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Notes

- 1 Francis Galton, "Foreword," *The Eugenics Review* 1 no. 1 (1909): 2.
- 2 Thomas J. Gerrard, "Eugenics and Catholic Teaching," *The Catholic World* 95 no. 567 (1912): 290.
- 3 W. R. Inge, "Some Moral Aspects of Eugenics," *The Eugenics Review* 1 no. 1 (1909): 29.
- 4 W. R. Inge, "Some Moral Aspects of Eugenics," 31.
- 5 W. R. Inge, "Some Moral Aspects of Eugenics" 33.
- 6 G.P. Mudge, "The Menace to the English Race and To Its Traditions of Present-Day Immigration and Emigration" *The Eugenics Review* 11 no. 4 (1920): 202-212.
- 7 James Duckworth Wood, review of *Sociology and Ethics* by Edward Cary Hayes, *The Eugenics Review* 14 no. 2 (1922): 125-126.
- 8 Eugenics Record Office, *Eugenical News* 1 no. 1 (1916).
- 9 Angus McLaren, *Our Own Master Race: Eugenics in Canada, 1885-1945* (Toronto: University of Toronto Press, 2014), 14.
- 10 Eugenics Record Office, "Den Nordske Race," *Eugenical News* 5 no. 1 1920, 2.
- 11 Eugenics Record Office, "Mate Selection," *Eugenical News* 5 no. 2 1920, 15.
- 12 Eugenics Record Office, "Jewish Racial Traits," *Eugenical News* 5 no. 1 1920, 7.
- 13 E. E. Southard, "The Aims of Mental Hygiene," *Canadian Journal of Mental Hygiene* 3 no. 1 (1921): 127.
- 14 Bernhard Keuchenhoff, "The Psychiatrist Auguste Forel and His Attitude to Eugenics" *History of Psychiatry* 19 no. 2 (2008): 215-223. Auguste Forel was a leading psychiatrist and leader of a mental hospital who supported degeneration theory (that idea that people who are mentally ill can pass it down and compound on it with generations). He also supported castration of those who he saw as blights on society, including at one point the daughter of a prostitute, for he felt that this girl, whose mother, and grandmother were prostitutes, would go on to be bad for humanity.
- 15 Volker Roelcke, "Eugenic Concerns, Scientific Practices: International Relations in the Establishment of Psychiatric Genetics in Germany, Britain, the USA and Scandinavia, c.1910-1906" *History of Psychiatry* 30 no.1 (2019): 20-22. Ernst Ruedin was a Swiss citizen that dominated psychiatry in the beginning of the 20th century. His work, which focused on eugenics, contradicted Mendelian assumptions about the recessive inheritance of psychological 'defects' and in doing so went against the assumptions made by Davenport in America. When the Nazi party took control of Germany, Ruedin was made a director of the government's committee on racial policy and helped pass laws regarding coercive sterilization. After WWII he was removed from his position and died seven years later.
- 16 Frank W. Stahnisch, "The Early Eugenics Movement and Emerging Professional Psychiatry: Conceptual Transfers and Personal Relationships between Germany and North America, 1880s to 1930s," *Canadian Bulletin of Medical History* 31 no. 1 (2014): 17-40.
- 17 Frank W. Stahnisch, "The Early Eugenics Movement," 19-20.
- 18 Frank W. Stahnisch, "The Early Eugenics Movement," 20-21.
- 19 Davenport, Charles Benedict, *Heredity in Relation to Eugenics* (New York: Henry Holt and Company, 1923), 4.

- 20 Charles Benedict Davenport, "The Work of the Eugenics Record Office," *The Eugenics Review* 15 no. 1 (1923): 313-315.
- 21 Frank W. Stahnisch, "The Early Eugenics Movement," 21.
- 22 Edwin Black, *War Against the Weak: Eugenics and America's Campaign to Create a Master Race* (New York: Four Walls Eight Windows, 2003), 87.
- 23 Frank W. Stahnisch, "The Early Eugenics Movement," 28.
- 24 Frank W. Stahnisch, "The Early Eugenics Movement," 29.
- 25 Frank W. Stahnisch, "The Early Eugenics Movement," 29.
- 26 Frank W. Stahnisch, "The Early Eugenics Movement," 29.
- 27 Frank W. Stahnisch, "The Early Eugenics Movement," 39.
- 28 Roy R Grinker, Letter to Alan Gregg, 1935 October 23. Accessed April 8, 2021 at https://rockfound.rockarch.org/digital-library-listing/-/asset_publisher/yYxpQfeI4W8N/content/letter-from-roy-r-grinker-to-alan-gregg-1935-october-23
- 29 M. Greenwood, Jnr, review of "Reply to the Criticism of Recent American Work by Dr. Heron, of the Galton Laboratory, by C. B. Davenport and A. J. Rosanoff. *Eugenics Record Office, Bulletin No. II*; pp. 43" by C. B. Davenport and A. J. Rosanoff. *The Eugenics Review* 6 no. 2 (1914): 173-174.
- 30 W. Hope-Jones, review of *The Church and Eugenics* by Rev. Thomas J. Gerrard, *The Eugenics Review* 4 no. 4 (1913): 412. The review treats Gerrard's work as a childish and meagre attempt at a foolish opposition, with no logic nor merit.
- 31 Thomas J. Gerrard, "Eugenics and Catholic Teaching." *The Catholic World* 95 no. 567 (1912): 302.
- 32 M. J. Ahern, "The Church and Eugenics" *America* 8 no. 9 (1912): 197-199.
- 33 W. R. Inge, "Some Moral Aspects of Eugenics," 26.
- 34 W. R. Inge, "Some Moral Aspects of Eugenics," 27.
- 35 W. R. Inge, "Some Moral Aspects of Eugenics," 27.
- 36 W. R. Inge, "Some Moral Aspects of Eugenics," 28.
- 37 W. R. Inge, "Some Moral Aspects of Eugenics," 33.
- 38 W. R. Inge, "Some Moral Aspects of Eugenics," 33.
- 39 W. R. Inge, "Some Moral Aspects of Eugenics," 33.
- 40 W. R. Inge, "Some Moral Aspects of Eugenics," 35.
- 41 Henderikus J. Stam and Ashley Barlow, "John M. MacEachran and Eugenics in Alberta: Victoria Sensibilities, Idealist Philosophy, and Detached Efficiency, eds. Frank W. Stahnisch, and Erna Kurbegović, *Psychiatry and the Legacies of Eugenics: Historical Studies of Alberta and Beyond*. (Edmonton: Athabasca University Press, 2020), 46-47.
- 42 Henderikus J. Stam and Ashley Barlow, "John M. MacEachran and Eugenics in Alberta," 47.
- 44 John Rawls, *A Theory of Justice: Original Edition* (Cambridge: Harvard University Press, 2005), 136-141.
- 45 Thomas J. Gerrard, "Eugenics and Catholic Teaching." *The Catholic World* 95 no. 567 (1912): 289-304. His criticisms were that 1. The eugenicist did not have solid claims and consistently modified them, 2. 'Civic worth,' as coined by Galton as the aim which eugenics should bring about in mankind, was vague and inconsistent throughout the

movement, and 3. That the aims of eugenics could be accomplished ethically by following the teachings of the Church and not through eugenics, which devalued the human life and wrongly attributed social flaws to groups that were not responsible for them. The argument of relevance in the ethical discussion is the third, though the first two were strong arguments against the adoption of eugenic practices in their own way.

46 M. J. Ahern, "The Church and Eugenics" *America* 8 no. 9 (1912): 197-199.

47 Bertrand Russell, *Principles of Social Reconstruction* (London: George Allen & Unwin, 1916), 123.

48 Bertrand Russell, *Principles of Social Reconstruction*, 196.

49 Henderikus J. Stam and Ashley Barlow, "John M. MacEachran and Eugenics in Alberta," 49.

50 Eric Kurlander, review of *Hitler's Ethic: The Nazi Pursuit of Evolutionary Progress* by Richard Weikart, *German Studies Review* 36 no. 2 (2013): 459-461.

51 Henderikus J. Stam and Ashley Barlow, "John M. MacEachran and Eugenics in Alberta," 48.

52 Richard Wolin, *Heidegger's Children: Hannah Arendt, Karl Löwith, Hans Jonas, and Herbert Marcuse* (New Jersey: Princeton University Press, 2001), 59.

53 Richard Wolin, *Heidegger's Children*, 113-114.

54 Richard Wolin, *Heidegger's Children*, 114.

55 Richard Wolin, *Heidegger's Children*, 118.

56 Peter Singer, *Rethinking Life and Death: The Collapse of Our Traditional Ethics* (New York: St. Martin's Press, 1995), 210-219.

57 Edwin Black, *War Against the Weak*, 427-444.

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65 Wikimedia Commons, "File:Charles Benedict Davenport.jpg" at https://upload.wikimedia.org/wikipedia/commons/e/e1/Charles_Benedict_Davenport.jpg

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