

EUGENICS



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THE EUGENIST LIBRARY

When sending for books our friends are requested to name second or third choice, especially in regard to the smaller books and pamphlets, inasmuch as the stock of some of these is now exhausted and we find it difficult, often impossible, to get more.

"Thoughts of a Fool," by Evelyn Gladys, is one of the books that once read will never be forgotten.

It was at first sold for \$1.50. We have come into possession of a few copies, donated to *Eugenics*, which will be sold \$1.00 each, postage 10 cents

"Sexual Love," by Allan Laidlaw. Paper cover. Price one shilling; 25c.

"Borning Better Babies," by Dr. E. B. Foot, Jr. Price 25 cents.

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THE AMERICAN JOURNAL OF EUGENICS

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AXIOMATIC

Knowledge the only savior of mankind.

Ignorance the only enemy—the only devil.

The most important knowledge is self-knowledge.

The most important part of self-knowledge is that pertaining to the facts and forces of sex and reproduction.

Through and by sex all living organisms—whether vegetable, animal or human, are created; in no other way is such creation possible, so far as is now known.

An equally important knowledge is that by a normal interchange of sex forces the highest health, strength, happiness and progress of the individual human can be obtained, and in no other way.

The proper study of mankind is man—generic man.

He who denies the right to knowledge of sex, the knowledge of generation and regeneration through a normal use of sex, is the greatest enemy of mankind.

M. H.

APHORISMS

By HULDAH L. POTTER LOOMIS

Progressive civilization can no more remain bound to the laws and customs of the past two thousand years, than a young man of twenty can wear the suit of clothes he wore at the age of ten.

The relation of the sexes encompasses every phase of human life from the cradle to the grave.

What the world needs, is an army of a million women to deny the right of government to license men to use their bodies as it licenses them to sell rum and whiskey.

A permit or license cannot change the nature of an action.

A rum-seller is a rum-seller, whether the State licenses him to sell or not. If it is a crime to sell whiskey and rum, then the government is a party to that crime.

If to cohabit with a man makes a woman a prostitute, then a marriage license makes her no less a prostitute and the government is in the business of making prostitutes.

License is Love's executioner.

Love to be pure and sweet and true, must be as free as the summer breeze, for none can tell "whence it cometh, or whither it goeth," but in coming and going, it is like the sunshine and blesses all alike.

A woman who would not permit church and state to limit her love to one child, should not permit them to limit her love to one man.

Freedom in sex relations would destroy the premium now placed upon hypocrisy, deceit, treachery, jealousy, suicide and murder.

Freedom of sex expression would eliminate the problem of insanity among women as nothing else can or will.

All motherhood is legitimate and proper, church and state to the contrary, notwithstanding.

The infamy of child murder is a sacrifice which humanity can no longer afford to pay to the marriage fetic.

Institutional marriage is a paradox; it is absurd because contradictory; it is based upon the opposing forces of restraint and compulsion.

Institutional marriage is the cess-pool of modern society; it is the receptacle of all that is vilest and most unclean in the relation of the sexes; it is the breeding place for all the diseases of our body politic and has kept them covered and hidden from sight.

The propagation of the human species is not the only use for which the generative organs were intended. They are as necessary to generate new life force and mental vigor in ourselves and each other as the stomach is necessary to the process of nourishing our bodies.

All the societies for "sanitary and moral prophylaxis" that can be organized, cannot eliminate "venereal diseases" until the marriage cess-pool is first eliminated.

THE OUTLOOK—"BACK TO THE PEOPLE"

Before another edition of EUGENICS can go to press the quadrennial battle of the ballots for the year 1908 in the United States of North America will have been fought to a finish—unless, as it is not very probable, the election shall be thrown into the House of Representatives.

Besides the usual features that characterize these quadrennial campaigns, the usual partizan unfairness, the usual "campaign lies," the ruthless assaults upon personal reputations, by the leading speakers and especially by the leading partizan daily papers, there have been some unusual features, one of the most note-worthy of which features is the prominent part taken by President Roosevelt in "electioneering" for the nominee of the Republican party.

No such instance has ever occurred before in the history of American politics, so far as I now recall, not even in the case of Andrew Jackson, who first set the example of naming his successor in the presidential office. From time immemorial it has been considered in "bad taste," to say the least, for the incumbent of *any* political office to take an active or prominent part in such campaigns, and when officeholders have done this it has given rise to the phrase "pernicious political activity," and other like expressions of popular disapproval.

But the present incumbent of the "White House" seems to regard himself as quite immune from such criticisms; seems to regard himself as the "Sir Oracle" of American political discussions, so much so that it is not at all necessary that he prove his assertions, his assaults on the official or personal rectitude of those he considers "undesirable citizens." Whether Roosevelt's unprecedented course in this campaign will help the Republican party or its candidate remains to be seen.

Another unusual feature of this campaign is the "Red Special," the special train that carried the Socialist candidate and his party over a large part of the United States, serving in a marked degree to advertise the speaking tour of Mr. Debs. The expense of this method of advertising was doubtless quite large, but by the aid of the "Appeal to Reason" and other widely circulated Socialist journals, it is believed the Red Special paid its expenses and helped to pay all other expenses of the Socialist campaign of education and enlightenment.

Never before, perhaps, in the history of American politics has the candidate of a third party—a party most bitterly hated, maligned and misrepresented, been met by crowds so large and so enthusiastic as those who have paid from twenty-five cents to one dollar a head to meet and greet Eugene V. Debs, the Colossus—in more ways than one—of the "class conscious" poor man's and poor woman's movement to win an equal share in nature's bounties and an equal share in the benefits derived from the labor-saving inventions of the present age and of all past ages.

The temptation to say my say in regard to all six—I think it is six—of the parties that have put candidates in the field, is very great, but lack of space and time forbid. I think it more appropriate to the work of EUGENICS to advert briefly to the movement to secure what is called the "initiative and referendum" as a cure for the more flagrant evils of our American politics. Among the prominent advocates of this movement is "The Public," Chicago, edited by Louis F. Post. In its issue of September 11 is found a strongly-worded article selected from the "Cincinnati Post," of which the following are the introductory paragraphs:

We have seen the hand of Harriman seize the highways of the nation. Over the wine cups at Washington we have heard him nominate the governors of his provinces. We have recalled the metaphor of President Garfield picturing the states as "discovered sovereigns following in chains the triumphal chariot of their conquerors," the railways. We have witnessed this centralization of wealth and political power until many have begun to despair of popular government.

But, behold, the people that walked in darkness have seen a great light. Out of Oregon came a sign. A mighty hope has been born. A new and magic watchword has been sounded. "Back to the people"—that is the blazing banner round which gathers today a victorious host.

The demand for the initiative and referendum is, in the opinion of many, the most portentous movement in American politics.

The editor of the "Post" then tells of the steady onward march of this Oregon "sign." He mentions its success in Oklahoma, South Dakota, Nevada, Montana, and its probable success in the near future, in the great state of Ohio—a sort of pivotal state in American politics.

The "Post's" article closes by repeating the prophecy of the great Italian revolutionist Mazzini:

And there is that on earth which no tyranny can long suppress—the people—the power and future of the people. Their destiny will be accomplished, and the day will surely come when the people—Samson of humanity—will raise their eyes to heaven, and with one blow of the arm by which thrones are shattered, burst every bond, break every chain, overthrow every barrier, and arise in freedom, masters of themselves.

A glorious prediction, reminding us of James G. Clarke's "Voice of the People," beginning:

Swing inward O Gates of the Future!
 Swing outward, ye doors of the past!
 For the Soul of the People is waking,
 And rising from slumber at last.
 The black clouds of night are retreating;
 The white peaks have signalled the day;
 And Freedom her long roll is beating,
 And calling her sons to the fray.

While deeply sympathizing with the ideals, the aspirations the prophecies of the sweet singer J. G. Clarke, whose personal acquaintance I am glad and proud to have made before his untimely demise, and while an admirer of the brave and far-seeing Joseph Mazzini, the cold, hard truth about "the People," as shown by the facts of current human history as well as by the facts gleaned from the pages of all the past, does not warrant the belief that the time is near when "with one blow of the arm the people will break every chain, overthrow every barrier and arise in freedom, masters of themselves."

I, too, am an optimist much more than pessimist, but so long as the great mass of people are born and reared in families similar to those described by the great German Socialist Forel in his book from which we quote in this issue of *EUGENICS*, born and reared in homes such as that described in the "Sexton's Story," as given on another page, it is simple folly to expect a commonwealth of strong, brave, intelligent, self-reliant, self-respecting, justice-loving, tyranny-hating citizens. Natural evolution will have to get in its work, and with all the advantages of right education and the right kind of culture nature works very slowly.

At present the organized forces of church and state conspire to defeat natural evolution. Eugene V. Debs—Debs, the Well Born—is eminently right, as I think, when reported in "Everybody's Magazine" for October, by Lincoln Steffens. When asked "How are you Socialists going to get all this?" Debs replied:

We Socialists aren't going to get it. It's coming out of the natural evolution of society, and the trusts are doing more toward it than we. Socialists are only preparing the minds of men for it, like the labor unions. They are taking the egotism out of men; subordinating the good of the individual to that of the union; and teaching self-sacrifice and service.

Speaking of his own unfitness for office "our good prince Eugene" very modestly and, as I think very truly, not only of himself but of every other candidate now running for the office of President of the United States, said:

Yes, he answered seriously, I am not fitted either by temperament or by taste for the office, and if there were any chance of my election I wouldn't run. The party wouldn't let me. We Socialists don't consider individuals, you know; only the good of all. But we aren't playing to win; not yet. We want a majority of Socialists, not of votes. There would be no use getting into power with a lot of office-holders undisciplined by service in the party; unpurged, by personal sacrifice, of that selfish spirit of the present system. We shall be a minority party first, and the co-operative commonwealth can come only when the people know enough to want to work together, and when, by working together, they have developed a common sense of common service and a drilled-in capacity for mutual living and co-operative labor. I am running for president to serve a very humble purpose, to teach social consciousness and to ask men to sacrifice the present for the future, to throw away their votes to mark the rising tide of protest and build up a party that will represent them. When socialism

is on the verge of success, the party will nominate an able executive and a clear-headed administrator;—not Debs.

I go a little further still than Brother Debs and say, with one of old, "The only man who can be safely trusted with power over others is he who will not accept such power." And with Abraham Lincoln I say, "No man is good enough to rule another man."

But Debs is doing a great work, in his own party as well as out of it, to show the absurdity, the criminality, of all attempts at government of man by his fellowman. Debs is building wiser than most people give him credit for. He knows that the slogan "back to the people" is vain and illusory, so long as "the people" mean such material as composed the mob at Bloomington, Illinois, only a few weeks ago. And this mob composed as it was in great part of people of culture and refinement, is typical of the great mass of people in this country and in all countries called civilized and enlightened.

It is gratifying to note the change that is slowly taking place in the tone of the plutocratic daily papers when speaking of Debs and other prominent Socialistic orators. Immediately after the Socialist mass meeting at the Shriners Auditorium in this city attended by six or seven thousand people who paid their money to hear Debs, the Los Angeles Times printed the following very significant paragraphs, by what seemed an editorial writer:

The Democratic party is so dead that the carcass is becoming a menace to public health.

The next number on the programme will be a bout between the "Reds" and the Republican party.

We have all been accustomed to saying, "This Debs is a dangerous man;" and then forgetting all about him. We can no longer afford to do this.

Debs is a dangerous man, but not half so dangerous as some of our half-baked orators who try to take the field against his kind—ignorant of the first principles of political economy, unread, trying to carry off the situation with a lot of gabble about the sun-kissed waters of the Pacific and the pure snows of the Sierras.

This is passing beyond the mixed-metaphor stage. The men to whom Debs appeals read; they read a lot. They read books that half the men to whom we intrust political speaking never heard of.

The Red is no longer a crimson-shirted man with a torch. He is a man poring over philosophical books and trying to understand, filling his head with pipe dreams more dangerous than torches.

Socialism is a beautiful dream; but the sleepers can and should be awakened. The fallacies of socialism have been refuted time and again. The men who follow Debs are men who want to understand.

He teaches them and teaches wrong—possibly with malice; possibly because he, too, is a dreamer.

We make no attempt to lead them into the right sane way. We send out to oppose them a lot of gabby politicians who do not understand socialism and whose silly flights of oratory are listened to with contempt.—The Lancet.

Looking for causes it is not hard to see that the great German Socialist writer Forel is in the right when he shows that politics as such will never cure the evils under which the great masses of people suffer today. By and by we shall see also the wisdom of the saying of Dr. Saleeby who writes a series of articles for the Socialistic paper the "New Age," London, when he says:

"Education must fail as a panacea.—[Such education as we now have.]

"Economics must fail as a panacea.

"Eugenics may not fail."

M. H.

WHAT'S WHAT AND WHO'S WHO

Two or three questions will doubtless occur to those who see for the first time a copy of the JOURNAL OF EUGENICS.

First, "What is 'eugenics' anyway?"

Second, "What's the use of publishing a journal of eugenics?"

Third, "Who are the people that are endorsing or supporting a movement that needs a monthly journal to expound it?"

As editor and publisher of EUGENICS I will, as briefly as may be, answer these supposed inquiries.

First, I would say that "eugenics" is not a newly-coined word, as many people seem to think. Witness the old and well-known proper names, Eugene and Eugenie or *Eugenia*, meaning Well-Born, from the Greek roots *eu*, "well," or "good," and *genere*, "to generate" or "to beget."

But though an old-time word, it is but comparatively of recent date that it has assumed the importance it now holds in the realm of science and of literature. To Francis Galton, a cousin of the great Charles Darwin, is due, more than to any one else, the honor of placing the word eugenics as the synonym or banner-word of a great modern movement, a movement to secure justice to the unborn, and at the same time secure to mothers the right of self-ownership, which right is now denied to them everywhere, and has always been denied to them ever since the human animal became distinctively human.

Besides being the author of several books on the subject of "right-borning," Mr. Galton has recently endowed a "chair of eugenics" in the University of London, the head and center of English learning and literature, as well as the largest and richest city of the planet on which we live.

Second. The object of publishing a journal devoted to eugenics would seem to need no explanation when the importance of the subject of human generation is considered. The government of the United States has its "Department of Agriculture," in part devoted to instruction in the breeding of domestic animals. If the breeding of horses, mules, cows, oxen, sheep, pigs, goats, poultry, pigeons, etc., etc., is of sufficient importance to require the attention of the general government, and the appropriation of money from the national treasury for the publication and distribution of books and pamphlets devoted to the work of improving the breeds of the "lower animals," does it not stand to reason that the improvement of the human race should receive at least equal attention from the leaders of modern thought, if not from the heads of political government as such?

While but little has yet been done by political governments in the line of human improvement it is encouraging to know that a National Committee of Eugenics has been appointed by the Assistant Secretary of Agriculture, at Washington, the duty of which committee is to collect and report facts bearing upon human stirpiculture, much in the same way in

which facts are collected and reported bearing upon the improvement of domestic animals, grains, grasses, vegetables, flowers and fruits.

But while the American government has made a small beginning in the matter of recognizing the importance of instructing the masses of people in the science and art of "Borning Better Babies," giving to each a sound mind in a sound body, there is as yet no American "Society of Eugenics," as there is in England an English Society of Eugenics, and no journal, anywhere in the world, so far as I know, devoted mainly to this subject, except the magazine edited and published at 649 South Main street, Los Angeles, California.

Third, as to the question of the *personnel* of the eugenic movement, while there are comparatively few persons in America, of national or international fame who are known as supporters of the science and cult now known as "eugenics," there are many such in England and on the Continent of Europe. Besides those already mentioned in this article I would name Prof. Auguste Forel, Dr. Eder and August Ebel, in Germany; Dr. Saleeby in Scotland; the publishers of the leading Socialistic paper in England, the "New Age," who are devoting a very considerable part of its space to a discussion of Eugenics.

Among dramatists it is well known that Bernard Shaw has paid much attention to sex and marriage questions. The object of "Mrs. Warren's Profession," very evidently is to show that unlicensed or illegal body-prostitution is the logical corollary, the necessary concomitant and result of the licensed or legalized sort. One of Shaw's well known apporisms is:

"Marriage is popular because it supplies the maximum of temptation with the maximum of opportunity.

Another is:

"The last refuge and defense of licentious indulgence is marriage," or words to that effect.

The fact that Mr. Shaw is a generous patron as well as reader of the JOURNAL OF EUGENICS is sufficient proof that the greatest of living dramatists is behind the eugenic movement that now requires a monthly journal to expound it.

Though we have no recent communication from the editor of the "Review of Reviews," London, a late autograph *cheque* in payment of the subscription of W. T. Stead, world-renowned author and editor, found its way to this office.

Other names might be mentioned of the now living and the recently dead, to show that the JOURNAL OF EUGENICS is not without recognition and support among leaders of thought on both sides of the Atlantic, and both sides the English Channel. The late Lady Florence Dixie, perhaps the most famous "Free-thinking" woman of modern times, was until her death, a very generous supporter of EUGENICS while it was called "Lucifer the Light Bearer."

These are but a few of the names of women and men known to fame who are now and have been backing the JOURNAL OF EUGENICS. In France Paul Robin, the veteran editor and publisher of "La Regeneration," and in Austria Pierre Ramus, editor of "Die Freie Generation," are among our able and earnest correspondents and supporters. M. H.

SCIENTIFIC RACE CULTURE

By HULDAH L. POTTER-LOOMIS

In "The New York Truth Seeker" of July 18, is an article entitled "Science and the Sexes," by H. D. Fair, M. D., a liberal physician who "presents the medical aspect of marriage and divorce."

The doctor said a great many good things and he also said a few very foolish things. The good things he said may be summed up in this. He acknowledged the importance of wide open discussion upon the subject of the fitness of men and women for marriage and parenthood and declared that nothing which vitally concerns the health, morality, happiness, peace and well being of this and the generations yet unborn, can be considered too indelicate for thoughtful, serious consideration.

He scores the misguided, though doubtless well-meant efforts of reformers who seek to make it more difficult for men and women who are unhappily married to secure divorces, and declares "if such reformers could accompany a physician on his daily rounds, they would soon discover that divorce is one of the greatest boons ever instituted for the benefit of humanity."

He states that "the great majority of applications for divorce are due to either mental, moral, spiritual or physical incompatibility,"—also that "discord in the marital relations places an impediment in the way of mutual moral growth and development."

Then he asks, "As advancement and progress should be the watchword of every living soul, are you going to keep these souls in prison and torment often worse than hell itself, simply because they made a foolish blunder due to ignorance or injudicious influence brought to bear on account of certain circumstances, conditions or selfish motives? Do you think a case of that kind has a more salutary effect on the community than the granting of a dissolution of partnership? Do you think it is better for a child to dwell in a home of strife and discord with both parents, than to live in peace and harmony with one?"

So far, so good, but one does not need to be a physician nor accompany one around on his daily visits to enable them to endorse Dr. Fair's sentiments thus far,—but the moment he commences to discuss the physical aspect of the question he falls into the error that so many other physicians have done, of thinking that "medical science" (?) and that alone can solve this great sex problem.

No one will deny the importance of advocating "the highest possible standard of excellence in the physical condition of prospective fathers and mothers" and also that "their temperaments should so blend that the union may complete a harmonious circuit," as Dr. Fair says, but when he says "if the proper restrictions were placed around those about to marry, this lack of harmony, due to improper selection, could to a great extent, be avoided," I feel disposed to take issue with him.

I shall not undertake to contend that there are no "improper selections," nor that much inharmony and unhappiness is not due to that fact, nor that ill health does not create inharmony, nor inharmony create ill health, for I know that all these things are true.

My one, sole contention is against the idea of what he terms "proper

restriction," as if there could be any such thing. Of course he means legal restriction, as there could be no other. Evidently he would have this legal restriction based upon medical opinion (I will not say medical science) as he says he thinks "young men and women who have attained a marriageable age should possess a certificate as to their health, temperament and idiosyncracies."

I shall mention a few of the difficulties which I apprehend would be met with in such an undertaking. First in determining the health of the applicant for a certificate, when it came to an analysis or diagnosis of hereditary diseases, idiosyncracies and tendency to insanity, it would be absolutely impossible for the majority of people to furnish accurate data concerning their ancestors and as everyone knows, records and statistics are not always reliable.

It has been said that "there are three degrees of comparison—a prevarication, a lie and official statistics. Beyond the latter, human deception cannot reach."

Then as to temperament and general characteristics. What physician would claim to possess sufficient knowledge to enable him to mate men and women so that "the union would complete a harmonious circuit," as Dr. Fair puts it?

And if it is to be a matter of experiment, why not remove all restrictions and allow men and women to make their own experiments?

Perhaps Dr. Fair would ask in return, "Why not let people experiment with drugs and medicines when they are sick?"

Well, a great many of them do, and even then the doctor's victims outnumber ten to one, either the accidental or intended suicides.

Would it not be necessary for physicians to submit to examination to insure their fitness for positions as examiners of the people, and should they not also insist that their examiners should be examined, and so on, *ad infinitum*?

Where should be find the infallible authority? But, supposing for the sake of argument, that such authority could be found and physicians should all be judged competent to pass judgment upon the fitness of people to marry, what guarantee would we have of their honesty?

Even Dr. Fair recognizes the possibility of physicians being bribed to issue certificates of health to diseased people, when he says "If they have never been under a physician's care long enough to warrant him in making such a report, let the interested person himself choose some reputable member of the profession, who is above accepting a bribe, to make the necessary examination."

Under such legal restrictions as these which Dr. Fair and many other physicians are proposing and advocating, the people would have to see to it, that the law contained a clause, fixing the liability of physicians who should be found either incompetent or dishonest, and insist that the penalty be made adequate to meet the offense,—this for their mutual protection from each other as well as the examiner.

To be sure, all this would be a great step in the direction of putting marriage upon a purely business basis, where it doubtless belongs, inasmuch as human sentiment in other directions has long since become com-

mercialized. Moreover, has not the sentiment called "love" been proven to be "a delusion and a snare?"

Having submitted to the above scientific if somewhat unromantic process of examination and pronounced "physically, mentally and morally" fit to marry, the next necessary step in the business of "scientific race culture" would seem to be that the government should demand a guarantee from the prospective bride and groom that they would propagate at least five or six of their kind, in order that their superior and medically approved species might be perpetuated.

In exchange for this guarantee of the prospective parents to do all in their power to breed numerous and healthy children, the government, on the other hand, should guarantee a special fund to be appropriated from the state or national treasuries, to insure proper home environment, nourishing food and constant medical supervision, in order that the parents should be enabled to preserve their own good health and that of their increasing offspring.

It would never do to permit the "high standard of excellence in the physical condition" of such fathers and mothers to become lowered on account of improper living conditions.

Scientific mating of men and women is being widely advocated by physicians for the purpose of eliminating unhappy married relations which end so frequently in the divorce courts, and also for the purpose of improving the quality of children to be born.

Of course, there is just a bare possibility that the plan would not be such a success at the start as would warrant our abolishing the divorce courts altogether,—in fact it might be a century, at least, before the scientific machine got into first class working condition in that respect. Meanwhile, the scientists might direct their efforts in the direction of scientifically determining the sex of the children to be born, and if all male children could be propagated, an easy solution of the problem as to the disposal of the children of divorced people would be secured. The government could take them and educate and train them for the army and navy, which seems to be about all the use the government has for good, healthy, able-bodied young men these days. In this way the United States might be able to avoid the perplexing situation which is giving France occasion for alarm, and where "race suicide" is no longer looked upon as a joke, with the annual death rate exceeding the birth rate by ten thousand.

But to go back to our original contention against the idea of further "legal restriction" in this matter of mating the sexes, there is one phase of this proposition which Dr. Fair and his professional advocates have persistently ignored, and that is, what is to be expected of the men and women who are pronounced "physically, mentally and morally" unfit for marriage? Would denial of the right to marry prevent them from mating and reproducing their kind? If not, what treatment should be accorded to them and their offspring?

Would our good scientist friends advocate segregating the men apart from the women? We must not overlook the fact that according to the present condition of the human race, if we are to believe medical statistics, the number of men and women "unfit for marriage" would largely

outnumber their superior brothers and sisters and there might arise a question of "majority rule" which would be embarrassing if not altogether difficult.

To pursue this line of thought to its ultimate and final conclusion would require more time and space than I have at my disposal, but does not a serious consideration of these questions demonstrate to us the utter inadequacy of further "legal restrictions" or legal enactments of any kind to meet the situation? Does it not impress us with the idea that if all legal restrictions that are now imposed upon the sexes were removed, it would not only be the easiest way out of all this marriage tangle, but that it is absolutely the *only way out of it*?

Let us suppose for instance that every state legislature in the country should promulgate a decree to the effect that on January first, 1910, all legal marriage ties should be annulled and that from henceforth perfect freedom between the sexes should be recognized as necessary and proper,—that instead of putting men and women in jail for voluntarily exercising a perfectly natural function of their human bodies, the funds formerly used to pay police for patrolling and exploiting "redlight districts," maintaining expensive legal machinery, insane asylums and various other institutions now filled by the victims of legally repressed sex expression, would henceforth be devoted by the state to the maintenance of suitable homes for voluntary mothers and their children and to provide employment for voluntary fathers who could not provide for themselves in any other way.

This plan suggests several advantages to be gained over our present marriage institution one or two of which I will mention:

It would take a great many women out of marital bondage in which they are now compelled to give birth to children under protest, either because they do not want the children or do not love their husbands well enough to desire children by them, and thus give them a chance to choose the man they preferred.

It would give a lot of women who have never been mothers but who would like to be, an opportunity to do so. Prizes might be offered each year for the finest children born.

This would stimulate would-be mothers to make more careful selection in the fathers of their offspring (if anything would), and it would have a tendency to make women take better care of their own health.

If the objection to such a plan is the possibility of increased taxation of the community to support such a Home for Voluntary Mothers, I submit the argument that the actual expense to the state would be less than that now incurred in maintaining the things previously referred to, and, moreover, the children born would soon become wealth-producers and taxpayers, whereas the "redlight districts" which, as Dr. Fair says, are "supported mainly by married men," add little to the general wealth and well being of the state.

It merely resolves itself, in the last analysis, into the question of whether it is less demoralizing and also less expensive to the state, to establish freedom in the relation of the sexes and encourage our young men and women to become fathers and mothers, furnishing them with

employment and in every way assisting them to be self-supporting; or whether we shall continue the present system of institutional marriage with an expensive legal array of courts, lawyers and whatnot to furnish divorces, to pay police to patrol redlight district, to close our eyes to the enormity of child murder by an army of medical pirates who have no other excuse for their existence except that our hypocritical society's demands makes them necessary, to drive thousands of sweet, loving young girls and women to suicide or abortion to hide themselves from the false shame which society would heap upon them, or to shut them up in insane asylums because they are not allowed to exercise their God-given sex functions—making criminals of men, and women also, in all the various ways which have grown up out of all the legal restrictions already imposed upon humanity to prevent that which is natural and therefore absolutely right?

I am content to leave the question for every man and woman to answer according to their individual intelligence, but I am free to say that in my opinion, after the first gasp which society would be likely to utter, it would take most kindly to the change, radical as it may be, and that in less than a decade people generally would be wondering why they should ever have been considered as opponents of such a manifestly beneficial social arrangement.

I commend these ideas especially to our scientific race culturists as a possible basis for some definitely outlined plan of operation, since it is unquestionable that freedom alone is the rock foundation upon which they may hope to construct a race worthy of our day and generation.

WHAT IS SAID OF EUGENICS

Since the removal of EUGENICS to the Pacific Coast many letters have been received from editors, publishers, authors and leaders of modern thought generally, the tone of which letters have been sometimes appreciative and congratulatory and sometimes critical and condemnatory. A fair sample of the last named is the following:

OFFICE OF THE TIMES-MIRROR COMPANY,

LOS ANGELES, Cal., Sept. 18, 1908.

Dear Mr. Harman: Yours of the 16th, with inclosures, received.

Yes, indeed, I thoroughly believe in the sentiments expressed on your "sticker," and for ten years have been advocating these things in the "Care of the Body." I fail, however, to observe where your magazine touches upon these all important questions of how a child shall be rightly begotten, conceived, borne for nine months in the mother's womb, suckled for a year at her breast, and trained to distinguish between right and wrong. On the contrary, I find only in your magazine a persistent, and more or less wearisome discussion of the question as to whether or not a ceremony should be performed over two people who have or may not be about to beget a child. This is a question with which nature has nothing whatever to do, for she knows nothing of ceremonies. As I have said, a child born out of wedlock may be a perfect specimen of physical and mental vigor, while a child born in wedlock may be a degenerate.

Therefore, so far as the true science of eugenics, as I understand it, is concerned, it is ignored altogether in your magazine.

For instance, here is a pregnant fact. No child can possibly ever be rightly born of parents who eat, and otherwise live wrong. Their mutual relations toward each other have nothing to do with the case.

I think that in my modest way, by plodding away, and instructing people how to care for their bodies, and how to influence the makeup of their forthcoming children by care during pregnancy and lactation, I am doing more good for humanity than all the "free love" publications in the world.

I don't often manage to get so far out into the country as the place where your office is, but the first time I am down that way I shall be pleased to drop in and have a chat with you. Yours faithfully,

HARRY BROOK.

Somewhat different in tone and manner is the following from the other side of the "big pond" that lies eastward from "Yankee Land":

THE NEW AGE PRESS PUBLISHERS, MANAGER FRANK PALMER,
Head Office 139 and 140 Fleet Street,

LONDON, E. C., August 25, 1908.

MOSES HARMAN, ESQ., Editor *Eugenics*.

Dear Sir: I am in receipt of your favour of the 5th inst., and have much pleasure in putting you on our free list for exchange. Your work interests me very much.

It has occurred to me that perhaps we might be able to do some business together with our books. We have just published one entitled "The Endowment of Motherhood," by Dr. Eder, who has been writing a series of articles for the last twelve weeks on *Eugenics* in the *New Age*. In this country he is looked upon as a great authority on the subject. Now we should be very pleased to supply this book to you in sheets at a moderate price, or else supply you with moulds if you thought it worth reprinting. On hearing from you whether you could do anything in this way I will send you a quotation by return. We shall probably be doing one or two other books on the same subject in the coming autumn, and we will let you have early intimation of these.

Yours faithfully,

F. PALMER, Manager.

And again somewhat differing from the first quoted letter is this from the editor of the "Stuffed Club," Denver, Colo. Writing under date of September 2, 1908, Dr. Tilden says:

Dear Mr. Harman: Your letter of the 21st ult., received. I have been out of the harness almost two months this summer, longer than I have been out of it, all put together, in thirty-six years, consequently some things have got a little balled up; I hope, however, that we will get straightened out and do justice to our friends. I will say, however, that I have quit the exchange business,—there was too much of it and we had to draw the line, and I did not know how to draw the line unless I threw it all out, hence you will find that you will be the exception. * * * *Eugenics* will continue to receive the Club and the Club will continue to receive *Eugenics*, but it is positively an exception, so if you see anybody complaining that he can't get the Stuffed Club, you will please notify him or tell him that Dr. Tilden don't want to be burdened with a whole carload of exchanges that he can only read by title.

You have my sympathy and I hope that you will get on a sound basis, or rather I wish you may get on a sound basis, for when a man hopes he has some reason for expecting, and while I would not give you a pessimistic suggestion, I haven't any hope that you will ever plant your magazine on a safe foundation, for there are not enough intelligent people in the world. People wonder why the Stuffed Club hasn't a million subscribers. I just wrote to one individual this morning who made that remark, that it was very easy to tell why the Stuffed Club did not have a million subscribers was because there was not a million intelligent individuals on earth. You and I can have our trouble for our pay, so far as magazine work is concerned. The Stuffed Club is growing, it goes two steps forward to every one back, but when it comes to talking about the Stuffed Club making a great big magazine success, that is poppycock, and when you expect anything of that kind from *Eugenics* you are dreaming.

With kind wishes, I am,

Your friend,

J. H. TILDEN.

And here is part of a letter from the candidate for President of the United States on the Socialist ticket, dated August 21, 1908:

MOSES HARMON.

My Dear and Much Loved Comrade: Yours of the seventeenth is just received. You are too generous by far in your acknowledgment of the mere trifle I sent you. My regret was deep in not being able to make you a worth-while remittance. But perhaps I may yet be able to do so while it will do you some good. Enclosed is an extra dollar. Don't acknowledge this. The brave struggle you are making is already won in substantial results achieved and in the inevitable triumph which shall crown it in the end.

I hope your health has been restored in the vitalizing sea breezes and that you are in good cheer notwithstanding the penalties you have to pay for being an apostle of purity and freedom.

Your loving and loyal comrade,

EUGENE V. DEBS.

It would seem that these letters should suffice for one issue, to serve as specimens of "What is Said of EUGENICS," but inasmuch as each succeeding number goes to many new readers who very naturally want to know something of the history and purpose of the magazine and of its editor, it has been decided, after careful deliberation, to print the following editorial estimate clipped from the "Astrological Iconoclast," Clementon, New Jersey, among the opinions of leaders of modern thought, in regard to the new and yet old movement to secure justice to mothers and to their unborn children. The chief objections to this last selection are its length, and also its greatly overdrawn estimate of the personality, the individuality, of the editor of EUGENICS, as a factor in the above-named movement. In a later note Mr. Allen says, "Am glad you were pleased with my write-up, but candidly it was not intended to please *you*. I aim entirely beyond your personality to *principles* that honored you by harnessing you to their service. My eulogy of you was aimed to stimulate an increased respect for the principles devotion to which has caused you to practice and preach so far in advance of the age you live in."

Here is what our Iconoclastic editor has to say of Eugenic principles and of their connection with the editor of this magazine:

Among the most pleasureable incidents of the past few weeks has been the receipt of the June number of the *American Journal of Eugenics*, edited and published by Moses Harman, 649 South Main street, Los Angeles, Cal. Subscription \$1.24 per year; 10 cents per copy.

In my judgment Moses Harman stands forth pre-eminently as a type of very rare and majestic manhood!

He is well past the "three score and ten" limit, but is intellectually at least as brilliant and keenly logical as any writer in the field of progressive literature. But above and beyond his remarkable abilities all thinking men and women must admire his magnificent spirit of toleration and justice toward those who differ with or oppose him or his theories and beliefs.

Most folks become mentally crystalized long before they reach one-half of Harman's present age. And the monotonous history of the majority who are so enthused over and devoted to any specific line of thought as Mr. Harman has been these many years, is that they become intolerant of all who do not see from their viewpoint and concede their particular theories, etc., to be of prime importance. But Moses Harman is a refreshing exception to this rule in that there are very few men so able and willing as he to do justice to all, and to mentally put himself in the place of others, and to accord even those

who oppose and misrepresent him the opportunity, to present their views and defend themselves or their theories, often at his expense and in the columns of his own journal.

Moses Harman is sincere and eminently logical in his plea for individuality of growth and expression. So true is this that each time he has been convicted and imprisoned by the U. S. postal authorities, it has been for the publication of articles written by others to whom he has accorded space in his columns. If we reverence men and women who cheerfully suffer martyrdom because of devotion to their own perception of right and truth, what must be the measure of our respect for the courage and sincerity of a man who will repeatedly risk and actually suffer wearing the stripes of a felon because he sincerely believes in and accords to others the right to express themselves in their own way?

Most of my readers know of Moses Harman and his work. In fact, not to know of him is tantamount to being very ignorant of the work being done along the lines of progressive thought in the past quarter of a century. But as I, a sort of a pioneer, attract many subscribers who have had small opportunity to learn of the doings along radical lines, I will therefore state that Moses Harman sincerely believes that the most serious ills of the human race have their origin in the universal ignorance of the laws of sex and the consequent discord in the relations of the sexes. But while Mr. Harman is confident that he knows the source of so much of human suffering, depravity and shame, he does not pretend to have any completely worked out system of cure, no cut-and-dried codes, no cock-sure methods by which to regulate the conduct of his fellows. * * * And this is the chief reason why Moses Harman is still struggling in comparative poverty to continue the publication of the journal for which he has sacrificed his all and suffered so much in the last half of his life!

I do not mean to say that Mr. Harman has no convictions, no opinions, theories or beliefs as to the necessary and desirable means by which the evil he deplors may be overcome. The loving devotion and unusual harmony of his own family relations are sufficient evidence that he has ideas that have at least worked splendidly in his own case. But Harman is not of that arrogant and dogmatic type who boastfully point to their own accomplishments and dogmatically command others to do as they do. He is a consistent individualist in this respect. His life is an open book to all who are able to or disposed to profit by its example and experiences; but he is too broad and tolerant, too wise and prudent, to assume that others must of necessity attain the same or similar results by trying to copy his course. He recognizes that each life should radiate from its own center, and while he may never have said it, he at least unconsciously realizes that the success and harmony of his own domestic relations was not so much due to his particular acts as to his own understanding of the principles involved and his success in helping those about him to a similar understanding.

This brings me to a statement of the one thing for which Moses Harman has ever been a persistent and consistent champion—namely, the illumination of Truth, the spread of Knowledge, and the attainment of Understanding.

Almost any man with a command of language and an air of self-confidence who will insistently and cleverly declare that he knows all that is necessary to be known about any particular subject that is made to appear fundamental and important, can attract a following that will support him generously so long as he keeps up the deception, but when a man is as sincere and honest as is Moses Harman, and as modest in his estimate of his own knowledge, his real worth as a thinking and teaching pioneer is never appreciated except by the comparatively few who, because of the cosmopolitan trend of their thought, seldom concentrate sufficiently upon money and business to accumulate a surplus with which to finance the really worthy projects of such as Moses Harman.

In the June number of *Eugenics*, Harman has printed a letter from a man who essays to give him advice on the conduct of his affairs according to business principles.

It is the extreme limit of presumption for any ordinary man to attempt to advise one of such a comprehensive mentality as Moses Harman!

Harman's reply to and keen analysis of the counsel proffered by his advisor demonstrates that if he has not proven himself the financial success that his counsellor prides himself upon, it is not because he does not understand all the rules of the game even better than the advisor, but because he is following a higher and greater light! Moses Harman has devoted the greater part of his life and consecrated his exceptional talents persistently and consistently in efforts towards the enlightenment and liberation of his fellows. He has ever sought to stimulate thought and encourage his fellows, as thinking and reasoning men and women, to act from their own initiative as Nature's Freemen! Had he devoted the same talents and corresponding efforts as consistently to the task of gaining control of his fellows, either directly by inducing them to accept his thinking in place of their own, or directly by the control of some necessity, Harman would long since have taken high rank among the multi-millionaires of the age. But because his unflinching devotion to lofty principles has prevented him using his exceptional talents as meaner men would do, he must be afflicted and insulted with the advice of mental pigmies who pride themselves on successes in relatively trifling projects, to engage in which would cause a man of such an intellectual and philosophical temperament as Moses Harman to appear as a full grown man competing with little boys at a game of marbles.

Moses Harman is not in need of any man's advice in the conduct of the work to which he has so ably devoted his time and talents these many years. His greatest need is the faithful support of those who recognize the need of such a propaganda as he has instituted. Like Moses of old, he has held direct communication with the Gods and needs but that his fellows assist him in establishing the work his vigils have inspired him to attempt. Such as he can never become bankrupt—no matter how many personal debts he may appear to incur and be unable to cancel with the coin of the realm. If his fellows but appreciated him at his true worth, they would long since have placed abundant means at his disposal in order that he should be able to thoroughly establish the work he so well understands before he passes to the Great Beyond.

It is to the everlasting discredit of the Roosevelt regime that such as Moses Harman should be ignored by the man who has attracted world-wide attention by his flamboyant lamentations of "Race Suicide," etc. And it is one of the ineradicable black blotches on the escutcheon of the powers that be in this country that Moses Harman was selected for venomous persecution by the most dastardly sneaks and filthy-minded cowards that ever disgraced the human form!

And it is equally to the discredit of many of the so-called "Progressive" and "New Thought" writers, editors and leaders that they remained as silent as many of them did during the times when this grand specimen of Nature's Noblemen was subjected to such infamous injustice!

Note.—The above was written before receipt of the July number of *Eugenics*. In it I rejoice to find that George Bernard Shaw, the famous English playwright, has written Harman a most cordial letter, accompanied by a substantial evidence of his appreciation. Mr. Shaw knew better than to offer any advice.

The economic panacea must fall (at least as a panacea); the educational panacea must fail; the eugenic panacea may not fail.—Saleeby.

We are traveling to the beautiful City of the Ideal. We are aware that we shall never reach it—but the suburbs are very pleasant.—Era Elbertus.

Originality irritates the religious classes, who will not be taken out of their indolent ways of thinking; who have a standing grievance against it, and "heresy" and "heterodoxy" are bad words ready for it.—W W. Peyton.

MARRIAGE A TRAP AND A WHEEL

THE SEXTON'S STORY

By JOHN EILLS

[The following "Ower true tale" of conjugal life—orthodox, respectable conjugal life, family life, such as is lived in thousands and thousands of homes today, all over this broad land, is taken from the columns of "The Woman's Journal," Boston, under date August 15, 1908. Nothing is changed or added except the head and sub-heads; also in a few instances, the paragraphing.—M. H.]

One superb June morning in this year of hard times I was passing an ugly cemetery in the vicinity of the Hub of American civilization and culture, when my attention was attracted to a shabby little company about a new-made grave. There were a man of fifty-five, stalwart and swarthy, three full grown young men, all of athletic build, a tall, pale lad of sixteen, somewhat overgrown, a young woman with her husband, a girl of thirteen and a pair of twin boys about eleven. They were kneeling by the side of the open coffin of a little woman, saying the responses to some "Hail Marys" and "Our Father" spoken by the undertaker. Rising they stepped forward one by one and imprinted a kiss upon the little woman's cold, white brow. Then the undertaker fastened down the lid; the long black box was slid into one of pine and lowered into the ground, and four rough laborers filled up the grave. It was all over in a minute or two, but as every shovelful of earth and stones rattled down upon the coffin box it was punctuated with a sob.

I lingered after the carriage had gone, and the sexton told me the mother's story:—

"Of course it is proper that the wife should be of the same religion as her husband," he began orthodoxly. "A man is the head of his house. This woman happened to be born a Protestant. However, to change your religion for love is not to be a turncoat, for love is the substance of all religion, and when it comes it seats itself upon the throne. At any rate when Marthy Horton got engaged to Hugh Edney she willingly placed herself under the tutelage of a priest of the Church, and read faithfully the books of doctrine. But her wedding day found her still unconverted and the ceremony did not take place in the church at all. Exactly how much this difference in religion had to do with the life they subsequently lived, no man can say, but a few months after the wedding, the wife went back, a prospective mother, to her parents' home. When the baby was three months old the mother returned, to her husband, and the little one was baptized "in the faith."

TWELVE CHILDREN IN ALL.

"In the next thirty years came along the family that you saw around her grave and half as many more that did not live. During all that time, with the exception of the two or three weeks at each confinement, she did all her own housework and all the family sewing. As the young folks grew older she kept up the little maternal attentions toward them that she had shown them when children. It had become a habit. For example, the young men and their father always found their shirts and underwear

on the bed when it was time for fresh clothing. There was always a spotless handkerchief in their coat pockets. Their clothes were systematically examined as they hung in the closets, not for letters or change, but for missing buttons and badly worn places. Each man of them had his peculiar tastes catered to in the preparing of the family meals. The mother would stand at the stove cooking dinner while carrying on a machine gun-fire of talk concerning the domestic economy. "Yes, Hughie, the dinner is almost ready now." "You will find a fresh towel on the rack in the bath-room, Joe." "Your ribbon is in the top drawer of the bureau, Mary." "Won't you strain your eyes studying on an empty stomach, John?" "Come, little chaps, and have your hands washed for dinner," and so on and on.

To all that she added the marketing, the shopping, and the saving. She watched hawklike for drygoods bargains, bought provisions once a week in bulk at the city market, and saved enough to nearly pay for the house they lived in.

SAVED FROM TWO DOLLARS A DAY

"She had her failing, of course,—this mother—who has not? She was often impatient. She was unsystematic. No one woman could have done her work with a system. That would have required three women, all graduates of a school of domestic science. When it comes to economists, sir, the managing wife who brings up a big family on a workingman's wages of two dollars or two dollars and a half a day has Adam Smith, John Stuart Mill, and Ricardo totally eclipsed. It takes the real quality under those circumstances to put money in the bank for a rainy day, while not forgetting to 'help the poor.' We are made to know what the rich do for the poor, but that is really only a trifle compared with what, from the hour of birth to the hour of death, the poor do for the poor. In a thousand quiet ways they mend the worn and torn fabric of the social structure.

"Well, with every child of Martha Horton came less comfort, more drudgery, and a further speeding up of the treadmill. She was denied even the inspiration of bringing up her children in her own faith. 'He' reared them in the strict regimen of the Church, the Catechism, and the Mass. Their prayers were of more importance than their schooling, and she set them a bad example when she elected to stay at home.

"Ten days ago, at the central market, she fainted: but went home and worked as usual as long as she could stand. When she took to her bed the doctor said meningitis. She must be removed to the hospital. They took her, the father and sons, in a closed carriage, clad only in nightgown, petticoat and wrapper. Pneumonia set in, and within the week she died. It was a Catholic hospital. There was no minister of her faith. There was no friend with her when the spirit fled at dawn.

PRIEST'S PRAYER ONE MINUTE LONG

"The funeral was set for nine o'clock at her home. At one minute of nine the priest began his Latin prayers. At nine o'clock the service was ended. You saw the rest yourself, sir. It was as a tribute to her husband's good Catholicity that her body was admitted to consecrated ground. I do not wish to magnify her religious unhappiness, my friend. I am a good Catholic myself. But I am something else besides, and I can see

that that good woman's life was a tragedy and her early death a disgrace to civilization.

THE SLAVE OF SLAVES

"She was a type—the slave of slaves. Her husband was a wage slave and her sons were wage slaves. She was one of those women whom the rulers of all lands laud to heaven for mothering a large brood—of slaves. They will likely be offered up some day in a spasm of patriotism as meat for cannon, and this will be the justification of their mother's martyrdom.

NOT RACE SUICIDE—RACE MURDER

"There was no race suicide in her life. No! It was race murder. The race murdered a poor little woman. When she was young and inexperienced it offered her marriage as her one source of happiness and opportunity. And it was just a trap, a trap with a wheel in it like a squirrel cage, in which she ran round and round, bringing forth her young while treading the whirling wheel. It is good for society, they say. But it was not good for the woman. She deserved that it be good for her. Her life was as good as anybody's else, and she yielded it up at fifty-three because her strength was broken on the wheel. Surely that is not the best that civilization can do! There must come a social revolution that will abolish this slavery of the slaves of slaves."

The sexton walked off abruptly, and as I turned away, the new-made mound of earth and jagged stones, banked deep with floral offerings, could not hide from me the form of the woman.

THE FAMILY—THE FOUNDATION OF SOCIETY

Our British cousins are ahead of us Americans in the honesty, candor and thoroughness of their search for basic causes of society evils, and our German cousins seem to be ahead of both Britons and Americans in this regard. In the "New Age," London, date Sept. 5, '08, appears an article by Prof. Auguste Forel of Germany, translated by Ashley Dukes, entitled "The Family," being Number Two of a series of articles by the same author called "Factors in Modern Life." Whoever would see our modern fetiches shown up in their true light should by all means send for the "New Age," 139-140 Fleet street, London E. C., and get this series of articles by the leading German Socialist writer, Prof. Forel.

No. 3 of this series is published in the "New Age" of Sept. 19, and deals without gloves with another of our senseless and deadly superstitions, that called "Patriotism," closely allied as we all know to the family fetisch. But one thing at a time is a good motto. Here is part of what Prof. Forel says about the modern Family. Sub heads are mine.)

M. H.

The family, it has been said, is the foundation of society. Yes and No—Yes, when it subordinates its own interests to the social welfare, endeavoring to bring up its members as individuals who shall give more to society than they take from it; then the family is moral. No, when it is only a little den of pirates whose solidarity consists in a common exploitation of society for their own profit; then it is profoundly unsocial and immoral.

A FEARFUL INDICTMENT

What a seething mass of hypocrisy is hidden beneath the touching outward appearance of family life! What a tissue of falsehoods and selfish passions,

of abuses of power, of plunder and of pharisaism often festers beneath the brave exterior of domestic morality, of brotherly, sisterly, fatherly, and even motherly love!

"Family duties" serve as the pretext for a thousand social frauds and deceptions. In order to assure the future of the children, a "good match," that is, a wealthy husband or wife, must be found for each of them, and thus the capital used in exploiting labor is heaped up in the hands of the few. This is done, of course, in the name of duty and family affection.

There is scarcely a lawsuit which does not unveil the mean trickeries and deceptions of domestic morality. It is almost unnecessary to recall the frequency with which egotism a deux, pompously decorated with the title of love, degenerates into more or less open conjugal warfare.

WHAT HAPPENS WHEN TWO PERSONS MARRY

When two persons marry for mutual advantage and in order the better to exploit others, they easily come to the point of plunder and exploitation of one another. Religious and moral phrases, words of loyalty and affection are ever upon their lips, but these sentiments are generally intended for the use of others. Brotherly hatred is almost as common as brotherly love, although it is not generally confessed to. Under the cloak of paternal authority or strict upbringing, we see a host of fathers and mothers venting their ill-temper or rage by abusing and insulting their children, or lashing them at random. A child may be subjected to every kind of ill-usage under the pretext of education.

STUPIDITY OF EMOTION WHICH FETTERS REASON

Even love and caresses often do nothing but satisfy by contrast the feelings of wounded egotism arising from rejected affection. When they caress and fondle a husband or a child, many women are only concentrating upon them an instinctive need of sympathy resulting from the rebuffs which their egotism has encountered by the dislike or disloyalty of another person. They continue to lavish this blind, exclusive affection even when they know that its object is undeserving of it. We see here the stupidity of emotion which fetters reason, together with the hypocrisy which dignifies this blind passion with the name of love.

WHAT THIS SACRED IDOL DOES

Thanks to the sacred idol of parental and family authority over the children, ignorance and superstition still reign to a greater or less extent in the majority of families.

ITS EFFECT ON THE CHILD

While yet in its virgin state and free from prejudice and preconceptions, the brain of a child could be educated in a knowledge of the progress of science, art, and morals, and, above all, led towards freedom of judgment and strength of will. Instead of this, the child is too often regarded merely as an object belonging to its parents. According to their good pleasure, their caprices and whims, their ignorance, their prejudices, their cowardice, their stupidity, their vanity, and their hypocrisy, they fashion the child in their own likeness, treating every sign of personal judgment and independence as an act of insubordination. Our laws assume the child's religion to be that of its parents, and allow the latter to decide its beliefs. The child is also saddled with all the parents' prejudices regarding social position, class, and marriage choice; and with all their money, or lack of it. In this way hypocrites are systematically created.

THE CULMINATION OF ARTLESS HYPOCRISY

Yet, in spite of these facts, our constitution and law naively proclaim "liberty of thought, religion, and conscience" for every individual. The law even ventures to pretend that, in spite of all the pressure brought to bear upon him by his family and his pastor, a boy of sixteen freely ratifies at his confirmation the vows which his parents made for him at his baptism! This is surely the culmination of artless hypocrisy. And it is still more saddening to see how often parents who have themselves in their childhood suffered from having been educated in a condition of physically and morally debasing dependence upon their parents, in a blind slavery of prejudices and accepted opinions,

revenge themselves later upon their own children and treat them in the same manner, instead of freeing them from this stupid yoke by educating them in liberty, self-reliance and freedom of judgment, developing their social impulses, and encouraging them in communal activity and labor.

An abyss of stupidity, ignorance, and unconscious hypocrisy lies concealed beneath the veil of domestic upbringing and parental authority. We have yet to mention the ~~many~~ ^{wart} children; the little ones who are maltreated and even slowly put to death by worthless parents or by stepmothers and baby-farmers. This evil is so crying that every one is aware of it, and yet little is done towards its suppression.

THE HIDEOUS SPECTRE

Ah, yes; the family! How fair and lovely it is in principle; how sordid often in reality! Even in those families whose members have only the happiest recollections of harmony and affection we too often find, behind the ideal outward semblance of this sanctuary, the hideous spectre of the exploitation and plunder of others; that is, of human society, by family selfishness.

WHAT ONE FAMILY DOES FOR A HUNDRED OTHERS

The same system of private property which makes life at least outwardly happy and agreeable for one family plunges a hundred others into a constant struggle to avoid starvation, and makes domestic harmony for them difficult and sometimes impossible of attainment.

Friendships between individuals often consist merely of syndicates of common interests, analogous to those of the family. I need not discuss here the moral value of cliques and associations for the defense of common interests.

MUST SUBORDINATE DOMESTIC AND PRIVATE AFFECTION TO THE COMMON WELFARE

Does all this mean that we want to condemn friendship and the family, and to plunge into black pessimism or into a cold Collective Utopia which shall stifle all individual feeling? A thousand times, No. We only want to persuade our brothers and sisters in terrestrial misfortune to study themselves a little better, and to adopt a less unjust and hypocritical system of morality, realizing that an even moderately happy community cannot exist until man is trained from childhood to understand his human obligations towards society as a whole, and to subordinate his domestic and private affections to the common welfare of the race.

PRACTICAL EUGENICS—UNITARY HOMES

"The times are ripe, and rotten-ripe for change."

So said James Russell Lowell—poet and philosopher, fifty years ago.

Is not this saying equally true today?

The years next following Lowell's prophetic utterance saw tremendous changes in this country. Changes involving the loss of a million lives,—in battle, in marches, in bivouac and hospital, in guerrilla warfare, by diseases contracted in army life, in military prisons, etc., etc., to say nothing of loss of property.

Changes that transformed a nation of comparatively "free and equal" people to an aristocracy of wealth and of boundless extravagance, on the one hand, and to a proletariat of penury and unspeakable privation, on the other.

Or, to put it a little differently—changes that made of this country a semi-military, semi-theocratic, semi-industrial and semi-commercial despotism, in which nine-tenths of the political power and accumulated wealth, and more than nine-tenths of the natural resources of the country are either owned or controlled by less than one-tenth of the population.

Practically all these changes and many more that might be named have occurred inside of fifty years last past.

One of the evidences as well as results of the very complex despotism just named is the concentration of population in cities, and the comparative depopulation of the rural districts. Instead of being evidence of national health and of true prosperity as many people think, these enormous aggregations of people in cities are the best possible evidence of national disease, of decay and death of real civic prosperity, of real social virtue, of the people as a whole.

One of the first needs, then, it would seem, if we would avert disasters still more fearful than those under which we now struggle, is to induce a change in the direction of the human tide. The cities must be emptied; the country places built up. "God made the country," said Cowper, "Man made the town." Away, away, then, all who can, from the great tumefactions, from the enormous social ulcers that disfigure the fair face of nature. Away to the mountains, hills and plains; away from the "maddening roar" of the cities to the peace and quiet of the woods, where the loudest noises are those of "warbling birds and of falling waters." Away to where a "Little Land and a Living" awaits the industrious worker, instead of the fratricidal strife over "jobs" that are always so few that many willing workers must always go jobless and hungry for bread.

One of the latest efforts to turn the human tide away from the cities to mountains and plain is that of B. F. Richards of Monterey, California, as told in a long letter to this office, the first paragraphs of which letter are reproduced for the readers of *EUGENICS*. The details of his plan are too long for reproduction at this place but a few typewritten copies of the entire letter have been struck off, which can be had for cost of paper, labor and postage—about ten cents each:

M. HARMAN.

Dear Comrade: I enclose postal order for \$5.00 to apply on subscription to *Eugenics*; the balance to go on the sustaining fund.

I have just returned from the inspection of a tract of land of 4,450 acres in the mountains not far from ————. I inspected it for the purpose of ascertaining its suitability to an experiment in practical eugenics, which I have had under consideration for some time.

I found the tract most admirably adapted to the contemplated experiment. The tract is on the top of a spur of the coast range mountains. It is gently rolling land, the most of which may be easily cultivated, and will produce in abundance grains, vegetables, fruits and nuts. The soil is deep and rich and there is an ample rainfall. About 600 acres are now under proper cultivation, and 2,000 more need only the plow and harrow to prepare for crops. There are white oaks, black oaks, live oaks, and several species of pine for both wood and lumber. There is limestone for the production of lime, clay for brick, and gray granite for building purposes, also a high grade of iron ore. There are several deep narrow canyons near the boundaries of the estate where the waters could be dammed at no great expense, forming artificial lakes which could be stocked with fish and the overflow would furnish electric power for lighting and other purposes. There are roadways around and over the property which can, at very little labor be transformed into one of the most beautiful drives or motor courses in the world. The climate, for ten months in the year is all that could be desired. People go to the pines in this mountain for pulmonary troubles. This is but a partial description of the resources and attractions of the place. It is an ideal place for earnest people who desire to improve their conditions.

My ideal is a society wherein every man is his own king and his own priest, where every woman is accorded all the rights, privileges and immuni-

ties possessed and exercised by masculine humanity; a social state without the big stick, where peace and harmony prevail and poverty and disease are forever cast out.

But this is a state that is not yet, for a season, since its consummation implies a state of self-mastery on the part of the controlling members of the social body. It is a state of fully developed, well balanced character. The masses of mankind are not yet qualified for self-government, since they are the slaves of appetites, passions and superstitions which they serve with pitiful fidelity. Yet I am interested in such as these. Hence my purpose.

Upon the above described tract I purpose building four or five or more Unitary Homes, in the building and conduct of which and in the organization, development and operation of the industrial, social and educational undertakings growing out of these homes and clustering about them, the people will involuntarily develop well balanced characters, and learn to practice the art of living in unitary relations freed from every form and vestige of "the big stick."

The Unitary Home is a building adapted to serve the purpose of home to approximately one hundred and fifty adults and their children, each one of whom individually owns his or her own separate apartments; and each one a member of the home for the purpose of supplying some special want or class of wants to all the members of the home. All the activities of the home are specialized just as the work in the fields, the work-shops and factories is specialized. This arrangement of the home establishes definite relationships among its various activities through which each responds to and supports all the others and all the members are free from commercial rivalries with one another. And the arrangement makes man and woman economically independent of each other without making them competitors.

ABOUT MOTHER EARTH IN CALIFORNIA

LOS ANGELES, Cal., Aug. 24, 1908.

I wish to say to all of you who are thinking of coming to California to purchase land that a group of individuals, of the sturdy type of those with whom Brigham Young marched out into the desert and transformed it into a garden, can do the same in California at the present time, and establish themselves in economic independence, provided that they have mental independence to step out from the most hypnotic ideas that sequester civilization from a natural life. I refer to all habits that have been inoculated by devices of commerce and artificiality for the sole purpose of inducing the producer to part with all his products for the imaginary necessities of life.

The administrators of ethical and moral devices and their co-operators, the captains of industry, are of the same model here as in any other place; but here is a natural advantage that cannot be taken away from those who are mentally free to enlist nature in their emancipation from material slavery.

Land is the absolute essential, and land can be secured here as readily as in any other place, if not more so. Reports for the fiscal year of 1907 show that there were 23,746,389 acres surveyed and 6,644,209 acres unsurveyed vacant public land in California. Out of this, eight counties are in Los Angeles land district, with 7,733,534 acres surveyed and 2,262,335 unsurveyed.

Since then many selections have been made, but cancellations have also been large, as many people fail to complete their entries, for reasons to which I wish to call your attention later. The above figures include all public land, mountainous, mineral, timber, hilly, rolling, grazing, agricultural, level and desert land.

Houses, clothing and food, with a string of ethical and religious ideas can keep us from getting acquainted with ourselves and Mother Nature. I know we boast of being delivered from religious and political superstitions, and hope to gain industrial freedom by spreading the illumination to our fellow beings who have not yet seen the monster that is herding the human family. Through religious and ethical teaching, men were inoculated with fear of the elemental world until the elements were personified and symbolized by great monsters.

One man, whom I know to be honest and sincere, and who spends time and efforts, with results, in delivering people from the two named superstitions, wears woolen underwear and advises all to do the same in California, and tells them that the climate is very treacherous and they must be on guard against catching cold. Now this man, like the politician and the priest, teaches you to fear things that do not exist outside of imagination. Many so-called "Free Thought" people are easily inoculated with this kind of ideas, not discerning that they are only continuing to conform to old devices under different names. The same kind of superstition has been transformed into habits of eating and drinking and locking ourselves up in wooden boxes or stone cells, called houses. We, who think ourselves mentally emancipated, may, by a keen discernment, find chunks of religious biology in forgotten corners.

Leaving all ideas and opinions aside, the fact about clothing in California is this: Those who wear the most clothes suffer most from the elements, and those who wear the least are the least annoyed by heat, cold, rain, wind, etc. Those who spend all their time in houses are largely victims to the religious habit of fearing nature and supporting medical superstition, and acquiesce to capital punishment any time it is proclaimed by the wisdomites.

In this city we have an institution called the County Hospital, where people die by rule of authority. Three years ago a young man defied the judges and escaped the death sentence. The wise ones, with fine papers and diplomas to prove that they know what they don't know, had found him guilty of having tuberculosis, and sentenced him to capital punishment. He was advised to make his wife and settle his affairs with his friends and enemies, as the sentence would be carried out soon. Whether this man had read about the methods used at an institution in Cook County, Illinois, I do not know, but he was suspicious and decided to appeal his case to his enemies, the elementals. He escaped from the hospital and ran for the hills, with very little clothing, a tin can, and some rolled oats. He marched across the mountains and deserts to Arizona, sleeping during the day and walking through the cold nights, and to his own surprise he had vitality plus when he got there. He reflected on the miscarriage of justice by the wise ones and walked back to this city to arouse the condemned at the hospital. He lectured, telling them his discovery, and appealed to them to go out in the hills where life was abundant. But most of them were respectable and good citizens and, like Thoreau's friends, preferred to pay the penalty rather than gain freedom by a way that the wise ones did not approve.

One of the immortals said: "The instant personal government is abolished, society begins to act, a general association takes place and a common interest produces common security."

I say: The instant a human being abolishes his clothes a vital influx is experienced and the pretension of wearing clothing by the rule of fashion and habit, as a protection from the elements, has done its part in reducing our vitality and keeping up our fear of nature and faith in artificial protection.

Four hundred years ago the majority of Americans wore no clothes and had no houses, but lived on very intimate terms with the elements. The sun did not strike them dead by a smile, nor did the north wind blow pneumonia into their lungs; and the rains did not send influenza and rheumatism to harass them.

Behold the modern Americans, with their lauded civilization and arts of architecture and clothing, devitalized until they are mere food for scavengers of medical graft and political institutions, with hardly sufficient vitality to reproduce themselves. Alas! births of today are very tragic, with constantly increasing fatality.

I do not advise you to go without clothes, or live without houses, or to be a vegetarian, or a fruitarian, or to do or be anything, but I wish to call your attention to how helpless human beings are after habits have crystallized their minds.

People are captured and kept in slavery by inoculating ideas that form habits, and by keeping up the belief in habits the rulers have their consent

for taxing all. A little introspection will often reveal things we had not noticed before.

The reason people with no capital fail to establish themselves independently on land in California is not so much for the lack of natural necessities as on account of being slaves to habits of housing, clothing, eating and drinking. More than half the people are under the conviction that they will strave without a daily ration of meat, etc., and will work like slaves to raise a crop and trade it for beefsteak and coffee; giving half of the crop to the railroads for carrying it to market, and one-fourth to the commission man for selling it. I know people who spend half their time in hauling their luscious fruits and vegetables to market to purchase manufactured food of much inferior quality.

I do not speak of these things as an advocate of the simple life, nor with any intention of reform, but only as things to be taken advantage of by all who wish to establish their freedom by individual responsibility; and to you who contemplate co-operative efforts, I wish to say that any plan that will shift responsibility from the individual is not conducive to progress, harmony and peace.

Whenever one human being or any number of men and women fully conceive the truth about their slavery they will be free. Any one believing that their freedom will be gained by satisfying artificial and unnatural desires will continue to buy gold bricks from their masters. The ruler has no more freedom than the ruled. The science of imposition can be perceived by discerning the true and natural from the false and unnatural.

With no program of habits any group of intelligent workers with sincere intentions will make a material success by establishing themselves on land in California. The social part will be harmoniously adjusted by natural involution.

Mental and physical cowards will not prove good material in battles for high ideals, and those who look upon a co-operative, industrial colony as an escape from aggressive tyranny will have less disappointment by remaining good citizens and stay put with respectability. But a few of you who are not desirable bricks for our popular architect who is building on sand will prove splendid cornerstones in a society of industrial freedom, which at the best could only be looked upon as a battleground by those who do not look to colonial governments for freedom, but who know that all liberties must be taken.

My talk may already demand more space than allowed, should it pass the censorship of Moses.

One moment, please! I'll venture to say to all of you who are receiving **Eugenics** by default that you are cheating yourselves most, and I liken you unto traitors that always feel safe with the mob; and when the heroic underdog wins the fight in spite of you, you offer great explanation of your sympathies, but your explanations only convict you of being traitors. Did I hear you say poor? Yes, poor in spirit, and rich in habits. If true liberty sap flowed in you, you would stop feeding a few of your vampire pets long enough to administer to an old and faithful servant who has fought a battle for you for more than a quarter of a century that you and your children might enjoy the freedom to think and act as your conscience dictates. He has fought for a freedom higher in ideals than the American Revolution and the Civil War; he has been the leader of a few faithful volunteers that have fought a battle equalled by none; he has fought in rain and storm, been captured and thrown into dungeons by the sworn enemies of liberty and treated as a debased criminal.

All this has Moses Harman done and suffered to keep the banner of freedom afloat, and your faithful comradeship is more needed today than ever before.

I appeal to you who know that the enemies of liberty have made attempts to disarm us all by establishing postal and press censorship, to be faithful to your convictions and with all your power assist those who speak your own thought, that the final judgment may be your own freedom. J. B. L.

"Thoughts of a Fool," by Evelyn Gladys. Excellent type and binding. Price \$1.

A FEW THOUGHTS ON EUGENICS

A few lines from an old-young man on the improvement of the human race may be of interest to some of your many readers, hence I take the time to write them down and forward them to the City of the Angels to be accepted or rejected as to the editor of *Eugenics* may seem proper.

About nine-tenths of the people living at any given time are in this world by accident; the remainder by desire or design of the parents. The acts which produced this vast population were not initiated and carried through with a view of having an increase in the family—or in the absence of a family, of increasing the census of the state, but rather for a brief moment of pleasure.

The baneful habit of married people constantly sleeping together, still much in vogue, is the cause of more weaklings and degenerates being brought into the world than any or all other causes that can be mentioned. A hard working couple, tired and exhausted, retire for a night's rest in the same bed, but before they are fully overpowered by King Morpheus, they yield to a desire for sexual gratification, which, without in the least designing it, results in a conception. An accidental conception, of course, which can only produce a tired human being—a human being doomed to go through life "born tired"—"born tired," doomed never to get rested. The world is full of such beings doomed to go through life without the energy or courage to engage in any enterprise for themselves.

Then there is the man who is inclined to dissipate and who comes home in a hilarious condition. He insists on his marital rights before sleeping off his debauch, and the woman, under the law, being his property, dare not refuse him; the result—an imbecile.

A young couple on pleasure bent, do not desire to increase the population of the world while they are still young and in the swim of society, yet indulge their carnal desires resulting in a conception against their will. The various means resorted to relieve the woman from the immediate burden of motherhood prove a failure and there comes into being a moral and sexual pervert, who, like Gltteau, is a disgrace to his kin and a curse to the world.

Are these isolated cases? Not at all. They are of daily occurrence and her own person.

Could these tired, idiotic and perverted people be brought into the world under a proper system of propagating the race?

It would simply be impossible.

Inculcate in the parents, while yet young, a proper sense of duty and of their personal responsibility in this matter and such births will soon be a thing of the past.

Our high schools, seminaries, colleges and universities should have chairs of sexology. They should teach the young men that they have a very responsible part in the propagation of the race; that motherhood is the most sacred thing on earth and that it is a crime to force an undesired offspring on to a woman, no matter whether wife or not. The women should be taught that their most important duty in life is to bring into the world two or three human beings as near perfect as it is possible for them to produce.

And the most essential part of this education should be to instruct both parents always to prepare for such event with enthusiastic anticipation.

Have the nuptial chamber supplied, if possible, with fine pictures and statuary, well lighted, if the night is chosen for the weighty moment. But better still, let them take a full night's rest in separate rooms and come together refreshed in the early morning. Thus while the springtime sun is rising, while birds are slugging their mating songs, while the morning breezes are stirring the young leaves and all nature aglow with renewed activity, a new life would be initiated under the most favorable conditions possible.

No accidental weaklings and perverses could be produced under conditions such as these, nor would a child thus conceived be likely to bring into the world abnormal tastes and desires.

Great stress should also be laid on the fact that when a man and woman

constantly sleep together they blunt and destroy the natural attraction that exists between the sexes. The magnetic force of the male and the electric power of the female become so neutralized, in time, that instead of attracting they repel each other. This may not reach the culminating point for several years, but if persisted in will be sure to result in a revulsion bordering on abhorrence. And when that point is reached either or both parties are ready for the divorce court.

All this may have been uttered by word of mouth or pen and type in much better style than I am able to present it, yet I feel that in my humble way I may be able to reach some beginner in the study of eugenics who will more readily understand my blunt expressions than he would those of a more polished writer.

C. H. WESSELER.

WANTS A CO-OPERATIVE COLONY

The August *Eugenics* arrived this morning, and I feel that I must dispatch a few words at once for Various Voices. I want to tell you how much we appreciate this last issue of the journal—Mary and I—yet words are inadequate to fittingly express what is in our hearts. To us, *Eugenics* is the foremost magazine to enter home or studio, from either coast, or from the land between.

There are two points I wish to note. First, as to the new heading, and next, a word about the new co-operative colony movement. I see a great deal in the new title page and compliment you on the change. In the early 90's *Lucifer* used to come to my exchange table, when I was editing a country paper in Utah. It was an educative impulse to me then as now. It inspires the larger life of freedom, wisdom and love.

Dear elder brother eugenist, I pledge you this toast: "All hail, the new *Eugenics*, the reincarnated 'Liberal,' 'Lucifer'—'Son of the Morning.' So let thy starry symbol shine that all the world may behold the dawning of the freer, happier day in human evolution from Superstition to Science, from Bondage to Equality, from License to Liberty, from Disgrace to Dignity, from Weakness in the past to Greatness in the future.

"Hail, regenerated Child of Light, transmigrated soul of the much loved 'Lucifer.' Beneath the azure sky, canopied by your new home, may you partake of the vigor of the pines and the beauty of the flowers which add so greatly to the glory of the sunset coast.

"Hail and cheer to *Eugenics*, to Lillian and Moses—the grand old leader of the New Is-ra-el. From the corn-bannered plains of Nebraska, I send this token of good comradeship—love's message to the arborial valleys of seabathed coast of the Golden West!"

AS TO THE CO-OPERATIVE COLONY

What we read in this department regarding co-operative colonies aroused a lively interest in our home, and I desire to say, that as free co-operationists, we are ready to join in an effort to establish a eugenical voluntary industrial village, and contribute of our best, willing to share in its trials and triumphs.

We believe in co-operative individualism, in the co-operative home and eugenical freedom. On mutual and equitable basis, we are ready to join in a movement that represents, in spirit and methods, that social and industrial liberty which makes for human progress and happiness.

We believe in the "simple life"; having solved, in part at least, the economic question as it relates to home-keeping. We are vegetarians, without need of doctors, lawyers or priests. I have not voted in twelve years, and may never vote again, unless it be to bring in the Co-operative Commonwealth.

I would be pleased to enter into correspondence with some of our friends similarly interested.

ALFRED TOMSON.

2513 Farnum, Omaha, Neb.

The products of progress are not mechanisms but men. No economic system can be the only mechanism worth naming—which would be one that made men. The germ-plasm is such a mechanism; hence its quality is all-important. —Saleeby.

ANOTHER VIEW OF "MEN, WOMEN AND MORALS."

And so James Armstrong thinks that the great "positive virtues of generosity, magnanimity and justice" are monopolized by men, does he? Well, James, the Greeks did not array their statues of Justice in nether garments corresponding at that time to pantaloons; and it was not a man whom Shakespeare made to remind an angry creditor that justice, even toward our enemies, should be tempered with the quality that is not 'strained, but droppeth like the gentle dew from heaven.' Do you know of any woman who would be liable to sentence a man unable to get work, to six months in jail for taking a can or two of milk to feed his ill and famished wife? It took a man to be guilty of that stroke of "justice," I believe.

How many women have shouldered the responsibility of the faults of men, refusing to tell the world who ought, in all fairness, to share the "disgrace" that had overtaken them? How many "generous and magnanimous" men have willingly left these women to take such responsibility?

Judge Going, of the Chicago municipal court, told an inebriate of eighteen years' standing, to take the pledge and reform. He also advised a "fallen" girl to jump into the lake unless she could brace up. It rather seems to me that is how male "justice" has always been balancing the scales. To the male offender it says, "Reform"; to the offender in petticoats, "Go, drown yourself!" If the women of Chicago had a vote, Judge Going would be a "goner" the next time he came up for election, unless I much mistake.

Yes, if men are the superiors of women physically and mentally, they are also their superiors sexually. Also, if 2 and 2 are 8, 4 and 4 are 16, certainly. But it rather seems to me that if two persons had started to climb a hill, and society had placed about the feet of one a cord, adjusted in such manner that freedom of movement was impossible, it would be rather foolish of the other contestant to do much boasting if he won the race. E. g., I notice that the women of Prussia are only now having granted to them educational advantages equal to those afforded men; and the women of Italy, assembled in congress at Milan, were obliged to pass this resolution:

"That women should have admittance to all schools and colleges of professional, art, commercial, agricultural, etc., scope, or else should have fresh schools erected for the same purpose."

If men are exempted from bringing future soldiers into the world, women are also freed from military conscription; hence there is no reason, prejudice excepted, why men and women should not have an *equal start*.

Generosity, magnanimity and justice, positive, male virtues! Now, James, at which pole is *modesty* to be found, pray tell!

Furthermore, what roosters have to crow over, I declare I never knew. Isn't it, now, the hen that is the really useful member of society?

Never have I heard a male official talk about allowing women to run only simple automobiles, etc., about the streets, lest the weak female mind

become confused; without remembering the last time I descended with far more speed than willingness from a bicycle. Coming around the corner of a city street at a pretty lively rate, I saw someone peddling along in the opposite direction, and going just about as fast. There wasn't much time for deliberation, but still I felt quite safe, you know, because the other person had on knickerbockers, and so, of course, could "keep his head." But no, he broke the rules, *turned to his left*, knocked me off my wheel, and went on his way without more ado. This is a true story, and since that time, I confess that I have been a trifle skeptical about the necessity of licensing cab drivers, etc., according to their sex.

Some people express doubt as to whether women should be allowed to vote, so long as they can not share the responsibilities of men. I suppose this means that they might vote for a war without going to the front themselves. Well, now, I wonder whether any men have passed laws *making it a crime* even to tell women how they might escape being repeatedly drafted into the army of mothers without their own consent? It really does seem to me that Unser Theodore is perfectly willing to decree for others dangers that *he* doesn't face.

LOUISE D. HARDING.

A RADICAL PROFESSOR

Frequent allusions have already been made in *EUGENICS* to a very important book which came out in 1905 in the French and German languages, but has not yet been translated into English. It is called in French "*La Question Sexuelle*" and in German "*Die Sexuelle Frage*." The author is Dr. Auguste Forel, one of the professors in the University of Zurich. He has been well known to the scientific world for many years, for in 1874 he published his book on "*The Ants of Switzerland*," which has ever since been considered the best book on the complex social institutions of ants. Since that time he has spent most of his life in the practice and teaching of medicine, and has specialized in those branches of his subject relating to sex. His conclusions therefore carry much weight, and his book has been widely read and praised on the continent of Europe. I have read it in the French version, which is a solid volume of 600 large pages, with many good illustrations.

Dr. Forel believes in an immensely great amount of sexual freedom than prevails at the present time. The best way to describe his views is to say that he agrees in almost every particular with Lois Waisbrooker. He shares all her many radical opinions, and he also shares her few conservative opinions. He believes that exclusive free union, without legal marriage, is the ideal to be aimed at, but he also says that individuals should be perfectly free to enter into polygamous or polyandrous agreements if they choose to do so. Moreover, he says that an unmarried woman should be free to have an illegitimate child without living with any man if she is so inclined. On this point his words are:

"The iniquitous stigma which is still impressed today on maternity outside of marriage, called illegitimate, justifies, alas! many cases of

abortion and even infanticide. But things will change in this respect. In the future no pregnancy will be a cause of shame to any healthy woman, nor will it furnish the smallest motive for dissimulation."

Forel holds that the mother should be the sole guardian of all her children, and that the children should bear the name of the mother instead of the father. He discusses the prevention of conception pretty fully, though not exhaustively, and says that when a woman has had all the children she wants, her best plan is to have a simple surgical operation which will prevent her having children without diminishing her pleasures. He totally condemns those ascetic blockheads who say that the sexual relation should be indulged in for procreation only.

Forel is utterly opposed to the punishment of persons who commit what are called homosexual "offences." He realizes that they are simply matters of taste, and that it is far better to let such persons follow their natural inclinations than to hound them into marriage and compel them to breed children to inherit their peculiarities. He is even willing to allow two men to marry one another if they wish to. On this point he is not really ahead of other continental Europeans, for many European countries have totally abolished these "offences," and others are on the point of doing so.

There are only two points on which Forel is not quite up to date. He does not favor state maintenance of mothers and children, and here he is getting left behind even by the governments of Europe, for several nations, especially France, England, and Italy, are now publicly feeding children with the happiest results. Forel also disapproves of Varietism. He has the absurd idea, which has been rejected by all the great observers of human nature from Shakespeare to Tolstoi and Ibsen, that men are naturally polygamous and women monogamous. There would be as much sense in saying that men naturally love many tunes, but women only one; or that men naturally love to travel, but women to stay at home. The love of variety is caused by the constitution of the nervous system, and is totally unaffected by difference of sex. As the great psychologist Bain points out, the love of variety is caused by the fact that fresh stimulations of the nerves cause strong feeling, while customary stimulations cause little or no feeling. The miller ceases to hear the sound of the mill, and the beautiful chimes of the clock across the street soon pass unnoticed. Likewise the charm of a beautiful face or voice is greatly diminished by daily familiarity, and we no longer desire to listen to the finest talker in the world if we can hear him every day.

Even if we leave the question of pleasure out of account, it is evidently very injurious to the mental development of any person to have a narrow sexual experience. Knowledge is power, and this applies as much to knowledge of the other sex as to any other kind of knowledge. One of the great causes of men's power over women is that their sexual experience is wider. Women who have tried have found out the value of experience. A widow can get married far more easily than a virgin, and a woman who has had twenty husbands finds it very easy to get a twenty-first. The fascinating women of history and legend have never been virgins. Helen of Troy was not a virgin, and Cleopatra was as far as

possible from being one. The great composer Wagner delighted to depict irresistible women, who made all men mad with love—Kundry, Venus, and so on, but none of them were virgins. When women realize what experience is worth, they will want to have it, and plenty of it.

R. B. KERR.

AMONG OUR EXCHANGES

For more than twenty-five years "The Freethinker," organ of the English Secular Society, has been received in exchange by "Lucifer" and its successor EUGENICS. "The Freethinker" is published weekly at 2 Newcastle street, Farringdon st., London, E. C., England. Price two pence a number, which means presumably one dollar a year in our money, with 25 cents added for postage.

The editor of the Freethinker, now and for many years past, is George W. Foote, who holds also the position of chairman of the English Secular Society. Mr. Foote is a strong, clear, logical and fearless thinker, speaker and writer. Besides his work as editor he is constantly engaged as lecturer and debater. He is the author of more than forty books and booklets, many of these being reports of his speeches, one of which is entitled "Defence of Free Speech; Being a Three Hours Address to the Jury before the Lord Chief Justice of England in answer to an Indictment for Blasphemy, on April 24, 1883."

On this indictment Mr. Foote was sentenced to nine months' imprisonment, which sentence was duly carried out.

Who knows but that this address was the potential factor in putting an end to prosecutions for blasphemy in England? No prosecution for this alleged crime having since been heard of in the "United Kingdom," so far as I now recall.

Though Mr. Foote has not been again prosecuted, it appears from an advertisement in the "Freethinker" that his book "Bible Romances" is "under the ban of the London County Council," which would indicate that its author is not altogether beyond danger of fine or imprisonment because of his *secular* and *irreverent* method of handling so-called "sacred" subjects. The price of the "Three Hours Defence of Free Speech" is five pence, or ten cents, post-paid.

In "The Freethinker" of August 9 appears the following neighborly mention of the removal of our publishing plant to the Pacific Coast:

Mr. Moses Harman, being a free man again after his last term of imprisonment in America, the home of liberty, etc., etc., has changed his weekly Lucifer into a monthly *Eugenics*, and shifted from Chicago to Los Angeles, probably on the principle of "the further West the nearer freedom." We are far from seeing eye to eye with this brave old man in many things, but we admire his courage, we cheerfully admit his right to differ from us whenever and wherever we differ from him, and we repeat that his prosecution for "obscenity" because of his ventilation of sex questions in perfectly chaste language is an infamous scandal which all the boastful screaming of "the Bird o' Freedom" will not prevent thinking people from remembering. We are glad to see that Mr. Bernard Shaw has sent Mr. Harman a cheque for twenty pounds with a characteristic letter. "Your imprisonment," Mr. Shaw says, "was quite the most monstrous achievement of the 'Nation of Villagers' within recent years. Unfortunately,

there is one subject on which Americans seem invincibly ignorant; and that one subject is America. They never know of anything that happens in America. They never know of anything that happens in their own country until an Englishman writes a book calling their attention to it. Nothing else can penetrate their chronic ecstasy of self-satisfaction in which they tolerate the welter of official despotism and unofficial anarchy which so revolts foreigners who really know what happens in the United States of Arcadia."

"APPEAL TO REASON"

The liberty-loving people of the United States, and of all lands and climes, owe a lasting debt of gratitude to the Appeal to Reason for its brave and exceptionally strong, clear and convincing history of the Roman hierarchy in its dealings with our Washington government, and in its past and present connection with the great American corporations, financial, industrial, transportation, etc. Hitherto the policy of the hierarchy has been to conceal its hand from the general public, but now, as conclusively shown by the Appeal, there is no longer any attempt at concealment. The facts are too patent to leave concealment possible, if strategy were longer desirable, which it does not now appear to be. Never before, perhaps, in the history of mankind, has there been an instance like this in which a great nation has been captured and bound, securely chained to the chariot wheels of a foreign hierarchy, as has been done in the United States, in the past twenty years or less, by the pope of Rome, his cardinals, nuncios, archbishops, bishops and various priesthoods. If the readers of EUGENICS wish to see the evidence of this hitherto unprecedented national dishonor and humiliation, let them send for a file of the Appeal to Reason for the past two months and read for themselves. The Appeal is published weekly at Girard, Kansas, U. S. A., at 50 cents a year.

"THE WOMAN'S TRIBUNE"

One of the much-prized visitors to our exchange table is the Woman's Tribune, Portland Oregon. Its editor is Clara Bewick Colby, one of the pioneers in this country of the Equal Suffrage movement. For some months past its editor has been traveling and lecturing in England and on the continent whither she had gone as a delegate to the International Congress of Equal Suffragists. A very attractive feature of the Tribune is and has been the letters she sends home giving account of her travels, and of the work being done in foreign lands to secure the political enfranchisement of the mothers of the race. The Tribune is published monthly at fifty cents a year.

"BLUE GRASS BLADE"

Another welcome visitor to our table is the Blue Grass Blade, Lexington, Kentucky, "Devoted to the Propaganda of Freedom of Thought." The front page of the Sept. 13 issue is adorned with a fine portrait of our old-time friend, John E. Remsburg, of Kansas, and the leading article is by another old-time friend, Harriet M. Closz, of Iowa, a short letter from whom appears in our "Voices" columns. The Blade is ably edited by John R. Charlesworth, and published by James E. Hughes, at \$1.50 a year.

THE BUSINESS END—A FAMILY TALK

In our August issue it was intimated that the next number of *EUGENICS* would be a bi-monthly instead of monthly. That is, there would be one issue for the two months, September and October. It was not expected this plan should be permanent, but only temporary. One reason for such break in the regular monthly plan was that September and October are the *vacation* months, when everybody who can do so, takes it easy for six weeks or two months.

Another reason is that while I have not taken a real vacation; while I have continued the routine work of the office as usual, I have found it very hard to *write* anything good enough for the readers of *EUGENICS*, and so have put off writing the editorials for the Sept.-Oct. number as long as it was possible to do so, and still get the magazine to its readers before the close of October.

While we always have cool nights here in the "City of the Angels," there comes a time in the latter part of summer and early fall when everyone feels more or less the relaxing effect of continuous sunshine, everlasting sunshine. This is the chief explanation of the lateness of this edition of *EUGENICS*.

Another reason is the fact that we have been trying to get out a real *double number* for September and October, that is, to treat our friends to seventy-two pages of matter for the two first autumnal months. Now it is thought best to put off the double-page number till November, then issue a *Holiday* number with seventy-two or perhaps ninety-six pages.

By that time the weather will be cooler; there will be more oxygen in the air and work will not be the heavy drag it has been for the past two or three months.

By that time the quadrennial crazy spell in the United States will be over, and there will be better ground of hope that our friends can give us more of their attention and help to make a double number a success in every sense of the word.

By that time too it is hoped the general public will be prepared and willing to lend a more attentive ear to the advocates of a science and cult that shows how to eliminate the apparent necessity of quadrennial political campaigns with all their costly and demoralizing accompaniments.

Some of the leading features of the proposed Holiday double number will be the following:

Discussion of the Connection of Eugenics with Economics.

Discussion of the Connection of Eugenics with Dietetics, and "Care of the Body" generally.

Discussion of Church-State Interference in Sex-Morals, and its effect on the Family and the Home.

Discussion of Financial Endowment of Motherhood, by the State or by voluntary associations.

Eugenic Colonies in California and Elsewhere.

Training for Parenthood; also Temperamental Adaptation of candidates for parenthood.

"Love in Freedom," and its effect upon the Family and Home.

"Motherhood in Freedom," in its Relation to the Family and Home. Failure of "Representative Government," and of "Majority-Rule Government," and Why They Fail.

The Gospel of "Dianism" and of "Karezzaism," and their Effect on Mental and Physical Health of the Individual and upon Racial Improvement or Degeneracy.

These will probably be leading features of the bill of fare for the Holiday Double number, and leading features also of the monthly bills of fare of the magazine through the year 309—1909, of the common but unhistoric and very unscientific chronology.

Many of the articles for the double number are already in type and others are accepted and slated for publication. Among the latter are two from London written for EUGENICS, namely,

"Marriage a Trust," by George Bedborough, editor of the now deceased "Adult," and

"The Sacrament of Sex," by Ernest Marklew, editor of "Medium and Daybreak," London, if I mistake not the official position of this brilliant young "free thought" writer.

While it is not pleasant to speak of money matters in every issue of the JOURNAL it seems almost if not quite inevitable so long as money is made the medium of exchange of commodities. Books and magazines are commodities and they require the use of other commodities to produce them, and to convey them to purchasers. We hope to make every number of EUGENICS worth all that is asked for it, and many times more than what is asked for it, but the Holiday number is expected to be worth to the purchaser much more than any number yet printed has been. The price will be fifteen cents for the single number and in order that we may have the wherewithal to pay the extra expense of publication and of mailing we ask all friends of the Eugenics movement to begin now and take orders for as many copies as possible and let us know *soon* how many copies each reader will be responsible for.

Also we ask each friend and especially each subscriber to send in *at least one* new yearly subscriber before the beginning of the new year. As special inducements for new subscriptions the following premiums are now offered:

* * *

With each yearly subscription to EUGENICS at \$1.25, will be given:

One copy of "Marriage in Free Society," by Edward Carpenter, author of "Love's Coming of Age," which book is by many thought to be the finest thing ever written on the subject. "Marriage in Free Society" is the *gist*, the central thought, so to speak, of the dollar book, "Love's Coming of Age." Price of the smaller book 25 cents, now offered as Premium to all yearly subscribers to EUGENICS. But this is only half. In addition to this widely known and widely praised work of Edward Carpenter, a copy of the less known but by many highly appreciated and commended "Right to Be Born Well," by the editor of EUGENICS, containing what may be called a compendium of the teachings of "Lucifer the Light Bearer" for twenty or more years, and containing much more

matter than "Marriage in Free Society," will be given with each annual subscription to EUGENICS at \$1.25 a year.

To those who would prefer something else instead of either book just named, a copy of "The Persecution and Appreciation of M. Harman," price 20 cents, and a copy of the "Import and Ultimate of our Sex Natures," price 5 cents, by Dr. Edward Cowles, will be sent.

To half yearly subscribers, sending 65 cents, will be given as premium, choice of either of the just named 25 cent books.

To "trial" subscribers, sending 30 cents (stamps) will be sent EUGENICS three months and either the booklet "Institutional Marriage," by M. Harman, or ten copies—no two alike—of "Lucifer the Light Bearer."

In addition to all of these premiums, will be given to each new subscriber who asks for it, a copy of "Our Despotic Postal Censorship," by Louis F. Post, editor "The Public," Chicago, who, though not agreeing with the then prosecuted editor of Lucifer in his views on marriage, spent more time and labor in forcing from the Washington government a confession of the true inwardness of the long-drawn Lucifer prosecutions, than did any other man. These exposures of the "American Postal Inquisition" were published in his weekly paper, "The Public," extending through many months, and were then put into three or four booklets, one of which booklets is now offered as part of the premium with each yearly, half-yearly or quarterly subscription to EUGENICS.

I forgot to say that one of the features of the Holiday double number will probably be a chapter from the autobiography of M. Harman, giving some account of his prison experiences and observations.

* * *

By timely attention to the Business End of the publication now called EUGENICS, late "Lucifer the Light Bearer," in the ways mentioned in this article, viz., by taking orders in advance for the seventy-two or the ninety-six-page holiday number, at 15 cents each, and by soliciting subscriptions for the coming year, it is sincerely hoped and firmly believed the year 309 will be entered upon with the publication house free from debt—as now—and with much better prospects for long life and extended usefulness than ever before in its long and checkered career.

* * *

LOOKING FOR PERMANENT HELP

It is often said that *logic* is not woman's province, not woman's *forte*. This is one of the reasons assigned for denying to women the ballot, simply because as a sex they are said to be incapable of logical induction, that is, because they have neither patience nor capacity for the slow plodding methods necessary to get at causes and to trace their relation to effects.

Whether this statement be true of women as a sex, more than of the majority of men, it is certainly not true of *all* women. As proof that some women have the power of clear, concise, cogent and convincing argument, or what is commonly called logical reasoning, I call attention to the article of Hulda L. Potter-Loomis, entitled "Scientific Race-Culture," and will ask all readers to note carefully her line of argument,

step by step, from beginning to end, and if they do not agree that she has logically maintained her positions and shown that "Freedom," not "Restriction" of any kind, is the true and only way out of the wilderness of sin, crime and misery in present relations of the sexes, and in the work of producing new human beings—then I miss my guess.

Don't be deterred, please, by its length. The author could not have made it shorter without sacrificing strength to brevity, and now that thinking people everywhere are waking up to see the horrible consequences of our present haphazard—nay, *worse than haphazard*—our superstition-controlled methods of bringing children into the world, there is going to be a tremendous effort made to substitute control by the physician, the medical man, for the control by the priest and clergyman, in the matter of mating women and men for life, or for the purpose of reproducing the race.

* * *

WOMAN'S WORK

Another thought just here: Since reproduction of the race is pre-eminently woman's work, woman's province, it would seem eminently proper and right that woman should take the lead in determining whether she shall have liberty or restriction while performing the duties and carrying the burdens of maternity laid upon her by all-controlling Nature.

In all the past woman has not been allowed to decide for herself whether she shall have freedom or restriction as race-builder. As some of us see it, the eugenic movement, the movement in favor of sanity, reason and common sense in race-culture, race reproduction, is chiefly a woman's movement—one in which she is or should be vastly more interested than in the movement for the political franchise, as commonly understood. The chief reason why she should have a share in the law-making power is that she may abolish the man-made marriage laws, laws that deny to her the ownership and control of her person,—whether in marriage or out of marriage.

A GOOD HELPER

These considerations make such articles as this of Hulda Potter-Loomis very welcome—doubly welcome, to the columns of the JOURNAL OF EUGENICS and suggest the propriety of engaging the writer thereof as a helper in the office of publication. Believing this a suitable time and place for a little family talk I will say to our earnest workers everywhere that for some months past negotiations have been on foot to bring the writer of the article "Scientific Race-Culture"—author also of a number of radical essays published in pamphlet form, notably that called "Social Freedom," a lecture delivered before the Chicago Social Science Club—negotiations have been on foot to bring Hulda Potter-Loomis to Los Angeles to help edit and publish the monthly editions of EUGENICS. The chief hitch in this negotiation has hitherto been—as usual now-a-days in all kinds of negotiations, a financial one. The now historic "panic" of 1907 struck our friend so *hard* a blow that she is practically penniless, and therefore unable to come to the aid of EUGENICS and its old-young editor.

This statement of why EUGENICS has not had the help of this excep-

tionally strong writer, lecturer and all round worker in the eugenic field is not here inserted for the purpose of making a public appeal for aid to bring her here, but if these lines should meet the eye of any one of Hulda's many personal friends, whom she is probably too diffident to ask for financial aid, and if "the spirit" should move such friend to send her a dollar or two to help her to buy an overland ticket to the "Angel City," the favor would doubtless be greatly appreciated by the recipient thereof; also by him who greatly needs her help in the routine work of publishing our old young JOURNAL.

* * *

WHY DON'T LILLIAN COME?

Now that I am speaking of family affairs I will say in answer to many inquiries that while it is expected that Daughter Lillian will come to California in the course of a year or two—with her children, she is at present so tied up with business of a personal and family nature—partly the result of her responsibility in publishing *Lucifer* and *EUGENICS* during my prolonged absence, that it will be practically impossible for her to come West soon. Any help designed to aid in bringing a substitute helper in her place, can be sent care Lillian Harman, 500 Fulton street, Chicago.

M. H.

SUSTAINING FUND

J. H. Kallmeyer, Calif., \$2.50; O. H. Stone, Wash., \$1; Ed Arnaud, N. Y., \$8; D. E. Moorfield, Va., \$1.15; Rachel H. Menken, N. J., \$1; Alice Archer Little, Mass., 60s; John Ostrom, Kan., \$1; E. H. Hayden, Cal., \$1; Joshua Small, Mass., \$1; R. B. Kerr, Canada, \$7.50; Wilbur M. Stone, N. J., 50c; Kate Unthank, Kan., \$1; C. B. Hoffman, Kan., \$6; Mrs. B. M., N. Y., \$5; H. Henn, Ore., \$4; H. H. Cady, N. Y., \$3; C. S. Haney, Ind., 75c; Eugene V. Debs, Ind., \$3; Lida M. Hoffer, Colo., \$1; F. E. Lothringer, Kan., \$5; O. P. Loomis, Va., \$2; W. L. Cheney, Conn., \$2; R. N. Douglas, Iowa, 75c; Dr. E. B. Foote, N. Y., \$25; Mrs. Maisenbacher, Ill., \$1; Frank Weller, S. D., \$5; Continental Casualty Co., Chicago, \$1; A. A. Caswell, Calif., \$2.70; O. P. Branstetter, Okla., \$1; B. F. Richards, Calif., \$3.25; David Glick, Philadelphia, \$1; John F. Paulson, Chicago, \$10; Wm. B. Butts, N. Y., \$2; David Gillstrom, Minn., \$1.

Again we ask that the contributors to this fund will send names of persons to whom *Eugenics* may be sent. If any names have been omitted that should appear in this list of helpers the omission will be gladly corrected later.

A FREE MAN'S CREED

No article published in *EUGENICS* since the change to the magazine form has received more hearty praise or more emphatic condemnation than has the reprint of the above-named essay. One lady friend and old-time helper, Mrs. B. M., New York, sent five dollars to assist in giving the August number, containing the "Creed," a wide circulation, saying this essay should be scattered broadcast by the million, or words to that effect. Another New Yorker, H. H. Cady, when sending a five-dollar order for books and "stickers," included an order for one dozen August *EUGENICS*, adding that the "Creed" should be printed in pamphlet form for free circulation.

Another faithful friend and earnest worker who lives in Washington

—not D. C.—wrote that she thought the August EUGENICS the “best yet published,” and asked that a half-dozen copies of the “Creed” be sent to her if issued as a booklet.

These and many other appreciative utterances have suggested the propriety of republishing the pamphlet called “Love in Freedom,” which is, or was, substantially the same essay as the article “Free Man’s Creed,” issued as a number of the “Light Bearer Library” seven or eight year ago.

Acting upon these suggestions an effort will be made to extend the usefulness of the Free Man’s Creed by issuing a larger edition than before of this booklet, and in order to get some idea of the number of copies needed we now ask all who feel an interest in the matter to write us, soon as convenient, how many copies of the booklet they will pay for—when published—at five cents each, or \$3.00 per hundred. When published before, in pamphlet form, the same essay sold readily at ten cents each. No money needed till ready for the mail. M. H.

IN THIS NUMBER

“THE SLAVE OF SLAVES”

If anything could move a heart of stone; if anything could wring tears from the eyes of a “wooden man” or “society woman,” “The Sexton’s Story,” reproduced from the “Woman’s Journal,” should have that effect.

If in all the wide world of pathetic sights there be a sight more pathetic than this I know not what it is. Consider a moment:

A young girl, innocent of guile; ignorant and inexperienced; knowing nothing of her own untutored heart, or of the ways of the world, but feeling the natural “urge” that leads to sex companionship and to motherhood; a girl with a tender conscience trained from childhood to regard a promise a sacred thing—a thing not to be broken, and of all promises a marriage vow must be held sacred to the end of life, no matter how conditions may change; no matter how completely love may be slain on the “wedding night,” or during the unbridled license of the “honeymoon,” by the ignorant and passionate and selfish “groom”—her conscience tells her the “letter of the law” must be complied with though submission thereto break every heart-string and make life one long martyrdom of body, soul and spirit.

Talk of the courage of a “conscript” who goes to war in a cause which his heart and brain condemn, but who at the command of “duty” leaves everything behind and bravely endures all the hardships of a soldier’s life and a soldier’s death—*what is this* to the courage and self-sacrifice of “Marthy Horton,” and of millions like her? Rather say of millions whose married life is infinitely harder to bear than that of Marthy Horton? Is there anything in this world more sadly pathetic when the fate of the woman alone is concerned, but what of the effect upon the “young she brings forth while treading the whirling wheel?”

But read the story and its moral, and say what you think. Read the story of the Catholic sexton, published in the conservative “Woman’s Journal,” Boston, and say whether you think the indictment against “In-

stitutional marriage" printed in the August EUGENICS, called "A Free Man's Creed," is more radically iconoclastic and revolutionary than this.

* * *

CRIME OF UNDESIGNED AND UNDESIRED PARENTHOOD

Much to the same purpose is the lesson to be drawn from the article headed "A Few Thoughts on Eugenics," written by an old-time friend who thinks he doesn't know enough English to write for the public. Probably nine-tenths of the readers of EUGENICS have arrived at much the same conclusions in regard to the working of our priest-and-lawyer-made marriage code and Grundy-made customs but not many have dared to put their thoughts into words as Brother Wesseler—a hard working farmer and miner, has done.

* * *

EUGENIC COLONIES

Several responses are published in this issue to the calls for correspondence in regard to "co-operative homes," "ideal homes" in the land of sunshine and flowers. Never before perhaps have the times been more propitious for efforts in this direction. The rush to the cities because of their greater social and educational advantages has about spent its force. The evils of crowding into the great centers of population, of industry and of culture, are now apparent in the cut-throat strife for the means of existence, and now "back to the land," "back to Mother Nature" and to the "simple life" is the cry. Books like "Three Acres and Liberty," and "A Little Land and Independence," will find more readers than such literature ever met with before.

Prominent among the very readable articles in the Sept.-Oct. number of EUGENICS is that entitled "About Mother Earth in California," the author of which I know well, whom I see very often, and who has traveled over the state very extensively and knows whereof he speaks. Another is, "Wants a Co-operative Colony," by Alfred Tomson, an old newspaper man now living in Omaha, and still another by B. F. Richards of Monterey, California, entitled "A Eugenic Colony." I have not met Bro. Richards, except by correspondence, but have had a letter from an old-time editor and mutual friend in Chicago who gives the author of this article an excellent recommendation as a man of integrity, honor and capacity for business. I have printed only part of the letter in regard to the plan for a Eugenic colony on the 4,500 acre tract in the mountains, on account of its length but have had a dozen or more typewritten copies, giving details of the plan, which copies I will send to those asking for them and who will send ten cents to pay postage and cost of typewriting.

* * *

Other articles in this issue well deserve editorial mention, but our old-time contributor, Louisa D. Harding, and our ultra-radical friend Robert B. Kerr, and others I might name, need no introduction by the editor. Each stands on her or his own merits, and for each and all I hereby bespeak a careful, respectful and unprejudiced reading, remembering the saying of Wendell Philipps that to get the whole of truth we must hear all sides of all questions.

M. H.

BOOK NOTICE

"CURSED BEFORE BIRTH."

BY DR. J. H. TILDEN

In his preface the author says:

"If it is immoral to write a warning to the ignorant and innocent, which will save them from impending danger, then this book is immoral. If it be immoral to write facts so plain that innocent boys and girls who read them will be saved from making the mistakes others have made, then this book is immoral. If it is immoral to write a book which if read, will not only better the lives of the readers, but also the lives of the coming generations, then this book is immoral."

Those who have read the *Stuffed Club*, Denver, Colo., know that Dr. Tilden is not afraid to tell plain truths in a straightforward way, for fear of hurting some one's feelings. Elsewhere in the book he says, "it is time for some one who is indifferent to policy, who is intrepid enough to oppose popular sentiment, and who ignores the conventional lines of propriety drawn by ignorant prudes, to come forward and tear away the mask which conceals the incubator of moral disease, and let humanity come face to face with facts, no matter how repulsive they are."

Few men of the present age are doing as much to tear the mask of hypocrisy and falsehood from the face of conventional morality as is Dr. Tilden.

The price of "Cursed Before Birth" is one dollar, post paid. It may be ordered from this office.

"THE ENDOWMENT OF MOTHERHOOD"

BY DR. M. D. EDER

This book deserves the widest circulation among people who are not afraid to do their own thinking. Here are a few of the opinions expressed by British journals of prominence:

The author seeks to alter the prevalent views upon sex-morality, and believes that if society cannot stand the ventilation of these subjects except in the boudoir and the smoking-room, then the sooner society is abolished the better.—*The Pall Mall Gazette*.

The reader will find outlined a very bold yet eminently practical scheme to encourage the breeding and rearing of healthy children. Dr. Eder's views are boldly stated throughout.—*The Bristol Mercury*.

All who want to know what a radical Socialist thinker has to say on this important subject will be well advised to get this book.—*The Huddersfield Worker*.

Published by the *New Age* press, London, 140 Fleet street, E. C.
Price one shilling net.

We have not yet received a supply of this book but will undertake to fill orders at 30 cents each. We have in type for the November-December EUGENICS extended quotations from Dr. Eder's remarkable work. See what is said of him and his book by the manager of the *New Age* Press, in another column.

M. H.

(Continued from inside cover.)

"Judgment," by Wm. Platt. Price 10 cents.

"Vaccination, a Gigantic Crime," by Samuel Darling. Price 10 cents.

"Foundation of All Reform," by Otto Carque; the Diet Question. Price 10c.

"Freedom of the Press and Obscene Literature," by Theodore Schroeder. Price 25 cents.

"Moncure D. Conway, Freethinker and Humanitarian," by Edwin C. Walker. Price 15 cents.

"Impurity of Divorce Suppression," by Theodore Schroeder. Price 10 cents.

"Mother Soul," by Laura Smith Wood. Price 25 cents.

"Our Despotism Postal Censorship," by Louis F. Post. Price 3 cents.

"Tokology, a Book for Every Woman," by Dr. Alice B. Stockham. This large volume is in itself a library of most important knowledge for every mother or for every woman or girl who expects ever to become a mother. Price in very substantial and beautiful cloth binding, \$2.25; postage 15 cents.

"A Cityless and Countryless World," a treatise on "Co-operative Individualism," wherein or whereby the objects sought by many reformers through political action are believed to be much more easily and peacefully attainable through non-political methods. This is a large, well printed book, of about 450 pages, beautifully and substantially bound in red silk cloth. Price one dollar; postage 13 cents.

"Hilda's Home"; a Story of Woman's Trials and Triumphs in the effort to Emancipate Herself from Slavery in the Marital and Economic Relations. While the story called "Cityless and Countryless World" is ideal mainly (and yet believed to be eminently practical and practicable), the story called "Hilda's Home" is woven out of the life-experiences of the writer thereof, and of her intimate friends. Price in cloth \$1; postage paid.

"Ijain," The Evolution of a Mind. This, too, is the story of a real human life; a very remarkable life, that of the most distinguished Free-thinking woman, perhaps, of modern times, Lady Florence Dixie, born Douglas. Excellent binding and illustrations. Price \$1; postpaid.

"Cursed Before Birth"; Dr. J. H. Tilden; \$1, postpaid.

"Isola," a Drama of Sex, somewhat similar to Ibsen's "Doll's House"; by Lady Florence Dixie; \$1; postpaid.

The following are in paper covers:

"Social Question," a Discussion of the Conjugal and Marital Relations, by Dr. Juliet H. Severance and David Jones, editor of the "Olive Branch." Price 15 cents.

"Social Freedom," by Hulda L. Potter Loomis. Price 20 cents.

"Marriage in Free Society," by Edward Carpenter. Price 25 cents.

"Studies in Sociology," by Albert Chavaunes. Price 25 cents.

"Modern Paradise," by Henry Olerich. Price 50 cents.

"Ruled by the Tomb," by Orford Northcote. Price 10 cents.

"Varieties of Official Modesty," by Theodore Schroeder. Price 10 cents.

"The Coming Woman," by Lillie D. White. Price 10 cents.

"A Tale of the Strassburg Geese," by R. B. Kerr. Price 10 cents.

"Right to Be Born Well," by M. Harman. Price 25 cents; cloth, 50 cents.

"Persecution and Appreciation" of M. Harman, by many speakers at the reception given the prisoner on his return from the Federal Penitentiary at Leavenworth, Kansas, to his home in Chicago. Price 20 cents.

"Administrative Process of the Postal Department." A letter to President Roosevelt, by Thaddeus Burr Wakeman. Price 10 cents.

"Institutional Marriage." A lecture before the Society of Anthropology, Chicago, by M. Harman. Price 10 cents.

"Evolution of Marriage Ideals," by Theodore Schroeder. Price 10 cents.

"Marred in the Making," by Lydia Kingsmill Commander. Price 25 cents.

"The New Hedonism," by Grant Allen. Price 10 cents.

"Vice, Its Friends and Its Foes," by Edwin C. Walker. Price 15 cents.

"Our Worship of Primitive Social Guesses," by Edwin C. Walker. Price 15c.

"What the Young Need to Know," by Edwin C. Walker. Price 15 cents.

"Evolution of Modesty," by Jonathan Mayo Crane. Price 10 cents.

"Do You Want Free Speech," by James F. Morton. Price 10 cents.

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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.

The Emancipated

They stood together looking across the plain. His muscles were strong and his heart happy, it was so long since he had cast off his fetters. Her fetters, recently broken, lay on the earth beside her. Her muscles were still weak and her heart uncertain.

"Come, run with me," he said, and took her hand. When she essayed it, her useless limbs bent beneath her, and she fell.

He lifted her and said, "Dear one, I forgot how short a time it is since you shook off the fetters."

BOLTON HALL.

56 Pine street, New York.

You can do us no greater favor than to stop this journal at once, and the only thing I wish to know is who sent in my name and subscription. Please don't send even a sample copy.

MRS JOHN FIEDLER.

Kansas.

I'm glad you have changed the title to "**Eugenics**" instead of the "A. J. of E." The latter is too local a title. The picture heading also is very good and keeps the Lucifer idea to the front. Long may it prosper, and long may you continue the work which has had such a glorious history.

GEORGE BEDBOROUGH.

England.

I have no "creed" and am not tied to any post. I scan the universe and call no man master. Enclosed find 40 cents for four copies of August **Eugenics**. J. H. FREEMAN.

Washington.

A Model Helper

Inclosed you will find two dollars. This cancels the pledge I made to you a short time ago. Am doing what little I can to arouse interest in **Eugenics** but find it rather slow to overcome indifference and prejudice. I am perfectly willing to act as agent or representative of **Eugenics** in Albany, N. Y. To a limited extent I am doing that now. Of course you understand I do this freely and not as a paid agent. I am glad to devote my spare time to the cause of **Eugenics**; that is all compensation to me. What do you think of placing **Eugenics** on file in the public library? What procedure should I follow? WM. B. BUTTS.

[Yes. We are sending **Eugenics** free to many libraries, public and private, and some of them pay the usual price per annum. Please see the Librarians for us.—M. H.]

Don't Like the Picture Nor Teachings

My subscription expires soon and I will not renew, as I do not find myself in harmony with your teachings. The people are not ready for more freedom until they learn to control themselves. I could say more; but when I look at your picture I know it would be useless. So please cancel my subscription and oblige,

Iowa.

MRS. L. E. K.

Dear Old Friend: I am mindful of you, and wish you success with **Eugenics**, but I am out of the harness, and have been for so long—owing to ill-health and various other disturbances beyond my control—that I doubt if I ever get back again to active service. If a dozen copies of H. M. Parkhurst's book, *Diana*, will aid you in your work, I will send them to you free of charge. They have sold well when advertised. Please let me know if you want them.

ANNIE E. PARKHURST.

[Assuredly, yes! "Dianialism" has

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I like the portrait idea on the title page of the **Journal**. I suggest the picture of Florence Johnson and her grandson. A. H. TUCKER.

Missouri.

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I am more pleased than I can say that you are keeping up the fight. We poor deluded and ignorant and weak women need your support and none can fight our battles as you have done. Your name will shine in history and your work be immortalized.

HARRIET M. CLOSZ.

Iowa.

Enclosed find five dollars for which extend my subscription one year and the balance—\$3.75—apply on your autobiography, sending me as many copies as the money will pay for.

Louisiana.

S. O. BISHOP.

About seven columns of "Various Voices" now in type are crowded out of this issue. If our friends will send us the "sinews of war" the Holiday Double number will be large enough to contain all the deferred "Voices."

M. H.

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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 Praise-worthy 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 thoughtful persons with due sense of responsibility for their acts.

Reckless, thoughtless, and ignorant people are overtaking 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 mismated 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 fail, 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!

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