

# Future Human Evolution

Eugenics in the  
Twenty-First Century

John Glad



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**Preface by Seymour W. Itzkoff**

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FUTURE HUMAN EVOLUTION  
Eugenics in the Twenty-First Century

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## Preface

John Glad is a brave scholar. He here ventures onto the high seas of contemporary intellectual *interdict*. The term *eugenics* has been on an ideological hit list both by the irrational left as well as by an intimidated public. However, as Dr. Glad points out, clearly and authoritatively, there is virtually no factual basis for what can only be seen as a totemic reaction. The mere mention of *eugenics* elicits knee-jerk reaction—“Nazi genocide, forced sterilization.” Yet by any standard of rational analysis, this vision of improvement for the human species has a strong humanistic tradition to support its further application.

The real history of *eugenics*, as Dr. Glad points, out is rich in a truly liberal vision for the improvement in the state of all of humankind. And modern research in the biological nature of human function is opening up opportunities for the enhancement of both the physical as well as the mental condition of the human species. This, at a blazing speed of discovery. Thus, we need thinkers such as John Glad who will step up to challenge blind prejudice with fact and possibility.

The world is in a descending spiral today, with 6.5 billion people, going on 9-10 billion humans by mid-century, the vast majority living under historically and civilizationally sub-human conditions.

The same powers-that-be, those that blind the educated with a fear of the term *eugenics*, represent the self-same leadership classes that benefit from the present futile redistributionist social policies that feed into the demographic explosion of the destitute and the vulnerable. What is occurring, and against which Dr. Glad is expostulating, is a shake-down and intimidation of the productive middle classes in order to feed the pathology of poverty, disease, and social disintegration to which we are exposed in the media, each day.

These ideological leadership cadres that stand in the way of the dissemination of the truth concerning the ideals of the old and new eugenics movement indulge themselves luxuriously in the watering places of the “philanthropists,” in Paris,



Geneva, New York, Brussels. These international organizations—we know them well—fritter away billions of dollars for their own partying (they call them conferences), the remnant dollars dribbling supposedly into the lands of the needy, but really sucked up by the gangsters who run the tragic show of the Third World. The poor get poorer, their conditions of life increasingly pathological, unprecedented in scope at any time in history.

*Eugenics*, a vision of human betterment, with real scientific and then social-policy potential for enhancing the evolutionary future of our species, is buried within a demonization of language and misunderstanding. Critical to the linguistic and semantic morass that surrounds this paralysis of understanding is the spectral memories of the German and European perpetration of the *Holocaust*.

I would like to add a comment to Dr. Glad's clear and decisive puncturing of the balloon of myth that argues that the Nazis claimed to have actually engaged in a program of eugenics. The Nazis also claimed to be a party of *socialism*! If we define eugenics as encompassing programs of human betterment, physical as well as mental, practices that benefit community in the local sense as well as the species in general, we can say that the *Holocaust* was the antithesis of eugenic practice. Not only did the Nazis not argue for their participation in the eugenics movement, but they knew that they were practicing *dysgenics*.

They hid their practices, as do all totalitarian regimes, within a babble of propaganda that presumably validated to the naïve, this mirage of self-justification. A careful reading of their mission statements, and, of course, their unspeakable practices, clearly reveals that that they recognized that they were eliminating a people who they knew to be superior to themselves, a millennial threat to German dominance. They covered these actions by heaping slime on the Jewish people, their racial heritage, their ghetto and post-ghetto cultural behavior, their arrogance and purported economic conspiracies, above all their dominance in all walks of life, quickly attained only a brief moment beyond the ghetto. To the Nazis,

this became a universal challenge to German pretensions to leadership. And this from a people that in Germany was a scant one percent of the population, in the entire Austro-Hungarian Empire, about four percent.

One has only to read the literature of polemics arising from the German/Austrian political/cultural scene, from the mid-nineteenth century on, to realize that the hatred of the Jews was not a hatred of religion, but rather of race. The solution, clearly and early bandied about by a wide variety of European hate groups, was one of potential cleansing of the Jews from Europe, if not the world. Simply, the polemics of hate was engendered to facilitate the elimination of a dangerous contender for dominance in this self-same continental environment.

Thus the genocide of the Jews, in which all of Europe became eager participants, was not an example of eugenics gone astray, as Dr. Glad suggests. I here, gently demur. Rather, the *Holocaust* was a vast dysgenic program to rid Europe of superior intelligent challengers to the existing Christian domination by a numerically and politically minuscule minority.

The issue of gypsy genocide has been continuously presented to throw dust in the air, to obfuscate the real significance of the fate of the Jews in Europe between 1933 and 1945. True, the gypsies were persecuted and Hitler disdained them. Yet the ethnic gypsies, as distinct from West European converts, represented, to the perverse irrationality of the Nazis, an ancient Aryan race. Thus, as Aryans, the gypsies were not subjected to premeditated total genocide

The genocide began with the Nazi accession to power in Germany, 1933; in Austria, 1938. It was both chaotic and bestial, but many German and Austrian Jews made good their escapes. There was truly hatred, a chaos of despicable cruelty in Germany, Austria, and the occupied lands up to January 1942, when the Nazis realized that Britain and the Soviet Union still stood strong against their aggression, while the United States, bruised after Pearl Harbor, rearmed in fury. At Wannsee, north of Berlin, the final solution was con-

jured up, the industrial annihilation of the remaining Jews of Europe. If Germany would not prevail, no Jews would be left to gloat vindictively of their own victory.

Another sad mental block over the real meaning of the *Holocaust*, and here within the Jewish community itself, is the Jews' refusal to accept this event as an exemplar of *dysgenics*. To do so, many fear, would only reify the view that the Jewish people still considered themselves among the *elect*, the *chosen*, as the *Torah* implies. To admit this would presumably again bring down a vale of tears upon them.

The events in Europe during these decades was thus not an exemplification of the theory of eugenics, a supposed liberal and humanitarian vision turned to dross. Rather it was, as noted above, a premeditated program of dysgenics, an *aristocide*, as with too many other genocides of the twentieth century. How else can we understand the ideology of hate during this century that brought about the destruction of so many talented human beings, members of civilizationally achieving ethnic and social class groups? Thus we have here witnessed, from Armenia to Biafra and Cambodia, the dysgenic destruction of tens of millions of the most intelligent, productive humans on our planet.

By not recognizing the twentieth century's true "achievement," we have thus given in to the defamation of the ideals of the eugenics movement. We have made far more difficult the wider clarification of the true implications of eugenics.

It is doubly important to emphasize the visionary qualities of Dr. Glad's book. Because, even after throwing over this contemptible myth of "Nazi eugenics," a twenty-first century campaign for the eugenic ideal must impress upon educated and uneducated alike that the problems that we face require a healthy humanity living in tune with nature. It requires a revolutionary turnabout from present dogmatic international thinking. Instead of dissipating our wealth to remediate what cannot be remediated we need to envision clearly what measures humanity needs to take to create a future of hope. Dr. Glad makes this clear: universal high intelligence, altruism,

a pragmatic analysis of the facts of our current situation. Our world simply is running aground in majoritarian incapacity and with this impotence, potential medical and ecological disaster. What a program of eugenics offers potentially goes far beyond even the ongoing strong eugenic decisions made by millions of families with regard to procreation and the raising of healthy youngsters. Here, individuals, if not the power brokers, are obeying the laws of science and thereby acting to prevent more misery and suffering. What a programmatic campaign for eugenics on a worldwide basis could do over the decades if not centuries is to lift a curtain of hope, to be substituted for the cloud of concern that the middle classes have pessimistically internalized over the last decades.

We are on the cusp of a scientific reality, the uncovering of a human biological nature as never dreamed possible before. Not merely the identification of potential disabilities in unborn children, the solving of the sadness of infertility, even to the extent of cloning a desired child when no other pathway of biological reproduction is possible. Scientists today are, in addition, and all over the world, searching for enzymatic indicators during the earliest stages of gestation, for the genes of high and low intelligence. When these markers are discovered, given the acknowledged random nature of intelligence variability even within families, it will allow mothers and fathers to choose the potential intelligence of their child-to-be. The masses will here no doubt once more vote with their test tubes for a eugenic solution.

It may have been biologist Bentley Glass who once commented, eventually sexual relations would be freed from their reproductive role. Eugenics?

The rub is that we now have to teach the elites that biologically determinant decisions guided by scientific knowledge and careful judicial and moral monitoring can give us the world for which we yearn. Here is real, empirical, scientifically-supported evidence for humanity's hope, not the tragic morass of pathologies that the so-called egalitarians are pulling down over the heads of our grandchildren.

John Glad's *Future Human Evolution* is an important book. It needs many readers. I am sure it will achieve this goal.

Seymour W. Itzkoff

## Introduction

*I am with you, you men and women of a generation,  
or ever so many generations hence.*

Walt Whitman, "Crossing Brooklyn Ferry"

The Great War and subsequent Depression undermined the mentality of Empire and class privilege, leaving a vacuum which was filled by an intellectual climate of extreme egalitarianism. Western society of the twentieth century came to be dominated by a new, unified ideology. Freudianism, Marxism, B. F. Skinner's Behaviorism, Franz Boaz's cultural history, and Margaret Mead's anthropology all stressed the marvelous "plasticity" and even "programmability" of *Homo sapiens*. It was explained over and over that human minds differ little in their innate qualities, and that it is upbringing and education which explain the differences among us. Software is everything; hardware is identical and thus meaningless. The road to utopia lies through improved nurture alone.

During the last third of the twentieth century, even while scientists were generally allowed to teach the theory of evolution, that freedom did not extend to raising the topic of humanity's future evolution. It is remarkable that this suppression coincided with a revolution in our understanding of genetics. The censorship has now been lifted, and there is agreement even among the most implacable foes of the eugenics movement that the taboo on eugenics can no longer stand.

The issues involved are so fraught with consequence at all levels that, tiny as the group of individuals concerned over the future genetic composition of humankind is, a single ideological spark in this area has the potential to set off an all-consuming conflagration, so that hostility all too often squeezes out rational discussion. But no matter how desperately society attempts to avoid these issues, they already stand before us, demanding at least recognition, if not resolution. In this book I attempt to present the heretofore largely

suppressed arguments surrounding the current renaissance of the eugenics movement.

\*

Much as we humans might pride ourselves on our achievements, we are really little closer to resolving the great questions of being than when we still dwelled in caves. Time extending endlessly backward or forward is as unimaginable as is time having a beginning or an end. Psychologically, however, we need a map – a concept of being and of our place in the universe – and thus we engage in elaborate mythmaking to fill the vacuum that we find so intolerable. To be durable, a worldview must first explain the universe to us, and then assuage our fears and satisfy our longings. Logic is not a prerequisite. Myth can even contradict itself – not to mention be at variance with the real world.

Regardless of when or where we live, we inevitably perceive ourselves as the Middle Kingdom, and either we smile condescendingly at the mythmaking of other cultures or we go to war with them to force upon them our (uniquely correct) worldview. And if we are better at crafting weapons, we are generally able to persuade those we have physically conquered of the superiority of our myths over theirs.

Until the mid-nineteenth century, the Western world accepted a literal interpretation of the Book of Genesis, but then the theory of evolution presented a radically different explanation of man's origins. Today, attempting to reconcile religion with science, we have created a new mythology which, not surprisingly, is ripe with contradictions. Here are some of them:

- a) While other species of animal and plant can undergo significant change over a few generations, we maintain that thousands of generations of the most radically varying conditions of selection and selective mating have left only the most superficial genetic variance within our species.
- b) Intellectuals (albeit not the man in the street) are firmly convinced that we are the product of evolution,

but they are equally entrenched in the odd assumption that human beings are the one species no longer affected by that process.

- c) Even as society pays a premium for ability and gumption in virtually any form of activity, it has become fashionable to claim that such factors play no role in the formation of social classes, which are held to be entirely a function of chance and privilege. Indeed, the scholars who dominate the publishing marketplace and academia deny the very existence of innate IQ variance in human populations.
- d) We have developed a huge academic testing industry, but its findings are widely declared to be not merely approximate but lacking in any validity whatever.
- e) With the transition to smaller families, we have observed that generation after generation of the intellectually endowed are failing to replace themselves—exactly as was feared by earlier eugenicists — but we accept the phenomenon as natural.
- f) We are more and more successfully implementing a process called “medicine” for the elimination of natural selection, and are firmly convinced that future generations will remain unaffected by our reluctance to implement a substitute for natural selection.
- g) Hard at work deciphering the map of the human genome, we continue to apply moral criteria to behavior which we will soon be able to explain scientifically.
- h) While our social conduct, like that of all other animal species, is necessarily centered around the mating ritual, our perception of this process is governed by a myriad of camouflaging taboos and fetishes. The gap between reality and fantasy could not be more crass.
- i) We have created a genetic caste society that co-opts talent born into the less privileged castes, efficiently exploiting and manipulating these castes, while at the same time proclaiming equality of opportunity as our slogan.



- j) We refuse to recognize that we are a species that perfectly fits the definition of a disease, freeing itself (very temporarily) from the constraints of natural selection and the limitations of natural resources only to wreak havoc on ourselves and our fellow species in a massive assault on the host that we parasitize – the planet.
- k) We have created an unsustainable economy dependent on resource exhaustion. At the same time, we proclaim still greater levels of consumption as the goal of society.
- l) We proclaim freedom of speech, all the while ruthlessly excoriating any opinion in the area of human genetics which is found offensive by any significant segment of society.

Thus, the revolution in technology has been accompanied, not by the elimination of myth, but by its modification into a denial of biology. The give and take of any political processes is necessarily determined by the relative power of the participants, so that future generations are not taken into consideration during decision-making.

Despite popular opinion and prejudice, the facts of science are inescapable. In the time you take to read this sentence, humankind will have evolved genetically. There are species such as the coelacanth fish, which – incredibly – has survived more than 400 million years, but they are the rare exception. *Homo sapiens* is a recent link in the evolutionary chain, and over the past century the conditions governing selection in that population have undergone revolutionary changes.

Ultimately, we have to decide how pleased we are with ourselves as a species. This is the great watershed dividing those who favor genetic intervention and those who oppose it. Regardless of our personal attitudes, however, there is no denying the fact that while the genetic lottery has indeed produced many winners, there are many others who have been less fortunate.