

Chapter 24 — Desirability of Restricting the Unfit

from *Race Decadence:*
An Examination of the Causes of Racial Degeneracy in the United States (1922)

by William S. Sadler, M.D., F.A.C.S.

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Sources for Chapter 24, in the order in which they first appear

- (1) Paul Popenoe and Roswell Hill Johnson, *Applied Eugenics* (New York: The Macmillan Company, 1918)
- (2) J. E. Wallis Wallin, *Problems of Subnormality* (Yonkers-on-Hudson, New York: World Book Company, 1917)
- (3) Milton J. Rosenau, *Preventive Medicine and Hygiene* (Third Edition) (New York: D. Appleton and Company, 1917)
- (4) Edwin Grant Conklin, *Heredity and Environment in the Development of Men* (Revised Third Edition) (Princeton, N.J.: Princeton University Press, 1919)
- (5) William E. Kellicott, *The Social Direction of Human Evolution: An Outline of the Science of Eugenics* (New York: D. Appleton and Company, 1911)
- (6) Marian K. Clark, “The Fourth Great Plague—Defectives,” in *Modern Medicine*, Vol. 1 No. 2, June, 1919 (pp. 143-149)

Key

- (a) Green indicates where a source author first appears, or where he/she reappears.
- (b) Yellow highlights most parallelisms.
- (c) Tan highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.

- (d) An underlined word or words indicates where the source and Sadler pointedly differ from one another.
- (e) **Bold type** indicates passages which Sadler copied verbatim, or nearly verbatim, from an uncited source.
- (f) **Pink** indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.
- (g) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.
- (h) **Red** indicates an obvious mistake, in most cases brought about by Sadler's miscopying or misunderstanding his source.

Matthew Block
30 December 2017

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XXIV: DESIRABILITY OF RESTRICTING THE UNFIT

24:0.1 THERE are just two ways of trying to improve the human race from the standpoint of heredity. One is to seek to increase the rate of marriage and reproduction, of the more desirable elements of society—considered from a eugenic viewpoint; the other method consists in all possible and practical efforts looking towards the restriction of the marriage and reproduction of the defective and degenerate classes.¹

A RESTRICTIVE PROGRAM

X: METHODS OF RESTRICTION
 (Popenoe & Johnson 184)

What we propose is, we believe, a very modest program, and one which can be carried out, as soon as public opinion is educated on the subject, without any great sociological, legal or financial hindrances. We suggest nothing more than that individuals whose offspring would almost certainly be subversive of the general welfare, be prevented from having any offspring.

In most cases, such individuals are, or should be, given life-long institutional care for their own benefit, and it is an easy matter, by segregation of the sexes, to prevent reproduction.

24:1.1 The restrictive eugenic program has been formulated by one biologist thus:

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SOURCE

In a few cases, it will probably be found desirable to sterilize the individual by a surgical operation (P&J 198).

[contd] Such coercive restriction does, in some cases, sacrifice what may be considered personal rights.

In such instances, personal rights must give way before the immensely greater interests of the race.

But there is a much larger class of cases, where coercion can not be approved, and yet where an enlightened conscience, or the subtle force of public opinion, may well bring about some measure of restraint on reproduction.

This class includes many individuals who are not in any direct way detrimental to society; and who yet have some inherited taint or defect that should be checked, and of which they, if enlightened, would probably be the first to desire the elimination.

The number of high-minded persons who deliberately refrain from marriage, or parenthood, in the interests of posterity, is greater than any one imagines, except a eugenist brought into intimate relations with people who take an intelligent interest in the subject (P&J 198).

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24:1.3 Of course there are many cases on the borderline—cases difficult to decide.

SOURCE

[contd] X. comes, let us say, from a family in which there is a persistent taint of epilepsy, or insanity. X. is a normal, useful, conscientious member of society. To talk of segregating such an individual would be rash. But X. has given some thought to heredity and eugenics, and decides that he, or she, will refrain from marriage, in order to avoid transmitting the family taint to another generation.... What shall we say of the action of X. in remaining celibate,—is it wise or unwise? To be encouraged or condemned? (P&J 198-99)

[contd] It is perhaps the most delicate problem which applied eugenics offers.

It is a peculiarly personal one, and the outsider who advises in such a case is assuming a heavy responsibility, not only in regard to the future welfare of the race, but to the individual happiness of X.

We can not accept the sweeping generalization sometimes made that “Strength should marry weakness and weakness marry strength.”

No more can we hold fast to the ideal, which we believe to be utopian, that “Strength should only marry strength.”

There are cases where such glittering generalities are futile;

where the race and the individual would both be gainers by a marriage which produced children that had the family taint,

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Shall a given individual whose family history is tainted with epilepsy or insanity marry or not marry?

This is the most difficult problem of applied eugenics.

It is also a purely personal one—

one which the individual, and not society, must settle.

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SOURCE

but either latent or not to a degree serious enough to counteract their value. The individual must decide for himself with especial reference to the trait in question and his other compensating qualities; but he should at least have the benefit of whatever light genetics can offer him, before he makes his decision (P&J 199).

In short, the mating of strength with strength is certainly the ideal which society should have and which every individual should have.

But human heredity is so mixed that this ideal is not always practicable;

and if any two persons wish to abandon it, society is hardly justified in interfering, unless the case be so gross as those which we were discussing in the first part of this chapter.

Progress in this direction is to be expected mainly from the enlightened action of the individual.

Much more progress in the study of heredity must be made before advice on marriage matings can be given in any except fairly obvious cases.

The most that can now be done is to urge that a full knowledge of the family history of an intended life partner be sought, to encourage the discreet inquiries and subtle guidance of parents, and to appeal to the eugenic conscience of a young man or woman.

In case of doubt the advice of a competent biologist should be taken. There is a real danger that high-minded people may allow some minor physical defect to outweigh a greater mental excellence (P&J 200).

24: RACE DECADENCE

but only latent or in but slight degree.

24:1.4 The mating of strength with strength is certainly the ideal which society, as well as every individual, should have.

24:1.5 But human heredity is so mixed that this ideal is not always practicable;

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CHANGING ATTITUDES TOWARD THE SUBNORMAL

I: CHANGING ATTITUDES TOWARD THE SUBNORMAL (Wallin 1)

1. *The Ancient Period* (Wallin 1)

[contd] During ancient times the feeble-minded ... were regarded as persons who stood outside the pale of the humankind,

having forfeited all human rights either because they were “demons possessed,” “accursed of the gods,”

or because they were private, peculiar (hence “idiots”²), solitary persons

who were unable to see, hear, feel, know, or do anything, and who therefore were extra-social, incapable of human intercourse (W 1).

The practice of infanticide of both the fit and the unfit was, no doubt, indulged in secretly by the ancients just as it is practiced secretly in modern times. But the deliberate neglect or abandonment of idiots to their fate was countenanced by the laws of Lycurgus, and was openly practiced by the Spartans.

Cicero intimates that the practice also flourished among the Romans (W 2).

2. *The Christian Era* (Wallin 4)

[contd] The teaching of the Christian religion gradually wrought an improvement in the social status of the feeble-minded,

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Cicero intimates that the practice also flourished among the Romans.

24:2.2 The teaching of the Christian religion has gradually wrought an improvement in the treatment of the defective classes,

SOURCE

as well as of the “demons possessed,” the bodily infirm or afflicted, and the poor.

St. Paul’s injunction to “comfort the feeble-minded” (I Thess. v. 14) probably applied to the mentally weak.

Christ set a good example by pitying the demoniac and idiotic children who were brought to him (W 4).

3. *Medieval Times* (Wallin 5)

[contd] During the Middle Ages the attitude assumed toward the feeble-minded was extremely vacillating.

The court jesters and buffoons are said originally to have been imbeciles, while imbeciles furnished a good deal of the entertainment in the castles of the rich.

This attitude of frivolity, however, changed to one of superstitious reverence.

The senseless, silly chatter of the imbecile became the revelation of “heavenly infants,” or “infants of the good God.”³

Imbeciles were thought to be under the special protection of the divine and to hold communication with the unknown (W 5).

But persecution usually follows in the wake of superstition and fanaticism, and so the ancient cruelties were re-enacted during the period of the Renaissance and the Reformation.

24: RACE DECADENCE

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24:2.5 But, as **Wallin** states:

“Persecution usually follows in the wake of superstition and fanaticism, and so ancient cruelties were re-enacted during the period of the Renaissance and the Reformation.

SOURCE

Imbeciles were again persecuted and reviled.”

Luther and Calvin openly denounced them as possessed of the evil spirit, “filled with Satan” (W 6).

At this time the first organized public effort upon any scale was begun to provide for the physical care and comfort of the feeble-minded in a residential institution.

This attempt was made in France in the middle of the seventeenth century by St. Vincent de Paul⁴ and his Confrérie de Charité (W 6).

4. *The Modern or Scientific Period* (Wallin 7)

Seguin entered upon his work in 1837 when, at the age of twenty-five, he founded a private school in Paris, the first successful school expressly established for the training of idiots.

After eighteen months of labor he had taught a feeble-minded child to “make good use of his senses, to compare, remember, speak, write, and count.”

The success of his “physiological education of all the senses” attracted visitors from all over the civilized world

and won for him, in 1842, the directorship of the enlarged school for idiots at the Bicêtre (W 17-18).

At the time of the Revolution in 1848 Seguin emigrated to America, where he was instrumental in the founding of the early American state institutions.

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He served for a short time as the superintendent of the “Massachusetts School for Idiotic and Feeble-Minded Youth” in South Boston, now located at Waverly,

assisted in the organization of the state institution at Syracuse, New York,

and was associated in the direction of the “Pennsylvania Training School for Idiotic and Feeble-minded Children” in Philadelphia (now located at Elwyn).

On January 1, 1880, he opened a private school in New York City (now located in Orange, New Jersey) but came to his death the following October (W 18-19).

Seguin believed that his methods would revolutionize the training of normal children and were destined to become the “basis of the education of mankind.”

Certain it is that his work became the model and inspiration of the subsequent educational work and social care of the feeble-minded, both in and out of publicly supported institutions.

It gave the real impetus toward the organization of separate public training institutions for the feeble-minded, which later led to the founding of custodial and farm colonies for the feeble-minded and the epileptic (W 20).

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RESTRICTION SUMMARIZED

II: HEREDITY AND EUGENICS
(Rosenau 470)

[INTRODUCTION] (Rosenau 470)

Prevention of Propagation of Defectives.—Four methods have been proposed to prevent the propagation of defectives: (1) education; (2) legislation; (3) segregation; (4) surgery (R 472).

[contd] EDUCATION.—

Education directed toward the defective is a failure, for he is incapable of profiting by the lessons.

The education of the better class of the community is indirectly helpful

in calling attention to the situation as being largely preventable,

and to the necessity and means for controlling it (R 472).

[contd] RESTRICTIVE LEGISLATION.—

Restrictive legislation is a praiseworthy effort, but has signally failed as a preventive measure,

for the evident reason that it only adds illegitimacy to degeneracy, and thus the children enter on life's battle doubly handicapped.

24:3.1 The program for the prevention of propagation of defectives and degenerates may be stated and summarized under four heads:

24:3.2 1. *Education.*—

Efforts to enlighten the defectives are foredoomed to failure,

but the education of the more intelligent classes may help solve these eugenic problems

by teaching the public the fact that so much of human misery and misfortune is largely preventable

and may be controlled by proper social regulation.

24:3.3 2. *Restrictive legislation.*—

Restrictive legislation is well intended, but has signally failed as a preventive measure,

for the evident reason that it only adds illegitimacy to degeneracy, and thus the children enter on life's battle doubly handicapped.

SOURCE

Minnesota has a law providing that within the bounds of the state no marriage shall be permitted, either party to which is epileptic, imbecile, feeble-minded, or afflicted with insanity, unless the woman be over forty-five.

Michigan, Delaware, Connecticut, Indiana, New Jersey, and North Dakota have also passed laws for the purpose of preventing marriage among defectives (R 472).

[contd] SEGREGATION. —

Segregation would be an ideal and humane method of isolating those who are incapable of having normal offspring.

The segregation of all degenerates and defectives would be an enormous and impractical task.

Further, the great difficulty is to detect the unfit individual who starts a strain of defectives and degenerates.

It is evidently a hopeless task to know where to draw the line between the fit and the unfit,

so that for the present we must be satisfied to enforce restrictive measures upon only those who are evident and well-marked examples.

Insane asylums, homes for epileptics, reformatory schools, as well as special hospitals and institutions for advanced cases must not be regarded as preventive measures in the true sense,

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24:3.4 3. Segregation.—

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Insane asylums, homes for epileptics, reformatory schools, as well as special hospitals and institutions for advanced cases must not be regarded as preventive measures in the true sense,

SOURCE

for such segregation provides care and comfort as a terminal measure; that is, it is usually a last resort.

Frequently defectives propagate their kind before and sometimes after they are interned in such institutions (R 472).

SURGERY.—

Surgery has been proposed as a means of controlling the propagation of defectives.

This is done either by severing the *vas deferens* or the Fallopian tube.

At the Indiana Reformatory Dr. Sharp carries out the law⁶ of that state providing for the sterilization of defectives.

The operation of *vasectomy* consists of ligation and resection of a small portion of the *vas deferens*.

The operation is very simple and easy to perform.

It may be done without an anesthetic, either local or general.

As performed by Dr. Sharp it requires about three minutes, and the subject returns to his work immediately,

suffering no inconvenience and in no way hampered in his pursuit of life, liberty, and happiness, but is effectively sterilized.

In 456 cases Dr. Sharp has had no unfavorable symptoms (R 473).

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In 456 cases Dr. Sharp reports no unfavorable symptoms.

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[Footnote: Since this was written

[INDIANA Sterilization Law Declared Unconstitutional.—The state supreme court has declared the sterilization law unconstitutional.

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The principal point taken is that the statutes do not give the person concerned a hearing before a judicial body where he may present his side of the case and evidence.

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The question was also raised as to sterilization being an extra punishment not ordered by a court (“Medical News,” *Journal of the American Medical Association*, Vol. 77, Sept. 3, 1921, p. 794.]

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The operation in the female is more difficult, but if carefully done is no more hazardous.

24:3.6 The operation on the female is somewhat more difficult, but if carefully done no more hazardous.

The Fallopian tubes are reached through a median incision and ligated near the uterus and severed beyond the ligature (R 474).

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[contd] Opinions vary greatly concerning the proper use of sterilizing criminals, insane, degenerates, and defectives generally.

24:3.7 Opinions vary greatly concerning the propriety of sterilizing criminals, insane, degenerates, and defectives generally.

There is no doubt concerning its effectiveness (R 474).

There is no doubt concerning its effectiveness.

[contd] Sterilization is a measure which contains great potential possibilities for abuse and injustice. It probably will never receive general acceptance on account of the difficulty of determining upon whom the operation shall be done. Even in perfectly clear cases, such as the insane, the epileptic, or the high grade degenerate,

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SOURCE

the harm has often been done before the operation is decided upon (R 474).

X: METHODS OF RESTRICTION (Popenoe & Johnson 184)

[contd] The means of restriction can be divided into coercive and non-coercive....

From an historical point of view, the first method [of coercive restriction] which presents itself is execution....

The next possible method is castration (P&J 184).

The general objection to [sterilization] is that by removing all fear of consequences from an individual, it is likely to lead to the spread of sexual immorality and venereal disease.

This objection is entitled to some consideration;

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the harm has often been done before the operation has been decided upon.

The author is not blind to the possibilities for abuse in the procedure of sterilization, but nevertheless thinks that at some future time the opportunities for personal injustice may be so minimized that the operation will come into general use in the management of certain classes of clear-cut and undoubted racial degeneracy and hopeless defectiveness.

24:3.8 These four methods do not take into consideration the ancient practices of

execution and castration;

for both practices are not to be considered in connection with any twentieth-century program for race improvement.

24:3.9 We are not unmindful of a certain objection to sterilization, viz. that,

“It is likely to lead to the spread of sexual immorality and venereal disease.”

This objection is entitled to some consideration;

SOURCE

but **there exists** a **still** more fundamental **objection against sterilization as a program**—namely, that it is sometimes not fair to the individual (P&J 185).

Most of the persons whom it is proposed to sterilize are utterly unfit to hold their own in the world, in competition with normal people.

For society to sterilize the feeble-minded, the insane, the alcoholic, the born criminals, the epileptic, and then turn them out to shift for themselves, saying,

“We have no further concern with you, now that we know you will leave no children behind you,” is unwise.

People of this sort should be humanely isolated, so that they will be brought into competition only with their own kind;

and they should be kept so segregated, not only until they have passed the reproductive age, but until death brings them relief from their misfortunes (P&J 185).

VIII: DESIRABILITY OF RESTRICTIVE EUGENICS (Popenoe & Johnson 167)

It is constantly alleged that the state can not interfere with an individual matter of this sort:

24: RACE DECADENCE

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and they should be kept so segregated, not only until they have passed the reproductive age, but until death brings them relief from their misfortunes.

THE PERSONAL LIBERTY DOCTRINE

24:4.1 **It is constantly urged that the state should not interfere with an individual matter of this sort!**

SOURCE

“It is an intolerable invasion of personal liberty;

it is reducing humanity to the level of the barnyard;

it is impossible to put artificial restraints on the relations between the sexes, founded as they are on such strong and primal feelings” (P&J 173-74).

[contd] The doctrine of personal liberty, in this extreme form, was enunciated

and is maintained by people who are ignorant of biology and evolution;

[Footnote: This applies even to such an acute thinker as John Stuart Mill, whose ideas were formed in the pre-Darwinian epoch, and whose works must now be accepted with great reserve. Darwin was quite right in saying, “The ignoring of all transmitted mental qualities will, as it seems to me, be hereafter judged as a most serious blemish in the works of Mr. Mill.” (*Descent of Man*, p. 98.) A quotation from the *Principles of Political Economy* (Vol. I, p. 389) will give an idea of Mr. Mill’s point of view: “Of all the vulgar methods of escaping from the effects of social and moral influences on the mind, the most vulgar is that of attributing diversities of conduct and character to inherent natural differences”!]

people who are ignorant of the world as it is, and deal only with the world as they think it ought to be.

Nature reveals no such extreme “law of personal liberty,”

and the race that tries to carry such a supposed law to its logical conclusion will soon find, in the supreme test of competition with other races,

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“It is an intolerable invasion of personal liberty;

it is reducing humanity to the level of the barnyard;

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24:4.2 The doctrine of personal liberty, in this extreme form, was enunciated

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SOURCE

that the interests of the individual are much less important to nature than the interests of the race.

Perpetuation of the race is the first end to be sought.

So far as according a wide measure of personal liberty to its members will compass that end, the personal liberty doctrine is a good one;

but if it is held as a metaphysical dogma, to deny that the race may take any action necessary in its own interest, at the expense of the individual,

this dogma becomes suicidal (P&J 174).

[contd] As for “reducing humanity to the level of the barn-yard,” this is merely a catch-phrase intended to arouse prejudice and to obscure the facts.

The reader may judge for himself whether the eugenic program will degrade mankind to the level of the brutes, or whether it will ennoble it, beautify it, and increase its happiness (P&J 174).

[contd] The delusion which so many people hold, that it is impossible to put artificial restraint on the relations between the sexes, is amazing. Restraint is already a *fait accompli*.

Every civilized nation already puts restrictions on numerous classes of people, as has been noted—minors, criminals, and the insane, for example.

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but if it is held as a metaphysical dogma, to deny that the race may take any action necessary in its interest, at the expense of the individual,

this dogma soon becomes suicidal.”

24:4.3 As for “reducing humanity to the level of the barnyard,” this is merely a catch-phrase intended to arouse prejudice and to obscure the facts.

The reader may judge for himself whether the eugenic program will degrade mankind to the level of the brutes, or whether it will ennoble it, beautify it, and increase its happiness.

The delusion which so many people hold, that it is impossible to put artificial restraint on the relation between the sexes, is amazing.

“Every civilized nation already puts restrictions on numerous classes of people, as has been noted—minors, criminals, and the insane, for example.

SOURCE

Even though this restriction is usually based on legal, rather than biological grounds, it is nevertheless a restriction, and sets a precedent for further restrictions, if any precedent were needed (P&J 174-75).

[contd] It is, we conclude, both desirable and possible to enforce certain restrictions on marriage and parenthood.

What these restrictions may be, and to whom they should be applied,

is next to be considered (P&J 175).

V: CONTROL OF HEREDITY: EUGENICS (Conklin 247)

III. EUGENICS (Conklin 279)

[contd] If a superior power should deal with man as man deals with domestic animals no doubt great improvement could be effected in the human breed. Society is in some respects such a power and can do what the individual, because of self-interest, short life or lack of ability, cannot accomplish. In matters of public health and comfort, security of life and property

24: RACE DECADENCE

Even though this restriction is usually based on legal, rather than biological grounds, it is nevertheless a restriction, and sets a precedent for further restrictions, if any precedent were needed.”

24:4.4 A quotation from the *Principles of Political Economy*⁷ will give an idea of Mr. Mill's point of view: “Of all the vulgar methods of escaping from the effects of social and moral influences on the mind, the most vulgar is that of attributing diversities of conduct and character to inherent natural differences.”

24:4.5 It is, we conclude, both desirable and possible to enforce certain restrictions on marriage and parenthood.

What these restrictions may be, and to whom they should be applied,

is the real problem which confronts us.

RESTRICTIVE MARRIAGE

24:5.1 In all matters of property rights, public-health questions, and in numerous other channels of human activities,

SOURCE

society is superior in power to the individual;

in matters of the perpetuation of the race the individual is still supreme.

In animal societies the race, the breed, is to the swift and strong and fit, and the same was probably true of primitive men. But it is impossible to **return** to the conditions of primitive society in this respect, and the social body itself must in some way control the breeding of men (C 279).

[contd] There are millions of men in civilized countries whose mental equipment places them on a plane with barbarians or savages,

and they have on the average more offspring than their civilized contemporaries.

There are millions of others who are so seriously defective in body or mind, owing to hereditary causes,

that they can never take care of themselves and must always be a charge upon the state,

24: RACE DECADENCE

society asserts and enforces its superiority over the individual;

but when it comes to the perpetuation of the race, the individual still reigns supreme.

Civilized society cannot **return** to the law of the jungle where race is determined by natural selection,

so we must seek out some sort of compromise which will be acceptable to the ideals of our civilization and at the same time afford some sort of protection to the future of the race.

In our present state of enlightenment and public opinion, perhaps the first step in restrictive eugenics had best concern itself with marriage restriction—the improvement in our marriage laws.

Says **one authority:**

24:5.2 There are millions of men in civilized countries whose mental equipment places them on a plane with barbarians or savages,

and they have on the average more offspring than their civilized contemporaries.

There are millions of others who are so seriously defective in body or mind, owing to hereditary causes,

that they can never take care of themselves and must always be a charge upon the state,

SOURCE

and yet in many civilized countries they are permitted to perpetuate their kind and produce a never-ending supply of mental and moral defectives,

whose maintenance must seriously interfere with the proper education and development of the normal population

and whose unrestrained existence constantly threatens to pollute purer streams of heredity.

The practice of society regarding marriage and reproduction up to the present has been to allow all sorts, good, bad and indifferent, to propagate

with the belief that good environment and training will make up for deficiencies of birth.

But recently the conviction has been growing that good environment is far less important than good heredity and that in some way society must influence the race of men at its source (C 279-80).

X: METHODS OF RESTRICTION
(Popenoe & Johnson 184)

We consider it a crime for people to marry, without knowing each other's family histories.

But in spite of all this, ill-assorted, dysgenic marriages will still be made.

24: RACE DECADENCE

and yet in many civilized countries they are permitted to perpetuate their kind and produce a never-ending supply of mental and moral defectives,

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with the belief that good environment and training will make up for deficiencies of birth.

24:5.3 But recently the conviction has been growing that good environment is far less important than good heredity and that in some way society must influence the race of men at its source.

24:5.4 One author thinks dysgenic traits should constitute sufficient grounds for divorce. He says:

24:5.5 We consider it a crime for people to marry, without knowing each other's family histories.

But in spite of all this, ill-assorted, dysgenic marriages will still be made.

SOURCE

When such a marriage is later demonstrated to have been a mistake, not only from an individual, but also from a eugenic point of view, society should be ready to dissolve the union.

Divorce is far preferable to mere separation, since the unoffending party should not be denied the privilege of remarriage,

as the race in most cases needs his or her contribution to the next generation.

In extreme cases, it would be proper for society to take adequate steps to insure that the dysgenic party could neither remarry nor have offspring outside marriage.

The time-honored justifiable grounds for divorce,—adultery, sterility, impotence, venereal infection, desertion, non-support, habitual cruelty,—

appear to us to be no more worthy of legal recognition than the more purely dysgenic grounds of chronic inebriety, feeble-mindedness, epilepsy, insanity or any other serious inheritable physical, mental or moral defect (P&J 200-01).

[contd] This view of the eugenic value of divorce should not be construed as a plea for the admission of mutual consent as a ground for divorce.

It is desirable, however, to realize that mismating is the real evil.

Divorce in such cases is merely a cure for an improper condition.

Social condemnation should stigmatize the wrong of mismating, not the undoing of such a wrong (P&J 201).

24: RACE DECADENCE

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“Social condemnation should stigmatize the wrong of mismating, not the undoing of such a wrong.”

SOURCE

[contd] Restrictions on age at marriage are almost universal.

The object is to prevent too early marriages.

The objections which are commonly urged against early marriage (in so far as they bear upon eugenics) are the following:

1. That it results in inferior offspring.

This objection is not well supported except possibly in the most extreme cases.

Physically, there is evidence that the younger parents on the whole bear the sounder children (P&J 201).

[contd] 2. That a postponement of marriage provides the opportunity for better sexual selection.

This is a valid ground for discouraging the marriage of minors (P&J 201).

[contd] 3. The better educated classes are obliged to marry late, because a man usually can not marry until he has finished his education and established himself in business.

A fair amount of restriction as to age at marriage will therefore not affect these classes, but may affect the uneducated classes.

In so far as lack of education is correlated with eugenic inferiority, some restriction of this sort is desirable,

24: RACE DECADENCE

24:5.7 Restrictions on age at marriage are almost universal.

The object is to prevent too early marriages.

The objections which are commonly urged against early marriages (in so far as they bear upon eugenics) have been stated as follows:

24:5.8 1. That it results in inferior offspring.

This objection is not well supported except possibly in the most extreme cases.

Physically, there is evidence that the younger parents on the whole bear the sounder children.

24:5.9 2. That a postponement of marriage provides the opportunity for better sexual selection.

This is a valid ground for discouraging the marriages of minors.

24:5.10 3. The better-educated classes are obliged to marry late, because a man usually cannot marry until he has finished his education and established himself in business.

A fair amount of restriction as to age at marriage will therefore not affect these classes, but may affect the uneducated classes.

In so far as lack of education is correlated with eugenic inferiority, some restriction of this sort is desirable

SOURCE

because it will keep inferiors from reproducing too rapidly, as compared with the superior elements of the population (P&J 201-02).

[contd] While the widespread rule that men should not marry under 21 and women under 18 has some justification, then, an ideal law would permit exceptions where there was adequate income and good mating (P&J 202).

III: HUMAN HEREDITY AND THE EUGENIC PROBLEM (Kellicott 133)

The social organization has already marked certain kinds of individuals as unfit and unworthy, whose liberty must be limited in many directions for the social welfare. This aspect of the matter can be put upon a dollars and cents basis very clearly, and this is apparently the only relation that affects a good many people.

Why should the able and worthy and thrifty members of society be compelled to pay, as they are in this country alone, \$100,000,000 annually,

not to mention the vast sums voluntarily contributed toward "charitable" purposes,

24: RACE DECADENCE

because it will keep inferiors from reproducing too rapidly, as compared with the superior element of the population.

24:5.11 While the widespread rule that men should not marry under 21 years and women under 18 years has some justification, then, an ideal law would permit exceptions where there was adequate income and good mating.

WHY PERPETUALLY SUPPORT DEFECTIVES?

24:6.1 Many persons do not seem to be able to comprehend a problem until it is put upon a dollars and cents basis.

For all such let us summarize the economic side of racial degeneracy thus:

Why should the able and worthy and thrifty members of society continue to be compelled to pay, as they are in this country alone, \$150,000,000 annually,

not to mention the vast sums voluntarily contributed toward "charitable" purposes,

SOURCE

for the support of the criminal and themselves contribute nothing of value

and whose very existence is evidence of criminal disregard of the right of every individual to be well born, into a healthy and sane life?

The only answer, if it be an answer, is—because the competent are willing to foot the bill.

Millions for tribute but not one cent for defense.

And yet a penny's worth of defense outweighs a million's worth of cure (K 232-33).

VII: ORIGIN AND GROWTH OF THE EUGENICS MOVEMENT (Popenoe & Johnson 147)

One who does not believe that these people hand on their traits to their descendants may profitably consider the famous history of the so-called Juke family,

a strain originating among the “finger lakes” of New York,

whose history was published by R. L. Dugdale as far back as 1877 and lately restudied by A. H. Estabrook (P&J 159).

24: RACE DECADENCE

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and whose very existence is evidence of criminal disregard of the right of every individual to be well born, into a healthy and sane life?

The only answer, if it be an answer, is—because the competent are willing to foot the bill.

We uncomplainingly pay

millions for tribute but not one cent for defense.

And yet a penny's worth of defense outweighs a million's worth of cure.

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a strain originating among the “finger lakes” of New York,

whose history was published by R. L. Dugdale as far back as 1877 and lately restudied by A. H. Estabrook.⁸

SOURCE

[contd] “From one lazy vagabond nicknamed ‘Juke,’ born in 1720, whose two sons married five degenerate sisters, six generations numbering about 1,200 persons of every grade of idleness, viciousness, lewdness, pauperism, disease, idiocy, insanity and criminality were traced.

Of the total seven generations, 300 died in infancy; 310 were professional paupers, kept in almshouses a total of 2,300 years; 440 were physically wrecked by their own ‘diseased wickedness’;

more than half the women fell into prostitution; 130 were convicted criminals; 60 were thieves; 7 were murderers; only 20 learned a trade, 10 of these in state prison,

and all at a state cost of over \$1,250,000” (P&J 159).

[footnote] The clan has now reached its ninth generation

and its present status has been exhaustively studied by A. H. Estabrook (*The Jukes in 1915*: Carnegie Institution of Washington, 1916). He enumerates 2,820 individuals, of whom half are still living.

In the early 80’s’ they left their original home and are now scattered all over the country.

The change in environment has enabled some of them to rise to a higher level, but on the whole, says C. B. Davenport in a preface to Estabrook’s book,

24: RACE DECADENCE

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more than half the women fell into prostitution, 130 were convicted criminals; 60 were thieves; 7 were murderers, only 20 learned a trade, 10 of these in state prisons,

and all at a state cost of over \$1,250,000.

24:6.4 The clan has now reached its ninth generation

and numbers 2,820 individuals, of whom half are still living.

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The change in environment has enabled some of them to rise to a higher level, but on the whole, says C. B. Davenport in a preface to Estabrook’s book,

SOURCE

they “still show the same feeble-mindedness, indolence, licentiousness and dishonesty, even when not handicapped by the associations of their bad family name and despite the fact of being surrounded by better social conditions” (P&J 159).

[contd] How heredity works both ways, is shown by the history of the Kallikak family, published by H. H. Goddard a few years ago (P&J 160).

[contd] “At the beginning of the Revolutionary War a young man, known in the history as Martin Kallikak, had a son by a nameless, feeble-minded girl, from whom there have descended in the direct line four hundred and eighty individuals.

One hundred and forty-three of these are known to have been feeble-minded, and only forty-six are known to have been normal.

The rest are unknown or doubtful.

Thirty-six have been illegitimate; thirty-three, sexually immoral, mostly prostitutes; twenty-four, alcoholic; three, epileptic; eighty-two died in infancy; three were criminal, and eight kept houses of ill-fame.

After the war, Martin Kallikak married a woman of good stock.

From this union have come in direct line four hundred and ninety-six, among whom only two were alcoholic, and one known to be sexually immoral.

24: RACE DECADENCE

they “still show the same feeble-mindedness, indolence, licentiousness, and dishonesty, even when not handicapped by the associations of their bad family name and despite the fact of being surrounded by better social conditions.”

24:6.5 How heredity works both ways, is shown by the history of the Kallikak family, published by H. H. Goddard a few years ago.

24:6.6 At the beginning of the Revolutionary War a young man, known in the history as Martin Kallikak, had a son by a nameless, feeble-minded girl, from whom there have descended in the direct line 480 individuals.

Of these 143 are known to have been feeble-minded, and only 46 have been known to be normal.

The rest are unknown or doubtful.

Thirty-six have been illegitimate; 33, sexually immoral, mostly prostitutes; 24 alcoholic; 3 epileptic; 82 died in infancy; 3 were criminal, and 8 kept houses of ill-fame.

After the war, Martin Kallikak married a woman of good stock.

From this union have come in direct line 496, among whom only 2 were alcoholic, and 1 known to be sexually immoral.

SOURCE

The legitimate children of Martin have been doctors, lawyers, judges, educators, traders, landholders, in short, respectable citizens, men and women prominent in every phase of social life.

These two families have lived on the same soil, in the same atmosphere, and in short, under the same general environment, yet the bar sinister has marked every generation of one and has been unknown in the other” (P&J 160).

“THE FOURTH GREAT PLAGUE—DEFECTIVES” (Clark 143)

Scrutinize the New Immigrants (Clark 148)

[contd] Is this tremendous gap to be filled with insane, imbecile, feeble-minded, and syphilitic stock, with the flotsam and jetsam of five years of agony, anarchy, and revolution? **The inevitable introduction of severe functional nervous disturbances**

as well as of an excessive amount of venereal disease through this influx, will tend largely toward an increase of the prohibited classes if the lines are not intensively drawn (Cl 148).

[contd] **There** will be after this war millions of widows and orphans,

24: RACE DECADENCE

The legitimate children of Martin have been doctors, lawyers, judges, educators, traders, landholders, in short, respectable citizens, men and women prominent in every phase of social life.

These two families have lived on the same soil, in the same atmosphere, and in short, under the same general environment, yet the bar sinister has marked every generation of one and has been unknown in the other.

SCRUTINIZE THE IMMIGRANT

24:7.1 **The inevitable introduction of severe functional nervous disturbances,**

insanity, feeble-mindedness,

as well as an excessive amount of venereal disease through immigration

is a threat always hanging over this nation’s head.

There are now in this after-war period, millions of widows and orphans,

SOURCE

many of whom will seek a domicile in this country to join relatives and friends.

After five years of agonizing distress and undernourishment these persons, particularly the children, will be physically and mentally subnormal

and the lamentable effects of malnutrition and its congenital sequences cannot but react upon those of more vigorous ages with the result of a weakened maturity.

We cannot hope that the renewed immigration will bring in, even among those who cannot be excluded, the hardy stock of bygone years.

We are facing a definite weakening of the very fiber upon which our stability as a nation is founded (CI 148-49).

[contd] Bitter are the casualties of war, but of a bitterness far more intense are the casualties of peace—industrial accidents, preventable disease, carelessness, crime, ignorance, and the violation of Nature’s most fundamental laws. The victims of these contingencies create an army of the unfit with nerves as shattered and diseases as incurable as any of those whose sacrifice has been necessarily offered in the service of their country.

Some of these evils we must have,

24: RACE DECADENCE

many of whom are seeking a domicile in this country to join relatives and friends.

After years of agonizing distress and undernourishment many of these persons, particularly the children, are physically and mentally subnormal.

We cannot hope that the renewed immigration will bring in, even among those who cannot be excluded, the hardy stock of bygone years.

(See Fig. 18.)⁹

We are facing a definite weakening of the very fiber upon which our stability as a nation is founded.

Bitter are the casualties of war, but of a bitterness far more intense are the casualties of peace—

our failure to protect the social integrity of the nation.

24:7.2 Some economic evils we may not be able to prevent,

SOURCE

but the deliberate and indeed iniquitous introduction of the unfit into the commonwealth is unnecessary and unjust to both our native and foreign born population,

and should be forever prevented by the most drastic legislation (Cl 149).

Looking Ahead a Century (Clark 149)

[contd] “There is no wealth but life,” says Ruskin,

and if, as some scientists assert, the human race has not improved very much in quality in the last hundred years,

it behooves us to take most positive steps to prevent a decided retrogression during the next century;

and in as much as the constant depletion in the ranks of the fit but increases the danger of multiplying the unfit,

we have in the next few years just about double the danger to face with half the resources with which to combat it.

[contd] Should these present-day conditions continue, one can predict very accurately what will happen in the future.

When a people or a race is lowered in its efficiency, the apex of its grandeur has been reached.

History but repeats itself in this as in other events.

24: RACE DECADENCE

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24:7.4 Should these present-day conditions continue, one can predict very accurately what will happen in the future.

When a people or a race is lowered in its character and efficiency, the apex of its grandeur has been reached.

History will repeat itself.

SOURCE

Greece, Rome, and Egypt can credit their decline and downfall to a lowering of the quality of their men.

Whether we as a nation can bring any radical changes about in our generation is problematical. We may reap a harvest that no governmental action will be able to control if these conditions are permitted to continue (CI 149).

[contd] The State of New York has room for other millions of mentally and physically sound immigrants,

whom it can well afford to protect and educate from an economic point of view.

The financial resources of the government for such development and education should, however, not be curtailed by

an unnecessary and finally useless expenditure for maintenance of those who are unfit and who multiply their unfit progeny in such alarming proportions (CI 149).

[contd] These conditions must be squarely met.

They are not theories but well authenticated facts.

They cannot be ignored.

24: RACE DECADENCE

Greece, Rome, and Egypt can credit their decline and downfall largely to a lowering of the quality of their men.

Whether we as a nation can bring any radical changes about in our generation is problematical,

but we should put forth every effort toward preventing the making of our own problems more difficult as a result of failure properly to control immigration.

24:7.5 The nation has room for other millions of mentally and physically sound immigrants,

whom it can well afford to protect and educate from an economic point of view.

The financial resources of the government for such development and education should, however, not be curtailed by

an unnecessary and finally useless expenditure for maintenance of those who are unfit and who multiply their unfit progeny in such alarming proportions.

These conditions must be squarely met.

They are not theories but well authenticated facts.

They cannot be ignored.

SOURCE

They brush aside all political considerations and become one of the most vital issues of the day (Cl 149).

X: METHODS OF RESTRICTION
(Popenoe & Johnson 184)

To sum up:

we believe that there are urgent reasons for and no objections to preventing the reproduction of a number of persons in the United States,

many of whom have already been recognized by society as being so antisocial or inferior as to need institutional care.

Such restriction can best be enforced by effective segregation of the sexes, although there are cases where individuals might well be released and allowed full freedom,

either "on parole," so to speak, or after having undergone a surgical operation which would prevent their reproduction (P&J 209).

[contd] Laws providing for sterilization, such as a dozen states now possess, are not framed with a knowledge of the needs of the case;

but a properly drafted sterilization law to provide for cases not better treated by segregation is desirable.

24: RACE DECADENCE

They brush aside all political considerations and become a most vital issue of the day.

DESIRABILITY OF RESTRICTIVE EUGENICS

24:8.1 To sum up in the words of an able thinker:

24:8.2 We believe that there are urgent reasons for and no objections to preventing the reproduction of a number of persons in the United States,

many of whom have already been recognized by society as being so antisocial or inferior as to need institutional care.

Such restriction can best be enforced by effective segregation of the sexes, although there are cases where individuals might well be released and allowed full freedom,

either "on parole," so to speak, or after having undergone a surgical operation which would prevent their reproduction.

24:8.3 Laws providing for sterilization, such as a dozen states now possess, are not framed with the knowledge of the needs of the case;

but a properly drafted sterilization law to provide for cases not better treated by segregation is desirable.

SOURCE

Segregation should be considered the main method (P&J 209).

[contd] It is practicable to place only minor restrictions on marriage, with a eugenic goal in view.

A good bans law, however, could meet no objections and would yield valuable results.

Limited age restrictions are proper (P&J 209).

[contd] Marriages of individuals whose families are marked by minor taints can not justify social interference;

but an enlightened conscience and a eugenic point of view should lead every individual to make as good a choice as possible (P&J 209).

[contd] If a eugenically bad mating has been made, society should minimize as far as possible the injurious results, by means of provision for properly restricted divorce (P&J 209).

[contd] Consanguineous marriages in a degree no closer than that of first cousins, are neither to be condemned nor praised indiscriminately.

Their desirability depends on the ancestry of the two persons involved; each case should therefore be treated on its own merits (P&J 210).

24: RACE DECADENCE

Segregation should be considered the main method at present.

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Limited age restrictions are proper.

24:8.5 Marriages of individuals whose families are marked by minor taints cannot justify social interference;

but an enlightened conscience and a eugenic point of view should lead every individual to make as good a choice as possible.

24:8.6 If a eugenically bad mating has been made, society should minimize as far as possible the injurious results, by means of provision for properly restricted divorce.

24:8.7 Consanguineous marriages in a degree no closer than that of first cousins, are neither to be condemned nor praised indiscriminately.

Their desirability depends on the ancestry of the two persons involved; each case should therefore be treated on its own merits.

Present-day laws regulating cousin marriages are wholly unscientific.

SOURCE

VIII: DESIRABILITY OF RESTRICTIVE EUGENICS (Popenoe & Johnson 167)

[contd] Although conditions may be worst in the older and more densely populated states,

it is probable that there is no state in the union which has not many families, or group of families, of this dependent type, which in favorable cases may attract little notice, but therefore do all the more harm eugenically; in other cases may be notorious as centers of criminality.

Half a dozen well-defined areas of this kind have been found in Pennsylvania, which is probably not exceptional in this respect.

“These differ, of course, in extent and character and the gravity of the problems they present.

In some there is great sexual laxity, which leads to various forms of dependency and sometimes to extreme mental defect.

In others alcoholism prevails and the people show a propensity for deeds of violence.

All informants, however, practically agreed to the following characterization:

“1. Because of the thefts and depredations and the frequent applications for charitable relief from such sections they constitute a parasitic growth which saps the resources of the self-respecting, self-sustaining contingent of the population (P&J 169).

24: RACE DECADENCE

24:8.8 Although conditions may be worse in the older and more densely populated states,

it is probable that there is no state in the union which has not many families, or groups of families, of this dependent type.

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24:8.9 These differ, of course, in extent and character and the gravity of the problems they present.

In some there is great sexual laxity, which leads to various forms of dependency and sometimes to extreme mental defect.

In others alcoholism prevails and the people show a propensity for deeds of violence.

All informants, however, practically agreed to the following characterization:

24:8.10 1. Because of the thefts and depredations and the frequent applications for charitable relief from such sections they constitute a parasitic growth which saps the resources of the self-respecting, self-sustaining contingent of the population.

SOURCE

[contd] “2. They furnish an undue proportion of court cases, and are thus a serious expense to county and state (P&J 169).

[contd] “3. They are a source of physical decay and moral contamination, and thus menace the integrity of the entire social fabric” [Note: P&J cite Dr. Wilhelmina E. Key, *Feeble-minded Citizens in Pennsylvania*] (P&J 169).

From an ethical standpoint, so few people would now contend that two feeble-minded or epileptic persons have any “right” to marry and perpetuate their kind,

that it is hardly worth while to argue the point.

We believe that the same logic would permit two individuals to marry, but deny them the privilege of having children.

The reasons for this may be considered under three heads (P&J 170).

[contd] 1. Biological. Are there cases in which persons may properly marry but may properly be prevented by society from having any offspring, on the ground that such offspring would be undesirable components of the race? (P&J 170)

[contd] The right of marriage is commonly, and may well be properly, regarded as an inalienable right of the individual,

24: RACE DECADENCE

24:8.11 2. They furnish an undue proportion of court cases, and are thus a serious expense to county and state.

24:8.12 3. They are a source of physical decay and moral contamination, and thus menace the integrity of the entire social fabric.

THE ETHICS OF RESTRICTIVE EUGENICS

24:9.1 We think the time has come when but few persons will argue for the unqualified right of two manifestly feeble-minded individuals to get married and reproduce themselves;

though many persons might claim for these defectives the right to marry after they had been rendered barren by sterilization.

There are several ethical angles to this problem.

24:9.2 1. The biologic aspects.—

The right to marry is commonly regarded as being an inalienable right of the individual—

SOURCE

in so far as it does not conflict with the interests of the race.

The companionship of two persons between whom true love exists, is beyond all question the highest happiness possible, and one which society should desire and strive to give its every member.

On that point there will be no difference of opinion,

but when it is asked whether there can be a separation between the comradeship aspect and the reproduction aspect, in marriage,

whether any interest of the race can justifiably divorce these two phases, often considered inseparable,

protests are at once aroused.

In these protests, there is some justice.

We would be the last ones to deny that a marriage has failed to achieve its goal, has failed to realize for its participants the greatest possible happiness, unless it has resulted in sound offspring (P&J 170).

[contd] That word “sound” is the key to the distinction which must be made.

The interests of the race demand sound offspring from every couple in a position to furnish them—

not only in the interests of that couple,—interests the importance of which it is not easy to underestimate—but in the interests of the future of the race,

24: RACE DECADENCE

that is, if it does not in some manner seriously conflict with the rights of society—the welfare of the race.

24:9.3 The companionship of two persons between whom true love exists, is beyond all question the highest happiness possible, and one which society should desire and strive to give its every member.

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but when it is asked whether there can be a separation between the comradeship aspect and the reproduction aspect, in marriage,

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not only in the interests of that couple,—interests the importance of which it is not easy to overestimate—but in the interests of the future of the race,

SOURCE

whose welfare far transcends in importance the welfare of any one individual, or any pair of individuals.

As surely as the race needs a constant supply of children of sound character, so surely is it harmed by a supply of children of inherently unsound character, physically or mentally, who may contribute others like themselves to the next generation.

A recollection of the facts of heredity, and of the fact that the offspring of any individual tend to increase in geometric ratio,

will supply adequate grounds for holding this conviction:—that from a biological point of view, every child of congenitally inferior character is a racial misfortune. The Spartans and other peoples of antiquity fully realized this fact, and acted on it by exposing deformed infants.

Christianity properly revolted as such an action; but in repudiating the action, it lost sight of the principle back of the action.

The principle should have been regarded, and civilized races are now coming back to a realization of that fact—are, indeed, realizing its weight far more fully than any other people has ever done, because of the growing realization of the importance of heredity.

No one is likely seriously to argue again that deformed infants (whether their deformity be physical or mental) should be exposed to perish;

24: RACE DECADENCE

whose welfare far transcends in importance the welfare of any one individual, or any pair of individuals.

“As surely as the race needs a constant supply of children of sound character, so surely is it harmed by a supply of children of inherently unsound character, physically or mentally, who may contribute others like themselves to the next generation.”

24:9.5 In view of these facts,

one writer comments:

24:9.6 The Spartans and other peoples of antiquity fully realized this fact, and acted on it by exposing deformed infants.

Christianity properly revolted at such an action; but in repudiating the action, it lost sight of the principle back of the action.

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No one is likely seriously to argue again that deformed infants (whether their deformity be physical or mental) should be exposed to perish;

SOURCE

but the argument that in the interests of the future of the race *they would better not be born*, is one that admits of no refutation (P&J 170-71).

2. The humanitarian aspect of the case is no less strong and is likely, in the present state of public education, to move a larger number of individuals.

A visit to the children's ward of any hospital,

an acquaintance with the sensitive mother of a feeble-minded or deformed child,

will go far to convince anyone that

the sum total of human happiness, and the happiness of the parents, would be greater had these children never been born.

As for the children themselves, they will in many cases grow up to regret that they were ever brought into the world.

We do not overlook the occasional genius who may be crippled physically or even mentally;

24: RACE DECADENCE

but the argument that in the interests of the future of the race *they would better not be born*, is one that admits of no refutation.

24:9.7 2. *The humanitarian side.* —

Here we encounter our most difficult problems.

It fires our charitable vanity and satisfies our mental ego to

visit the children's ward in a large hospital

and observe how tenderly the little ones are cared for.

It touches our hearts to

talk with the sensitive, but devoted, mother of some feeble-minded child;

but notwithstanding all of our mutual "heart-throbs" and "heart-aches"—

we must admit that

all would have been better off if most of these defectives and deformed children had never been born.

Most of these unfortunate little ones will grow up regretting that they were ever brought into the world.

We are not unmindful of the occasional genius who may chance to be crippled physically

but may be of considerable service to society;

SOURCE

we are here dealing with only the extreme defectives, such as the feeble-minded, insane, and epileptic.

Among such persons, human happiness would be promoted both now and in the future if the number of offspring were naught (P&J 171-72).

[contd] 3. There is another argument which may legitimately be brought forward, and which may appeal to some who are relatively insensitive to the biological or even the humanitarian aspects of the case. This is the financial argument (P&J 172).

[contd] Except students of eugenics, few persons realize how staggering is the bill annually paid for the care of defectives.

The amount which the state of New York expends yearly on the maintenance of its insane wards, is greater than it spends for any other purpose except education;

and in a very few years, if its insane population continues to increase at the present rate, it will spend more on them than it does on the education of its normal children.

The cost of institutional care for the socially inadequate is far from being all that these people cost the state;

but those figures at least are not based on guesswork.

24: RACE DECADENCE

we refer to the more clearly defective and degenerate offspring of the definitely insane and feeble-minded parentage.

24:9.8 3. *The financial aspects.*—

We have already referred to the enormous economic aspects of this eugenic problem.

24:9.9 Except students of eugenics, few persons realize how staggering is the bill annually paid for the care of defectives.

24:9.10 The amount which the state of New York expends yearly on the maintenance of its insane wards, is greater than it spends for any other purpose except education;

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24:9.11 The cost of institutional care for the socially inadequate is far from being all that these people cost the state;

but those figures at least are not based on guesswork.

SOURCE

The annual cost [Footnote: Figures furnished (September, 1917) by the National Committee for Mental Hygiene, 50 Union Square, New York City.]

of maintaining a feeble-minded ward of the state, in various commonwealths, is:

Illinois	\$ 136.50
Indiana	147.49
Minnesota	148.05
Ohio	155.47
Wisconsin	159.77
Kansas	170.16
Michigan	179.42
Kentucky	184.77
California	208.97
Maine	222.99

(P&J 172).

[contd] At such prices, each state maintains hundreds, sometimes thousands, of feeble-minded, and the number is growing each year.

In the near future the expenditures must grow much more rapidly, for public sentiment is beginning to demand that the defectives and delinquents of the community be properly cared for.

The financial burden is becoming a heavy one; it will become a crushing one unless steps are taken to make the feeble-minded productive (as described in the next chapter)

and an intangible "sinking fund" at the same time created to reduce the burden gradually by preventing the production of those who make it up (P&J 172-73).

24: RACE DECADENCE

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24:9.12 At such prices, each state maintains hundreds, sometimes thousands, of feeble-minded, and the number is growing each year.

In the near future the expenditures must grow much more rapidly, for public sentiment is beginning to demand that the defectives and delinquents of the community be properly cared for.

The financial burden is becoming a heavy one; it will become a crushing one unless steps are taken to make the feeble-minded less productive.

SOURCE

Alike then on biological, humanitarian and financial grounds,

the nation would be the better for a diminution in the production of physically, mentally or morally defective children (P&J 173).

Granted that such prevention is a proper function of society, the question again arises whether it is an ethically correct procedure to allow these potentially undesirable parents to marry at all.

Should they be doomed to perpetual celibacy, or should they be permitted to mate, on condition that the union be childless (P&J 173).

[contd] The eugenic interests of society, of course, are equally safeguarded by either alternative.

All the other interests of society appear to us to be better safeguarded by marriage than by celibacy.

Adding the interests of the individual, which will doubtless be for marriage, it seems to us that there is good reason for holding such a childless marriage ethically correct,

in the relatively small number of cases where it might seem desirable (P&J 173).

24: RACE DECADENCE

24:9.13 We are forced, then, to recognize that from every standpoint,

we are ethically justified in contending for the improvement of human society by working for

the lessened production of those children who will grow up to become undesirable citizens—eugenically.

The authors of *Applied Eugenics* reach this conclusion:

24:9.14 Granted that such prevention is a proper function of society, the question again arises whether it is an ethically correct procedure to allow these potentially undesirable parents to marry at all.

Should they be doomed to perpetual celibacy, or should they be permitted to mate, on condition that the union be childless.

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in the relatively small number of cases where it might seem desirable.

EUGENIC EXAMINATIONS

X: METHODS OF RESTRICTION
(Popenoe & Johnson 184)

24:10.1 In recent years we have heard considerable about eugenic examinations and eugenic marriages. As far as the author is acquainted with these well-meant efforts, they would be more properly characterized as “hygienic” than eugenic.

There is another way in which attempts have recently been made to restrict the reproduction of anti-social persons: by putting restrictions on marriage. This form of campaign, although usually calling itself eugenic, has been due far less to eugenicists than to sex hygienists who have chosen to sail under a borrowed flag.

The sex hygienists, we believe, are more responsible for these efforts whether educational or legislative.

Every eugenicist must wish them success in their efforts to promote sex hygiene,

Of course, every student of eugenics wishes them well,

and cannot help but be interested in all these efforts to improve society,

but it is a matter of regret that they can not place their efforts in the proper light, for their masquerade as a eugenic propaganda has brought undeserved reproach on the eugenics movement (P&J 195).

but it is unfortunate that so many of these reformatory and health efforts have become confused with the more fundamental program of eugenics.

Let us encourage all this sort of thing—
but let us not mistake the purpose.

SOURCE

[contd] The customary form of legal action in this case is to demand that both applicants for a marriage license, or in some cases only the male, sign an affidavit or present a certificate from some medical authority stating that an examination has been made and the applicant found to be free from any venereal disease. In some cases other diseases or mental defects are included (P&J 195-96).

The great objection to such laws is that they are too easily evaded by the persons whom they are intended to reach—

a fact that has been demonstrated conclusively wherever they have been put in force. Furthermore, the nature of the examination demanded is usually wholly inadequate to ascertain whether the applicant really is or is not afflicted with a venereal disease.

Finally, it is to be borne in mind that

the denial of a marriage license will by no means prevent reproduction, among the anti-social classes of the community (P&J 196).

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24:10.2 Most of the laws dealing with medical examinations as a prerequisite to marriage

are, on the whole, of that sort of legislation which may be loosely termed “half-baked”—that is, it is not fundamentally correct, and usually the provisions made for its enforcement are wholly inadequate.

These laws, if they could be properly and indiscriminately enforced, would be good for society as a means of preventing the spread of venereal and other contagious diseases,

but as they are at present enforced they are altogether too easy of evasion.

It should be further borne in mind that

even though these so-called hygienic statutes had a eugenic value,

the refusal to issue a marriage license is not able to prevent these people from having offspring,

SOURCE

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it merely denies the stamp of legitimacy to the child.

[contd] For these reasons, the so-called eugenic laws of several states, which provide for a certificate of health before a marriage license is issued,

24:10.3 Let us welcome these so-called eugenic laws,

but let the reader bear thoroughly in mind that

are not adequate eugenic measures.

they are not essential eugenic measures.

They have some value in awakening public sentiment to

They certainly are of educational value in that they awaken the public to a consideration of

the value of a clean record in a prospective life partner (P&J 196).

the importance of giving some thought to the individual's condition and status before he is permitted to enter into the marriage relation,

and so when viewed in this light, even eugenists may welcome all such well-meant efforts.

Laws which tend to surround marriage with a reasonable amount of formality and publicity are, in general, desirable eugenically.

As with all other endeavors to surround the marriage relation with publicity

They tend to discourage hasty and secret marriages, and to make matrimony appear as a matter in which the public has a legitimate interest, and which is not to be undertaken lightly and without consideration.

it would tend to dignify matrimony and to deter those who would hastily and thoughtlessly rush into it.

Laws compelling the young to get the consent of their parents before marriage are to be placed in this category;

All laws, such as requisition for parental consent,

and likewise the German law which requires the presentation of birth-certificates before a marriage license is issued (P&J 196-97).

presentation of birth certificates,

SOURCE

[contd] A revival under proper form of the old custom of publishing the banns is desirable (P&J 197).

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and even a revival of the banns,

would be acceptable toward improving marriage laws.

We believe much can be done to improve our marriage laws, even aside from the more fundamental eugenic considerations which we have been discussing.

24:10.4 The fundamental defect in the so-called eugenic examination is that it is not sufficiently thorough, either in regard to its efforts to detect the presence of venereal infection—syphilis and gonorrhea—or in its efforts to disclose the presence of tuberculosis and other contagious diseases. Neither are these examinations sufficiently thorough from the standpoint of detecting feeble-mindedness, moronism, or arrested mental development, which would be transmissible to the next generation, not to mention the thoroughness of the inquiries which should be directed toward the detection in the family strain of alcoholism, insanity, epilepsy, etc. These examinations should be just as thoroughly conducted with reference to women as they are in the case of men. The author's attitude toward all of this sort of agitation and legislation is—let the good work go on. As a rule the fundamental principles are good, although the background of the legislation is immature, the examinations inadequate and the laws insufficiently enforced; but on the whole the agitation is good, the education is beneficial, even though the legislation is defective. a fact that has been demonstrated conclusively wherever they have been put in force.

Furthermore, the nature of the examination demanded is usually wholly inadequate to ascertain whether the applicant really is or is not afflicted with a venereal disease. From time to time these laws will be revised, will be better enforced, the public sentiment will become more intelligent, and they may be the forerunners of more sound and sane eugenic legislation which we hope will be adopted at some future time.

1. The program of eugenics naturally divides itself in two parts:
 - (1) Reducing the racial contribution of the least desirable part of the population.
 - (2) Increasing the racial contribution of the superior part of the population (Popenoe & Johnson 156).
2. *Footnote:* The word “idiot” originally meant a private person, then a humble person, and later one who was unskilled or clumsy, while to-day it refers to the lowest grade of the feeble-minded, say those not exceeding a mentality of two years.
3. *Footnote:* Those suffering from hypothyroidism were specifically designated “cretins” by the French, from *Chretien*, meaning “Christian.”
4. *Footnote:* St. Vincent was regarded by many of his contemporaries with superstitious reverence. Many believed that a hair from his beard twined around the neck of the afflicted would exorcise the demon and restore the shattered mind.
5. *Compare:*

The Planetary Prince and the Material Son, with other suitable planetary authorities, pass upon the fitness of the reproducing strains. The difficulty of executing such a radical program on Urantia consists in the absence of competent judges to pass upon the biologic fitness or unfitness of the individuals of your world races. Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and antisocial stocks (51:4.8).

6. *Footnote:*

The Indiana sterilization law reads as follows:

Whereas, Heredity plays a most important part in the transmission of crime, idiocy, and imbecility; Therefore, Be it enacted by the General Assembly of the State of Indiana, that on and after the passage of this act it shall be compulsory for each and every institution in the state, entrusted with the care of

SOURCE

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confirmed criminals, idiots, rapists, and imbeciles, to appoint upon its staff, in addition to regular institutional physician, two (2) skilled surgeons of recognized ability, whose duty it shall be in conjunction with the chief physician of the institution, to examine the mental and physical condition of such inmates as are recommended by the institutional physician and board of managers. If, in the judgment of this committee of experts and the board of managers, procreation is inadvisable and there is no probability of improvement of the mental and physical condition of the inmate, it shall be lawful for the surgeons to perform such operation for the prevention of procreation as shall be decided safest and most effective. But this operation shall not be performed except in cases that have been pronounced unimprovable.

Note: Sadler has the same footnote.

7. *Footnote:* Vol. I, p. 389.
8. *Footnote:* *The Jukes in 1915*, Carnegie Institution, Washington, 1916.
9. Fig. 18. Ellis Island—the gateway of the immigrant [on p. 359]