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ANTHROPOLOGY AND GROWTH¹

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It would be interesting to review the history of any scientific discipline to its early days when it struggled for a mastery of its subject and note how, while it was still young and insecure, it was seized and held in bondage by a facetious charlatanry which impeded progress and held it up to derision. Chemistry, medicine, astronomy, geography, zoology flash as examples before the mind. Each in turn emancipated itself and the story of its emancipation gives to the thoughtful a thrill of satisfaction at the triumph of earnest effort over dismaying difficulties. It is, however, much more thrilling to watch the actual struggle of a science to free itself from handicap and secure for itself a prestige based upon unimpeachable technique, sound deduction and service to humanity. In physical anthropology that exciting phase has now been

reached and to-day we have the privilege of watching the bursting of the entrammeling bonds of political and legislative domination by which it was enslaved during the nineteenth and early twentieth centuries.

It may be impossible to pick out the mind to which, of all others, a science is indebted for its emancipation, or to point to that particular contribution which contains the spark of quickening fire, and I arrogate neither infallibility nor omniscience in this respect. As I write these words my eyes lift to the original photograph, now famous by countless copies distributed throughout the world, of his father taken by Major Leonard Darwin and presented to me as chairman of the Brush Foundation in generous encouragement of Dr. Brush's aim for betterment of the human stock. We do not attribute to Charles Darwin the first conception of evolution nor do we assert that the doctrine set forth by him would serve in its original form for all time, but we do acknowledge his

¹ Address of the vice-president and chairman of the Section of Anthropology, American Association for the Advancement of Science, Pittsburgh, December 28, 1934.

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