M.D.

THE immense advances in the last hundred years in the medical sciences and their application have greatly reduced death-rates, not only in civilized countries but in savage countries as well. As a result there has occurred a general increase of population and thus of migration, which has had important effects—economic, social, moral, religious, and biological—both on the peoples who have provided the emigrants and on those who have received them.

We must accept it as a fact that large numbers of different races cannot live side by side and compete for their daily bread without the production of racial mixture. There is one exception to this generalization : in proportion as there is intense antagonism, usually religious, the mixing of the races will be lessened. The practical drawbacks, however, to such a method

of race-separation are proved by the history of India. We need merely note that race-mixing will take place when opportunity occurs and ask ourselves how far is this process desirable. It is a question that cannot be answered in a word, because the nature of the races crossed is important.

THE PRIMARY RACES.

Mankind may be divided into three Primary Races: (1) The Negro, black-skinned, with short woolly hair and, typically, African; (2) the Mongolian, yellow-skinned, with long straight hair and, typically, Asiatic; (3) the Caucasian, white-skinned, with abundant wavy hair and, typically, European. These groups may be subdivided, but I propose to do so only in the last case, classifying the Caucasians as the Fair Caucasians of the north and west of Europe and the Dark Caucasians of the south and east.

So great are the differences between these three Primary Races that they are comparable with the differences between the species of the zoologist rather than to those between the varieties.

EFFECTS OF HYBRIDIZATION.

It may be said that the bulk of medical opinion is against hybridization between the Primary Races and that the best eugenic opinion is definitely against it. Thus, Major Leonard Darwin wrote: "Theoretical reasons can be adduced for believing that inter-breeding between widely divergent races may result in the production of types inferior to both parent stocks; and that this would be the result of miscegenation is at all events a common belief." Professor Ruggles Gates also supports this view. The biological objection is based upon the fact that, in these crosses, groups of inherited characteristics remain associated or "segregate," with the result that the offspring has a "chaotic constitution." Each variety of man or of animal, in the course of time, acquires a constitution adapted to its particular mode of life and to the diseases to which it is exposed. When such constitutions are mixed by inter-breeding, a new constitution is produced, which is not adapted to the mode of life of either parent and too often is not fitted for any actual environment whatever.

As examples of simple skeletal maladaptations, we find hybrids with skulls too large to permit of their birth; others with teeth too large for their jaws; and others with either the upper or the lower jaw a misfit with its neighbour. There are, however, many more complicated disabilities, such as altered resistance to disease and disharmonies of the internal secretions. It is found that the greater the difference between the races crossed, the less likely is the result to be beneficial: that the Caucasian is nearer to the Mongolian than either is to the Negro, and that the Dark Caucasian is nearer to the Mongolian than is the Fair Caucasian, and so the Dark Caucasian cross is the less harmful of the two.

These generalizations, to which there may be exceptions, are supported by the American, Professor N. S. Shaler:

“It is not only a general belief that hybrids of blacks and whites are less prolific and more liable to diseases than the pure bloods of either stock, but also that they seldom live so long. Statistics lacking on this point, I have questioned a large number of physicians well placed for judgment in this matter. All of them agreed that the offspring of a union between pure black and white parents is, on the average, much shorter lived and much less fertile than the race of either parent. My father, a physician of experience and a critical observer, who had spent more than half a century in Cuba and the slave-holding South, stated that, in his opinion, he had never seen mulattoes, that is a cross between white and pure black, who had attained the age of sixty years, and that they were often sterile. The judgment of medical men seems to be that when the blood of either race preponderates, and in proportion as it verges to one or the other, the longevity and fertility increase or decrease.”

THE FACTOR OF ENVIRONMENT.

This opinion, then, supports the view that distant crosses are usually worse than near crosses. I would, however, remind you that there is more in this matter than heredity. There is environment as well. While it is no doubt hereditary effects which interest us in the first place, we must cultivate a broad outlook and give full consideration to those other effects which are scarcely less

important because they are environmental. That at any rate, is the eugenic standpoint. Race mixture may alter many factors in the environment, such as family-life, language, education, religion, and the whole standard of living and of civilization. We must, then, answer the question: Is the environment of the hybrid likely to be as good as that of the child of pure race? The answer is, No! Often it will be worse even than that of the race of the inferior parent. Too often the hybrid is illegitimate, hating his white father and despising his black mother. But even if his parents are married and there is no racial prejudice against mixed marriages where they live, it is exceedingly unlikely that the environment will be good, for at least one of the parents is almost certain to be reckless, improvident, disinclined to settle down, and with poor ideals of parenthood.

In considering how these factors will affect the offspring, it should be recalled that the character of a child is formed at a very early age, and that it is impossible to over-estimate the importance of the parents as a factor in his environment. No one, certainly no one who has been married, could doubt that the married life of parents of such widely different races as European and Negro would be grossly inharmonious, with consequent disadvantages to the children of the marriage.

The United States presents these problems on the largest scale and has devoted much research to them. Indeed, in many States the American view is crystallized into laws absolutely forbidding marriage between white and coloured persons. Furthermore, as the statistics of divorce show, family life in the United States is less stable than it was. I attribute this instability, in very large measure, to the mixed blood of the bulk of her citizens. It is said that people of foreign birth and their children make up one-third of her population, while another third has had one foreign parent. Under such conditions, it must be increasingly difficult to find two partners for life with similar ideals, tastes and outlook, and there would be a growing tendency for marriages to result purely from physical sex-attraction. This is indeed a valuable ingredient in married life, but marriages of which it is the main foundation are not likely to be a permanent success.

It is noteworthy that many of the American cases to which I refer are marriages between Europeans of different races. If instability is a characteristic of such marriages, it must be

commoner still in the hybrid marriages between the Primary Races, and commoner still when these unions occur without a marriage ceremony.

CROSSES BETWEEN ALLIED RACES.

On the other hand, crosses between races that are closely akin, whether of men or of animals, may result in superior and vigorous offspring, at least in some cases. This is of especial interest to ourselves, because it supports the view of such authorities as T. H. Huxley that the races which intermingled in these islands must have been closely allied by blood ; for it cannot be denied that the intermarriages of all the peoples who crossed the North Sea, both with each other and with the earlier inhabitants of Britain, produced a vigorous and efficient people.

That this kinship may have been closer than is popularly supposed is also suggested by the fact that, among the more distinct nationalities of Europe, it is very difficult to decide where to place the line dividing those who are good or bad for crossing with each other. So much is this the case that one authority, Professor Eliot, of Harvard, considers that the marriage of people of different European races produces children weaker and less able than those whose parents belong to the same nation.

AMERICAN VIEWS AND EXPERIENCE.

The prejudice and emotion that may be aroused by this question of race mixture are abundantly shown in the diametrically opposed opinions, expressed with the greatest vehemence, which may be found in the copious (mainly American) literature on the subject. This vast literature, these prejudices and emotions, not only give a measure of the importance of the problems concerned, but illustrate one of the drawbacks to the close intermingling of different races. Booker T. Washington, himself a coloured man and the founder of the Tuskegee Institute, Alabama, the foremost Negro educational establishment in the world, said that "the problem is not so much what the white man will do with the Negro, as what the Negro will do with the white man and his civilization." Other serious writers hold that the ultimate future of the United States of America will be to be inhabited by a mixed race of Caucasian-Negro

hybrids and mongrels with a dash of Mongolian from the Red Indian stock. It happens that South America is already peopled mainly by such a mixed race, although the proportion of American Indian, that is to say of Mongolian, is higher in most parts; and, with the South American example of instability, backwardness, political and other weaknesses at their door, it is small wonder that the white Americans are alarmed for the future of their country, quite apart from any emotions which might be attributed to race-prejudice.

Nor is political instability the only issue, for the biological weakness of the hybrid stock is attested by such an authority as F. L. Hoffman, of the Prudential Insurance Company of America, who asserts that the people of mixed race in the United States are physically inferior to either the pure white or black. This inferiority, he says, is shown in their weaker vitality and less resistance to disease. This view is reinforced by the interesting observation in the Philippines, that among the men of the United States Forces invalided home the ratio of blondes to brunettes was as 100 to 126. Moreover, it was the brunettes among whom the proportion of mixed bloods, and especially of Negro-white mixtures, would be highest, who suffered especially from neurasthenia and tuberculosis.

MONGOLIAN HYBRIDS.

When from the Caucasian-Negro hybrid we turn to the Caucasian-Mongolian, we find (according to Dr. J. A. Mjøen, of Norway, who has made a special study of the hybrids between the Lapps, who are Mongolians, and the Scandinavians, who are exceptionally pure Fair-Caucasians) that the offspring are inferior to either of their parents. "They are often mentally and physically unsound; they are more likely to be a burden on the State, both from moral and physical infirmity; they are far more subject to tuberculosis." He urges that "until we have more definite knowledge of the effect of race-crossings, we shall certainly do our best to avoid crossings between widely different races." "Crossings," he repeats, "between widely different races can lower the physiological and mental level."

Professor H. Lundborg, of Sweden, supports this view and urges that "we must also pay great attention to immigration so that inferior individuals belonging to foreign races cannot

enter the country and settle without any hindrance. A mixture between nations who, from a race-biological point of view, stand high and others containing lower race-elements is certainly to be condemned."

In connection with the Mongolian-Negro hybrid, there is little recent scientific observation. As the Mongolian is closer, biologically, to the Negro than is the Caucasian, my impression is that the Mongolian-Negro cross is less detrimental. Cases occur, for example, in Jamaica, but they are not regarded with enthusiasm, either socially or biologically.

SOCIOLOGICAL PROBLEM OF RACE MIXTURE.

That is the biological side, but we must remember that immigration of different races leads to the complication of a whole host of administrative problems which are all too difficult already in modern civilization. One need only instance the segregation of races, as in the "Jim Crow" cars on railways in the Southern States; the racial friction which often expresses itself in lynchings; the economic problems and trade disputes due to wage-cutting and to different standards of living; the legal problems, often of the most distressing kind, due to laws in the United States rendering illegal marriages between white and coloured persons, and the profound effect upon the life of the nation produced by the Negroes and hybrids.

It is not generally realised how great is this effect already. It is likely to become even greater. Not only because the number of people with some negro blood in their veins is increasing (and I would remind you that there are some twelve million Negroes and coloured persons in the States) but also because the Negro is increasing in material prosperity and in education. It will become progressively more difficult to limit his political power in the Southern States, and his political power in the North is much greater than it was before the war. Little wonder, then, that there are many Americans who feel that all is not well with their culture, art, music, sexual-morality, family life and religion, and who attribute much of the alleged deterioration to the effect of the extraordinary mixture of races and colours and unassimilated aliens present in the "Melting Pot," as Israel Zangwill termed the United States.

A CONTROLLED EXPERIMENT.

But for those who feel that we cannot yet see the end of the greatest experiment on earth in race-mixing, much information may be gained from history, and particularly from that of the Israelites, after they began freely to intermarry with foreigners. Before an audience such as this, it is unnecessary to say that foreign marriages were forbidden to the Chosen People, but it may not have struck all of you that this prohibition was so absolute that marriages with the closest relatives were to be preferred to those with foreigners. Thus in the beginning, the Son of the Promise, Isaac, was begotten by Abraham of his half-sister, Sarah (Gen. xx, 12). In the next generations, as there were only a few families of the Chosen, cousin marriages were the rule, and after Esau had disappointed his parents by marrying two Hittite girls (Gen. xxvi, 34) he did his best to rectify this error by taking to wife the daughter of his half-uncle, Ishmael. It may be of interest to note that Ishmael was the son of the Egyptian bond-maid Hagar and that this racial mixture produced a different type from the Israelite. It was said of Ishmael, before his birth, that he was to be a wild man, his hand against every man and every man's hand against him, and that he should dwell in the presence of all his brethren. That proved to be true, not only of Ishmael but also, literally, true of the Arabs, who have always been regarded as his descendants.

Later, on the entry into the Promised Land, all marriage was sternly prohibited with foreigners (Deut. vii, 3-5), who were to be exterminated, and it is definitely stated that this was to prevent the bad influence of foreign spouses, who would inevitably turn the Israelites from God and His Laws. You will remember that this prohibition was disregarded, with disastrous results. The people "forgot the Lord their God and served Baalim and the Groves," and were promptly punished by an invasion from Mesopotamia and slavery (Judges iii, 7-8). Centuries later, King David fell into the same sin, when he committed adultery with Bathsheba, the wife of Uriah the Hittite. It was in accordance with the perfect inevitability of divine justice, that punishment came as the result of similar wrongdoing by the son of that marriage, for Solomon's mother was Bathsheba. The union between David and a Hittite was

one between people of kindred races, and, as often happens, this produced a child of remarkable vigour, for Solomon was not only intellectually pre-eminent but exceptional physically. It was true then, as it is to-day, that the mainsprings of action rest not in the intellect but in the emotions, and so the greatest intellect in Israel fell a victim to the charms of those alien women who were to be his own undoing, as well as that of his Royal house and of his subjects. It cannot be doubted that the influence of his Hittite mother had rendered him more susceptible to this error, for a man's ideal of womanhood is usually based on his ideal of his mother, and the least Bathsheba could have done would be to remove from her son's mind all prejudice against a foreign marriage.

The fact that she was, or had been, a heathen must also have implanted in his heart some tendency to turn aside after other gods—a tendency which proved irresistible in his old age, under the spell of his heathen bed-fellows (1 Kings xi, 4).

Other sons of David—his first-born, Amnon, by his wife Ahinoam the Jezreelitess, and Absalom, by his wife Maacah, the daughter of Talmai, King of Geshur—proved unsatisfactory, possibly for the same reason. In the next generation it was the follies of Rehoboam, the son of Solomon by Naamah, an Ammonitess (1 Kings xiv, 21), which rent the Kingdom of Israel from Judah and deprived the House of David of most of its subjects.

In the northern kingdom there was similar disobedience, and we read of the nuptials of Ahab with the Zidonian princess Jezebel, followed by Baal worship with its human sacrifices. Foreign marriages led to foreign alliances and entanglements, in which the forces of Israel were squandered in campaigns which were not in the national interest. Finally, the cup of their iniquity was full, and after repeated warnings retribution overtook them.

They were enfeebled by their casualties in war and by the depravities and vices introduced by their foreign wives. Their *morale* must have been weakened when, debauched by the emotional worship of a multiplicity of godlings, they thought with aching heads of their traditions of military prowess under the pure religion of Jehovah. Then the once invincible Israelites fell an easy prey to the invader, who swept them away into a long and terrible captivity. So complete was the desolation

of their land, once flowing with milk and honey, that the arrogant Assyrian could boast, "As one gathered eggs that are left, have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or peeped" (Isa. x, 14).

To the southern kingdom this might have acted as a salutary warning of the disastrous results of exogamy, but it passed unheeded, and we learn from Jer. iii, 11 that treacherous Judah became worse than backsliding Israel. Everywhere there was corruption of justice and morals, and the people gave themselves over to the most abominable idolatries. When the prophet's last call to repentance had been rejected the hour struck and, more than a century after the enslavement of the northern kingdom of Israel, Judah was carried captive to Babylon, with her princes dead and her King Zedekiah blinded and in chains. The Captivity illustrates another undesirable effect of race-mixture. The religious instruction of the Israelites necessarily centred on the Hebrew Sacred Writings, which tended to stabilize their language, just as the Bible affects our own speech in England to-day. Nehemiah gives us a graphic picture when he writes, "In those days also saw I Jews that had married wives of Ashdod, of Ammon and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people" (xiii, 23, 24). In the brief space of seventy years so many of the Jews had forgotten their own tongue that when Ezra tried to teach them the law, it had to be interpreted from the Hebrew (Neh. viii, 8). The prophet Nehemiah had first-hand experience of the evils, both direct and indirect, of race-mixing, and it was not without reason that, after the return from Babylon, he cried to the inhabitants of Jerusalem, "Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" (xiii, 27).

Since the Israelites of the northern kingdom had long abandoned the worship of Jehovah, they would not have been using the Hebrew Writings in their Assyrian captivity, and so we conclude that they, too, rapidly lost their own language and with it the easy means of returning to their old worship. Thus it could be said with truth, "they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos, viii, 12). This state of affairs may be paralleled in our own

time on the Dutch island of Kisar, near Timor and some 500 miles from the Equator. There, nine Dutch soldiers were left about 150 years ago, and their descendants, although they remained fair-skinned and often blue-eyed, were found to have lost their language, and with it their civilization and their religion. The unerring wisdom of the prohibition of foreign marriages is clear throughout the Bible, and the one apparent exception supports this view. This was Ruth, the Moabitess, and I believe hers was the only foreign marriage which was not condemned. The obvious reason for this exception was that Ruth possessed such high moral qualities that, after 3,000 years, she is still held up as one worthy to have been an ancestor of Our Lord and as a shining example to all women. We have seen (Deut. vii, 4) that it was not to prevent biological deterioration, but environmental contamination, that foreign marriages were prohibited, and from what has gone before you have learnt that it is hybridization between Primary Races which produces biological deterioration, while the effects of near crosses are liable to cause bad results by the environment of the offspring. These facts demonstrate anew the wisdom of God. When He proposed to establish a Chosen People in a Land of Promise, He might have sent them south in Africa, or to the east in Asia. The temptation to race-mixture is very strong, and we do not doubt God knew that Israel would succumb to it and that if they were sent to a land inhabited by Negroes or by Mongols, the result would be hybridization and irreparable harm. Palestine has many advantages of climate and fertility and strategic importance but, from the biological standpoint, it had the inestimable advantage of being inhabited by kindred peoples. It may be remarked that although the ethnology of the peoples of Palestine 3,300 years ago is still obscure there is no reason for thinking that the tribes, with whom the Israelites married, belonged to different Primary Races. There is no mention of their marrying Ethiopians, and if there were I should be ready to argue that these were as likely to be Dark Caucasians as Negroes.

Serious biological deterioration is not to be expected from crosses between healthy kindred races, and although the Israelites soon mingled their blood with that of their neighbours the practical effects of this were environmental. Thus the race-mixture which took place in Palestine led to great harm, but

the stock was not damaged beyond hope of repair. The evils caused by environment could be eradicated by a change of environment and, if need be, by "chastisement with scorpions." Thus we learn that the inhabitants of the southern kingdom who were captive at Babylon were brought to realize that their misfortunes were due, above all, to their idolatry, and so those who returned to Jerusalem were permanently cured of this sin.

Similarly, we read in 2 Esdras xiii, 41-42 that the Ten Tribes who were captive in Assyria "took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they had not kept in their own land." Thus we see that in the case of both the southern and the northern kingdoms the damage caused by environmental influences was made good and the remnants, which were saved, were fitted for the great tasks which lay before them. It is surely remarkable that Moses and Joshua nearly 3,500 years ago should themselves have devised laws in accordance with the latest scientific discoveries; that they should have declared that the chief effect of marriage with the Canaanites would be environmental (Deut. vii, 4) and would be harmful; and that they should have striven to prevent mistakes which the men of our own race, in the United States, in British Colonies, and even in England, are still making to-day with results which are disastrous.

The explanation of Moses and of Joshua, themselves, was that they were inspired by One to whom the secrets of nature were an open book, and this seems to be the only possible explanation. The fate of the northern kingdom of Israel and that of the southern kingdom may be regarded as two clean scientific experiments, both on a nation-wide scale. The second was a control. Both produced the same result and clearly demonstrated cause and effect. If the race mixture between the Israelites and the Canaanites produced bad results, which is undeniable, and if these peoples possessed considerable racial affinity with the Israelites and differed from them less than do the most widely separated races of Europe for each other, which I believe to be the fact, then we should expect an even less favourable result when the Primary Races are crossed. What do we find?

POSSIBILITIES OF THE FUTURE.

Any race which is in possession of a land should take all these facts into consideration. Such a race is morally bound to give the closest attention to the effects of race-migration, not only as it affects the present generation of its citizens but as it affects the future generations, both as regards their heredity and their environment.

It is surely of great significance that all the peoples of our own Celtic-Anglo-Saxon stock who have had the most practical experience of these problems are doing their utmost to exclude the Mongolian and the Negro races from their countries. I need only refer to recent legislation in Canada, Australia and the United States to show this. But this is much more than an Imperial problem, it affects the future of the white race itself and through it the future of civilization.

The Report of the Census Director of South Africa stated that, unless increased by accessions from abroad, the European race in South Africa "must for ever abandon the prospect of maintaining a white civilization, except as a proportionately diminishing minority in face of an increasing and ultimately overwhelming majority. It may then be forced to abandon its domination or even abandon the country." These are the words of a serious official report, and they should make us think. The Negro in the past has not shown any great genius for stable political institutions. The native states established a century ago in South Africa ended in collapse. The Black Republics of Hayti and Santo Domingo in the West Indies are examples of Negro rule after a considerable degree of white influence, and their record is one of wholesale massacre. Even in Liberia, at the present day, slavery and torture are common. Thus there is good reason to fear that if Africa is to fall back under Negro rule, it will deserve its name—the Dark Continent.

When we turn to the Mongolian races of Asia, we must recognize that, speaking practically, they are the most serious menace to the Caucasian race. Even now we are feeling severely the commercial competition of one of them, and there is nothing incredible in the idea of another invasion of Europe from the East. It has happened several times before, and evidences of these invasions remain, not only in written history, but in the Hungarians and the Lapps, who are Mongolians, and in the Alpine Sub-race, which is Asiatic in origin.

We have all heard of the Yellow Peril, and a recent writer expresses his opinion of its reality in three words: "*Ex oriente—Nox!*" That is one view of the ethnological future. For us it is a gloomy one, but there is another—and you may take your choice—which is that the world will ultimately be peopled by an intimate compound of white and yellow and black. It may be! Some people profess to look forward gladly to that time when national rivalries shall be no more, because nations will have ceased to provide that variety which is the spice of life, all sunk into a monotonous morass having the colour of coffee and milk. But if these alternatives are to be avoided—and I hope that this is still possible—it can only be through our studying the problems of race-mixture and by acting before it is too late. The impression I have formed is that, until our real knowledge of heredity has made very great advances, any policy of encouraging racial mixtures is a gamble which is unjustified. Our progress will be more certain and more rapid if we apply the principles of positive and of negative eugenics to the races which already exist. Eugenists are absolutely confident that all these races can be improved biologically, and no one denies that they are also capable of improvement socially and environmentally.

THE NEED FOR "SEGREGATION."

Difficult as it undoubtedly is, some form of mass-segregation of races seems to be desirable, but by this term I do not mean complete segregation. The ideal would seem to be that teachers, administrators, judges and doctors should have access to the more backward races and that interchange of ideas should be allowed full play. In this way, each people would make its contribution to the culture of the world and would have the opportunity of fuller development. If some of these races showed themselves more fitted than others to certain districts of the world and proved their survival value, they would tend to spread, and the present inhabitants of these districts would in time be reduced to vanishing point: This has been the course of biological progress in the past and it is still its truest course in the present state of our knowledge.

We have seen that the effects of hybridization between the Primary Races are bad, both biologically and socially, and that

they are likely to be especially bad if one race is primitive, while the other is in an advanced state of civilization.

Among primitive peoples of the same Primary Race, there appears to be less objection to intermarriage. Biologically there may be an accession of vigour and the production of more efficient types ; on the other hand, there may be degeneration. In the present state of our knowledge we cannot predict the result, and so are not justified in encouraging such unions. We must bear in mind that these Primary Races are capable of much subdivision and we must carefully study the mass of material which is available, if only because this is essential to any intelligently planned scheme of Empire migration.

Socially, intermarriages between some of these primitive peoples may be unobjectionable, because they are sufficiently primitive to have escaped the devastating complexities of civilization, but each case must be considered on its merits.

Among civilized peoples of the same Primary Race, intermarriage is less desirable than is commonly thought. Biologically, there are the same possibilities of greater vigour and of degeneration, and the distinction between Fair Caucasians and Dark Caucasians is probably important. Socially, however, the complexities of the civilized mind militate against the harmony of such married lives, and this must have great weight with the eugenicist.

Much of what I have said may be summarized in one verse of Kipling's poem, "The Stranger" :

" This was my father's belief
And this is also mine :
Let the corn be all one sheaf
And the grapes be all one vine,
Ere our children's teeth are set on edge
By bitter bread and wine."

DISCUSSION.

The Chairman, Dr. H. LECHMERE CLIFT, said : I have always been interested in the problem of Race Mixture. I was born in India, and had part of my schooling there. A large slice of the rest of my life was spent in China ; and I have travelled extensively elsewhere.

All these countries present the same difficulty of mixed races.

We have to thank Dr. Aikman for his extraordinarily interesting contribution to this question. He has brought to our attention facts that cannot be disputed; and some quite unknown to me before. It is a problem crying aloud for some solution.

Legislation is made perplexing because race mixture results not from a combination of principles but as a consequence of *passions*: and human passions defy all rules and regulations. I heard a Professor of Midwifery, at Edinburgh University, tell his students, "Gentlemen, in the course of your professional career, you will have anxious mothers bringing to you their delicate daughters. The mother wants to know whether the condition of the daughter's health is enough to justify her entering upon a married life.

"Gentlemen, you need not on these occasions worry yourself as to whether your verdict is justified or not—whether you are right to say, 'Yes' or 'No.' Whatever you say will make no difference—the parties concerned will do what they *want* to do; and they won't do what they *don't* want to do!"

The mixture of races is a very wide question—many-sided and perplexing. The mixture is full of perils. In a few cases it may have its advantages. Take the Northern Chinese—they have been segregated for centuries from the rest of the World, and are largely a pure race. The Southern Chinese are a mixture, especially in Canton, which has witnessed the impact of several nationalities. The Northern Chinese may be physically powerful; but in intellect he is no match for the Southerner, in spite of the relaxing climate the latter has to endure.

Dr. Lin Wuh Teh, the foremost medical man that China has produced, declares that a combination of Cantonese and Anglo-Saxon parents produces the finest stock in the World.

An extraordinary British genius, living to-day, has Eastern blood in his veins—and some attribute his genius partly to this fact.

These examples are, I think, exceptions that prove the rule, rather than otherwise. Dr. Aikman has given us very serious food for thought. Race Mixture is one of the gravest perils that the World will have to face.

The Rev. H. C. MORTON, B.A., Ph.D., said that in his judgment we had had a most valuable paper, for which he thanked Dr. Aikman.

There was a special satisfaction in listening when one of one's own convictions was fortified with new reasons and carried forward with good logic to new entrenchments. Since he last took part in a Philosophical Society discussion, he had been round the World and visited many parts of the British Empire. The importance of the subject brought forward to-day was emphasised almost wherever one went. He had spent a considerable time in Canada, and only the day before a lady long resident in Canada had said to him, "For Canada the hour is now too late; the mixture of races is already largely accomplished." One hears continually in Canada of the difficulty which a Briton has in gaining admission, and the facilities which are offered to almost every other race, and the number of Slavs now settled in Canada is great, and intermarriage common. He had been specially in a province—Alberta—which is under the influence of the States, and in the States the problem is truly acute. Lincoln's great mistake was in refusing to repatriate the freed negroes. How dire the peril is shown by the fact that in the 'eighties there were over forty negro millionaires in New York City, and to-day it is estimated there are about one hundred. Dr. Aikman's environmental effects are bound to be very marked. In South Africa they say there is such a thing as the honour of a white man, and such a thing as the honour of a Bantu, but no one ever hears of the honour of a half-breed. He believed that it was an instinct among the British people that the purity of the British race must be maintained.

But he wanted to criticise one point, namely, the use of terms, particularly on page 44. Crosses between Primary Races are described as "hybrids," while crosses between mere varieties of the same race are called "mongrels."* Now, he believed it was ethnologically well established that all the tribes which came to Britain were closely related varieties of one race; therefore Dr. Aikman would call us all "mongrels." But against the use of that term he protested and earnestly appealed to Dr. Aikman. The object of this paper is specially the preservation of the purity, and the dignity, of the British race. But the word "mongrel" is a word of distinctly bad connotation and would defeat the purpose of the

* Text amended, *see* author's reply.

lecture if it became used in this connection. He would ask Dr. Aikman to call crosses between the Primary Races "mongrels," and to use the respectable word "hybrids" for crosses between the varieties of the same race. In Horticulture, for example, "hybrid" is a very respectable and honourable term, and "hybrid" roses hold a high place. Pitman's dictionary gives "hybrid" as meaning "mongrel," and "mongrel" as meaning "hybrid"; and thus it would appear that Dr. Aikman is at liberty to exchange his terms.

There are people who say they do not see why the Caucasian should not marry a Mongol or a Negro. They are not sure that the result will be bad. Dr. Aikman calls such intermarriage a "gamble"—a very good word—and whether we all think that gambling is essentially wrong or not, we all agree that to risk losing what you cannot afford to lose is a bad gamble; and no Briton can afford to lose the purity and the dignity of the British strain.

Mr. R. DUNCAN said he had heard the relations of whites and natives discussed by a distinguished preacher after a visit to South Africa. The conclusion reached was that while it was a Christian duty to regard the black man as a brother we should stop short of making him a brother-in-law. Behind that summing up there was doubtless the conception that variety of race and purity of race contribute to enrich the human scene.

In watching foot soldiers marching, he (Mr. Duncan) had not seldom been struck by the appearance of a marked Saxon type of countenance among men of Midland and South English regiments. That this type, deriving from so early a stratum of the population, should reassert itself, notwithstanding much probable intermingling of strains in the intervening centuries, suggested to him that perhaps adverse results of mixture were not necessarily permanent but tended to fade out—or be cancelled out—in process of time.

He instanced the case of the Pitcairn Islanders as one in which mixture of dissimilar races had taken place, in laboratory conditions so to speak, with what seemed to be favourable results.

It seems open to doubt whether the case of Bathsheba and her husband has been rightly interpreted for the purposes of the lecture. The fact that the name of her father is given suggests that she was Israelite, not Hittite. Uriah, too, from what we are told of him,

was evidently a man of noble feeling, and probably a worshipper of the God of Israel.

Lieut.-Colonel HOPE BIDDULPH wrote : Observations on the paper on " Race Mixture " read at the Victoria Institute on January 28th, 1935 :—

Page 50, para. 1, lines 15–16. " Half-brother." *Ishmael* was not half-brother to *Esau*, but was his uncle.

Page 50, para. 2, line 11. "*Bathsheba*"—was she a Hittite? She was certainly the grand-daughter of Ahitophel (*see Blunt's Scriptural Coincidences*), and her husband Uriah was a Hittite, but she appears to have been an Israelite, so the remarks about her training of Solomon do not seem fully justified.

Page 51, line 16. Solomon's *old age*, as quoted in I Kings xi, 4, must have been due to the life he led, rather than to length of years, for he does not seem to have been more than 56 when he died, having forfeited the conditional promise of long life made by God in I Kings iii, 14.

The worst results of mixed marriages are those quoted in Genesis vi.

Mr. WILLIAM C. EDWARDS said : This is a vast subject. I think that the most helpful guide is the tenth chapter of Genesis, giving the descendants of the three sons of Noah. Differences of races seem to be in skulls and temperaments rather more than the colours of the skin. Are there any really pure races? All races seem to possess almost endless potentialities of variations. I think that the purest races are probably the Welsh, the Jews (Israelites) and the Brahmins; but all these also show varieties.

The Welsh seem to have arrived in Britain 1,000 years before the Jews left Egypt. Their languages have strange affinities, but the Welsh claim to be the descendants of Gomer, the eldest son of Japheth. It is remarked that the Welsh are sometimes mistaken for Jews. Amongst the Jews you have great differences. There is the fine Abrahamic type, the sleepy Isaac type and the keen, grasping, cunning type that we can associate with Jacob. Amongst them there is also found at times a type which is almost that of the negro. These may be descendants of the " mixed multitude " of Exodus

xii, 38. The Brahmins, through their strict caste laws, should be very pure, but the Brahmins whom I have seen in Benares are very different from those of Assam, or those below the Dravidian line.

Mixing of what may be called *fixed* types is very dangerous, e.g., the mixtures of Irish and Scotch as seen in Glasgow, and the mixing of Welsh and Irish as seen in Cardiff. What a difference a new environment can make in a very short time! I have been beyond measure amazed at the beautiful type of Jewish children in their new colonies of Palestine. The Ghetto type seems to have quite disappeared. The Jewish race seems to be rejuvenated in their old God-given home. As regards Bathsheba, she was *not* a Hittite, but, as Prof. Blunt has shown, the daughter of Eliam, the son of Ahitophel (II Saml. xi, 3; xxiii, 34). My father was a very pure Celt, but my mother a fine specimen of a Saxon, although on her side there was some Huguenot blood, and with it, thank God, almost hereditary piety. I think that when marriages unite people of real piety there is little danger. Pure religion seems to produce pure stock. If Christians were more careful to marry "in the Lord" there would be less fear for their progeny or the degeneracy of our race.

AUTHOR'S REPLY.

Dr. H. Lechmere Clift. The Southern Chinese are a mixture of Mongolians of kindred races which often produces good results.

We should need to know the criteria used by Dr. Lin Wuh Teh to determine "the finest stock in the World," for varying values may be assigned to physique, intellect, resistance to diseases, etc.

Genius is a combination of qualities, at present impossible to forecast, but in racial mixtures we should expect wide variations from the normal, some in the direction of genius, some the reverse.

The Rev. H. C. Morton, B.A., Ph.D. The terms hybrids and mongrels, as I used them, have been applied to the human race by good authorities and were not considered interchangeable. The old idea was that hybrids were crosses between different species and were sterile, while mongrels were not, but this distinction has broken down in modern biology. Although some biologists regard the primary human races as different species, some anthropologists would probably not accept this conception. From a genetical

point of view, however, all human racial crosses may be regarded as hybrids. In nearly related races, crosses may be hybrid for only a few characters, while in more distantly related races they will be hybrid for many. The term "hybrid" has, therefore, been substituted for "mongrel" in the foregoing paper to avoid offence. In any case, the term "mongrel" is inapplicable to most Britons, as the races, Anglo-Saxon, etc., which entered Britain from the east coast were closely akin to those which came in from the south and west. They may be compared with white and brindled bull-terriers, which may be crossed without producing mongrels. Even with dogs, however, some more distant terrier-crosses are highly esteemed and have led to new breeds, while the "half-bred" crosses of other related types, such as bull-mastiffs, find an honoured place on the show-bench. These are comparable to near-crosses in man. More distant crosses, such as dog and wolf, are a gamble, which may produce an animal of fine physique, *e.g.*, an Alsatian dog, whose temper may either be good or so bad as to render it valueless. Such distant crosses also have their human counterparts.

Mr. R. Duncan. The results of race mixture tend to be permanent, because the individual is a mosaic of different inherited factors. These factors retain their characteristics, which may reappear after many generations, even although they may be "recessive" under certain conditions.

A very slight admixture in a race may be practically bred out in time, and if the Saxon type of countenance was very common, or was due to "dominant" factors, in the ancestry of the Midland and Southern English, then they would appear to be of markedly Saxon type.

Regarding Bathsheba, it is not certain that she was a pure-bred Israelite, and it is clear that, before her marriage, she was either not of the Hebrew religion or extremely lax in her observance of it, as she ignored the very strict law against foreign marriages.

If she was an Israelite, the not unreasonable assumption was made that, on her marriage, she would take the nationality of her Hittite husband and probably adopt his religion. This was presumably Hittite or pagan, as we are nowhere told that he was a convert to Israel.

Lieut.-Col. Hope Biddulph is, of course, correct : Ishmael was not the half-brother but the half-uncle of Esau. Regarding Bathsheba, *vide supra*.

Mr. W. M. C. Edwards. The fact that all races seem to present almost endless potentialities of variations does not prove that they are not pure, though I believe few, or none, are, if we go back sufficiently far.

That the Jews are extraordinarily mixed is evident from the Biblical account of post-Captivity Jewry and from their pre-Captivity mixed marriages. The Ashkenazim Jews are also of very mixed, largely Mongolian, ancestry. The Ten Tribes of the Northern Kingdom were frequently rebuked for mixed marriages.

Bad as are some of the Irish-Scotch and Irish-Welsh mixtures, these peoples are more closely akin in blood and environment than many to which reference has been made, and so we might expect "wider" crosses to be worse.

Similarity of good religious ideas in parents is of the greatest help in producing a favourable environment for the offspring, but it cannot alter hereditary factors, and it is asking too much to expect it to produce "pure stock" from *e.g.*, a Caucasian-Negro cross.