

Marx Hardy Machiavelli Joyce Austen
Defoe Abbot Melville Montaigne Cooper Emerson Hugo
Stoker Wilde Christie Maupassant Haggard Chesterton Molière Eliot Grimm
Garnett Engels Schiller Byron Maupassant
Goethe Hawthorne Smith Kafka
Cotton Dostoyevsky Hall Willis
Baum Henry Kipling Doyle
Leslie Dumas Flaubert Nietzsche
Stockton Turgenev Balzac
Burroughs Vatsyayana Crane
Curtis Tocqueville Verne
Homer Tolstoy Gogol Busch
Darwin Thoreau Whitman Twain
Potter Zola Lawrence Dickens Plato Scott
Kant Jowett Stevenson Andersen Burton Harte
London Descartes Cervantes Voltaire Hesse
Poe Aristotle Wells Bunner Shakespeare Cooke
Richter Chekhov Chambers Irving
Doré Dante Shaw Wodehouse
Swift Pushkin Alcott
Newton



tredition was established in 2006 by Sandra Latusseck and Soenke Schulz. Based in Hamburg, Germany, tredition offers publishing solutions to authors and publishing houses, combined with worldwide distribution of printed and digital book content. tredition is uniquely positioned to enable authors and publishing houses to create books on their own terms and without conventional manufacturing risks.

For more information please visit: www.tredition.com

TREDITION CLASSICS

This book is part of the TREDITION CLASSICS series. The creators of this series are united by passion for literature and driven by the intention of making all public domain books available in printed format again - worldwide. Most TREDITION CLASSICS titles have been out of print and off the bookstore shelves for decades. At tredition we believe that a great book never goes out of style and that its value is eternal. Several mostly non-profit literature projects provide content to tredition. To support their good work, tredition donates a portion of the proceeds from each sold copy. As a reader of a TREDITION CLASSICS book, you support our mission to save many of the amazing works of world literature from oblivion. See all available books at www.tredition.com.



The content for this book has been graciously provided by Project Gutenberg. Project Gutenberg is a non-profit organization founded by Michael Hart in 1971 at the University of Illinois. The mission of Project Gutenberg is simple: To encourage the creation and distribution of eBooks. Project Gutenberg is the first and largest collection of public domain eBooks.

The Fertility of the Unfit

W. A. (William Allan) Chapple

Imprint

This book is part of TREDITION CLASSICS

Author: W. A. (William Allan) Chapple
Cover design: Buchgut, Berlin - Germany

Publisher: tredition GmbH, Hamburg - Germany
ISBN: 978-3-8424-8083-4

www.tredition.com
www.tredition.de

Copyright:
The content of this book is sourced from the public domain.

The intention of the TREDITION CLASSICS series is to make world literature in the public domain available in printed format. Literary enthusiasts and organizations, such as Project Gutenberg, worldwide have scanned and digitally edited the original texts. tredition has subsequently formatted and redesigned the content into a modern reading layout. Therefore, we cannot guarantee the exact reproduction of the original format of a particular historic edition. Please also note that no modifications have been made to the spelling, therefore it may differ from the orthography used today.



Melbourne: Christchurch, Wellington, Dunedin, N.Z., and London

PREFACE.

The problem with which Dr. Chapple deals in this book is one of extreme gravity. It is also one of pressing importance. The growth of the Criminal is one of the most ominous clouds on every national horizon. In spite of advances in criminology the rate of increase is so alarming that the "Unfit" threatens to be to the new Civilization what the Hun and Vandal were to the old. How to deal with this dangerous class is perhaps the most serious question that faces Sociologists at this hour. And something must be done speedily, else our civilization is in imminent peril of being swamped by the increasingly disproportionate progeny of the Criminal.

Various methods have from time to time been suggested to ward off this danger. In my judgment one of the most effective has yet to be tried in the Colony—the system of indeterminate sentences. Nothing can be more futile than the present method of criminal procedure. After a certain stated period in gaol, we allow Criminals—even of the most dangerous character—to go out free without making the slightest effort to secure that they are fit to be returned to society. We quarantine the plague-stricken or small-pox ship, and keep the passengers isolated till the disease is eradicated. But we send up the Criminal only for a definite time, and at the end of that, he is allowed to go at large even though we may know he is a more dangerous character than when he entered the gaol. This is egregious folly.

Dr. Chapple's treatise, however, takes things as they are. He proposes to save society from the multiplication of its Criminals by a remedy of the most radical kind. When he was good enough to ask me to write a preface for his book I hesitated somewhat. I read the substance of it in M.S. and was deeply impressed by it. But still I am in some doubt. I am not quite prepared to accept at once Dr. Chapple's proposed remedy. Neither am I prepared to reject it. I am simply an enquirer, trying to arrive at the truth regarding this clamant social problem. The time has certainly come when the issues raised in Dr. Chapple's book must be faced. It is very desirable therefore, that the public should have these put before it in a frank, cautious way, by experts who understand what they are writing about, and have a due sense of the grave responsibilities involved.

Dr. Chapple's contribution seems to me very fully to satisfy these requirements. No doubt both his premises and conclusions are open to criticism at various points. It is, indeed, not unlikely that the plan whereby he proposes to limit the "fertility of the Unfit" may come with a sort of shock to some readers.

It is, perhaps, well that it should, for it may lead to thought and criticism. In any case, this policy of drift must be dropped and Dr. Chapple's remedy, or some other, promptly adopted. A preface is not the place to discuss the pro's and con's of Dr. Chapple's treatise. My main object in this foreword is to commend to the public who take an interest in this grave problem a discussion of it, which is alike timely and thorough and reverent. And this, I believe, readers will find in the following pages.

Rutherford Waddell.

Dunedin,

Dec. 9th, 1903.

From Dr. J.G. FINDLAY, M.A., LL.D.

Dear Dr. Chapple, —

You are aware that I gave your Treatise on the "Fertility of the Unfit" a very careful perusal. It is a subject to which I have devoted some attention, both at College and since I left College, and I feel competent to say that no finer work on the subject has been accomplished than that contained in your Treatise. I consider it of value, not only from a statistical point of view, but also from a point of view of scientific originality.

I have no doubt that if the work were published in New Zealand it would be read and bought by a large number of people. I may add that I discussed your views with competent critics, and they share the opinion which I have expressed in this letter. I sincerely hope that the volume will be published, and need not add that my friends and myself will be subscribers for copies.

Yours sincerely,

J.G. FINDLAY.

From MALCOLM ROSS, Esq.

Dear Dr. Chapple,—

I am pleased to hear that your MS. is to be published. The subject is one that must attract an increasing amount of attention on the part of all who have the true interests of the state at heart. There can be no doubt that the Parliamentary machine has failed, lamentably, to grapple with the problems you have referred to. At the present time, when some of our most earnest statesmen and greatest thinkers are discussing the supposed commercial decadence of the nation, the publication of such a treatise as you have prepared is opportune, and a perusal of it prompts the thought that the main remedy lies deeper, and may be found in sociological even more than in economic reform.

I do not profess myself competent to express any opinion regarding the remedy you propose. That is a matter for a carefully selected expert Royal Commission. The whole question, however, is one that might with advantage be discussed, both in the Press and the Parliament, at the present time, and I feel sure your book will be welcomed as a valuable contribution on the subject.

Yours sincerely,

MALCOLM ROSS.

From SIR ROBERT STOUT, K.C.M.G., Chief Justice.

My Dear Dr. Chapple,—

I have read your MSS., and am much pleased with it. It puts the problem of our times very plainly, and I think should be published in England. I have a friend in England who would, I think, be glad to help, and he is engaged by one of the large publishing firms in England. If you decide on sending it to England I shall be glad to write to him, and ask his assistance. The subject is one that certainly

required ventilation, and whether your remedy is the proper one or not, it ought certainly to be discussed.

Yours truly,

ROBERT STOUT.

CONTENTS.

PREFACE

INTRODUCTION

Chapter I. — The Problem Stated

The spread of moral restraint as a check. — Predicted by Malthus. — The declining Birth-rate. — Its Universality. — Most conspicuous in New Zealand. Great increase in production of food. — With rising food rate falling birth-rate. — Malthus's checks. — His use of the term "moral restraint." — The growing desire to evade family obligations. — Spread of physiological knowledge. — All limitation involves self-restraint. — Motives for limitation. — Those who do and those who do not limit. — Poverty and the Birth-rate. — Defectives prolific and propagate their kind. — Moral restraint held to include all sexual interference designed to limit families. — Power of self-control an attribute of the best citizens. — Its absence an attribute of the worst. — Humanitarianism increases the number and protects the lives of defectives. — The ratio of the unfit to the fit. — Its dangers to the State. — Antiquity of the problem. — The teaching of the ancients. — Surgical methods already advocated.

Chapter II. — The Population Question

The teaching of Aristotle and Plato. — The teaching of Malthus. — His assailants. — Their illogical position. — Bonar on Malthus and his work. — The increase of food supplies held by Nitti to refute Malthus. — The increase of food and the decrease of births. — Mr. Spencer's biological theory — Maximum birth-rate determined by female capacity to bear children. — The pessimism of Spencer's law. — Wider definition of moral restraint. — Where Malthus failed to anticipate the future. — Economic law operative only through biological law.

Chapter III. — Declining Birth-Rate

Declining birth-rates rapid and persistent. — Food cost in New Zealand. — Relation of birth-rate to prosperity before and after 1877. — Neo-Malthusian propaganda. — Marriage rates and fecundity of marriage. — Statistics of Hearts of Oak Friendly Society. — Deliberate desire of parents to limit family increase.

Chapter IV. — Means Adopted

Family responsibility — Natural fertility undiminished. — Voluntary prevention and physiological knowledge. — New Zealand experience. — Diminishing influence of delayed marriage. — Practice of abortion. — Popular sympathy in criminal cases. — Absence of complicating issues in New Zealand. — Colonial desire for comfort and happiness.

Chapter V. — Causes of Declining Birth-rate

Influence of self-restraint without continence. — Desire to limit families in New Zealand not due to poverty. — Offspring cannot be limited without self-restraint. — New Zealand's economic condition. — High standard of general education. — Tendency to migrate within the colony. — Diffusion of ideas. — Free social migration between all classes. — Desire to migrate upwards. — Desire to raise the standard of ease and comfort. — Social status the measure of financial status. — Social attraction of one class to next below. — Each conscious of his limitation. — Large families confirm this limitation. — The cost of the family. — The cost of maternity. — The craving for ease and luxury. — Parents' desire for their children's social success. — Humble homes bear distinguished sons. — Large number with University education in New Zealand. — No child labour except in hop and dairy districts. — Hopeless poverty a cause of high birth-rates. — High birth-rates a cause of poverty. — Fecundity depends on capacity of the female to bear children.

Chapter VI. — Ethics of Prevention

Fertility the law of life. — Man interprets and controls this law. —

Marriage law necessary to fix paternal responsibility. — Malthus's high ideal. — If prudence the motive, continence and celibacy violate no law. — Post-nuptial intermittent restraint. — Ethics of prevention judged by consequences. — When procreation is a good and when an evil. — Oligantrophy. — Artificial checks are physiological sins.

Chapter VII. — Who Prevent

Desire for family limitation result of our social system. — Desire and practice not uniform through all classes. — The best limit, the worst do not. — Early marriages and large families. — N.Z. marriage rates. — Those who delay, and those who abstain from marriage. — Good motives mostly actuate. — All limitation implies restraint. — Birth-rates vary inversely with prudence and self-control. — The limited family usually born in early married life when progeny is less likely to be well developed. — Our worst citizens most prolific. — Effect of poverty on fecundity. — Effect of alcoholic intemperance. — Effect of mental and physical defects. — Defectives propagate their kind. — The intermittent inhabitants of Asylums and Gaols constitute the greatest danger to society. — Character the resultant of two forces — motor impulse and inhibition. — Chief criminal characteristic is defective inhibition. — This defect is strongly hereditary. — It expresses itself in unrestrained fertility.

Chapter VIII. — The Multiplication of the Fit in Relation to the State

The State's ideal in relation to the fertility of its subjects. — Keen competition means great effort and great waste of life. — If in the minds of the citizens space and food are ample multiplication works automatically. — To New Zealanders food now includes the luxuries as well as the necessities of life. — Men are driven to the alternative of supporting a family of their own or a degenerate family of defectives. — The State enforces the one but cannot enforce the other. — New Zealand taxation. — The burden of the bread-winner. — As the State lightens this burden it encourages fertility. — The survival of the unfit makes the burden of the fit.

Chapter IX. — The Multiplication of the Unfit in Relation to the

State

Ancient methods of preventing the fertility of the unfit. — Christian sentiment suppressed inhuman practices. — Christian care brings many defectives to the child-bearing period of life. — The association of mental and physical defects. — Who are the unfit? — The tendency of relatives to cast their degenerate kinsfolk on the State. — Our social conditions manufacture defectives and foster their fertility. — The only moral force that limits families is inhibition with prudence. — Defective self-control transmitted hereditarily. — Dr. MacGregor's cases. — The transmission of insanity. — Celibacy of the insane is the prophylaxis of insanity in the race. — The environment of the unfit. — Defectives snatched from Nature's clutches. — At the age of maturity they are left to propagate their kind.

Chapter X. — What Anæsthetics and Antiseptics Have Made Possible

Education of defectives in prudence and self-restraint of little avail. — Surgical suggestions discussed.

Chapter XI. — Tubo-ligature

The fertility of the criminal a greater danger to society than his depredations. — Artificial sterility of women. — The menopause artificially induced. — Untoward results. — The physiology of the Fallopian tubes. — Their ligation procures permanent sterility. — No other results immediate or remote. — Some instances due to disease. — Defective women and the wives of defective men would welcome protection from unhealthy offspring.

Chapter XII. — Suggestions as to Application

The State's humanitarian zeal protects the lives and fosters the fertility of the degenerate. — A confirmed or hereditary criminal defined. — Law on the subject of sterilization could at first be permissive. — It should apply, to begin with, to criminals and the insane. — Marriage certificates of health should be required. — Women's read-

iness to submit to surgical treatment for minor as well as major pelvic diseases.—Surgically induced sterility of healthy women a greater crime than abortion.— This danger not remote.

Conclusion

The Fertility of the Unfit.

INTRODUCTION.

Biology is the Science of Life. It seeks to explain the phenomena of all life, whether animal or vegetable. Its methods are observation and experiment. It observes the tiny cell on the surface of an egg yolk, and watches it divide and multiply until it becomes a great mass of cells, which group off or differentiate, and rearrange and alter their shapes. It observes how little organs unfold themselves, or evolve out of these little cell groups—how gradual, but how unvarying the change; how one group becomes a bone, another a brain, another a muscle, to constitute in three short weeks the body of a matured chick. Those little tendons like silken threads, that run down those slender pink legs to each and every toe, and move its little joints so swiftly that we hardly see them—that little brain, no bigger than a tiny seed, in which is planted a mysterious force that impels it to set all those brand-new muscles in motion, and to dart after a fly with the swiftness of an arrow—all this wondrous mechanism, all this beauteous structure, all this perfection of function, all this adaptation to environment, have evolved from a few microscopic cells in three short weeks.

Biology is the science that observes all this, and enunciates the law that the life history of this animal cell, *i.e.*, its history from a simple unicellular state in the egg, to its complex multicellular state in the matured chick, represents the history of the race to which the chick belongs. If we could trace that chicken back through all its ancestry, we would discover at different periods in the history of life upon the globe (about 100 million years, according to Haeckel) exactly the stages of development we found in the life history of the chick, and arrive at last at a primordial cell.

What is true of the chick is true of all life. This is the law of evolution. It is true of all plant and animal life; it is true of man as an individual; it is true of his mind as well as of his body; it is true of society as an aggregation of individuals. As men have evolved from a lower to a higher, a simple to a complex state, so they are still

evolving and rising "on stepping stones of their dead selves to higher things."

Natural selection, or the survival of the fittest, is one of the processes by which evolution takes place. According to this law, only the fittest survive in the struggle for life. Darwin was led to this discovery on reading Malthus's thesis regarding the disproportion between the rates of increase in population and food, and the consequent struggle for existence.

All living organisms require food and space. The power of multiplication in plants and animals is so great that food or space is sooner or later entrenched upon, and then commences this inevitable struggle for existence. In this struggle for life, the individuals best able to conform to their environment, *i.e.*, the best able to resist adverse circumstances, to sustain hardships, to overcome difficulties, to defend themselves, to outstrip their fellows, in short, to harmonise function with environment, survive. These propagate their kind according to the law of heredity. Variations exist in the progeny, and the individuals whose variations best adapt them to their environment are the fittest to, and do, survive.

In a state of nature the weaklings perish. If man interferes with this state of nature in the lower animals, he may make a selection and cultivate some particular attribute. This is artificial selection, and is best exemplified in the experiments with pigeons. Pasteur saved the silk industry of France, and perhaps of the whole world, by the application of this law of artificial selection. The disease of silkworms, known as Pebrine, was spreading with ruinous rapidity in France. Pasteur demonstrated that the germ of the disease could be detected in the blood of affected moths by the aid of the microscope. He proved that the eggs of diseased moths produced unhealthy worms, and he advised that the eggs of each moth be kept apart, until the moth was examined for germs. If these were found, the eggs were to be burned. Thus the eggs of unhealthy moths were never hatched, and artificial selection of healthy stock stamped out a disease, and saved a great industry.

Each individual plant in the struggle for life has only itself to maintain. In the higher forms of animal life, each animal has its offspring as well as itself to maintain. In a state of nature, that is in a

state unaffected by man's rational interference, defective offspring and weaker brethren were the victims of the inexorable law of natural selection. When Christ gave *his* reply to the question, "Am I my brother's keeper?" the defective and the weakling became the special care of their stronger brother. They constituted thenceforth The Fit Man's Burden. The work a man has to do during life, in order to support himself, is the unit of measurement of the burden he has to bear. Many factors in modern times have helped to reduce that work to a minimum. The invention of machinery has multiplied his eyes, his hands, his feet; and one man can now produce, for his own maintenance and comfort, what it took perhaps a score of men to produce even a century ago. Man's disabilities from incidental and epidemic disease have been immeasurably reduced by modern sanitation, and the teaching and practice of preventive medicine. Agricultural chemistry has made the soil more productive, and manufacturing arts have aided distribution as well as production.

All the departments of human knowledge have been placed under contribution to man's necessity, and longer life, better health, and more food and clothing for less work, are the blessings on his head to-day.

While the burden has been lessened by the industrial and scientific progress of the last half century, it has been augmented by the fertility of the unfit; and the maintenance in idleness and comfort of the great and increasing army of defectives constitutes the fit man's burden. The unfit in the State include all those mental and moral and physical defectives who are unable or unwilling to support themselves according to the recognised laws of human society. They include the criminal, the pauper, the idiot and imbecile, the lunatic, the drunkard, the deformed, and the diseased. We are now face to face with the startling fact that this army of defectives is increasing in numbers and relative fertility.

Consider what a burden is the criminal. Every community is more or less terrorised by him; our property is liable to be plundered, our houses invaded, our women ravished, our children murdered. To restrain him we must build gaols, and keep immense staffs of highly paid officials to tend him in confinement, and watch him when he is at liberty. Notwithstanding these, crime is rife, and

is rapidly increasing. Says Douglas Morrison:—"It is perfectly well known to every serious student of criminal questions, both at home and abroad, that the proportion of habitual criminals in the criminal population is steadily on the increase, and was never so high as it is now.... The population under detention in reformatory institutions is increasing more rapidly than the growth of the community as a whole, and, as far as it is possible to see, the juvenile population in prisons is doing the same thing." Havelock Ellis ("The Criminal," p. 295), Boies, and McKim, all corroborate this testimony. "Among the three or four millions of inhabitants of London, one in every five dies in gaol, prison, or workhouse." ("Heredity and Human Progress," p. 32.)

All these defectives are prolific, and transmit their fatal taints. "In a certain family of sixteen persons, eight were born deaf and dumb, and one at least of this family transmitted the defect as far as the third generation." ("Heredity and Human Progress.") A murderer was the son of a drunkard; of three brothers, one was normal, one a drunkard, and the third was a criminal epileptic. Of his three paternal uncles, one was a murderer, one a half idiot, and one a violent character. Of his four cousins, sons of the latter, two were half idiots, one a complete idiot, and the other a lunatic.

There is an agricultural community of about 4000 in the rich and fertile district in the valley of Artena, in Italy, who have been thieves, brigands, and assassins since 1155 A.D. They were outlawed by Pope Paul IV., in 1557, but they still live and flourish in their crime, the victims of a criminal inheritance. The ratio of homicides in Italy and Artena is as 9 to 61; of assault and battery as 34 to 205; of highway robbery as 3 to 145; of theft as 47 to 111. Professor Pellman, of Bonn University, has traced the careers of a large number of defectives, and shown their cost to the State. Take this example:—A woman who was a thief, a drunkard, and a tramp for forty years of her life, had 834 descendants, 709 of whom were traced; 106 were born out of wedlock, 142 were beggars, and 64 more lived on charity. Of the women, 181 lived disreputable lives. There were in the family 76 convicts, 7 of whom were convicted of murder. In 75 years, this family cost their country in almshouses, trials, courts, prisons, and correctional establishments about £250,000. The injury