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44. Francis Galton created a definition of eugenics in his *Inquiries into Human Faculty and its Development*, London, Macmillan, 1883, p. 17, n. 1. For more on his specific contribution, see the critical review by John C. Waller, 'Ideas of Heredity, Reproduction and Eugenics in Britain, 1800–1875', *Studies in History and Philosophy of Biological and Biomedical Science*, 32c, 3, 2001, pp. 457–89 and Diane B. Paul and Benjamin Day, 'John Stuart Mill, Innate Differences, and the Regulation of Reproduction', *Studies in History and Philosophy of Science*, C39, 2008, pp. 222–31. ; Ted Porter, *Genetics in the Madhouse: The Unknown History of Human Heredity*, Princeton, Princeton University Press, 2018.
45. The essayist Caleb W. Saleeby, in *Parenthood and Race Culture: An Outline of Eugenics*, London, Cassell, 1909, p. 172, claims to have created the dichotomy between positive eugenics and negative eugenics that was 'approved by Mr. Galton'. In his mind, 'the two are complementary, and are both practiced by Nature: *natural selection is one with natural rejection. To choose is to refuse*' [my emphasis].
46. Furet, François. *The French Revolution: 1770–1814*, Oxford, Blackwell, 1996; Arno Mayer, *The Persistence of the Old Regime: Europe to the Great War*, New York, Pantheon Books, 1981.
47. Ferdinand C.S. Schiller, 'Eugenics as a Moral Ideal', *ER*, 22, 2, 1930, pp. 103–9, here pp. 107–8. Also see Bertrand Russell, *Marriage and Morals*, New York, H. Liveright, 1929.
48. Richard Weikart, 'Darwinism and Death: Devaluing Human Life in Germany 1859–1920', *Journal of the History of Ideas*, 63, 2002, pp. 323–44, here p. 334.
49. Tal Bruttman et al. (eds), *Pour une microhistoire de la Shoah*, Paris, Seuil, coll. 'Le Genre Humain', 2012.
50. Bernard Lepetit (ed.), *Les Formes de l'expérience: une autre histoire sociale*, Paris, Albin Michel, 1995; Jacques Revel (ed.), *Jeux d'échelles: la micro-analyse à l'expérience*, Paris, Gallimard-Seuil, 1996; Revel, 'L'histoire au ras du sol', Preface in Giovanni Levi, *Le Pouvoir au village*, Paris, Gallimard, 1989, pp. i–xxxiii.
51. Liliane Crips, 'Les avatars d'une utopie scientiste en Allemagne: Eugen Fischer (1874–1967) et l'"hygiène raciale"', *Le Mouvement social*, 163, 1993, pp. 7–23 also shows how in Germany "'social hygiene" experts saw France as a basket case' (p. 17).
52. Cf., among many references, Maria Bucur, *Eugenics and Modernization in Interwar Romania*, Pittsburgh, University of Pittsburgh Press, 2002; Wendy Kline, *Building a Better Race: Gender, Sexuality, and Eugenics from the Turn of the Century to the Baby Boom*, Berkeley, University of California Press, 2001; Ivan Crozier, 'Havelock Ellis, Eugenicist', *Studies in History and Philosophy of Science*, 39c, 2, 2008, pp. 187–94; Paul Weindling, 'The "Sonderweg" of German Eugenics: Nationalism and Scientific Internationalism', *British Journal for the History of Science*, 22, 1989, pp. 321–33.