

EUGENICS



Vol. II, Nos. 10-11

JAN.-FEB., 1909

Whole Nos. 1110-11

We must begin in the Creatory if we would Benefit the Race and Woman Must Rescue Herself and Consciously Assume all Responsibility of Maternity in Behalf of the Children.
—Gerald Massey.

There is but One Hope. Science Must Make Woman the Owner, the Mistress of Herself.
This is the Solution of the Whole Question.
—Robert G. Ingersoll.

EUGENICS—The Doctrine of Progress or Evolution, Especially in the Human Race Through Improved Conditions in the Relations of the Sexes.
—Century Dictionary.

Better a Thousand Fold the Abuse of Free Speech Than the Denial of Free Speech; The Abuse Dies in a Day, But the Denial Slays the Life of the People and Entombs the Hope of the Race.
—Charles Bradlaugh.

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UNITARY HOMES IN CALIFORNIA

B. F. Richards, of Palo Alto, Calif., announces that he is engaged in "organizing a group of progressive people to build and occupy a Unitary Home for the purpose of utilizing and enjoying the companionship of each other in the Study of Life—an effort to discover happier relations and more rational modes of living than have hitherto prevailed."

He is issuing a circular letter explaining what he means by the Unitary Home and how it can be practicalized, and asking for names of all who believe a Better Way is possible than the segregated home life now so common in town and country..

No price is named for this circular letter, but ten cents in stamps to pay for printing, stationery and mailing will probably cover expenses. Address B. F. Richards, Palo Alto, Calif. General Delivery.

THE OUTLOOK FOR RACE IMPROVEMENT

At this writing, Feb. 11, of the year 1909, of the common but unscientific calendar, while old Mother Earth, in her Northern Hemisphere, is still in the grasp of Winter—Night of the Year—it seems pertinent to recall the lines sung so oft, with youthful enthusiasm, by most of us who write for and who read EUGENICS:

Watchman tell us of the night

What its signs of promise are.

In the near future, that is to say, about the time of the vernal equinox, the real dawning of the new year, there will be a general awakening of nature's forces in all lands north of the Tropic of Cancer. Many forms of vegetation and some animal, reptile and insect forms that now seem sleeping the sleep of death, will then spring into new life and activity. Trees known as deciduous, and plants of most kinds, will then put on their robes of green, of purple and of gold; flowers will deck the landscape and fruits beautiful to the eye and delicious to the taste will be seen on every hand.

In view of this expected transformation in the outer world, in what is sometimes called the non-moral or the unmoral world, some of us are inclined to inquire for signs of awakening in the moral

world, that is, in the realm of associative human life. Just now the outlook in this realm is far from satisfactory. Just now the "winter of our discontent" presents many sad, many truly horrible features. Quoting the Chicago "Public" of Feb. 5:

"When cold weather came last week, it so emphasized the frightful poverty which characterizes Mr. Taft's prosperity in Chicago, as to make even the comfortable classes realize that we are indeed in the midst of hard times. 'More people are asking aid in the city today,' said the pamphlet report of the Chicago Relief and Aid Society, published on the 29th, 'than have been put to this humiliation before in fourteen years.' In other words, the years 1894-95, coming in the wake of the world's fair and the panic of 1893—the sixth in the series of hard times in this country since the Revolutionary War—are the only ones comparable for impoverishment with the present year. When Mr. Taft promised prosperity if elected, he should have been required, as Mr. Bryan urged, to give bonds to make his promise good."

Similar reports of terrible destitution, want and suffering, come from New York and other large cities in this country, and from Europe the telegraph brings word that the thousands of unemployed and destitute workmen in Berlin came near precipitating a riot when witnessing the costly extravagance, the wasteful splendor, with which the King and Queen of England were entertained by their own sovereign, Emperor Wilhelm of Germany.

Recurring to Mr. Post's reference to Taft and his promise of prosperity, did any voter at the last general election really expect a politician to make good his promises? Mr. Taft is not only a politician by profession but an aristocrat by birth and a Hamiltonian by training. At this very moment he is being right royally entertained by his fellow aristocrats at New Orleans, a part of the entertainment being a banquet, which to make sure it will not be attended by any of the common people, the price per plate is to be twenty-five dollars.

By the way, is there any real difference between the aristocrats and monarchs of America and the aristocrats and monarchs of Europe? And is there any real difference between the conditions of the working masses in this country and that of the same classes in countries ruled by hereditary monarchs?

This question of elective monarchs on the one hand and of hereditary monarchs on the other, is well illustrated by another paragraph from that faithful "Watchman on the Walls," Louis F. Post, editor of the Chicago "Public," as given in the same issue from which I have just quoted:

Governor Hughes and Senator-elect Root of New York are at amiable odds over the question of popular control of public interests. Mr. Root, a pronounced and boastful disciple of Alexander Hamilton, stands for representative government, which means government by bosses through irrevocable power of attorney from the people. We elect a 'representative,' who knows more about public needs than the people do, or thinks he does, and until his term expires he manages public interests to suit himself. This is the principle of absolute monarchy. The only practical difference is that the absolute monarch holds office for life and is unfettered, whereas the Hamiltonian representative has a limited term and is often annoyed by constitutional limitations which he sometimes disregards."

RELIGIOUS REVIVALS

And now that the poor and suffering masses—and those who live in daily fear of future want and suffering for themselves and families, find themselves duped by their political leaders, now that they have learned by one more bitter experience that men elected to office look after their own selfish interests alone, and instead of representing the average voter simply represent themselves and the privileged classes, the wealthy corporations that put up the money to carry the election—seeing all this for the hundredth time perhaps, many of these cruelly disappointed voters turn to the church, turn to religion, for consolation and hope. Always, in times of general failure of the wage-earners to find employment at wages that insure bread, clothing and shelter, has it been noted that the churches are filled and that religious revivals flourish.

Accordingly, here in Los Angeles Evangelist Torrey, a few weeks ago, closed one of the most successful of these periodic religious awakenings. Thousands were “converted” and joined the various churches called “Evangelical.” And now another famous “revivalist” is here, Reverend Billy Sunday, who, the papers say, has lately “converted” four thousand persons in Spokane, Washington,—not a large city.

Looking for causes, as well as results, of these social phenomena called revivals, we very naturally ask, where does the money come from that, in pinching times of poverty, can hire expensive evangelists to come from distant cities, and to pay their salaries and other expenses of these revival meetings. For, if reports be correct, “Rev.” Torrey required a guaranty of two thousand dollars before he would agree to come and preach a few weeks to the “City of the Angels,” and presumably, Reverend Billy Sunday is equally alive to the financial aspects of his winter’s campaign. From time immemorial it has been known that the rich merchants and other successful men of business, subscribe and pay liberally to the expense fund of such meetings. Why should they do this?

While I would impugn the motives of no man, some of us are so organized that we cannot avoid looking for the hidden springs, the underlying causes, of all phenomena, including human conduct. Among probable causes why business men, city officials, public teachers, etc., subscribe and pay money for the support of these revival meetings are the following:

First, as a direct bid for customers to their business houses, or for popularity at the next civic or political election, and to avoid a boycott from the church element.

Another and still more powerful reason for giving money to the church and especially to popular revivalists is the desire for an antidote to or for the doctrines of such agitators as Eugene V. Debs, Peter Kropotkin, Clarence Darrow, William D. Haywood, Emma Goldman, W. L. Garrison, Ernest Crosby, and others, whether known as Single-Taxers. Socialists, or Anarchists, and, more especially de-

sire for an antidote against the teachings of such agitators as Bernard Shaw, Edward Carpenter, Lois Waisbrocker, Dr. Juliet H. Severane, Robert B. Kerr, Hulda P. Loomis and others who like them are now advocating a radical change in the home life, in the conjugal or marital laws and customs of "Christendom."

All the aforesaid popular and respectable business men know full well that triumph of Socialism, of Anarchism, and especially the triumph of Free Motherhood, would ring the death-knell of rent (land-lordism), of interest (money-lordism) and of speculative and economic profits, and they know that if these were gone then there would be no room for millionaire capitalists and exploiters of labor; no place for and no need of political parties or political bosses; no demand for soldiers to fight for more territory and more markets for the benefit of millionaire trusts; no need of high-salaried functionaries to keep the producing classes in their places as serfs of the lords of transportation, lords of the factory, the land and mine, the great lend-lords or other parasites that now live in ease and splendor at the expense of the stupid, spiritless and abjectly submissive serfs. They know that the serf class would in time be bred out of existence.

* * *

Yes, the successful men of business and all those who hope in future to become successful men of business; also the office-holders and all who hope sometime to become office-holders—all these have good reason to welcome the evangelist who comes preaching the gospel of submission to the "powers that be"; submission to an alleged Supreme ruler that "doeth all things well," and who will reward his faithful followers in the next world for all the hardships and privations to which they have been unjustly subjected while here.

Yes, these "curbstone" supporters of Christian theology, while often laughing in their sleeves at the absurdity of the whole thing—to say nothing of the immorality, the horrible injustice of the "plan of salvation by faith" in the blood of the son of a revengeful, blood-loving deity,—all these successful money-getters and place-holders feel themselves obliged to welcome and pay the perambulating preachers of the gospel of fear, and the more sensational, more lurid, this gospel the better. Hence, the well-known fact that a preacher without a hell to scare people into the church can never get up a revival such as those engineered by Torrey, "Billy" Sunday, Moody and Sankey, and men of that stamp.

* * *

And now lest any reader should think me a "scoffer" against all religion, or one unduly prejudiced against Christianity and its alleged founders, I wish to say in all kindness and candor that personally I have no feelings of hatred or revenge towards those who honestly believe and preach the "gospel of Christ and him crucified." I was myself brought up in that faith and for years tried hard to convince myself and others of its substantial truth and of the superiority of its moral code. I was not expelled from the communion of the church

of my parents, though doubtless I would have been had I not voluntarily left it. It is by no means a pleasant task to tell what I now believe to be the simple truth concerning organized religion and the men who are diverting millions of the hard earnings of the wage-workers every year to the support of what to me is a false, demoralizing religious system, an exceedingly false and reactionary system of human ethics; one that is uncompromisingly opposed to all change, especially to all change, all progress, in the marital, the conjugal life of human beings, upon which change, as many of us see it, depends all hope of progress or improvement of the race. So long as the masses of people allow themselves to be hypnotized into the belief that things will be made even in the next world, and especially, so long as women, the mothers of the race, allow themselves to be hypnotized into the belief that they will be rewarded and blessed in heaven for all their sacrifices here in behalf of religion and of marriage as taught by the church, just so long will it be practically impossible to give to the oncoming race a better heredity, a better heritage of mind or body, than that possessed by the generations now living.

SIGNS OF AWAKENING

But while the outlook from the political, economic and religious standpoints are discouraging enough to suit the most pessimistic, there are, on the other hand, not a few signs of a general awakening, the world over, in regard to the need of reform, if not of radical revolution, in the basic ethical system, that of sex and reproduction of the race. One of these signs, and a most cheering one, is that the press, even the daily press of the large cities, is becoming more and more hospitable to agitation for reform in marriage and in family ideals. One of these dailies, the "Los Angeles Herald," the leading Democratic daily of Southern California, conducts a "Public Letter Box," in which radical discussions of all sorts are tolerated and welcomed. The editor says he gives the widest latitude to correspondents, but assumes no responsibility for their views. In his issue of February 4, 1909, appears at the head of the "Letter Box" the following, under the caption, "Man Has Denied Liberty to All; Woman Demands It":

LOS ANGELES, Feb. 4.—(Editor Herald): The liberty of women means the salvation of the world. It is not a bloody butchery like the Christian wars that history makes so much of. It is a real fight for the home, not an excuse for butcheries.

Man has denied liberty to all creatures, while screeching for himself. He denies it to the mother that gave him life at the possible cost of her own. His unexpressed reason is: Woman is a sex slave. He himself is, ninety-nine times out of a thousand, the unavoidable result of the gratification of his father's passion on the body of his sex slave. Therefore his debt is not so great after all. The mother love is an aftermath.

The foundation of the home under the present condition is this animal passion of man for some woman. She being a sex slave has no choice but to yield when the man demands that she become an inmate of his home. She has no choice but to yield when he demands that she become a mother. The man may be absolutely unfit to father a child, but neither the woman or the child must be considered against the appetite of man. He is master. So say church and state. His will is law. So say church and state. He

may beget cripples, criminals, imbeciles. Who is there to question his divine right?

And woman, standing for the rights of herself and her unborn children, steps forth today and says, "I question your right."

I demand that the marriage laws be such that the home will be a true haven of peace and rest and not a harem for man to keep his painted puppets until he tires of them.

I demand that a woman be selected for her noble qualities and not for a sex slave. Then we will have homes that will be homes.

MAGGIE TULL.

* * *

If women generally would talk as Maggie Tull talks, and would make their acts conform to their words, if woman would "stand for the rights of herself and her unborn children," if she would step out from under the control of priest-made and judge-made law in regard to marriage and the home there would not be so many "cripples, criminals and imbeciles" born as now, and the bosses of all kinds would not find so many willing slaves as now.

Never was a truer word said than is the opening sentence of Maggie Tull's letter—"The liberty of women means the salvation of the world"—not simply her political liberty, nor even her economic enfranchisement, though these are important, but more important still is the sexual enfranchisement of woman, the right, as Edward Carpenter puts it, "to use her sex as she herself thinks best."

* * *

THE MEDICAL FRATERNITY

Another sign of the dawning of a better day for mankind is the attitude of many prominent physicians, some of whom are editors of public journals. It is evidently not to the selfish interest of the medical profession that knowledge concerning sex and reproduction should become the property of the laity, or common people. In all the past there has been a medical trust that has sought to monopolize this knowledge, for the honor and emolument of their craft. But now there are many learned, popular and successful physicians who are defying the old-time medical ban against the spread of knowledge of the hidden sources of life, and are doing what they can to save mankind from the results of ignorance of sex and of recklessness in the matter of bringing children into the world.

Prominent among these world-saviors is Dr. William J. Robinson, editor of the medical journal, "Critic and Guide," and author of many medical works. In last issue of EUGENICS appeared an article from Dr. Robinson entitled, "Never Told Tales," which is the title of a book lately issued from the press, showing in a most striking and effective manner the terrible results of prudery and of popular ignorance of young and old, in the realm of sex and preparation for parenthood.

Elsewhere in this issue is given an extract from and brief com-

ment upon this truly remarkable, and, as I think, transcendently useful book.

Other physicians could be named by the score, who are doing splendid work toward rousing the stupid and reckless breeders of the new race, to a sense of their responsibility. A few of these only can be named for lack of space, but, asking pardon of those whose names are omitted, I will mention Dr. E. B. Foote, New York, author of "Borning Bctter Babies," and publisher of Dr. Foote's "Encyclopedia of Medical, Sexual and Social Science"; Dr. J. H. Tilden (Denver), editor "Stuffed Club" and author of the book "Cursed Before Birth"; Dr. C. W. Saleeby of Edinburgh, Scotland, author of several books treating of eugenics, and contributor of a series of very valuable articles on the same subject to the leading Socialist paper of England, the "New Age" (London). A late letter from Dr. Saleeby reads as follows:

13 Greville Place,
St. John's Road,
January 13, 1909.

Dear Mr. Harman: We don't wholly agree by any means, but I wish you good fortune in your brave and sincere campaign. There are sixteen hundred millions of human beings on earth but men and women are still rare. Pray send your Journal. I enclose the official abstract of my lecture at the Royal Institution last year. You will see that I have got eugenics into that academic quarter. You may do what you like with the abstract. My book on eugenics will appear in April or May; "Parenthood and Race Culture" I call it. Believe me, yours very sincerely,
C. W. SALEEBY.

Next to Francis Galton, cousin and co-worker with Charles Darwin, Dr. Saleeby is reckoned the ablest leader and expounder of the eugenic movement, not only in the "United Kingdom" but anywhere else. The official abstract of Dr. Saleeby's lecture before the Royal Institution, presumably the most exclusive and aristocratic educational institute in England, if not in the world, came duly to hand and will be inserted, in whole or in part in the future number of EUGENICS.

THE DRAMA—BERNARD SHAW

More powerful than the medical profession, even, as a factor in changing public opinion on any question of morals is the drama, the stage, and its near ally, the popular novel, or "story with a purpose." As our readers well know, the dramatist most feared by prurient moralists, not to say most hated, today, is George Bernard Shaw, author of "Man and Superman," "Plays, Pleasant and Unpleasant," "Mrs. Warren's Profession," and many other dramas that have achieved international fame. In answer to a recent inquiry from this office Mr. Shaw wrote us that his book on "Marriage" is not yet published, that he will send us a copy as soon as it gets to press. The following paragraphs selected from the book "Man and Superman" will give our readers—who have never seen enacted, or read the

dramas of this "Modern Shakespeare" (as he is sometimes called), a fairly correct idea of the writer's central thought:

And so, if the Superman is to come, he must be born of Woman by Man's intentional and well-considered contrivance. Conviction of this will smash everything that opposes it. Even Property and Marriage, which laugh at the laborer's complaint that he is defrauded of "surplus value," and at the domestic miseries of the wedding ring, will themselves be laughed aside as the lightest of trifles if they cross this conception when it becomes a fully realized vital purpose of the race. * * *

One fact must be faced resolutely, in spite of the shrieks of the romantic. There is no evidence that the best citizens are the offspring of congenial marriages, or that a conflict of temperament is not a highly important part of what breeders call crossing. On the contrary, it is quite sufficiently probable that good results may be obtained from parents who would be extremely unsuitable companions and partners, to make it certain that the experiment of mating them will sooner or later be tried purposely almost as often as it is now tried accidentally. But mating such couples must clearly not involve marrying them. In conjugation two complimentary persons may supply one another's deficiencies; in the domestic partnership of marriage they only feel them and suffer from them. Thus the son of a robust, cheerful, aupeptic British country squire, with the tastes and range of his class, and of a clever, imaginative, intellectual, highly civilized Jewess might be very superior to both his parents; but it is not likely that the Jewess would find the squire a very interesting companion or his habits, his friends, his place and mode of life congenial to her. Therefore marriage, whilst it is made an indispensable condition of mating will delay the Superman as effectually as Poverty, and will be modified by the impulse towards him just as effectually.

SHAW'S COMPLIMENTS TO AMERICA

Though not immediately pertinent, perhaps, to the subject of the leading article of this issue our readers will doubtless be interested to learn what Mr. Shaw thinks of America and of its rank in the scale of civilized countries. The following letter is taken from a magazine called "London Opinion," dated January 30. The letter is given as the text of a prominent article entitled, "Shaw versus America," by James Douglas. Mr. Douglas "grieves over the bloody war which has broken out between Bernard Shaw and America." "My sympathy," says he, "is entirely with the helpless under dog, for I know Mr. Shaw can take care of himself. In the 'Nation' he has made the Poe centenary an excuse for a cowardly and inhuman attack on Poe's native land," etc., etc.

Here is the letter referred to, written in answer to the question why he had never paid a visit to America:

10 Adelphi Terrace, W. C.
May 9th, 1907.

Dear Douglas: The reason why I do not go to America is that I am afraid of being arrested by Mr. Anthony Comstock and imprisoned like Moses Harman. After the Gorki and Straus episodes it is clear that no European author of any distinction is safe in the United States, which is now infested by moral brigands, who have turned the postoffice into a most unholy inquisition, and are apparently in supreme command of the police.

How can I bring my wife to a country where she cannot obtain rooms at a hotel without producing her marriage certificate and showing it to all the

other guests, and where because she believes "Mrs. Warren's Profession" to be a righteous play, she can be dragged to the nearest police court, bullied, insulted, and told that if she does not take herself and her husband out of the city in twenty-four hours, she will be charged in general terms with indecency?

If the brigands can, without any remonstrance from public opinion, seize a man of Mr. Harman's advanced age, and imprison him for a year under conditions which amount to an indirect attempt to kill him, simply because he shares the opinion expressed in my "Man and Superman" that "marriage is the most licentious of human institutions," what chance have I of escaping?

No, thank you; no trips to America for me.

If I want adventures among brigands I shall go to Sicily or Macedonia. The brigands there are comparatively honest fellows; at least they do not, like a certain New York newspaper, make their living by publishing advertisements of Mrs. Warren's houses and use their columns to destroy my reputation because I expose Mrs. Warren's traffic. America is not safe for any honorable and public-spirited man nowadays, though it is the paradise of those who traffic in prostitution. That is why educated Americans crowd into Europe, whilst educated Europeans keep carefully away from America.

LOVE'S COMING OF AGE—EDWARD CARPENTER

Mr. Shaw is called the Irish "dramatist," having chosen to be born in Ireland, though England is the country of his later adoption. Whether he was drawn to London because "birds of a feather flock together" does not as yet appear, but certain it is that in Edward Carpenter the well-known English writer Mr. Shaw finds a valiant co-worker in his attempts to reform or to revolutionize the popular standards of economic and marital ethics. (Mr. Shaw is prominent as a "Socialist," as many of our readers know). Whether Mr. Carpenter is likewise a radical in politics and economics I know not, but no one who has read his book, "Love's Coming of Age," would expect him to be a conservative on any line of human ethics. The following paragraph taken from the chapter on "Woman in Freedom" gives the reader a key to the whole book:

Here there is no solution except the freedom of woman—which means, of course, also the freedom of the masses of the people, men and women, and the ceasing altogether of economic slavery. There is no solution which will not include the redemption of the terms "free woman" and "free love" to their true and rightful significance. Let every woman whose heart bleeds for the sufferings of her sex, hasten to declare herself, as far as she possibly can, a free woman. Let her accept the term with all the odium that belongs to it; let her insist on her right to speak, dress, think, act, and above all to use her sex as she deems best; let her face the scorn and the ridicule; let her "iose her own life" if she likes; assured that only so can come deliverance, and that only when the free woman is honored will the prostitute cease to exist. And let every man who really would respect his counterpart, entreat her also to act so; let him never by word or deed tempt her to grant as a bargain what can only be precious as a gift; let him see her with pleasure stand a little aloof; let him help her to gain her feet; so at last, by what slight sacrifices such a course may involve, will it dawn upon him that he has gained a real companion on life's journey.

The eight chapters in "Love's Coming of Age" are thus entitled: The Sex Passion; Man, the Ungrown; Woman, the Serf; Woman in

Freedom; Marriage, a Retrospect; Marriage, a Forecast; The Free Society; Some Remarks on the Early Star and Sex Worship.

There are appended some "Notes" on the Primitive Group Marriage; Jealousy; the Family; Preventive Checks to Population, also an "Appendix" of explanations. Altogether I fully agree with a physician in Cincinnati who sends us the following opinion of this epoch-making book:

"I have read many books on the sex question from Kraft-Ebing down to such puerilities as 'What a Young Girl Should Know,' etc., but I have never read any book that is more suitable for one's first book on the subject than Carpenter's 'Love's Coming of Age.' It is frank yet delicate; it is sane yet idealistic; it is radical yet there is little in it to which the most conservative could take offense."

The JOURNAL OF EUGENICS is much too small to present to our readers an adequate and exhaustive review of the eugenic movement, in this country and elsewhere. I shall hope to add something to this very imperfect presentation in our next issue. M. H.

A PLEA FOR VARIETY IN LOVE

1. The Tendency of Human Nature to Variety

Some years ago W. T. Stead interviewed Leo Tolstoi, and the conversation turned on love. Among other things Tolstoi said:

"Romantic love is like opium or hashish—the sensation is overpowering and delightful. But it passes. It is not in human nature nor to wish to renew the experience, and for this novelty is indispensable."

Ideas very similar have been expressed by Ibsen and Bernard Shaw. In "Little Eyolf" Ibsen illustrates what he calls "the law of change". He brings before us a married pair who have always been very loving, but now, after years of married life, they both feel the need of other lovers. In "The Irrational Knot" Bernard Shaw makes his hero remark that "every married woman requires a holiday from her husband occasionally, even when he suits her perfectly."

It would be an enormous task to make a collection of the sayings of the leading poets, dramatists, and novelists of all nations, closely resembling those which I have quoted. It has always been a commonplace of literature that passion for one individual tends to fade, and that passion for someone else tends to spring up in its place. Instead of drawing quotations on this point from the literature of many nations, I shall give a few extracts from the English poets, to show how generally they believe that there is a tendency to variety in love.

The chaste Spenser tells us how one of his ladies used to

"Feed her fancy with delightful change."

According to Shakespeare,

"There lives within the very flame of love
A kind of wick, or snuff, that will abate it."

Dryden makes one of his women characters say :

“Why should a foolish marriage vow,
Which long ago was made,
Oblige us to each other now,
When passion is decayed?
We loved, and we loved as long as we could,
Till our love was loved out in us both”.

The brilliant dramatist Congreve has given us the following song, which is both pretty and profound :

“I tell thee, Charmion, could I time retrieve,
And could again begin to love and live,
To you I should my earliest offering give.
I know, my eyes would lead my heart to you,
And I should all my vows and oaths renew;
But, to be plain, I never would be true.
For by our weak and weary truth I find,
Love hates to centre in a point assigned;
But runs with joy the circle of the mind.
Then never let us chain what should be free,
But for relief of either sex agree :
Since women love to change, and so do we.”

Pope, who is always terse, tells us that

“Every woman is at heart a rake”.

According to the poet Campbell,

“Love’s a fire that needs renewal
Of fresh beauty for its fuel”.

In Byron the varietist passages are so numerous that it is hard to choose amongst them. But the following has the advantage of being the most brief :

“How the devil is it that fresh features
Have such a charm for us poor human creatures?”

Shelley, who was as serious as Byron was flippant, expounds his views at length as follows :

“I never was attached to that great sect
Whose doctrine is, that each one should select
Out of the crowd a mistress or a friend,
And all the rest, though fair and wise, commend
To cold oblivion, though it is in the code
Of modern morals, and the beaten road
Which those poor slaves with weary footsteps tread,
Who travel to their home among the dead
By the broad highway of the world, and so
With one chained friend, perhaps a jealous foe,
The longest and the dreariest journey go”.

Browning's little poem of four lines called "Parting at Morning" has been regarded by many as one of his masterpieces. Here it is:

"Round the cape of a sudden came the sea,
And the sun looked over the mountain's rim:
And straight was a path of gold for him,
And the need of a world of men for me".

Of all English poets Swinburne is the one who dwells most on the evanescence of passion. He goes so far as to tell us that

"Love can but last in us here at his height
For a day and a night."

Poets and dramatists have always been considered the best authorities on the psychology of love. It has been their special study. When, therefore, we find that there is a point on which they all agree regarding love, we may be pretty sure that they are right. However, there is another kind of evidence available, viz, the evidence of what people have actually done when they have been free. In the great majority of countries, during all historic times, there has been nothing like freedom in love. Men have always been free, but women have not, and of course restrictions on women also restrict men indirectly. It has happened, however, on several occasions in history, that women, or at least women of the upper class, have for a time had almost perfect freedom. At least five such instances are known, viz, in ancient Egypt, in ancient Rome after she became civilized, in Provence under the Troubadours, in Italy during the Renaissance, and in France during the eighteenth century. How did women use their freedom on these occasions? On this point I shall quote historians of world-wide reputation. Most of them are great Grundies, and use very abusive language, but that does not alter the facts which they record.

The Greek historian Diodorus says that in the Egypt of his time "the queen receives more power and respect than the king, and among private individuals the woman rules over the man, and it is stipulated between married couples by the terms of the dowry-contract that the man shall obey the woman."

Commenting on this in his "Evolution of Marriage" Letourneau says:

"The assertion of Diodorus seems at first sight inadmissible; nevertheless, the demotic deeds, in a measure, confirm it. If the family subjection of the man was not general in Egypt, at least it existed in a number of cases."

How did these Egyptian women use their power? Rawlinson tells us in his "History of Ancient Egypt":

"The Egyptian women were notoriously of loose character, and, whether as we meet them in history, or as they are depicted in Egyptian romance, appear as immodest and licentious."

After Rome became civilized the women were so free that Sir Henry Maine has said: "No society which preserves any tincture of

Christian institution is likely to restore to married women the personal liberty conferred on them by the middle Roman law."

How did the Roman women use their liberty? Lecky says: "There can be no question that the moral tone of the sex was extremely low—lower, probably, than in France under the Regency, of in England under the Restoration."

The part of Europe which first emerged from the darkness of the Middle Ages was Provence in the South of France. Here the revival of civilization took the form, not of scientific and philosophical inquiry, but of a kind of worship of womanhood. The Troubadours were the fathers of all modern literature, but their own writings consisted mainly of love poems. In his able book on "The Troubadours" Francis Hueffer says that "the purest and most poetic motive of early medieval life was the cultus of the new-found ideal of womanhood." The married women of the upper class possessed extreme freedom. And how did they use their freedom? Hallam tells us in his "History of the Middle Ages":

"The morals of chivalry, we cannot deny, were not pure. In the amusing fiction which seems to have been the only popular reading of the middle ages, there reigns a licentious spirit, not of that slighter kind which is usual in such compositions, but indicating a general dissoluteness in the intercourse of the sexes. * * * The violation of marriage-vows passes in them for an incontestable privilege of the brave and the fair."

From Provence the revival of civilization passed into Italy, and there it took a more intellectual form. Women attained a very high position. In his "Civilization of the Renaissance in Italy" Jacob Burckhardt says:

"There was no question of 'woman's rights' or female emancipation, simply because the thing itself was a matter of course. The educated woman, no less than the man, strove naturally after a characteristic and complete individuality. The same intellectual and emotional development which perfected the man, was demanded for the perfection of the woman."

But Burckhardt adds: "What seems characteristic of Italy at this time, is that here marriage and its rights were more often and more deliberately trampled under foot than anywhere else."

In France during the eighteenth century, in the period of restless intellectual activity which preceded the Revolution, the women of the upper class gained great freedom. In his "Ancient Regime" Taine quotes the following remarks from Colonel Forsyth, an English observer:

"Women were of consequence even in the eyes of the old and of the clergy; they were thoroughly familiar, to an extraordinary degree, with the march of events; they knew by heart the characters and habits of the king's friends and ministers. One of these, on returning to his chateau from Versailles, informed his wife about everything with which he had been occupied; with us he says one or two words

to her about her water-color sketches, or remains silent and thoughtful, pondering over what he has just heard in Parliament."

How did women use all this influence? Bezenval says:

"If morals were the loser, society was infinitely the gainer. Having got rid of the annoyances and dullness caused by the husband's presence, the freedom was extreme; the coquetry both of men and women kept up social vivacity and daily provided piquant adventures."

Crebillon, speaking of the same period, says:

"People are mutually pleased and become attached; if one grows weary of the other, they part with as little concern as they come together. Should the sentiment revive they take to each other with as much vivacity as if it were the first time they had been engaged. They may again separate, but they never quarrel."

R. B. KERR.

THE ENGLISH EUGENIC MOVEMENT

Dear Mr. Harman:

As you ask me what I think of the London Eugenics' Education Society I will tell you what I think both of that and the other English organizations of the same type. I have a very low opinion of all of them. In the first place, they are what Emerson calls "weak and literary". They consist exclusively of upper class persons of a very academic type. A few spineless professors and doctors get up and orate, and a few spineless fashionable ladies loll on chairs and listen to them. It is one of the sensations of the season, and divides public attention with the "directoire" costume. History has shown often enough that such persons are of little value in great movements. Now and again you get a learned person, like Marx or Kropotkin, who has a vigorous and revolutionary mind, but as a general rule such persons are merely academic pedants, totally devoid of imagination and revolutionary energy.

Secondly, the English Eugenic movement is a wholly masculine affair. Of course there are women who are willing to go and listen to the men, as there are everywhere. But these are merely humble disciples. There is one grand old woman in Scotland, Jane Hume Clapperton, who has been preaching "birth of the fittest" for twenty-five years. But she stands alone. There is no other woman in the British Isles who has taken any important public part in the Eugenic movement.

Knowing these facts you can imagine what sort of an affair the English Eugenic movement is. Of course its fundamental principle is monogamy—that is to say, monogamy for women. If anybody got up in a Eugenic meeting and spoke disrespectfully of monogamy for women, he would very speedily be called to order by the chair. Even Dr. Saleeby becomes almost poetical when he praises the glories of

those nations like England which have established monogamy for women and houses of prostitution for men.

Of course I need not say that the fundamental principle of Eugenics is the abolition of monogamy. If every woman is to have her children by a different father from every other woman, it clearly follows that many women must have their children by inferior fathers. Every breeder of animals knows this. Breeders breed from their best males; they do not make a rule that every mare shall have her children by a different father from every other mare, or that every cow shall have her children by a different father from every other cow. Likewise, the very first principle of Eugenics is that every woman shall be free to select the best possible father for her child. That means that under freedom the inferior men will be cut out of being fathers, while the healthy, brainy, and strong-willed men will father most of the children. But that does not mean that the inferior men are to be prevented from being lovers. The woman of the future will select superior men for fathers, but very often she will take inferior men for lovers. All this means the total sweeping away of the whole monogamous system, and anybody who talks about monogamous Eugenics is simply a quack and a humbug of the very worst kind.

Nevertheless, I think the English Eugenists will do more good than harm. Such utter weaklings can do little harm to anybody, and they are at least advertising the fact that there is a Eugenic question which must be discussed. In a few years the movement will be taken up by vigorous persons like the suffragettes, who are not afraid to do things, and then the feeble shadows which now occupy the English Eugenic stage will vanish into oblivion.

It is only fair to add that I greatly respect Francis Galton, the founder of the English movement. He has been preaching Eugenics for forty years, and when he took up the question there were very few men in the world who saw that Eugenics would ever become a great issue. If the younger men in the movement were men of Galton's stamp, the English Eugenic movement would be worthy of some respect.

Cordially yours,

R. B. KERR.

COMPULSORY MONOGAMY ILLUSTRATED

To a fiddler there is not much difference between one piece of wood with strings on it and another one of somewhat the same size and shape; but the instrument of a master violinist is very dear to him. No longer young, age has nevertheless bestowed on it the power to yield more perfect tones than on the day when it came out of the shop all fresh and bright. The player of this instrument does not grow tired of it, he has no wish to vary it with other violins; for on it one can perform many, many tunes, now gay, now sad, as one desires. Were it an article of diet, indeed, it would have grown monotonous long years ago; but it is a wonderbox from which one draws

always new emotions, and which lends itself to modern themes as well as the tunes its owner whistled when he was a boy.

From this fine piece of craftsmanship not every player would be able to produce those sounds which make the world seem new to those who hear and understand. Under the hands of an incapable performer it would only send forth discords; to the mechanical touch it could yield back nothing of its soul. One man might even break it into fragments underneath his feet. Do you believe that a mere scraper and fiddler, or a careless boor, should own a peerless violin only because his bulging pocketbook can purchase it?

Were a great artist forced to play on that harsh, cheap instrument that really presents a not uncreditable appearance in the showcase over there, even his genius could not fire the hearts of men. Granted that he has once picked it from the counter and has made a trial with it, why do you say he must continue to make with it such music as he can, so long as either he or it shall last on earth? "Jesus demanded it," replies the bigot Judge. But to the non-believer in the very existence of your Jesus, what argument is that? Would not the Mohammedan also seek to force us to conform to his belief and play upon a dozen violins at once?

LOUISA HARDING.

Let a man then know his worth, and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity boy, a bastard, or an interloper, in the world which exists for him.—R. W. Emerson.

EUGENICS AS A SCIENTIFIC PROPOSITION

By G. Major Taber

My Dear Editor:

I read your editorials on the above subject in the November and December number, and they meet with my approval. I have long since come to the conclusion that the union of man and woman should consist of a civil contract between the parties, for several reasons. In the first place, it is natural for both to feel now they are so tied up by law, that neither can be permanently separated without going through the process of law, at considerable expense and notoriety, and it is often the case that they take the liberty of self gratification outside the bonds of matrimony, and it is not always alone confined to the man, as you will note that thousands of divorce cases are granted upon the grounds of woman's infidelity to the marriage obligation. It is about as often the case with the women as the man. Human nature is cut from the same piece, as human desires are alike in both sexes. One has just as much right as the other to gratify their natural passions. Under a civil partnership contract, if either violates said contract, they could dissolve the contract without law

or expense; but if a man had a good wife, he would naturally say that if he failed to live up to the contract, he would be liable to lose her, and she the same, and I believe there would be fewer separations than if a priest had legally tied them together.

I have known several instances where there was more congeniality among those who had not been married according to law, than in regular legalized marriages. The Quakers marry themselves in meeting, and I never heard of a divorce among them. The idea that marriage is God's ordinance which no man should put asunder, is simply ignored by every court in the land. The question of man's occasional sexual abuse of woman, no one can dispute, and yet there are thousands of instances where unsatisfied wives go outside of their own home for self-gratification, therefore this question is not a one-sided affair, as the many cases in court could testify. It is only fair to lay the blame on both sexes and not lay all the blame upon the male sex. I believe with you that woman should own herself body and soul, and that her desires should always be consulted, and the man who would violate her wishes would simply be a brute. Prenatal environment has much to do with moulding the child, which every prospective mother should understand, as unhappy marriage has ever been the curse of the ages.

The poor boy under loving environments makes the better man, that is why that often poor boys rise to eminence.

Eugenics or stripiculture should be taught in advanced schools.

Animals are bred to the highest point, why not human beings?

Los Angeles, Cal., Dec. 31, 1908.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do.—R. W. Emerson.

IN DEFENCE OF FREE SPEECH

Comrades and Friends:

All over the country the police are suppressing the last vestiges of free speech and assembly. In New York, Philadelphia, Indianapolis, Chicago, and other large cities it is now almost impossible to hold an Anarchist meeting.

Reaction spreads like wildfire. It has now reached the farthest West. All the lectures arranged by our friends in San Francisco for Comrade Emma Goldman have been stopped by the police with the utmost brutality. Our audiences have been clubbed out of the halls and many comrades arrested. Among them are Emma Goldman, Dr. Reitman and Alexander Horr, who were organizing the lectures, and William Buwalda, the soldier who was condemned to prison and discharged from the army for shaking hands with Emma Goldman at one of her meetings last year.

The authorities of San Francisco are trying their best to send our arrested comrades to prison for long terms. Emma Goldman and Dr.

Reitman are charged with "the crime of denouncing the organized government of this country", and they are now being tried by a jury.

Friends! Will you remain passive while the police are hounding our comrades to prison? Can you stand quietly by to see our friends tortured for daring to voice the cry of the oppressed? We call on you to hasten to their aid without delay. All the machinery of government is being used to railroad our comrades to prison and to strangle free speech. Money is needed to fight the battle against these outrages. We have organized a Free Speech Defence Fund, and we call upon all those whose hearts still beat for Liberty to help us in this great struggle.

The N. Y. Committee,

Per ALEXANDER BERKMAN.

P. S.—Contributions are to be sent to "Mother Earth", 210 East 13th St., New York City, N. Y.

All contributions will be acknowledged in "Mother Earth".

No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to this and that; the only right is what is after my constitution, the only wrong what is against it. A man is to carry himself in the presence of all opposition as if every thing were titular and ephemeral but he.—R. W. Emerson.

FREEDOM OF SPEECH IN SAN FRANCISCO

SAN FRANCISCO, Cal., Jan. 22, 1909.

Moses Harmon, Editor "Eugenics,"

Los Angeles, Cal.

Yours asking information at hand. I offer the following:

The suppression of free speech and assembly in San Francisco began when Alexander Horr was arrested for speaking on the street and charged with disturbing the peace, on Dec. 22, '08.

Mr. Horr is an anarchist and was speaking under the auspices of the "Social Science League" in furtherance of his ideas of freedom.

The street corner selected was Post and Fillmore, where Socialists and other propagandists habitually hold forth. After some time he offered the platform to a Socialist when some officers came but left without disturbing the meeting. However, when Horr mounted the soap box they returned and ordered him to cease, which he refused to do, and was immediately taken into custody. For refusing to give the police any information he was locked up in an absolutely dark and cold concrete cell, about 3x3 or 4, until morning when he was again confronted by the "authorities." After being cuffed and kicked he was again returned to a still smaller cell. When he appeared before the court disheveled, hungry and sleepy, the judge dubbed him an "undesirable citizen." Horr still had his senses with him and demanded a trial by jury. His case was continued and on the morning after Miss Goldman's arrest was dismissed on the ground of no evidence.

In pursuance of the policy of annoyance the police reported Mr. Horr to the Immigration Commissioners and they attempted to deport him as an alien anarchist. Notwithstanding that he has been in this country fifteen years he was taken into custody and held almost a week in jail before we could raise \$1000 for bail. Without having committed a crime or having violated a law he has been deprived of his liberty indefinitely by the growing bureaucracy of this country.

At this date, January 23d, he still awaits a decision from Washington ordering his deportation or release from custody. An alien must prove he has a right here and the burden of proof is on him. All the government needs to do is to have a warrant sworn out that it believes you are here illegally. It needs to offer no proof. The accused must do that. There is no presumption that you are innocent.

Arrangements were made for a series of eight lectures by Miss Goldman at the Victory Theater in this city. On January 13 she presented "The Dissolution of Our Institutions" to a fair-sized audience. The theater manager had been paid \$100 on a contract for the eight meetings. On January 14 at 7 p. m., Dr. Ben L. Reitman arrived at the theater and was arrested on a warrant charging him with "conspiracy to rout to riot," whatever that may mean. Miss Emma Goldman was arrested on her way to the theater about 8 p. m. on the same charges. Each lecture constituted a conspiracy and although one had been delivered and no riot had taken place, since no police were present, they were held on eight charges and bail set for \$1000 each charge or \$16,000 in all. Attorneys King and Kirk obtained a reduction of bail to \$2000 for Miss Goldman, most of which was put up by C. T. Sprading of Los Angeles. Finally the attorneys made these conspiracy charges appear so ridiculous as to induce the judge to reduce the bail to nothing, but the district attorney swore out a new charge of "holding meetings for unlawful purposes." This interference with the right of free speech and assembly was not denied him as any liberty loving judge would do, but Miss Goldman and Dr. Reitman were required to put up \$500 bail to insure that they would be present at a trial for having their own rights violated.

Eleven jurors have now been selected from this prejudiced community most of whom admit that all they know of Miss Goldman's doctrines is what the newspapers say of them.

On the evening of the arrest, January 14, the audience had already gathered for the lecture, a peaceable assembly denied the right to hear her.

On January 15 we gathered an audience for protesting against this violation of our rights and the rights of Miss Goldman and Dr. Reitman. Before the time for speaking arrived I was notified that the theater manager wanted the balance of his rent-money—to obtain which I immediately sallied forth.

The Socialists, I. W. W. and other speakers had arrived to address their protest to our audience when the theater manager again appeared on the scene and was informed that I would return with the money in a few minutes to complete the payment in full on the contract which he signed, whereupon he advised an officer of the law that he had no contract. Our audience was then jostled and clubbed from the hall, without anyone offering resistance. The Socialists and some of our sympathizers repaired to the classic spot at Post and Fillmore to address an open-air assembly in protest against these organized violations of free speech and assembly. But the magic of socialism's organized power did not protect them from the policeman's club, and their speakers were badly beaten and the audience dispersed.

In response, the protest will be the greater. The police were unsuccessful in attempting to riot, but they successfully discontinued our series of meetings. Neither we nor the Socialists have yet been able to successfully protest. But we have a common foe and will combine in the fight to maintain our rights.

To wage war against tyranny means we must replete our treasury. California has a constitution guaranteeing freedom of speech and assembly. Must we suffer their denial? Let every lover of liberty lend his help in defense. Miss Goldman will not take one step out of California until this right is established or completely denied. Funds will be needed for pressing a protest as well as for defense and I shall gladly account for all contributed for these purposes.

CASSIUS V. COOK,
Secretary Social Science League.

1200 Golden Gate, S.F.

THE BUSINESS END—A FAMILY TALK

It is now the morning of Feb. 18, and the Jan.-Feb. number of the JOURNAL OF EUGENICS not yet gone to press. This vexatious and keenly regretted delay has been mainly caused by a recurrence of the editor's old-time friend, nervous prostration. For more than thirty years he has been subject to spells of this kind. The immediate cause of the latest visitation has been, without doubt, the phenomenal weather of the past six weeks or two months. Southern California is known far and wide as the "land of sunshine and flowers," but for many weeks last past it could more correctly be designated as the land of clouds and showers, land of almost continuous fogs and rains. For agricultural, horticultural and grazing purposes the annual winter rains are necessary and welcome, but even for these interests there has been an excess of moisture this season. Up to this writing the rainfall for Los Angeles has exceeded that of last season by more than 6 inches. Middle and northern California has suffered severely from the unprecedented floods.

For several days now, however, old Sol has shone clear and bright, and with the improvement in the weather there has been decided improvement in the health and mental vigor of the old young editor, and now once more he hopes to be able to get the JOURNAL OF EUGENICS to press without further delay. It might have gone to press much sooner had it not been for the desire, the ambition, to make each succeeding number better than any of its predecessors.

There has been no lack of good contributed articles, but both mental and physical energy have been lacking to do the necessary editorial work. Even now the magazine must go to its readers without the promised installment of the editor's autobiography.

FINANCIAL OUTLOOK

In the last issue it was stated that while the continuance of EUGENICS is fairly well assured the frequency of its appearance must depend on promptness of renewals and on the energy and efficiency of our helpers in getting new subscribers and purchasers of books offered for sale by us. It is thought safest and best not to go to press, either with the magazine or with pamphlets, leaflets or books until the money is in sight to pay the printer, the pressman and the paper dealer.

For several months past, much of the time and labor of the office have been expended in sending out letters to those whose time has expired and who have not asked to have the magazine discontinued to their address. A few have answered with a renewal, others have written to say they will do their best to renew soon, but from the great majority no word has been received. With most of these it is doubtless simply a case of postponement. So hard is the financial pressure, so many wage-earners find it all they can do to get the common necessities of life that they simply delay writing in the hope that something will turn up that will enable them to renew their sub-

scription to EUGENICS. Of course no one can blame our delinquent subscribers under circumstances such as these, but **one thing** they all can probably do, and that is to **drop us a line** or two on a postal to say they still desire to receive the magazine and will pay when circumstances will permit them to do so. Once more then, speaking for myself and for all who are helping to keep the banner of EUGENICS afloat during this the seventh great financial crisis of our country since the Revolutionary war, once more we ask our good friends whose subscription has expired or will soon expire, to write us a line to relieve the suspense, and save us the labor and expense of sending out statements of accounts. Please note the number on wrapper of the magazine, showing the time when subscription expires.

BIMONTHLY ISSUE

The responses in regard to frequency of issue favor the monthly if possible, and when that is not possible then bimonthly until such time as receipts will permit resumption of the regular monthly numbers. And while it is confidently believed we can make the bimonthly issue well worth the old price of one dollar per year, with twenty-five cents additional for postage, a proportional **reduction** will be made to those who find it hard to pay the regular price. Or the difference will be made up in books or pamphlet literature. That is to say, **fifty cents'** worth of pamphlet literature will be sent as premium to all who send \$1.25 for a year's subscription, whether new subscriber or renewal.

BOOKS AS PREMIUMS

One dollar and seventy-five cents (in currency, money order, or postage stamps) will pay for a year's subscription to EUGENICS and **any dollar book** in our list. Of these dollar books the following are specially recommended:

Love's Coming of Age, by Edward Carpenter.

Never Told Tales, by Dr. Wm. J. Robinson.

Cursed Before Birth, by Dr. J. H. Tilden.

Karezza, by Dr. Alice B. Stockham.

To Agents and Canvassers

It is needless to say that much of the success of the eugenic movement depends upon the agents and canvassers for new subscriptions and for the sale of eugenic pamphlets and books. Several of our friends are doing well, all things considered, in getting new subscribers, both yearly and for 3 months. If only one-fourth of our regular subscribers would do as well as these few have done there would be no lack of funds to get out the magazine on time every month.

To help those who will kindly volunteer to work as agents, back numbers of EUGENICS will be sent as samples. One earnest worker

lately sent sixty cents to pay postage on a bundle of back numbers, saying he intended to leave them in the homes and offices of his neighbors, then in a few days call and get the unsold copies. Other friends are helping us to get the magazine on sale at news stands, also on the tables of public libraries. A little effort in any of these ways may be productive of great results in the long run.

Finally, to close this the first family talk for the new year, while there is much to discourage the radical worker there is also much, in the present outlook to give courage and hope. The hard times are making the thoughtless think as they never thought before. The utter failure of political saviors, also of religious moralistic, and charitable institutions to permanently relieve or prevent the miseries, vices and crimes of human society is gradually opening the eyes of a few at least to the necessity of searching for the hidden causes of failure, the basic, the underlying causes of the universal failure of popular reform agencies. Gradually but surely the signs of a world-wide awakening along radical lines of thought are making themselves seen and felt everywhere. A few only of these signs of awakening are given in this issue of EUGENICS. As the year advances it is hoped and believed these signs will increase as never before in the world's history.

And truly it demands something god-like in him who has cast off the common motives of humanity, and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law to himself, that a simple purpose may be to him as strong as iron necessity is to others.
—R. W. Emerson.

ABNER J. POPE

Among names of the generous and faithful helpers in the Eugenic movement who have passed from mortal sight and sound during the past year the name of Abner J. Pope deserves honorable mention and grateful remembrance. Born about eighty-five years ago near Indianapolis, Indiana, he closed his earthly career at Home, Washington, in September last, if my recollection serves me right.

Brother Pope was one of the earliest and most generous supporters of the publishing house that now publishes the JOURNAL OF EUGENICS. When money was needed to buy a press, type and other material he came to our aid with several hundred dollars for which no interest was charged. So much opposed to the whole scheme of interest, rent and speculative profit was our dear departed friend that he was never known to take interest on money, and very rarely took a promissory note from those to whom he loaned money. Though never a rich man he distributed about thirty thousand dollars in aid of reforms of various kinds, which money he maintained was

not really his own, having come to him from the sale of land on which a part of Indianapolis now stands.

Just how much of the money advanced by Brother Pope to sustain the "Kansas Liberal" and its successor "Lucifer the Light Bearer" was refunded to him I cannot at this moment say. He persistently told us not to send him money unless he called for it—that his first and chief object in life was to help sustain such reforms as that to which "Lucifer" was devoted. It is but just to all concerned, however, to say that if all those whom Brother Pope assisted with money had repaid the obligation as well as did our publication house our unselfish friend would never have lacked the wherewithal to supply his needs in old age and comparative helplessness.

Our readers will, some of them at least, remember that Brother Pope was at one time imprisoned for his connection with the paper called the "Firebrand" published at Portland, Oregon. Not having the history of this case at hand I will close by asking some one of his many friends to supply what is lacking in this hasty sketch of our departed friend and brother.

Peace and honor to the memory of Abner J. Pope. A more generous, unselfish or more truly honest man has seldom lived on the planet Earth.

M. HARMAN.

If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something strange and extravagant and broke the monotony of a decorous age.—R. W. Emerson.

BOOKS RECEIVED

"How to Take Care of a Wife," by Melville C. Keith, M. D. How to Secure and Maintain Health, Happiness and Long Life for Your Wife and Babies, as Well as for Yourself. Published by Keith & Ginter, Belleville, Ohio, 1908.

No price is named, but presumably fifty cents would bring the book. So far as read the work contains much that is true and helpful, together with much that seems to me false and reactionary.

"Never Told Tales," by Wm. J. Robinson, M. D., editor of the American Journal of Urology, The Critic and Guide, and Therapeutic Medicine.

This book is Dr. Robinson's latest, and if my judgment is worth anything it is one of the most valuable ever issued from the American Press. It deals with facts drawn from the author's long experience as a physician and specialist. These facts show, as no mere preaching and moralizing can show the terrible results of ignorance and prudery

in regard to sex and the reproductive functions and forces of life. There are eight stories, entieled:

- I. The Story of Rose and Edward.
- II. The Case of Lydia Swinton.
- III. The Case of Irene Larabee West.
- IV. One of Life's Little Dramas.
- V. The Story of Betty and Bob.
- VI. Who Would Blame Her—Would You?
- VII. A Wonderful Country.
- VIII. A Page from the Life of Professor Beaumont.

Here are the closing paragraphs of the story entitled, "Who Would Blame Her—Would You?" The husband had been what is called a "Man of the World," a sensual self-seeker, one who before marriage had contracted a disease, that must not be named or hinted at in polite society. Dr. Robinson treated him for this disease and warned him against marriage until sufficient time had elapsed to make it reasonably sure a cure had been effected, but Brannigan would not listen to the words of warning. The result was the usual one. The young and healthy wife soon lost her health, she became a syphilitic wreck; but not knowing the real cause of her trouble did not get the treatment she needed until it was practically too late. Dr. Robinson went to Europe and on his return concludes his story in this fashion:

Some two or three months after I returned home, I learned that what I had feared had happened: Poor Mrs. Brannigan's nose was completely gone. The disease had made too deep inroads, and there was no possibility of saving it. She was wearing an artificial nose, and but very seldom left the house, and when she did she was heavily veiled. Some months later I heard that her baby, the only one she had, died. It had always been puny and sickly, and when it got broncho-pneumonia, it had no chance at all. When a child is born with a strong hereditary taint, is not treated properly, and gets one of the children's diseases—measles, bronchitis, pneumonia or whooping-cough, etc.—the death certificate may, in ninety per cent of the cases, be written out beforehand. Mrs. Brannigan did not attend the child's funeral. She was too weak to go out. But Mr. Brannigan did and he came home in a hilarious condition, half drunk.

And the following morning the neighborhood was shocked by the news that Mrs. Brannigan had shot her husband dead, while he was asleep, and then killed herself. The servants testified at the inquest that after the first shot they heard some conversation. Mr. Brannigan seems to have asked why she did it, and she apparently explained to him. But the answer must have been a short one, for the second shot which killed Mrs. Brannigan followed very soon after. The papers had it, that Mrs. Brannigan's act was done in a temporary fit of insanity, caused by the loss of her child and by an incurable disease with which she was afflicted. But it was not a fit of insanity. The act was carefully premeditated, and was committed by her as a duty, as a punishment of a dastardly crime. In her letter, which the newspapers did not get possession of and which here appears for the first time, she explains and attempts to justify her action. Here it is:

"* * * May the Lord forgive me! I know I am about to commit a mortal sin, but maybe it is a bigger sin to let such a man as Dan live. I have nothing to live for. My baby, the only creature which needs me, is going to

die. The doctor said there was no hope for it. He took me young and healthy and see what he made of me. If he had killed me outright the crime would not have been so great as what he has done to me. I never knew a good day since I married him. A man has no right to treat a woman like that. And now our baby is just like dead. And I feel I ain't going to live long. And I know when I am gone he is going to marry Mrs. ———. And he will make her sick and miserable, and she will have sick children that don't deserve to live. No, that is too much. Let him suffer for his sins, for hiding from me what kind of sickness I had so I could be treated by a good doctor. * * * May the Lord help me!"

Here followed some more lines which were not quite legible. And so Brannigan expiated his sin, by being shot, a punishment which I had told him was too good for him. Mrs. Brannigan, crazed by the outrages committed upon her person by a conscienceless wretch, took the moral law into her own hands.

I cannot find it in my heart to blame her—can you?

These "Never Told Tales" do not all have such terrible ending as does this one. Some show the sunny and optimistic side of life, but all show the need of honesty and truthfulness between man and man, and especially between man and woman, and between parents and children, in regard to the dangers that beset the children in a world where the most important knowledge is tabooed and kept as the exclusive property of an elect few. Dr. Robinson is one of the elect few, but he believes the time has come when this knowledge should be the heritage of all. The price of this book is one dollar. It is well printed and bound in handsome cloth. For sale by the publishers, "The Altrurians," 12 Mount Morris Park West, New York, or it may be ordered from this office, as we expect to keep it constantly in stock, for sale and as premium with EUGENICS.

"What to Do—Ask Eva." This little book was handed to me by the author, Mrs. Eva Cassell of Chelsea and Boston, Mass., known in the Boston "Globe" as "Eva of Chelsea." I have not yet fully read the book, but believe this brief statement to be correct and that the purchaser will be pleased and entertained.

This lady is a fire refugee, having lost all in the great Chelsea fire of last May, when two miles of stores and houses were burned in the business heart of the city, and twenty thousand people rendered homeless.

Harry Brook, of the magazine section of the Los Angeles "Times," in "Care of the Body" has reviewed the book at length. It tells how to control and cure mental and nervous indigestion, and how to diet in order to cure bad stomachs; how to cure obesity, and reduce flesh; how to remain sane and normal under the most trying conditions instead of breaking down. To women this little book is a godsend, as it teaches how to hold control of the nerves and be master of them amid the labors of the kitchen, and the worries of housekeeping. There is not a dry or monotonous chapter in the book, as they are interspersed with details of how the writer erected her little cabin in the woods, and lived an outdoor existence as a means of keeping healthy while she continued her newspaper work and answered the thousands of queries put to her by a suffering public. The little book

is for sale at 657 S. Hill St., Los Angeles, at Neal's Hygienic Depot, price 50 cents. If by mail postoffice order or one cent stamps, address Mrs. Eva Cassell.

ENDOWMENT OF MOTHERHOOD

Prominent among the signs of a radical change in the home life and in the status of the mother in the home, also in the early training and support of children, is the publication of such books as that of Dr. M. D. Eder, with the above title. The book is published by the "New Age" Press, London. Price "One shilling net," or 25 cents. The following brief introduction and selections will give the reader a fair idea of the aim and scope of the work:

In these pages many questions are discussed that are usually confined to the pages of Continental and American medical and scientific journals. I offer no apology for broaching them in public, but I give the following explanation. In my opinion, until civilized people recognize the dangers they court by pretending to conform to a super-imposed morality, we shall not establish a civilization founded upon a decent and dignified attitude towards ourselves. As a physician I seek to prevent or to remedy mental and physical ills: I find, from an experience gathered in many parts of the world and confirmed by my reading, that no inconsiderable portion of these ills is due to our "civilized" sex-morality. Hence I seek to alter the prevalent views upon that sex-morality. In my judgment nothing that is known or believed to be known should be withheld from men and women. If society is so infirm that it will be destroyed by the knowledge that it is thought must be confined to a few learned men, then the sooner we compass the destruction of that society by spreading such knowledge the better. If society cannot stand the ventilation of what are called delicate subjects in ordinary language, I fail to understand how it manages to survive their discussion in the language of the boudoir and the smoking-room.

• THE LATEST THEORY OF SEX

The latest theory of sex supposes that every organism is really bi-sexual, but that in each, one sex is latent and the other prepotent. Mr. Castle suggests that there are male and female spermatozoa and male and female eggs. A male spermatozoon can only fertilize a female egg, and a female spermatozoon can only fertilize a male egg. Evidence in support of this view has been obtained in breeding experiments upon sheep. The theory is quite in accord with psychological observations on man, which all lead us to acknowledge that the pure male and the pure female are as mythical as pure fluids and pure gases. We approximate more or less to one or the other.

CHIEF AIMS OF THE PROPOSAL

Recalling, then, the double objective of any system that seeks to make motherhood a properly paid occupation, one may then say the chief aims of this proposal are:

1. To encourage the breeding and rearing of healthy children.
2. To discourage the breeding and rearing of unhealthy children.
3. To promote early unions. The object of this being

(a) To avoid the physical ills attendant upon prostitution, which has been a part of every marriage system, and is an essential part of our present civilization. I limit my disapprobation to the physical ills, because there would be few who would not contend that this is a real evil. This absolves me from the necessity of making any reflection upon prostitution itself; an invidious task, since it is so entirely a question of taste, since so many middle-class Englishmen, like the same class of other peoples, gratify their passions at some time

or other of their lives with women who, as Lecky so impertinently said, are the saviours of the virtues of our wives and daughters and sisters, forgetting that they are the wives, sisters, and daughters of some of us.

(b) To avoid late unions when the woman is past her child-bearing period. This is, of course, only of importance to those women—a fairly large number—who ardently desire children, but whose social position has prevented them from gratifying their wish.

RECOMMENDS A POLICY OF NON-INTERFERENCE

(c) To avoid the voluntary suppression of sexual desires at the age when such desires are strong, and to inhibit the various forms of sexual perversion in so far as the latter are not due to inherited traits, but are merely the expression of quelled instincts finding expression in unusual methods. Inherited or congenital "perversions" will not be affected by any change in our social organization, nor is it necessary to interfere with them at all beyond the safeguarding of the young—a task quite easy if science and not law and morality were to be applied. Unfortunately persons with inborn homosexual instincts are either punished by imprisonment, or are forced into marriages whereby very often their perversion is handed on. A policy of non-interference in these cases is obviously the least harmful course to pursue. Every one acquainted but remotely with the children in the public and elementary schools, both in the day and the boarding schools, is aware that certain practices are rife which must, at the least, entail some mental disturbance. I am aware that average medical opinion believes such practices to be harmless, or, as one writer says, "exercising a prejudicial influence on the general character on account of the sense of wrong-doing almost invariably accompanying it, and the atmosphere of secrecy and deceit which necessarily surrounds it." Lowenfeld has, however, shown that monkeys "infolge maszloser Ausübung der Onanie zugrunde gehen." It is not contended the monkeys have here any sense of wrong-doing or deceit; if monkeys can ruin themselves by these acts, surely it is not unreasonable to suppose that the effects must be somewhat harmful upon the human organism quite apart from any sense of wrong-doing.

THE REMEDY

My own observations lead me strongly to this conclusion, and the remedy, I believe, lies in appropriate and competent instruction about the physiology of sex at a sufficiently early age, and in the direction of much earlier sexual congress than our society allows.

Those, like Dr. Rentoul, Sir William Gowers, and many others, who contend that sexual intercourse is not necessary for the mental and physical well-being of man or woman are, it seems to me, advancing views which history and everyday observation absolutely contradict, by founding a general conclusion upon observations gathered from exceptional individuals.

DOCTORS BIASED BY MORAL PREJUDICES

It is common knowledge how important is the part that this function plays in our lives. If doctors, biased by their moral prejudices, refuse to recognize this, I refer to the opinions of the poets and the philosophers, who write without any such constraint. Who can contemplate our present society without feelings of contempt for its insincerity, without disgust at its hypocrisy? We feed our children and ourselves on stimulating foods and drinks; we even make a mystery of our bodies, so that a fig leaf shall stimulate desire; we are constantly aroused by pictures, books, posters, newspaper advertisements and reports, musical comedies, music-halls to one aspect of our lives. Then, having provoked sexual feeling to the utmost, we attempt to put a restraint that is insupportable not only on the feelings that we have artificially stimulated, but even upon those that we might legitimately allow to be normal to boy and girl, man and woman.

CAUSE OF HYSTERIA AND NEUROSES

Little wonder that many medical authorities now regard all hysterical diseases, all neuroses, as grounded upon some sexual disturbance in childhood or puberty. This is the standpoint of Freud, Janet, Muthmann, and many other psychiatrists of the first standing. As Professor Freud aphorises it: "Without repressed sexual events, no hysteria."

Without committing myself absolutely to this view, an impartial study of their writings will, I think, convince any one that at all events a very large amount of "nervous troubles" has this foundation. I do not want to labor this position, but I bring it forward to show that our question has wide bearings, nor can I pretend that we can do more than try and obtain some approximation between the realities of life and our habits or customs. Such an approximation might help us to banish many ugly symptoms of our life.

NATURE MAKES MISTAKES

It will be seen that I do not set out with the idea of putting "nature" right throughout; her mistakes are too stupendous for me to undertake such a task; but I think we can correct some of her grosser blunders or at least we can attempt to do so. If our experiment is a failure, does it matter? we shall be, say, somewhat worse off than we are at present, and shall lose a few years in again experimenting on other lines, perhaps blundering once more.

ABSURDITY OF ENFORCED MONOGAMY

If monogamy is, as many contend, a primary instinct, it seems extravagant to enforce it by Parliament, Public opinion, and Policemen. They must hold an extraordinary view of human beings who believe that without this triumvirate the whole of our social structure will fall and man perish off the earth. If it be so then the sooner man disappear the better.

Regarding the endowment of motherhood as an encouragement of early unions—I do not say marriages—I need not point out that if children are no tax upon parents we are in practice encouraging such unions.

FAILURE OF LEGISLATION

It requires emphasizing that all restrictive legislation has failed to stamp out venereal disease. Where police-licensed brothels obtain, as on the Continent, there is no less disease than in England. Most Continental authorities recognize their complete failure; recognize that not the severest C. D. Act can avail, the main reason being that here it is a case of *cherchez l'homme* [hunt the man!]; and he is a much more elusive creature than your woman. Norway, it is true, is making the attempt to deal with both man and woman; I have not been able to ascertain with what success. Nor do I believe that Norway's rigorous police methods are adaptable to our large cities, or that doctors and patients would submit to them.

CONSEQUENCES OF VENEREAL DISEASES

Some of the consequences of venereal disease must be here mentioned. A large number of sterile, or almost sterile marriages—one-child marriages as they are called—are due to gonorrhoeal infection of the unhappy wife, frequently from recrudescence of a disease which the man quite truly believed to have been long ago cured. According to Morrow, seventy per cent. of married women seen at the hospitals have been infected by their husbands, and other authorities claim that about one half of the sterility in women is due to gonorrhoea. Moreover, a very great deal of the chronic invalidism we find in women is due to this disease similarly acquired. The best authorities now come to a view that while ignored when advanced many years ago, that gonorrhoea is a more terrible disease than syphilis, both owing to its prevalence and to the prolonged suffering it causes.

PREVALENCE OF GONORRHEA

Experts differ as to the amount of venereal disease, but all admit its wide prevalence. Noeggerath estimated that in New York City 800 men out of 1,000 have or have had gonorrhoea, whilst it is alleged that thirty per cent of all venereal diseases among women in that city treated in private practice were due in infection by the husband. Ricord gives the same statistics for Paris—eighty per cent. of all males. Dr. Rentoul writes: "It is well known to educated physicians that a very large proportion of diseases of the womb and of the tissues near the womb are caused by gonorrhoea. Dr. Humiston has stated that ninety per cent. are so due; Price, ninety-five per cent.; and Poggi, seventy-five per cent. I have found, by a careful inquiry, that at least 2,000 women have had their wombs and ovaries removed during one year alone in the hospitals of the United Kingdom. How many have been removed in private practice I cannot state; perhaps 2,000 more. Now if gonorrhoea practically unsexes 4,000 women each year in this country and renders them so that they cannot conceive, it is easy to understand why our birth-rate is falling.'

ADVOCATES COMPLETE FREEDOM AND TOLERATION

In view of the evils I have pointed out, and believing that attempts to throttle our instincts by legislation or public opinion must be ever injurious, I am an advocate of complete freedom and toleration, allowing each man and woman to settle their mutual relationship in any way they feel disposed, neither imposing promiscuity nor lifelong monogamy. It is not my desire in this place to dwell upon the tragic facts that have become known to me in the exercise of my profession; I will, however, cite briefly two recent medical histories that bear on the question.

A TYPICAL CASE

I was consulted not very long ago by a young woman who was in the infectious stage of syphilis. On learning the nature of her disease she asked me, with every feeling of anxiety, whether her children ran the risk of infection from her. I then heard her story, which was amply corroborated. Her husband had died eighteen months before, leaving her with two children totally unprovided for. She had no trade, and, left with the alternative of the workhouse or the streets, she chose the latter as it did not separate her from her children. There could be no doubt in her case as to the reality of her attachment to her children; I recall the anguish of her eyes when I had to tell her the disease could be communicated to them.

ENDS IN TRAGEDY

Another case touches the history of a recently married couple, deeply in love with one another. The husband had suffered some years previously from an attack of gonorrhoea, the very existence of which he had forgotten. The cure had been imperfect, and the wife became infected; she became seriously ill, and both ovaries had to be removed, rendering her sterile. During her stay in a private hospital she learned the nature of her illness and the cause. Her love for her husband turned to fiercest hatred; she repulsed him so bitterly that he forthwith put a bullet through his head. Similar cases, with results perhaps less drastic but even more tragic, can be exemplified by every doctor.

GENIUS AND MONOGAMY INCOMPATIBLE

One argument that has been advanced in favor of monogamy is that settling down to a nice dull existence a deux, man can expend his energies in other and more profitable forms of work than in a continual stirring of his sex emotions. Possibly that is true, but, as Metchnikoff says in his essay on Goethe, "Artistic genius and perhaps all kinds of genius are closely associated with ssexual activity." In these cases the activities do not appear to be mutually destructive, and it is for others to prove they are so with people of ordinary talent. Moreover, the prevalence of nervous diseases, hysteria, neurasthenia, etc., should

assuredly give the reflective pause, and make them ask whether we are not paying too much for our whistle.

FREE LOVE DOES NOT ABOLISH MONOGAMY

Free love does not abolish monogamy for those whom it suits; it is a simple recognition of our animal instincts--instincts from which we may not widely diverge without serious ills.

AMONG TURKS AND JEWS

It is noteworthy that among the polygamous Turks--my statement is based upon the knowledge of medical friends, Armenian and others, who have practised among them--venereal disease is practically unknown. A similar condition obtained among the Jews when they dwelt in ghettos, where earliest marriage was the rule. It is no longer true of this people. Venereal disease is also much less prevalent among the artisan classes, who marry young, than among professional classes like lawyers, doctors, and clergymen, who usually marry late.

INBORN TENDENCIES TO ILLNESS

To come to the second object, the discouragement of the breeding and rearing of unhealthy children. Dwelling in the first instance upon breeding, we need not blindly accept any of Pearson's sociological deductions from his statistics, and may yet hold, as it has always been held, that the tendencies to many kinds of illness are inborn, some kinds of insanity, tuberculosis, rheumatism, gout, etc. It would be impossible to drive Pearson's recommendations to a logical conclusion, for there is not a family in the land who does not possess in the cupboard some skeleton of a relative who was criminal, insane, tuberculous, gouty, rheumatic, drunken, or who at least did not possess some trait, the transmission of which we would fain prevent.

THREE METHODS PROPOSED

Dealing then with such grosser disorders as ordinary men would consider it undesirable to have perpetuated, what are the methods advocated for restricting these offspring? They are (1) moral suasion, (2) sterilization by operation advocated by Dr. Rentoul (3) Malthusian methods.

By an arrangement for exchange of publications we expect to keep this book constantly in stock. It will be included in the offer of premiums for subscriptions to *Eugenics*, as shown in our Prospectus and in the article "Business End" in this issue.

Who so would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind.

I see not any road of perfect peace, which a man can walk but to take counsel of his own bosom. Let him quit too much association, let him go home much, and stablish himself in those courses he approves.

Better be a nettle in the side of your friend than his echo. The condition which high friendship demands is ability to do without it.

Welcome evermore to gods and men is the self-helping man.—
R. W. Emerson.

FREE SPEECH IN CALIFORNIA

Two articles in this issue tell us of the record-breaking efforts of San Francisco's police to make theirs the banner city of the whole world in suppressing freedom of speech and free assembly. See the article of Cassius V. Cook, secretary of the Social Science League of that city, and the plea of Alexander Berkman, of New York.

Miss Goldman's many friends in Los Angeles had very lately bidden her "Bon Voyage" on her proposed lecturing tour of several months in Australia and New Zealand, when word came over the wires that she had been arrested and imprisoned in San Francisco. At once I wrote my old friend C. V. Cook for the exact facts in the case. Since his letter was written Miss Goldman, Dr. Reitman and Alex Horr have been discharged from custody by the local court, no crime or misdemeanor having been proved against them; the natural inference being that the real and only reason for the arrest of these persons was the desire and the determination on the part of the local authorities to prevent the people of San Francisco from hearing Miss Goldman's advertised course of lectures.

In accord with the purpose expressed by this oft-arrested and oft-imprisoned woman not to leave California until the right of free speech is "established or completely denied," Miss Goldman is now advertised for another series of lectures here in Los Angeles. On Sunday eve, March 7, she is expected to speak in Mammoth Hall, 517 S. Broadway. Subject: "Why I Am an Anarchist." Price of admission 15 cents. And on the evening of March 8, in the same hall, she will hold a debate with Edward Adams Cantrell. Subject: "Free Love, Without Collective Regulation the Only Guarantee of a Healthy Race." Miss Goldman, Affirming: Mr. Cantrell, Denying. Admission 25 cents.

On her last visit to this city, some two months or more ago, Miss Goldman delivered a series of six lectures, all well attended; but the lecture entitled "Love and Marriage" perhaps called out the largest audience; Burbank Hall being crowded to the doors, with many unable to gain admittance.

M. H.

I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted and ridiculous henceforward. Let us bow and apologize never more.

As man's prayers are a disease of the will, so are their creeds a disease of the intellect.

We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other.

The characteristic of a genuine heroism is its persistency.

A simple manly character need never make an apology.

Insist on yourself; never imitate.—R. W. Emerson.

Various Voices.

This is the Eugenist "Correspondence Bureau," or, perhaps better called the "Eugenist Drawing-room"—the room in which all the family are supposed to convene at regular intervals for confidential interchange of thoughts, opinions, suggestions upon matters of mutual interest. It is much better, as some of us think, that the *name* of each

writer be given, so that the personal identity of each be known to the rest of the family. Postoffice addresses can be had by inquiry at this office; or a letter addressed to any one of the various writers in this department, if sent in care of this office, will be duly forwarded.

M. H

Enclosed find \$5, renewal of subscription for myself and the three names, and for contribution. Hoping this will find you well I remain your friend.

F. E. LOTHINGER.

Kansas.

"Right To Be Born Well"

I am glad you offer as premium the booklet "Right to Be Born Well." About three years ago a comrade in Chicago sent me a copy to Philadelphia. I wish I could properly express my appreciation of that little book. Am anxious to see your other premium to subscribers (Marriage in Free Society). Will send you money this week to renew my subscription.

ROSA STAR,

Minnesota.

"Hilda's Home"

I received the book, Hilda's Home, you sent me and am very much pleased with it. Any reader that can see bad in that book needs to have his brains taken out and scoured good! That is my candid opinion. I loaned the book to a lady friend and she in turn loaned it to a friend of her's. Both ladies think very highly of it.

HARRY SADDINGTON,

New York.

Mental and Magnetic Healing

A subscriber to Lucifer, for something over a decade, and a Mental and Magnetic Healer of over twenty years

of successful experience, will undertake to heal patients, thru the power of truth, (the greatest of all forces) if they are drawn to him by the Spirit.

Dr. Hunt treats all diseases, including mental as well as bodily ailments. Terms, One dollar per month, or as much more as the patient is willing to pay.

For further information, address
HIRAM W. HUNT, A. M., M. S. D.
Federalsburg, Maryland

It Beats the Devil

The Nov.-Dec. issue of **Eugenics** hits the nail on the head more squarely if possible, than any of its predecessors. It does "beat the devil," as one correspondent said, that women will endure in practice what they will not hear mentioned in order to have it remedied. Could you send me another copy of Nov.-Dec. issue of **Eugenics** as I am giving mine to the missionary cause?

B. M. S.

Canada.

[Yes; we gladly send duplicate copies for missionary work, when asked for them.]

London, S. E., Jan. 9, 1909.
To the Secretary.

Dear Sir or Madam: The International Malthusian Conference in London arranged for April 1909 will be postponed till 1910 for reasons set forth in the Malthusian for January.

Will you therefore be so kind as to

make this postponement known to your members?

Yours sincerely,
BESSIE DRYSDALE,
CHARLES V. DRYSDALE,

Honorary Corresponding Secretaries
of the Mathusian League.

[The above notice was sent in for publication in **Eugenics**, with which request we gladly comply.—M. H.]

From South America

To Mr. Moses Harman, Los Angeles, Cal.:

Please inclosed find the 2d draft for five dollars subscription money for your paper **American Journal of Eugenics** and the *Mazdaznan* and if you would like send me "How to Live Forever" by Harry Gaze. Being this is the last letter I write to you this year I take pleasure in wishing you a happy new year, and may you live to see the realization of your ideal—a real free commonwealth. May God and your guardian angel protect you in your strife still for many years. I salute you most respectfully,

SKIOLD SIMESSEN BIELKE,

Salta, Argentine Republic. M.S.T.

Eugenics Must Precede Socialism

Please excuse me for not renewing my subscription which ran out in December. Please **don't stop my paper**. I will send you two dollars before long for my future subscription, and some books. For some reason I have not been getting it at all regular, but I am doubly thankful when I do get a copy. We will never get "True Socialism" until your teaching is lived up to and practiced for several generations.

THOMAS F. HYNES.

Montana.

[The above is a sample of many letters from subscribers who want **Eugenics** but who are pinched by the money trust so hard that they cannot pay promptly. It would save much expense and labor if all who cannot pay promptly would do as Brother Hynes, and send us a line on P. O. card to let us know their desire and intention with regard to the magazine. This would save sending out statements of account.]

Condemns His Parents for Their Neglect

Oh, if only my parents had been readers of **Eugenics** or had given their children instructions in eugenics, instead of being so prudish. Six children and three of us the worse for not being warned of the evil that beset our path. Nature lets none of her laws be violated without leaving a scar.

I have always, since the age of 19 (am now 37) been a crank on sexual matters. A niece of mine, fourteen years old, came to me this last month and asked questions of sexual nature which, thank goodness, I could answer and explain. I know the gratitude with which she thanked me was from a sincere heart. While probably ashamed or afraid to ask her father or mother she talked to me as freely as I now address you.

Would to God the youth of both sexes could have the instruction they so much need.

Please send some of your literature and copy of **Eugenics** to Miss R. B., E. S. Postoffice, Ohio.

Yours for the emancipation of sex and the co-operative commonwealth for in that I see woman's freedom.

A. C. BEARDSLEE,

Ohio.

More Co-operation Needed

In the Sept.-Oct. issue on page 263, is a letter of mine, under the caption "Wants a Co-operative Colony." In co-operative association, I think, will we find the way out, first on a small scale, eventually to grow into community and national proportions. What Eugenists need is to learn to associate co-operatively.

Among the other humanitarian impulses that stir my heart is the desire to open a home such as is mentioned in "A Letter from Lillian," and I think conditions are shaping themselves to a place where this dream may become a reality.

To me, **Eugenics** is the most important of the publications that come to my studio. Nearly all other magazines are a duplicate of some other magazine, and good as they are, would not be a serious loss to the world if any one of them went by

the board. Not so with Harman's Eugenics. It is the only one of its kind, it has the field to itself, is the only rational and fearless journal that I know of that is devoted purely to the sex problem.

I respect and love it and want to see it succeed. I help it to the extent of my finances. Whenever I am able will do more.

Dear Comrade, may I say to you as a word of cheer? Keep on, labor in patience and with faith, faith in the cause and in mankind.

Give your highest and best to the world, no matter what the outcome. As you give you receive. Give your best to the world now and sometime the world will give of her best to you.

Blessings on your head, comfort in your heart, inspiration in mind. Count me among your loyal admirers. May each day of 1909 be as a happy New Year's Day to you, in your labor of love for mankind.

ALFRED TOMSON.

Nebraska.

A Terrible Indictment Against Woman and Marriage

I have been very much interested in what you say in regard to eugenics and the freedom of women. There is just one thing you can't get around, namely, as Ella Wheeler Wilcox says: "Society has no guarantee that women will do as they ought to."

Woman had her choice in the beginning. She was free to choose the good or the evil; you know which she chose.

A woman founded a eugenic society in Oakland and San Francisco a year or two ago. In a lecture before the society she told the women to "get admiration; if you can't get it from your husbands, get it from other men." In other words, flirt and set men to fighting and killing one another.

Woman was free during the Roman Empire, but she abused her freedom. During the time of her freedom she sowed a fine crop of thistles for future women to reap. If woman had done right when she was free, do you suppose she would have been put in

the position she has been in since the fall of Rome?

Is nature's law suspended for women so that they can sow thistles and gather figs? There seems to be a lot of pinheads in this country that think so. They pursue men with pistols and kill them or drag them into courts, all because they love (?) them. Under woman's freedom we will have the Nan Patterson brand of canned love, which destroys body and soul.

Marriage now is nothing but a graft for women. They marry a man for his money and if they live with him only a short time they get his money or property. It is the greatest something-for-nothing game there is. If he hasn't any money or property then he must support her as long as she lives.

An assistant district attorney in San Francisco drawing salary of \$300 per month was divorced and the wife given \$300 a month alimony. Every little while he was jerked up before the court for not keeping up the payments. Of course he couldn't keep up the payments and live himself. That made no difference; pay it! T'ell with the man and his right!

A woman in the northern part of this state forced her fourteen-year-old daughter to accuse her father so she could get a divorce and marry another man. Only a few weeks afterwards the father was killed in a saw mill. The girl brooded over it for some time and went raving crazy. Before she lost her mind she told several parties that her father was innocent.

Some time ago two daughters accused their father in Shasta county, and he was sent to jail for life. A short time after they went to the governor of California and confessed that the father was innocent; that the mother forced them to accuse him so she could get rid of him.

Women don't want a man to be free. When they are done with him they want to kill him or put him in jail, so no other woman can have him.

I remember a woman talking to another about not getting along with her husband. The other said, "If you

can't get along with him, why don't you leave him?"

The first says, "What! and let him do as he is a mind to?"

I was brought up in a hell on earth, and all the reason I could ever find out from my mother was: "Let him do as I want him to do, then!"

P. C. I.

California.

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[While much of this terrible indictment is true, and "pity 'tis, 'tis trus," yet as I see it our subscriber and friend is in the wrong on many points.

First, the "woman in the garden" story is a myth—a story invented by man to excuse his worse than brutal treatment of woman—in marriage and out of marriage. Woman has never been "free to choose", not since the dawn of human history.

Second, while it is true that under "Middle Roman law," as told by Sir Henry Maine and other historians, see "Woman, Church and State," by Matilda Joslyn Gage, married women enjoyed greater freedom than that accorded to them by Christian institutions, yet real freedom of womanhood and motherhood was never known either among the Romans or Greeks, from whom the Romans borrowed many things. But to intimate that it was woman's own fault that she lost the measure of liberty enjoyed by her sex under Roman rule is cruelly unjust. Man has always usurped the law-making power—with very rare exceptions—and when the bloody emperor Constantine adopted Christianity as the state religion, then the ethics of Paul became the law of the Roman Empire, and "wives submit yourselves to your own husbands in all things" was enforced, in letter and spirit.

While it is too sadly true that many women are conscienceless grafters and self-seekers, it is to me simply amazing that the majority of them—any or all of them, in fact—are as good as they are, when we consider the terrible handicaps under which woman has always struggled and still struggles in the race with her brother and her tyrant—man.

While some women would undoubtedly abuse their freedom if they should get it, I feel sure the majority could much more safely be trusted with freedom and self-ownership than can man be trusted with power over woman and over his fellowman. Nature has denied to woman the power to invade, enslave and outrage man as man, in all the historic ages, has invaded, enslaved and outraged woman.

With Macaulay I say, "The evils of liberty can only be cured by more liberty." Give to woman a few centuries of self-ownership—real ownership and control of the "creatory," as Gerald Massey puts it, and if she does not give birth to a race of men who will neither enslave others or be enslaved themselves, then, as I maintain, both nature and reason are blind and unreliable as guides to human conduct.—M. H.]

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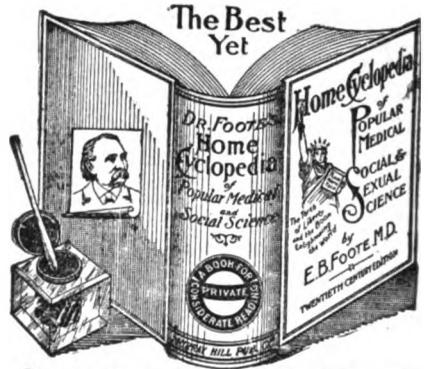
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HOW TO HAVE PRIZE BABIES.

A SHORT TALK TO SENSIBLE PEOPLE, ADULTS OF BOTH SEXES.

Some folks do not favor plain talk; they would prudishly prefer our headline to read: "How to Be Prudent Parents and Produce Praiseworthy Progeny."

Herbert Spencer wrote: "For the due discharge of parental functions, the proper guidance is to be found in science."

Amen, say we; just so; that's it; and after learning how to live right for your own sake, nothing can be more important than knowing how "to have and to hold" prize babies.

If "race suicide" is deplorable, then race improvement (stirpiculture, or scientific propagation) is very desirable, and, in short, plain talk, that simply means knowing how to mate and breed.

To wed or not to wed—when and whom to wed,—these are questions that most normal men and women must decide some time.

To breed or not to breed—who may and who ought not to—are some more questions that occur to thoughtless persons with due sense of responsibility for their acts.

Reckless, thoughtless, and ignorant people are overtaxing all public institutions with foundlings, feeble-minded, crippled, and incorrigible children.

To ruin yourself by ignorant misuse of mind or body, and have "hell to pay," is sorrowful enough, but

To pass on your blights, defects and diseases to innocent babes becomes a crime grievous in proportion as we come to know better.

At marriage ceremonies we are generally reminded that "marriage is ordained of God," and scripture teaches that "male and female created He them."

Then true reverence for Divine wisdom requires us to study the natural relations of the sexes, and learn all we can of harmonious marriage and wise parentage.

Newspapers are overloaded with sickening details of mismatched couples, marital murder trials, divorce suits, deserted infants, and no end of the mutual miseries of marriage.

"Is marriage a failure?" is becoming a general cry, since many fools rush in where wise ones fear to tread.

Ella Wheeler Wilcox, in the *New York Journal*, rightly says: "Who is to blame but the fathers and mothers of both bride and groom? It is upon the fathers and mothers of the land that nine-tenths of the blame for all unhappy marriages of the world rests. It is the ridiculous false modesty of parents and their shameful indifference to a subject which is the root of all existence."

An editorial in the *Minneapolis Tribune*, a conservative daily, well says: "After all, we are not very wise in dealing with obscure but vital questions that underlie the very foundations of civilized society. . . . We pour out money like water to endow colleges to teach everything, from Sanscrit to making mud pies, excepting the laws and conditions of that on which the vitality and perpetuity of the race depends. We teach sons and daughters everything on earth except how to be fathers and mothers."

Parents should read up and do their duty, and when they fall, young folks should instruct themselves by the aid of good books. Therefore we say to them: "Look before you leap," be careful, go slow, study up, and prepare for the most important steps in life!

Those who agree with us so far will be glad to learn further of a book which essays to cover all these points, and which has been happily named Dr. Foote's "**HOME CYCLOPEDIA of Popular Medical, Social, and Sexual Science**"—largely devoted to the consideration of **Love, Marriage, and Parentage**, and all most pressing problems of family life. This is **THE BOOK** for every one who is married or expects to be. About half of it is "plain home talk" about the sexual relations, marriage, its history in all countries, curious varieties and experiments, mistakes, reforms and possible improvements. All who hesitate to consult home physicians about delicate questions will find them plainly answered in this great work of 1,200 pages, by an authority of fifty years' experience. By mail to any address for only **\$2.00**.

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