

Breeders are coming to look upon their membership in this Association as a professional duty, as does the physician who joins a state or national medical society, or the engineer who takes a membership in the American Society of Mechanical Engineers, or the scientist who maintains membership in the American Association for the Advancement of Science. Its publications have been kept on both a scientific and practical plane, that this Association might become an organization for both scientific men and expert producers.

Here is a word from that veteran breeder of grapes, T. V. Munson, the man who has originated more varieties of grapes than any other man in America, showing the high value he places on his membership in the American Breeders Association: "I regard the American Breeders Association as the most important and influential agricultural association in America, and probably second only to the American Association for the Advancement of Science in promoting general progress and welfare of the nation."

#### *PREACHERS AND EUGENICS*

In a recent conference devoted to the betterment of the country church where the discussions had centered about education and religion as the two great agencies of racial advancement, eugenics was suggested as a third agency. The discussion revealed the fact that the preachers of the country are not well abreast of these eugenic times, and there was even a show of aloofness on the part of some preachers. On the other hand, most of these men displayed open minds and were ready to know and eager to seek the newly developed facts and philosophy of this third method of leading to a happy racial status. It was stated that if we could clear the "network of human descent" of its worst dross in the form of feeble-mindedness, tendency to immorality, weakness for stealing, and other frailties of genetic origin, that education and religion could make progress in a normal way with the life of each and every individual.

Our preachers need to read of both the results and the technical methods of plant breeding. They should gain a grasp of the philosophy of the animal breeder. And they should delve into the depths of science which Mendel and his followers have built up. They would come more clearly to see that "Nature is God's Unabridged Book," and that it affords standards with which to measure man's works. They would not only be merely earnest and open-minded in their efforts to harmonize the written word and the pages of history in

nature, but they would be more ready to join in nature's evolutionary processes in the betterment of all living things. The well-nigh immortal unit characters give a new racial meaning to the concept of the soul. There is a phase of immortality attached to each Mendelian unit character. Mendel, the abbot, builded better than he knew.

The development of a science of eugenics is placing before preachers as well as before our teachers, physicians, publicists, and other intellectual leaders a new responsibility: The placing of this new phase of our racial life and well-being properly in the minds of the mass of people. Its facts, its warnings, its constructive philosophy, its oncoming practical features, must be made a vital part of the training of every liberally educated person. Our universities and colleges are already beginning to frame up courses in genetics, using facts concerning plant and animal breeding as the groundwork, but strongly developing that division of the subject which relates to the breeding of the human race. Genetic clubs and societies, often called eugenics societies, are being organized at our universities, notably at Cornell and the University of Wisconsin.

No subject brought up for general discussion and solution during recent times is fraught with more possibilities for good or bad than eugenics. Its wrong development might turn the tide against its consideration, or might direct it into lines which would tend to break down morality. Even its becoming a fad as a merely interesting subject is to be feared. It is not the subject for the narrowly housed scientist, nor for the person who wants something interesting as an avocation. It is not to be studied by society people because it affords entertainment, nor is it to be allowed to be "featured" by sensation mongering newspaper reporters. It is rather a subject for the conservators of society, for the practical scientist, the philanthropist, preacher, teacher, editor, father, mother, or other leader.

The facts and principles of eugenics are to become a substantial part of the thought and every-day philosophy not only of educated people but of the masses. And the assistance of all churchmen will be greatly needed to aid in developing the philosophy along wholesome lines, and in carrying to all the people those facts and rules of practice which will best serve the race. When it is realized that it must become almost a racial religion for those with superior heredity to multiply more rapidly, and for those with inferior heredity to multiply less rapidly, in order that the race may evolve upward, a new burden will be placed on the preacher. That the church lay hold of this new agency of eugenic righteousness and place it effectually beside education and religious teaching as the third great agency

for the regeneration of the race, the preachers must study to know the facts, and must be schooled in interpreting the facts of science into the language of the masses. Which universities will be first in offering at least summer courses in eugenics for preachers, Y. M. C. A., Y. W. C. A. workers, and other leaders in religion?

In another place in the *Magazine* is given a list (selected by the Superintendent of the Eugenics Record Office, Mr. H. H. Laughlin) of some of the literature pastors would find helpful in gaining a conception of genetics. That portion of this subject especially relating to eugenics, or the genetic improvement of man, needs wide consideration by many minds that only those things which are wise, practical, and ethical shall be put forward. The preachers are needed in this preliminary development of the subject, that they may assist in giving it an ethical, altruistic, and religious turn.

CHARLES WILLIS WARD, FRIEND OF A. B. A.

The donation by Mr. Ward, of a subscription to *Out Door World and Recreation* to each of the entire membership of the American Breeders Association, was not only a gracious compliment to the members, but it was also a signal service to the Association.

From the very first, in 1904, when Mr. Ward became a life member of the Association, he has shown a deep personal interest in the work of this organization, and a solicitous care in its welfare and has repeatedly extended his help. First by acting as vice-president of the Association in its young days, when counsel and energetic work were most needed; we recall also the generosity with which Mr. Ward defrayed the bill for rent of the hall in which the meetings of the Association were held in 1908 in Washington, D. C.

At that time the Association had not the firm footing it now has. Matters certainly have changed and scientific and other institutions make it a point of honor to place at our disposal their available meeting halls and lecture rooms. These are facts over which the Association has every reason to be exceedingly gratified.

The American Breeders Association has in Mr. Ward a staunch friend and wise counsellor. He is possessed of that spontaneous and earnest enthusiasm which always marks the man of success in business; he has the understanding and vision concerning the work and future of the Association and its place as one of the most important welfare organizations in this country. The vote of appreciation passed by the Association in general session is a well earned tribute to its good friend.