

(February 17th, 1936)

The Science of Racial Improvement

BY DR. CLARENCE G. CAMPBELL.

Introducing the speaker, the President, Colonel A. L. Bishop, said:—In the modern world today we witness a very strange paradox. On the one hand, we find men exerting their greatest efforts to strengthen and improve the animal kingdom, and on the other, we find governments expending vast sums of money to provide institutions to take care of the unfit human beings of the world, who, by their indifference and apathy, seem to take very little interest in the production of a better type.

Our distinguished guest today is prominent in the Eugenics Society of America, and an anthropologist of international standing. At the world congress last year in Germany his paper aroused no small attention, and it is with the greatest pleasure that we welcome Dr. Campbell here today, especially when the meeting is under the auspices of so distinguished a Canadian as His Honor, the Lieutenant-Governor of Ontario. It gives me very great pleasure to welcome both our guest and speaker.

DR. CAMPBELL said:—Mr. Chairman, your Honor, and gentlemen, I am highly appreciative of the honor of coming before you, and I am most grateful for the opportunity of speaking to you on a subject upon which I think everyone of the intelligentsia needs to be well informed: a subject which is of equal importance to all thinking people in the sister countries of Canada and the United States. These two countries have much in common. They have much the same racial inheritance. They have much the same problems as to their political, social, and economic development, as to the composition and evolution of their populations and the additions they make to them, and as

to their racial future—although I am bound to say that I think those of the United States may prove the more difficult to solve in a satisfactory manner.

One of those things that are little realized by nations is how much they often learn from one another, which sometimes they can well afford to apply to their own advantage, and at others they can do well to avoid. Thus it could be hoped that the serious-minded and intelligent elements of Canada and of the United States might profitably co-operate in the mutual study, comparison, and co-ordination of their racial problems.

One of the instinctive and ineradicable desires in the human mind is to be able to anticipate the future results of existing conditions. And it is obvious that such foreknowledge can prove of incalculable value to humanity. The greatest utility of a true science is that it is often able to do this with a high degree of certitude when it has succeeded in discovering the essential physical facts pertaining to a subject. The astronomer, for example, can predict an eclipse many years hence to the second; the mechanical engineer can predict just what an engine or machine, which he constructs, can do; the scientific plant or animal breeder can predict with much accuracy the qualities that a breeding stock will carry. And indeed biological science affords the ability to foresee the probable outcome of many conditions in the life of species, and it is steadily becoming proficient in its predictions.

The science of biology has discovered in the last two or three generations a great many important facts about the realities of life, and equally about the general biological conditions that govern the life of the human species. The idealistic school of social thought, however, with a magnificent disregard for biological facts, takes the position that, if the findings of biological science do not support, what it is prone to call, its idealogy, these facts can be neglected and ignored. Indeed it is to be feared that the advocates of this idealogy are myopic in their ability to apprehend biological facts and realities, and sadly incapable of recognizing the irrefragable and compulsive nature of such realities.

The principles and conclusions of the science of race improvement rest upon physical facts established in the science of biology, of anthropology, and of genetics, as well as upon those further facts to be derived from racial history. These conclusions do not need to be taken upon faith or upon the authoritative dictum of any individual, but they rest upon biological facts and human events which are readily accessible and verifiable.

The science of racial improvement originated with Francis Galton, who was first cousin of Charles Darwin, and a remarkable scientific genius. Before Galton directed his main attention to the science of racial improvement he applied himself to other scientific interests, and among them to developing the newly established science of meteorology. And he was the discoverer of the principle of anticyclones, which, as is well-known, forms one of the basic principles of that science.

After the publication by Darwin in 1859 of his "Origin of Species," and his advancement of the theory of biological evolution, Galton was quick to recognize and profoundly impressed with the importance of applying this theory in the case of human species, and to the improvement of racial quality. Thereafter, he assiduously devoted the remaining thirty-five or forty years of his life to this science and to the formation and integration of a consistent and scientific policy for racial improvement, to which he gave the name "eugenics." Galton defined eugenics as "The study of all those means under social control which will go to improve or to impair the inborn qualities of future generations, physically or mentally." Attention might be called to the inclusiveness of this definition. It will be seen that eugenics includes *all* influences that will go to improve racial quality, hereditary and environmental, physical and psychological.

The science of eugenics, or racial improvement, like the conception of biological evolution upon which it is based, has unfortunately offended the preconceptions and encountered the opposition of many who have only imperfectly understood these subjects. While the conception of biological evolution necessitates a revision of long-held precepts as to human origins, the science of eugenics no less requires

a candid re-appraisal of the equally cherished preconceptions of the Rousseauian social idealism, which has received such fervent adherence ever since it arose in the 18th century.

The general concept of evolutionary change is one of the oldest and simplest of philosophical concepts, and it was long ago recognized by the ancient Greek philosophers that the phenomenon of temporal existence was one of constant and inevitable change and transformation in all things, animate and inanimate. The theory of biological evolution applies this obvious philosophical concept to the phenomenon of biological life. And the study of human evolution in turn attempts to amplify our knowledge of the nature of this change and transformation in humanity, its normal direction, and the natural laws and conditions which govern, and go to determine it. It can only seem to any intelligent mind that this is the most important of all facts for humanity to learn and to understand as fully as may be. Thus while biological evolution and human evolution will continue to furnish an endless field of investigation, and research, and endless problems to solve as to the exact means and manner of this evolution, the simple scientific fact that the human species has been, and is, constantly undergoing a gradual evolutionary change from one generation to another, as well as its vital human import, can never be in any doubt. Indeed the secret not only of human origins, but of the earthly destiny of humanity lies in the biological sciences. Hence it is fair to expect that the study of the science of racial improvement, or eugenics, promises to furnish humanity with the guidance which will enable it to live its life more in accordance with its biological design—which is to be equally regarded as its Divine design—and to attain the best results in its evolution, rather than to fall into the innumerable mistakes and errors and to incur the inevitable penalties, which it has only too obviously been doing in its civilized period.

Now let us see how far the science of racial improvement, or eugenics, has progressed along this path. In the first instance this science discovers that we must dismiss the cherished, but fallacious, social ideal of human equal-

ity, and that along with its dismissal a critical readjustment must be made of the principles of inalienable rights and the claims of individualism. It should be perfectly obvious that individuals never were and never will be equal, physically, mentally, or temperamentally, and no sound theory or system of racial improvement, or of social organization, can be founded upon such a false premise. The variation in individuals is not only a constant biological fact, but the study of human evolution invariably goes to show that it is only through the variations and the inequalities in humanity that evolutionary improvement of the human race occurs. Likewise it is obvious that racial groups, as well as individuals, have varied and differed decidedly in their physical and mental qualities. And it is overwhelmingly evident that these marked variations and differences in racial groups have had a major bearing and have exerted a profound influence upon racial conditions and upon racial history.

If we make a cursive survey of racial history we can see that there has been a very gradual but progressive improvement in the human species in racial quality. But we find that any outstanding improvement has always occurred in particular racial groups rather than in humanity as a whole. Before going further, however, it will be well to determine just what is to be identified as improvement in racial quality. The obvious design in biological evolution is one in which species survive for a greater or less period through the survival of those elements in them best fitted to overcome the obstacles to their survival. It would be idle to think that human evolution was not governed by this basic biological principle. Thus, however much racial elements might strive to realize certain human objectives, these objectives could only be considered to be false and misleading if they failed to promote, or militated against, their survival. And it is obvious that such human objectives would prove to be their own nemesis and come to naught with the extinction of those who pursued them. Hence the only thing, that can be taken to be a positive and unquestionable improvement in racial quality, is the augmentation of those human traits, physical and mental, which will increase the ability of a racial group to with-

stand and to overcome the obstacles to its survival, and thus enhance its prospects of survival.

We need, however, to determine, as precisely as we may, how this improvement has occurred, and in what it has consisted. The racial improvement of the human species has occurred through the survival of certain racial groups of superior survival value, and the extinction of others which have obviously had an inferior survival value. Hence we may say that what we have just designated as *survival value* is to be taken as the yard-stick of evolutionary improvement in the human species.

It needs to be noted that the term "survival value" pertains to racial groups rather than to individuals. Individual survival has an inexorable time limit, whereas the survival of a racial group will promise to have a greater or less duration, dependent upon its racial quality, and upon the consequent objectives, behaviour, and action of the group. Thus survival value as regards an individual does not consist in his being able to live a long life, and by one means or another to succeed in gratifying all of his material desires and achieving his individualistic aims, but in the measure in which he in his brief life contributes to the survival, and to the survival prospects, of his racial group.

These survival values are both physical and mental. Naturally the first necessity of racial survival is that a racial group shall possess the physical qualities necessary to meet and fulfil the physical requirements of reproduction and replacement. Beyond these primary physical requirements, the survival of a racial group is determined by its mental qualities, namely by its moral attitudes, its religious concepts, its temperamental composition, and its rational equipment to apprehend the facts and realities of existence, and to deal wisely and successfully with these realities.

Of these mental qualities, the moral attitudes are of prime and pre-eminent importance. Morality is to be recognized as the sense in individuals of their obligations and duty, general and particular, to the others of their race, and to the great fountain-head of life, whether they choose to call that omnipotent governing force God, or any other name.

The evidence is abundant in racial history that the survival values and survival prospects are greatest in racial groups in which the standards of moral obligations and duties are highest, and in which there is a racial homogeneity, and a unity of attitudes and of purpose. All this leads to a close co-operation and unity of action, and also to a collective confidence in the group in its ability to accomplish such purpose. Sir Arthur Keith has well said that, "The first requisite in the evolution of a human race is the establishment of a common mentality." And in this common mentality, a high general sense of morality is the first requirement in racial survival. In brief, the moral sense determines the effectiveness with which individuals will serve the racial interest and the racial future. And yet in our modern civilization we have the incredible spectacle of a large group of people who strive to deprecate and to ignore the prime necessity of high moral standards and the observance of moral duties.

Likewise it should be evident that upon the nature of religious concepts depend the incentives, the inspiration, and the courage to live, and to strive, for worthy ultimate ends. No less does the temperamental composition of a racial group determine the mental resilience and fortitude necessary to accomplish these ends. And the extent of such accomplishment finally depends upon the mental ability to apprehend clearly and to deal successfully with the inalterable and inescapable realities of life.

It might possibly prove of some advantage to those confirmed sentimentalists who are disposed to look down upon the human world from ideal heights, if they could take to heart that profoundly wise aphorism of Bishop Butler's, which cannot be too often quoted: "Things are as they are, and their effects will be as they will be; why then should we desire to deceive ourselves?"

But how have mental qualities been augmented to produce what we can recognize as an evolutionary improvement in survival values? Again, racial history contains overt and convincing evidence of such evolutionary improvement in the emergence at times of racial groups of distinctly augmented mental survival values, such for example as the

Sumerians who were the main originators and creators of our civilization, the Hellenic racial stocks with their surpassing intellectual acumen, and the Latin and Oscan tribes with their genius for law-making and for social order and government. We should well note that these racial groups at the time of their emergence were all racially homogeneous and predominantly endogamous, or pure bred, racial stocks. And their early appreciation of the importance of keeping their race pure is evinced by their strict laws in regard to mating and breeding. We should equally note that once these laws become relaxed and these racial groups generally interbred with and became mixed with other and alien racial stocks, these exceptional racial qualities were attenuated to the point that they practically disappeared.

On the other hand in the infinite number of crosses that have occurred between racial stocks of alien origins, there is no single instance in racial history of any distinctive improvement in racial quality in such mongrelized racial stocks. On the contrary, racial history invariably goes to show that such mongrelization leads to the degeneration of racial qualities that promote the survival of racial groups, as de Gobineau demonstrated many years ago.

Thus the science of racial improvement, or eugenics, is able to indicate the human qualities that most conduce to racial survival, and the general racial conditions of reproduction and breeding which a racial group needs to follow in order to make a constant and progressive evolutionary improvement in its survival values. But strangely enough, all of these obvious and accessible facts are stoutly denied by those who wish to cling to the fallacy of individual and racial equality, which fallacy has no factual support whatever, and wholly depends upon the faculty of self-deception.

Now most people are accustomed to attach unqualified value to the term civilization, and look upon it as the proudest creation of man. It would be erroneous to say that there is not much in what is called civilization which represents man's highest aspirations, and that is well worth preserving. But the science of racial improvement requires that we make a critical re-appraisal of the values in this civilization.

Civilization, of course, means urbanization, and it is this very feature of it which goes far to create human conditions that lower racial survival values in almost every respect. The momentous difference between the barbaric mode of life which prevailed for an immeasurably long human period and the comparatively short civilized period which has succeeded it, is that in the long barbaric period the survival of individuals, and of racial groups, occurred through natural selection and a biological survival of the fittest. This went to promote a steady improvement in racial quality and an enhancement of survival values. In the civilized period, however, in which men have greatly increased their power to determine their living conditions, they have done many things which have gone to interfere with natural selection and the improvement in racial quality, and to lower their survival values.

Natural selection is not, as some people have seemed to assume, the random choice by individuals of mates, but it is the selection by unobstructed biological processes of those human elements best fitted to survive, and the weeding out of human elements of low survival value, and their elimination from the race. It is this natural biological process which our civilization has done more and more to obstruct and to defeat.

In the constant urbanization, which has been characteristic of civilizations from their beginnings, we can make the simple but portentous discovery that urban communities almost invariably fail to produce enough offspring to perpetuate themselves. Thus the more a racial group or a nation becomes urbanized, the more it prejudices its prospect of ultimate survival. A racial history unerringly shows that urbanization has been a major factor in the decline of civilization and in the obsolescence, or ultimate extinction, of racial groups.

Many things have operated in our civilization to produce these undesirable human results. In the first instance there would appear to be a contravention of deep and subtle biological laws. Contrary to the belief that the world and all that is in it was created solely for man's delectation, the more consistent biological conclusion is that the human

species, while it occupies a major position, is at the same time merely an integrate factor in the composite phenomenon of biological life. The instinctive attraction almost invariably found in small children for every feature of animate nature would go to indicate an inherent atavistic sense in humanity of this biological affinity. Urbanization and many other things in our civilization go greatly to diminish this contact with biological nature, and not a few undesirable results are to be attributed to it.

Again, biological science is more and more discovering the nature of a biological equilibrium embracing the whole of biological life, of which man himself is only a part, and that he cannot ruthlessly exploit biological nature, as he has been prone to do, and disturb this biological equilibrium with impunity. Thus modern civilization would appear, both unduly to diminish man's essential contacts with biological nature, and unduly to disturb the biological equilibrium.

The mere fact, however, which we have cited, that urban populations do not tend to perpetuate themselves, and only sustain or increase their numbers by draining rural populations, leaves no doubt that urbanization can easily be carried to a point that it will menace the survival of a racial group. Indeed vital statistics now warn us that it has already been carried so far in most civilized nations and their reproduction threatens soon to become insufficient to sustain their numbers. Thus in civilized nations the eugenicist now finds it necessary to make his efforts for improvement in racial quality subservient to the more urgent and vital problem of racial survival.

But there are many other ways in which our much vaunted civilization prejudices the survival prospects of racial groups, of which we may consider one more. Modern civilization was able to arise through the development of agriculture, which greatly diminished the human effort necessary to procure sustenance, and consequently liberated a large proportion of a population to apply its effort to other objectives than the essential one of procuring sustenance. This not only greatly expanded the free effort and the power at man's command, but it greatly stimulated the employment of this power to the production of a vast amount

of material things, not only of positive utility, but of human desire and fancy. And through the further establishment of property rights and the use of a medium of exchange, individuals have been able to gain control of these various means of material gratification to an almost unlimited extent, which in turn unduly goes to stimulate individualistic aspirations.

It would be foolish and mistaken, as well as futile, to deprecate all of the means which civilized men have discovered of increasing their material power and scope of action. But none the less we need to recognize that this development in our civilization has not only led to an exaggeration of the importance of its unessential material features, but to the serious neglect of the normal biological requirements of life. It would seem that modern civilization had become drunk with its great increase and command of human power, and failed to see the danger of the many ways in which it employs this power unwisely and recklessly to its own injury.

With the pursuit of individualistic ambitions, and with the desire for a life of ease in which a plethora of material comforts and luxuries can be fully enjoyed, has gone an equal desire in the minds of many to minimize, if not evade, all racial obligations which might interfere with these individualistic aims and this material indulgence. Perhaps the most cogent evidence of the insidious influence of this materialism is that the more that men and women aspire to it and fall under the spell of its meretricious promise, the more they tend to have insufficient offspring for their replacement and perpetuation. Many are the excuses that they offer, not being willing to recognize the real one, namely that they have become devoid of their normal racial instincts to the point that they subordinate their racial obligations to their material desires. They have heedlessly elected to flout the laws of biological nature, and to incur the penalty of extinction.

By way of compensation they profess a pious interest in humanitarian measures that do not seriously interfere with these desires, and in such things, among others, as the fostering and preserving all of those human elements which

would normally be eliminated from the population by natural selection. And we witness the curious anomaly of a large human element which pleads that it cannot afford to have and to support an adequate number of offspring for its own survival and perpetuation, but which deems that it *can* afford to have and to support the large and steadily increasing number of the feeble-minded, the insane, the indigent, and the degenerate.

As yet but one nation in the world has realized that the increase and the growing proportion of such human elements in a nation's population, elements which would normally be eliminated by natural selection, can only lay increasing burdens upon a nation, which it will ultimately be unable to bear, and which in the meantime will cause a general racial deterioration which can not be retrieved.

And as yet but one nation in the world has displayed the intelligence and the resolution to curb the increase of these dysgenic elements in the population by an adequate policy of sterilization, which is wholly humane in its intent, and not only occasions no real human suffering but prevents a vast amount of it. But we do not here refer to the United States, in which sterilization laws were first enacted, but in which such sterilization as yet is far from being general or adequate.

Of even greater moment, however, for the racial quality of humanity and for the racial future is the fact that we discover in our present civilization a large element of the gentler sex whose sympathy and whose interest is great in criminals, in animals, in Abyssinians, and in everything but producing and rearing a sufficient number of the best children.

But all of such statements on the part of eugenicists usually fall upon deaf ears, and they are often reproached with being alarmists and for their over-enthusiastic desire for improvement in racial quality.

A portentous present menace to racial survival and to the racial future, for the origin of which our Christian civilization is not to be held accountable, is the persistent and intensive efforts that are made to break down and destroy our established moral standards. The number of

people who have been influenced, or won over, by these efforts can only raise the disquieting fear that our civilization may have advanced much further along the road of degeneration than might have been suspected.

These efforts have sought to gain the tolerance and the acceptance of practically every form of moral delinquency and obliquity. They have sought to sneer at, as prudery, those attributes of morality, modesty and decency. They have sought to corrupt young minds with prurience under the guise of "sex education." They have sought to stigmatize as cruel, inhuman, and barbarous all measures to curb moral laxity and sexual degeneracy, and they have striven to break down all laws going to uphold the obligations of marriage and public morality. These efforts have been subtle and sophisticated, and with a bare-faced effrontery, which, however, has deceived many, they have sought to masquerade as humane, as educational, and as scientific. By such means they have gained the support of an irresponsible and scatter-brained intelligentsia of which our civilization has produced an abundant crop, and of not a few of the more or less simple-minded members of the clergy. The tendentious nature of these efforts, however, has been sufficiently evident to create the conviction that they are far from benign in their intent. And it is a significant fact that they are largely traceable to common sources.

Thus to the science of racial improvement lies the ungrateful task of pointing out to a generation its mistakes, its self-deceptions, its omissions in its duties, and the unfortunate future consequences, rather than in gaining popular approval by encouraging and praising every tendency in our present civilization; and painting a rosy outlook for it. Many will, of course, refuse to accept its findings and its warnings, or its recommendations. And others will ask how it can be expected that these recommendations will ever be adopted. Probably few of the latter as yet have realized that this question has already received a positive answer in one important instance, which it should not be unprofitable for us to consider.

The German Nation has adopted a complete and wide-embracing scheme of racial conservation and racial im-

provement as the prime objective of its national policy. This policy is not a creation of political opportunists, designed to flatter national vanity or to encourage racial antagonisms, but it is the embodiment of the long-continued and thorough studies, and the objective and dispassionate conclusions of its biologists, its anthropologists, and its social philosophers, who are responsible for its formation, and under whose guidance this policy is administered. Far from being wholly of German invention, this policy rests upon the principles laid down in the first instance by Count de Gobineau, a Frenchman, and by Galton, an Englishman, and German scholars pay the highest tribute to them as the brilliant originators of the principles upon which this policy is founded; and they wonder why the genius and wisdom of these men has not been more generally appreciated and followed in their own countries. For example in the United States, where some of the States have had sterilization laws for as long as twenty years, less than a total of 10,000 cases have been sterilized in that time. In Germany, on the other hand, in less than two years, in which a sterilization policy has been operative, over 50,000 cases have been sterilized, and this number will probably amount to well over 150,000 in another two years.

The main objectives of this policy are the preservation and increase of racial purity by avoiding race mixture, with a clear conception and conviction as to its high desirability; the preservation and increase of the eugenic and more competent racial stocks; and the decrease of the dysgenic and obviously incompetent and undesirable racial stocks. Efficient measures have already been adopted and put into effect to promote all of these objectives, and constant additions are contemplated as the necessity arises.

Limitations of time preclude any adequate description here of this policy, as to its admirable features and its thoroughness. But it may be added that it receives the enthusiastic and co-operative support of the entire German nation.

It might be asked how this earnest desire of the German nation to improve in its racial quality and in its survival value affects its attitude to other nations. It can safely be said that second only to its desire for its own self-improve-

ment is the wish of the German nation to contribute to the improvement of Western civilization, of which it regards itself as a co-ordinate member with other Christian nations. Whatever might or might not have been its national attitude at another time, the German nation now recognizes that this end can only be accomplished by goodwill, by good faith, by co-operation, and by peace between nations. And there can be no question, but what the German nation is ready and anxious to go more than half way in these directions. In no way do Germans manifest this cordial and co-operative attitude to other nations more convincingly than in their sincere wish that other nations should be actuated by the same patriotic desire as themselves, and make an equal effort to improve their own racial quality.

Thus we have the encouraging example before us of a nation that is intelligent enough to see that its first national necessity is the biological one of improving in its racial quality; and thus to augment its survival values, and that has the patriotism, the resolution and the self-discipline to make every effort and to adopt all means of accomplishing this end. Other nations cannot afford to deceive themselves as to the nature of this effort, nor to neglect the practical certainty of its success. If through such self-deception and neglect they permit a progressive deterioration in their racial quality and survival value, and if in subsequent generations they fall behind and fail in the inescapable competition for racial survival, the present generation could only be deemed to bear a heavy responsibility for such failure.

Thus, ladies and gentlemen, I hope that I have been able to show you that the science of racial improvement, or eugenics, is a true science and a progressive science, which promises to serve the real and true interests of racial groups, and of humanity, that it involves vital national problems of the first importance, that it should receive the support of every patriotic individual who feels a sincere interest in the future of his country and of his race, and that it must be the first concern of any far-seeing statesmanship, if a nation is to realize its full possibilities and adequately fulfill its destiny.

I trust that you may be able to see that it is a matter of the first concern to every patriotic Canadian who has the

future of his country at heart. I trust you may also be able to see that patriotic efforts in nations to improve in their racial quality do not go to create national enmities but quite the reverse. National rivalry in a good and commendable cause only tends to create a friendly emulation, and not enmity. Thus I should hope to see in good time such friendly rivalry between Canada and the United States.

A happy liaison already exists between the eugenists of both countries. You are fortunate in having as Lieutenant-Governor of the Province a man like Dr. Bruce, who, in his public addresses, has given a lead to those who believe in preserving the purity of your racial stock and I think Canada is to be highly congratulated upon having a Eugenics Society under the leadership of such well-equipped and well-balanced eugenists as Doctor Hutton, the president of that Society, Doctor Macklin, one of the pioneers in eugenics, and of such a sincere and socially-minded layman as Mr. A. R. Kaufman. Canada is also fortunate in having a eugenist of the calibre of Professor Fantham of McGill University. I sincerely hope that this society will grow in its membership, in its influence, and in the support which it receives, for the reason that immeasurable good can be accomplished by such a society not only in disseminating the correct and necessary knowledge of highly important racial facts, but in forwarding national measures of racial improvement, because, as I think you may now see, this is essentially a subject of national concern which requires a united national attitude and action.

In thanking the speaker, President Bishop said:—Dr. Campbell, I think the rapt attention and enthusiastic applause shows the appreciation of the Canadian Club of the bold and masterly way in which you have presented your most startling address. The Canadian Club, I submit, is fulfilling its true function in bringing to the attention of its members such matters as this, on which you have spoken today, and so contributing to the general welfare of the community. We cannot, by our constitution, give any endorsement to your views as a club, other than by our applause and heartfelt thanks to you, but I feel quite sure that from us, as private individuals, you will receive the support for which you have asked.