

EUGENICS

Vol. II, Nos. 8-9

NOV.-DEC., 1908

Whole Nos. 1108-9

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

I Ought to go Upright and Vital and Speak the Rude Truth in All Ways.—R. W. Emerson.

**The Economic Panacea Must Fail—as a Panacea.
The Educational Panacea Must Fail.
The Eugenic Panacea May Not Fail.**

—Dr. C. W. Saleeby.

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

—Charles Bradlaugh.

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WHY I OPPOSE INSTITUTIONAL MARRIAGE

Under the heading, "Aged Father of Free Love Celebrates Birthday Here," the Los Angeles "Daily Record" of Monday, October 12, 1908, published the following:

"I believe that human beings are as important as pigs, potatoes and pups, and that we should know as much about ourselves as we know about fishes, flowers and frogs. I hold that the institution of monogamic marriage is the greatest curse now afflicting the world and that it must be abolished, root and branch, before the race can make any further advance toward the goal of perfection."

So declared old, white-haired Moses Harman, father of free love and leader of the "free affinity" movement, who is Monday, celebrating his seventy-eighth birthday at his home, 649 S. Main street. Harman was born Oct 12, 1830, and his career since he reached manhood has been almost entirely devoted to what he terms "sex radicalism, motherhood in freedom and the right of children to be well born."

Despite the fact that he has served four terms in prison for the propagation of these ideas, he continues to circulate his doctrines through the mediumship of a magazine now published in this city.

His First Work

It was in 1880 that this modern Don Quixote first fared forth to demolish the venerable institution of legal marriage. The village of Valley Falls, Kan., was the scene of the onslaught, and a weekly periodical called "Lucifer," the vehicle of expression for Harman's radical notions. In this crusade Harman had the assistance of his daughter, Lillian Harman, who now resides with her children in Chicago, and Edwin C. Walker, now a New York bookseller and publisher.

It was during these early days that Lillian Harman, now as always in sympathy with her father's peculiar views, and Walker, then a young man, were arrested, charged with maintaining the relations of marriage without asking leave of the state or church. Rather than submit to a legal marriage, Miss Harman and Walker went to jail.

At Topeka, Kan., in 1890, Harman was brought to trial on a charge of sending improper matter through the mails, and was sentenced to five years in prison.

Was Soon Pardoned

Immediately upon the incarceration of Harman in Lansing prison, communications began to pour in upon President Harrison and other Washington officials, asking his release, and after four months behind the bars he was discharged on a legal technicality.

In 1892 he again appeared at the Lansing penitentiary as a guest, and served eight months of a one year sentence.

The imprisonment of Harman on these two occasions was due to the publication in his journal of letters from physicians relating to the alleged

"brutality" of marriage, and citing specific instances in language declared by the courts to be too frank to pass through the mails.

In 1895 Harman was again convicted of sending improper matter through the mails, and was sentenced by a Kansas City court to one year at hard labor. This time Harman took lodgings at the United States military prison at Fort Leavenworth, from which place he was discharged on April 4, 1896. He then decided that the climate of Kansas was decidedly unhealthy, and the attentions of the local officials too persistent, and took up his residence in Chicago.

Had a Long Rest

Lost in the labyrinth of a big city, Harman escaped the notice of the postal officials for nearly a decade. In the meantime, however, he carried on his free love propaganda, and by means of journals and books, gained converts to his theory all over the world.

Late in 1905 Harman was again arrested and tried on an obscenity charge. Judge Kenesaw Mountain Landis, who attained international fame by inflicting the famous "big fine" on the Standard Oil Company, presided at the trial, and it was largely due to his rulings, Harman alleges, that he was convicted. Harman was first taken to the Illinois state prison at Joliet, and later to the federal prison at Fort Leavenworth. A broken old man of 76, the prison life was very nearly a death sentence, and he spent most of the time in the prison hospital prior to his release on Dec. 26, 1906.

Returning to Chicago, Harman was given a great reception at Masonic Temple, and congratulations upon his release poured in from all over the country. Letters were read at the meeting from Ernest Howard Crosby, the Rev. Jenkin Lloyd Jones, Leonard D. Abbott, the late Hugh Owen Pentecost, Eugene V. Debs, Elbert Hubbard, Bolton Hall, B. O. Flower, Alice Stone Blackwell, George Bernard Shaw, Horace Traubel and other well known radical thinkers and writers.

Last year Harman decided that the atmosphere of the far west would be more congenial to his propaganda, and came to Los Angeles.

Just who is responsible for this partly true and partly untrue statement I do not know. As a whole, it is somewhat fairer and nearer to the truth than have been most of the "write-ups" that have appeared during the past twenty-five years professing to tell the general public the facts in regard to the paper and magazine edited and published by myself, my daughter, E. C. Walker, and a half dozen others.

A reporter from the "Record" office called at our place some two weeks before the above article appeared in its columns, and asked for a correct statement of what I am trying to do, and of the causes that repeatedly sent me to prison. I gave him a copy of the August *EUGENICS* containing the essay called, "A Free Man's Creed." Also gave him copy of the pamphlet "Persecution and Appreciation of M. Harman"; also some other documents containing information desired by the reporter. Also, at his request, I gave him pictures of my daughter and myself, and a brief account of the legal fight in Kansas, more than twenty years ago, over the right of women and men to marry themselves in their own way—"Autonomistic marriage," as we chose to call it.

When the reporter brought back the photos I asked him how much of the "Record's" printed report was the work of his own pen. He replied:

"None a tall! The article was written in New York and sent here for publication"—giving me to understand that his notes of the case, his

statements of fact, were worked over by news-writers in New York and given to the "Record" and to a syndicate of daily papers all over the country, for simultaneous publication.

In answer to questioners far and near, who saw copies of the syndicate article, and who ask why I oppose marriage, and what the specific charges were that sent me four times to prison, I have decided, instead of replying to each inquirer separately, to answer all at once, briefly as may be, through the pages of EUGENICS.

First I wish to say that my opposition to canon-law marriage and to statutory marriage, arises from observation rather than from personal experience. I am not what is called a "sore head." Though twice married by legal ceremony I have never sought, nor desired, a divorce court to rid me of a hateful bond. On the contrary I have regarded my two ventures in the matrimonial lottery as having been, if not *ideal* in character and results, at least fortunate beyond the average of such ventures.

I speak as a student and close observer of this the basic institution of our social system, or systems. My opportunities for such study and observation have been, as I think, exceptionally good.

Very early in life I became a teacher in the common schools—long before the advent, of what are now known as the "public schools"—often "boarding round," as it was called. In this way I could not avoid becoming acquainted with the inside working of our popular "family" system, based as it is, in all so-called Christian lands, upon *monogamy*—one woman to one man and one man to one woman. I was a teacher in the public and private schools more than twenty-five years. Later I was a civil magistrate for some years in a small country town, in which capacity I was often called upon to help adjudicate and "patch up" family troubles. Meantime also I had been sent by a "quarterly conference" of the M. E. Church (South) as an "itinerant" to the then sparsely settled wilds of Southern Missouri, and though it did not take long to convince me that "preaching the everlasting gospel" was not my proper vocation this brief experience as an "evangelist" gave me most excellent opportunities for the study of institutional marriage at close range and among an unsophisticated people.

Then came my quarter century and more of editorship of a journal devoted to the solution of ethical problems—mainly the marriage-and-family problem, which vocation of all vocations invites and compels the study and observation necessary to enable one to form correct opinions regarding the aforesaid basic institutions—the basis and type of all other human institutions, political, religious, economic, educational and what not.

In the February number of EUGENICS I promised our readers not to confine myself to "glittering generalities," but to tell the plain, straightforward truth, the *concrete* truth, the truth in "first packages," so to speak, in accord with the suggestions of a well-known conservative editor of this city who lampooned a New York clergyman for asking leave of his congregation to "tell the truth for two years." If any one of my

readers now objects to concrete truths told in simple, plain language, the presumption will be that the words of Burns apply to his case :

Here's freedom to him that was read;
Here's freedom to him that wad write.
There's nane ever feared that the truth should be heard,
Save him that the truth wad indite.

Or that he is like the touchy Milesian who whacked his brother over the head with his shillaly, saying: "Be jabers, Jammie, you forget that a joke's a joke but that *the truth no man can bear!*"

First, then, let me say that I object to institutional marriage because of its disastrous effect on the lives of the adult partners to such marriage, especially its effect upon the feminine partner. And just here I wish to correct one of the many mistakes in the syndicate report just quoted. Professing to give my exact words the writer makes me say :

"I hold that the institution of monogamic marriage is the greatest curse now afflicting the world," whereas I was careful, in the essay "A Freeman's Creed," to which essay the reporter's attention was called, to discriminate thus: "As to monogamy,—*voluntary* monogamy, a very different thing from *marriage*,—under the reign of love, freedom and wisdom, there will be an opportunity for intelligent comparison, and if monogamy proves itself the fittest it will survive; otherwise it will give way to something better. What that something would or could be cannot be told until a fair comparison is possible."

I would add to this statement that under the reign of love, freedom and wisdom not only voluntary monogamy but also voluntary *polygamy* would doubtless be recognized as legitimate forms of human association for mutual happiness and for the production of children,—such polygamy as that spoken of by one of the old Hebrew prophets, when he wrote :

"In that day seven women will take hold of one man saying, We will eat our own bread and wear our own raiment, only let us be called by *thy name*, to take away our reproach in Israel,"—which "reproach" doubtless was that of *childlessness*. Such polygamy as this would *not be marriage at all*, in the etymologic meaning of marriage, which term is derived from the French word *mari*, meaning "the husband," implying and suggesting that marriage is *man's* institution, not woman's; not made for the mutual advantage of both, but rather to carry out the idea sometimes expressed by the legend, "Husband and wife are one and that one is the husband," or as expressed by Saul of Tarsus, a "Hebrew of the Hebrews," "Man is the head of woman, as Christ is the head of the church. Woman was made for man, not man for woman. Wives submit yourselves to your own husbands in all things, etc.

But quoting me as saying "monogamic marriage" is one only of the many misrepresentations of the syndicate article. In no case when professing to quote my own language am I correctly reported. In the matter of *dates*, however, number of imprisonments, length of terms, age, health, etc., the report is mainly correct.

Returning to my proposed reply to questions, let me say I oppose conventional marriage. First, because of the sex-enslavement of woman

under this man-made institution. In a much less degree, or to a much less extent, marriage means slavery to masculine man also, but to man marriage is attractive, largely, because, in the language of the great dramatist, Bernard Shaw, it furnishes to him "the maximum of temptation [sexually] with the maximum of opportunity," and also because, as expressed by the same author, "Marriage is the last refuge for unbridled licentiousness." Acts which would send a man to prison, or subject him to the rope or fagot of the mob, are made perfectly lawful and right by the legal documents called "marriage license" and "marriage certificate." A man may commit the crime of rape a dozen times a day, or night, and yet cannot be held responsible in any court of law, provided only that *his victim is his wife!*

Yes, he may drive her to insanity, drive her to the madhouse, as in the case of Belle Dickinson, published in the Topeka "Daily Democrat," about the time that Judge Foster sent me to prison for five years because I published a somewhat similar case of worse than brutal treatment of a young wife by her husband. This is what the "Democrat" said:

Belle S. Dickinson, thirty-six years old, of North Topeka, was declared insane in the probate court and sent to the asylum yesterday afternoon. The evidence showed that her husband abused her body worse than a Satyr could be capable of, resulting in the loss of her mind.

A "satyr," as all scholars know, is a fabled animal that never could be satisfied sexually.

The foreman of the jury that found me guilty of technical "obscenity" in the Federal Court at Topeka, Kansas,—in reviewing the case, after my release from prison,—frankly admitted to me that the historic "Markland letter" did not come under the ban of the obscenity law, admitted that the publication of such letters was very right and proper; said that while warden of an asylum for the insane he had often known cases of insanity induced by the sex-abuse of wives by their husbands; said it "was really common to see married women brought to the asylum from this cause, and that, after a period of rest and immunity from sexual abuse by their husbands, these women would be sent home cured, only to be returned a few months later to the asylum for another term of rest and absence from the husband's bed."

This is very nearly the language of Warden Reed. But I do not depend alone on hearsay. While acting as civil magistrate I was frequently called upon to perform the marriage ceremony. Among the applicants for the *noose* that joins "for better or worse till death you shall part," was a young and successful farmer,—a man of many sterling qualities,—asking to be "spliced," to use the country phrase, with a bright young widow with one child. Though in apparent health when the ceremony was performed, the woman soon faded, drooped and died within a year. Soon another, a lovely, healthy girl in her teens, was led to the altar of marital sacrifice by this same young farmer. In less than a year she too "passed to that bourne whence no traveler returns."

Then within a very few months after the death of his second wife the young farmer brought to my door a third candidate beautifully decked for sacrifice upon the matrimonial altar. With many misgivings I spoke

the fateful words that, in language of the canon law, made of "the twain one flesh."

The home to which the young widow (with two lovely children) was led was less than a half mile from our place, and having been an intimate acquaintance and friend of my wife she was a frequent visitor to our house. Very soon the countenance that late was one of the brightest and happiest, showed unmistakable signs that something was wrong. Her clear complexion became sallow; dark rings were seen around her eyes, and one fine morning in early summer, when all nature,—animate and inanimate, except the bride of a few short months—was smiling and gay an early visit from the young wife revealed unusual distress. With tears streaming down her cheeks she besought my wife to ask me to speak to her husband and, if possible, to persuade him to be a little less exacting in his sex demands; that these perpetual demands were killing her, and that while her own life was of no consequence to her she did not want to die, yet awhile, and leave her two young children (by a former marriage) motherless.

The cause of the early death of the two former wives of my young farmer friend, was now explained. And yet this man was by no means a gross sensualist, as those words are commonly understood. Temperate and "virtuous" in habits, so far as any of his neighbors knew; industrious, honest and honorable in his dealings, and popular to the extent of being elected adjuster of neighborhood quarrels, soon after my removal from the old home among the Ozarks.

Did I comply with the request of the young wife? Did I try my hand as peace-maker in this case? No; I did nothing of the kind. Knowing men as I knew them I felt quite sure that any effort on my part, in the way indicated would do more harm than good. In all probability the reply to any suggestion I might have made touching the treatment of his wife sexually would have been something like this:

"Mr. Harman, *you mind your own business* and I'll try to *'mind mine'*! Why did the woman marry me? Don't she know what men want a woman for? Don't she know that a man expects his sex needs to be met and satisfied as regularly as he expects his hunger for food to be satisfied? If she did not feel able to hold up her end of the yoke she should not have married."

Does any reader say that this is an extreme case, or that men do not talk in this way? If so, then such reader has had small opportunities of knowing men, and few opportunities for hearing the average man, the ignorant and narrowly selfish man, talk about women and marriage.

This is only one of the many similar cases that have come to my personal knowledge. Corroborative evidence lies all about us. A well-known Chicago physician, a physician of large practice and of excellent reputation as a man of veracity and honor, testified that for many years he has been in the habit of interrogating young brides in regard to their experiences on the "wedding night." He testifies that while there is much

timidity shown, and much unwillingness to reveal the secrets of the bridal chamber, at least three-fourths of those who could be induced to talk declared that if they could have retreated—if they could honorably have gotten out of the marital entanglement the next day after the wedding, they would gladly have done so. The experiences of one night with a man armed with a marriage certificate being quite enough for them.

WHAT OF THE CHILDREN?

Having taken so much space with the first reason why I oppose conventional marriage, namely, its effect on the married partners,—sepecially upon the feminine partner, I have little left for the consideration of the second and still more important objection, viz., its effect upon their offspring. One pointer or two, for this time:

Here is one instance, quoted from the conservative magazine, "Arena," edited by B. O. Flower of Boston:

The writer once knew a happy, old fashioned family. The man was a prominent judge, "of excellent habits." They had eleven children, out of which seven died early, and one "went to the bad." The woman ha married at fifteen. A year after her marriage she went to her father and begged him on her knees to receive her at home, promising to do the work of a servant. Shocked and severe, he sent her back to the husband she had promised to obey. After this she had eleven children by the man whom she dreaded and despised. People consider their home a typical happy household, and a separation would have caused a sensation and been regarded as a family disgrace; yet no one in that day would have considered it a social crime to propagate that family, nor would any considerable number of people have cared to openly confess compassion for the woman's daily crucifixion.

The similarity between this brief family history and that related by the "Sexton" in last issue of EUGENICS, will doubtless be noted by our readers. In both cases the woman seems to have been impelled by a sense of "duty"—duty to husband, to "society" and, perhaps, to "God," to *sacrifice* herself upon the altar of institutional marriage, utterly ignoring the fact that in being technically true "to husband, to society and to the orthodox God she was false to herself, especially false to her children and also false to the best interests of the race to which she belonged.

The words of Gerald Massey are pertinent here as a clincher:

We must begin in the creatory if we would benefit the race and woman must rescue herself and consciously assume all responsibility of maternity on behalf of the children.

No woman has the right to surrender the ownership and control of her own person, no, not for one hour.

Nor can we too often quote and inwardly digest the words of the great agnostic orator, Robert G. Ingersoll, who, in his last lecture entitled "What is Religion," after telling of the uniform and disastrous failures of all kinds of reformers to reform the world, uses this very emphatic language:

You cannot reform people with tracts and talk—with preach and creed. Religion is helpless. Law can punish but it can neither reform criminals nor

prevent crime. . . . There is but one hope. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. . . . must put it in the power of woman to decide for herself whether she will or will not become a mother.

This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy. . . .

When that time comes the prison walls will fall, the dungeons will be flooded with light, and the shadow of the scaffold will cease to curse the earth. . . . The whole world will be intelligent, virtuous and free.

Logically, necessarily, in order that motherhood may be free; in order that woman "may consciously assume all responsibility of maternity on behalf of the children," she must be *economically free*, and independent of man.

This I have long maintained is the best and surest way, the *only* way, to secure economic independence, economic justice, to woman and man alike, viz., that woman must awake to a sense of her responsibility as the RACE-BUILDER.

POLITICAL FRANCHISE

The political franchise for women is a strike in the direction of equal justice to all regardless of sex, but woman has been endowed by nature with a franchise incomparably more important than any that man can bestow upon her, namely, the right to elect whether she shall become a mother or not, the right to elect her masculine helper in the creative process, and the added right to elect the *economic conditions*—the home surroundings, under which she will consent to become a mother.

THE STRIKE THAT MUST WIN

Men have tried strikes; man the wage-slave has often gone on strike against his capitalistic master, only to be beaten in the long run, and must always be beaten so long as a privileged few own the tools and the materials of production. Whether these tools and materials can be wrested from the hands of the exploiters of labor without the bloodiest of all revolutions is matter of grave doubt, but herein is outlined a revolution that would be *bloodless*, namely, a revolution that gives to womanhood the right to free and self-responsible motherhood; the right that will free her,—marriage or no marriage,—from the ages-old condition of sex-slavery to her lord and master man,—the right that will free her from the condition to which both church and state have both condemned her, the condition of *slave-breeder*.

Like mother like son! So long as the mothers of the land submit to be ruled by the ethics of canon law and statute-law marriage there will continue to be a never-failing supply, an unlimited supply, of willing slaves to a privileged class, a ruling class—political, military, religious, economic and what not.

M. H.

"Society everywhere is in conspiracy against the manhood of everyone of its members. Society is a joint-stock company in which the members agree for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue most in request is conformity. Self-reliance is its aversion. Whoso would be a man, must be a non-conformist."—R. W. Emerson.

OUR DRIFT TOWARD IMPERIALISM

The result of the late presidential election should be no surprise to those who have closely observed, or have carefully read, the drift of politics in this country for the past fifty years—more correctly speaking, for the past hundred and twenty years.

For many years previous to the meeting of the "Continental Congress" of 1776, the assembly that formulated and signed the document afterwards known as the "Declaration of Independence," there had been a drift—on this side the Atlantic and among colonies planted by Europeans, a steady drift towards liberty and self-government for each individual human; a drift not only towards "freedom of conscience"—for which freedom many had left their native land and had braved the dangers and hardships of an unknown wilderness, but also in matters of politics, economics and of morals.

This drift towards personal liberty and self-ownership culminated and terminated at the close of the so-called Revolutionary War; a war begun not for political independence but simply for the right and privilege of political representation in the British Parliament.

With the close of this seven years' war began a *reaction*, a reaction in this country towards centralization and consolidation; a drift towards monarchy, aristocracy and plutocracy; a drift towards imperialism in politics and towards theocratic or paternalistic government in religion and morals, and this reaction, this drift, has continued to the present time.

The first proof, or rather the first public exhibition, of this reaction was seen in the adoption of the document called the "Constitution of the United States," a document that nullified, annulled, abrogated and reversed the principles of the Declaration of Independence under which banner the battle for separation from the "Mother Country" had been fought to a successful issue. As Patrick Henry said, the adoption of the constitution of 1789 was a "revolution backward," the result being that instead of *one* English-speaking empire there were thenceforward *two* English-speaking empires.

The leading spirits in formulating the imperialistic "constitution" were James Madison and Alexander Hamilton. Madison's idea was that "property" should rule, not manhood, including property in *slaves*. Hamilton's ideal, openly expressed, was a "limited monarchy," similar to that of England. One of his sayings was:

"The government should take care of the rich; then the rich can take care of the poor."

The second great popular demonstration of the drift in this country towards imperialism was the suppression of the slave-holders' rebellion by cannon and bayonets—the war that was begun and carried to a successful close, not to free the slaves, not in the interest of greater freedom, not in the interest of self-government of the individual but in the interest of a strong centralized government, in the interest of government over man by his fellow man.

Abraham Lincoln declared as his object "to save the union," to preserve the integrity, the integrality of the United States government,

"with slavery or without slavery"—just as the object of King George and of Lord North, in 1776, had been to preserve the integrity the integrity of the British empire, regardless of such unimportant questions as the equal right of all men—white, black, brown or red—to life, liberty and pursuit of happiness.

The war for the suppression of "secession" and the legislation that followed, were open and flagrant denials of the basic doctrine of the Declaration of Independence which document affirmed the right of the governed to change or even to abolish their government whenever in their opinion such government became subversive of their best interests.

Since the close of the war for the suppression of "secession" the drift towards imperialism has gone forward with leaps and bounds, with ever increasing celerity.

To mention only a few of the evidences of this fact, take the various governmental methods of suppressing freedom of speech and of press, the palladium of all other liberties. In no other country of the world, so far as I know, not even in Russia, are postmasters everywhere authorized and instructed to refuse admission to the public mails such printed or written matter as they may think contrary to the national legislation against "anarchy"—the doctrine of Thomas Jefferson who said, "that government is best which governs least."

In no country in the world so far as I know have men been deported in time of peace, simply because of a calm and philosophic expression of unpopular opinion, as has been done under our "anti-anarchy" laws.

In no country in the world, not even in Russia, have women and men been punished by heavy fines and long imprisonment for publishing philosophic discussions concerning sex and reproduction, as has often been done in this country within the past few years.

Among the spectacular evidences of our rapid drift towards imperialism is the purchase of the Philippines from a government that had no more right to them than a highway robber has to the purse of the traveler, followed by the suppression of the Philippine revolution against the rule of the Spanish government and against the robberies and murders committed by the Roman Catholic hierarchy, a suppression and denial of the principles of the Declaration of Independence that should bring a blush of shame to the cheek of every American.

This Philippine war for independence, political and religious, was in a fair way to final success when our General Funston, by superior force and superior *treachery*, suppressed the revolution and captured their chief general, Aguinaldo.

Then came the "Unholy Alliance" between our Washington government and the Roman hierarchy, the most imperialistic, most powerful, most despotic and most unscrupulous politico-religious organization ever known to this world's history, an organization whose "infallible" head holds his court and receives the abject submission of his subjects in a castle known as the "Vatican" at Rome, Italy, and now, to the everlasting shame and disgrace of the American people, be it said, the man who went to Rome and negotiated this unholy alliance is none

other than the man we have recently elected to be our chief magistrate—our politico-military *emperor!*—for the next four years.

"Doth Job serve God for nought?"

What the reward of Mr. Taft and of his masters at Washington was or is, for this unspeakably hase surrender of human liberty to the powers of imperialistic depotism will perhaps never be known. The published account of this transaction by which the Washington government—a government supposed to have been at first established in the interests of human liberty—restored to the Roman hierarchy its religious control over the rebellious Philippines—restored to the friars (practically) the incomes or revenues from the lands they had stolen from the rightful owners (for which lands twenty millions of the American tax-payers' money was paid without their consent), the published account of this ineffably shameful transaction does not show what was to be the reward of Mr. Taft or of the Washington administration.

The secret orders from the head of the politico-religious empire at Rome will, of course, not be published. Perhaps the nominee of Theodore Roosevelt could and would have been elected without the aid of Rome, for the American voters seem to be *imperialism-mad!*

This imperialistic drift—this denial of the Jeffersonian doctrine of equal rights for all and specal privileges for none, is no new thing. Twenty years ago, before a large concourse of people in Eastern Kansas at a Fourth of July celebration I heard a noted Republican lawyer and politician who held the position of chief orator of the day, use this language:

"The Declaration of Independence is a back number. It is time that it be laid on the shelf. Jeffersonism is out of date. Hamiltonism is now the policy of the American people. It is a happy omen that the management of this memorial occasion, this annual celebration of the nation's birth, it is a good omen that they forgot to bring a copy of the Declaration of Independence to be read from this platform. It has outlived its usefulness. Let it rest in peace."

This is very nearly, word for word, the language of General W. W. Guthrie, who if I mistake not, afterwards took prominent part in the organization of a territorial government for Oklahoma, and gave name to its capital.

Not often are Republican orators, editors and wirepullers as candid as was General Guthrie on the occasion named. And yet this is not the only instance on record in which the Jeffersonian Declaration was declared a back number by our falsely called Republican rulers. Our readers will recall that while the Washington government was suppressing the revolution in the Philippines the Declaration of Independence was also suppressed, as being a "*treasonable document.*"

Much more I would like to say on this momentous question, especially much more on the causes and significance of the late Republican victory at the polls, but time and space fail. I close with a brief summary of what I believe to be the chief causes not only of our political and economic failures but of all other societary ills.

First—Our abnormal, archaic, vicious and despotic land system, by which a few people can hold and control unlimited acres of fertile soil, and of mining and timber lands, thus denying to the many their natural right to equal participation in the bounties of Mother Nature, and compelling the many to be serfs of the few for the right to live on the earth.

Second—Our vicious, artificial, unnatural, undemocratic and imperialistic money system, whereby, for speculative purposes a few men control the volume of currency, compelling the many who must use that currency, to pay tribute to a money-lord syndicate, who produce nothing and yet receive (in alliance with the landlords and transportation lords), the lion's share of the products. James Garfield was right when he said, "Whoever controls the currency of a country controls the liberties of that country."

Third—Our denial to women—the feminine half of the race, their civic right to participation in public affairs of all kinds—municipal, state, national and international.

Fourth—And this is incomparably most important of all—our denial to women, mothers of the race, their natural right to the ownership and control of their creative powers and functions—our subordination of the feminine to the masculine factors (reversing nature's economic mandates) in the production of children; making womanhood and motherhood subordinate to, secondary to, the satisfaction of man's sexual appetite and passion, resulting in a debased offspring, a weakened, a degenerate offspring, fit subjects for imperialistic bosses of all kinds and *fit for nothing else!*

So long as we continue to uphold these four systems—these four time-honored systems—in regard to land, money, the political franchise and especially so long as we continue to breed the new race from sexually enslaved mothers we may expect the drift towards imperialism, in all lines of associative life, to continue.

M. H.

LETTER FROM LILLIAN

Will you kindly advise me, if such information you have, at what points in the West there are homes where a woman can go and be cared for during the period preceding the birth of her child? Do you know of any such home in California or Colorado? If it is not asking too much, kindly give me the names of those to whom application should be made, and any other information that would be essential.

Do you know of any other course open to a woman whose friends are such that she prefers to be away from them during such period, and who has no money to speak of and will not long be able to earn any, yet who wants to have the very best environment that she can obtain and maintain her independence?

Or, can you suggest a course to be followed by one who can pay her own way, but who, not being legally married, cannot live with her mate and who desires that her own people be left in ignorance of her true condition, yet who desires to have her child and give it the very best start in life that is possible under the circumstances?

Any information that you can and will furnish will be appreciated. You have furnished me with many of the ideas I am proud to hold, but I do not remember seeing any discussion of this phase of the subject in *Eugenics*.

The foregoing letter deals with a problem of the most vital importance to all of us—*all*, for even those who apparently are not immediately concerned are actually concerned through our common kinship. In a personal letter I answered that I knew of no “homes” such as the writer asked about, but was sure there were many private homes wherein prospective mothers would be welcomed and where the environments would be congenial. In past years I have been instrumental, through our former publication, in finding some such places when needed. It is true that there are many maternity homes, but I understand our correspondent to mean something different from those carried on either for commercial gain or for charity.

I can understand and sympathize with the feeling which prompts a woman to wish to escape adverse criticism at such a time, and I certainly think she ought, if possible, to place herself in congenial surroundings; and yet if she tries to keep her best friends in ignorance she risks violating the “eleventh commandment”—“Thou shalt not be found out.” Of course, I am not in a position to judge for others of whose environment I am ignorant, but I am convinced that a great deal of apparently irreconcilable prejudice would melt away before a strong, yet considerate, spirit of independence. Charlotte Perkins Stetson expressed this idea in these lines:

I was climbing up a mountain path,
With many things to do,—
Important business of my own,
And other people's too,—
When I ran across a Prejudice
That quite cut off my view.

My work was such as could not wait,
My path quite clearly showed,
My strength and time were limited,
I carried quite a load,
And there that hulking Prejudice
Sat all across the road.

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit,
And let me travel by;
He smiled, but as for moving!
He didn't even try.

And then I reasoned quietly
With that colossal mule;
My time was short—no other path—
The mountain winds were cool—
I argued like a Solomon,—
He sat there like a fool.

Then I flew into a passion,
I danced and howled and swore,
I pelted and belabored him
'Till I was stiff and sore;
He got as mad as I did—
But he sat there as before.

And then I begged him on my knees—
I might be kneeling still
If so I hoped to move that mass
Of obdurate ill-will—
As well invite the monument
To vacate Bunker Hill!

So I sat before him helpless,
In an ecstasy of woe:
The mountain mists were rising fast,
The sun was sinking slow,—
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair,
I approached that awful incubus
With an absent-minded air,
And I walked directly through him,
As if he wasn't there!

I have many times had the experience of walking directly through a prejudice and finding it was not there. Old Davy Crockett gave good advice when he said, “Be sure you're right, then go ahead.” And I would add, “Be sure to grant the same right to the other fellow!” By

way of illustration: In our small family, we have two men, two women, a school-girl, and two small boys, aged respectively one and three years. Each individual has a different name, except that the little boys take the names of both father and mother. We have sometimes been asked by friends, "What explanation do you give the neighbors?" Why, none at all! We do not assume that any explanation is necessary. We "walk right through that Prejudice, and for us he is not there!"

While the problem of mother and child outside marriage is serious, it does not approach the tragic element found in the cases of deserted wives who are in many instances the mothers of several helpless children. Even if a woman has no money, she can much more easily find means of sustenance if she has only one baby than if she has two or three or more. There are thousands of deserted wives and children in Chicago now, according to police records, and certainly a great many more who are not included in those records. I have recently been trying—unavailingly—to find a place for a woman who is in a situation even worse than that of a deserted wife. Her husband would not leave her alone, would not support her two little children, and his cruelty even took the form of physical violence. The woman was industrious and capable, and could do enough work to feed and clothe her children if she could have had the opportunity. Many similar cases have come under my personal observation.

A few years ago a medical student told me of a young woman who had applied for admission to the county hospital, but was refused because such cases as hers could be taken only when the period of confinement had arrived. Her husband was out of town looking for work, and she had given her last dollar to an employment agency for a list of places to which to apply for a situation. She had walked all day in a vain search, for as soon as the prospective employer saw that she would soon be a mother the place was refused. She had no friends in the city, and was in despair. I happened to have room, and gave her shelter for a few weeks. She was a Catholic, and she told her mother that the "Sisters" were taking care of her. I did not believe there was much hope for her, for she did not seem capable of self-support, and her husband was "shiftless," as the old folks used to say. I found a place for him to work, but he quit after he had earned a few dollars. So it seemed to me that her future was quite dark. Two or three years later I went to the door in response to a ring, and found there a young woman in the uniform of a nurse. There was something familiar in her appearance, but I could scarcely believe that in the strong, fine young woman before me I saw the Mary of a few years ago—the Mary whom I remembered as weak and pale and hopeless. She had cut loose from her husband, found work in a doctor's office, and from there entered the work (very congenial to her) of nurse to the sick, and was earning a good living for herself and little boy. And some of the things she said about the influence on herself

and her child, both mental and physical, which resulted from her stay with us at the turning point in her life, seemed very good to hear.

It may be that some one who reads these paragraphs may have some helpful suggestions to make; and if so, I hope that I may receive them.

I wish to thank the friends who have made inquiries regarding me and who missed me from the columns of the magazine. I did not mean to let so long a time elapse without writing, but have been otherwise occupied, and the time has slipped by. I am as deeply interested in the work of *Eugenics* as ever, but have dropped active participation for the time, and have no means of knowing whether I will ever take it up again or not. I am living my theories, and that is more important to me just now than talking about them would be. Anyway, I do not forget that I belong to what Iillie Devereaux Blake calls "the silent sex!"

Regarding the picture which appeared on the first page of *EUGENICS* for the last two issues, I want to say that I did not intend that a mystery should be made of its identity. The editor wrote that he wanted a picture of myself and baby for the engraved cover. I did not think that any of mine were of sufficient artistic value to make an attractive cover page, but told him to use one if he chose. but to omit name if used in the permanent engraving. However, there was no reason why the name should not appear, when the picture occupied the position that it has done, and as my name has appeared in the magazine so many times it might just as well have accompanied the picture. But my father thought he was complying with my wishes in omitting it. This has led some of our friends to wonder if I am afraid or ashamed to have my name appear—hence this explanation.

LILLIAN HARMAN.

UNITARY HOMES

BY B. F. RICHARDS

Upon the economic freedom of woman depends the future welfare of the race. Every woman, as every man, must possess property interests which will assure her an independent income. When she is thus assured of her independence she will be in a position to meet man upon a basis of equality, and when she is able to maintain her independence man will respect her right to liberty and will entertain the respect for her which pure love inspires.

No man nor woman is free who does not possess some spot upon the earth's surface from which every other creature may be excluded at his or her will.

Private ownership is the tool of liberty—the guarantee of peaceful pursuit of happiness.

A man's home is his castle; and that parcel of the earth's surface which he owns is his kingdom. And his dominion is the sphere of his influence in the affairs of his fellow creatures.

The only possible assurance of the kingship of every man, coupled with the like rank of every woman, is the self-mastery of each.

Only when a man has gained the mastery over his own impulses and passions can he be depended upon to abstain from abusing his own liberty or jeopardizing the rights and privileges of his fellows.

The pitiful conditions of society against which there is so much complaint, are not due to the principle of private ownership in land or anything else, but to the abuses of the liberty which this ownership establishes, and this abuse is due to unbalanced character.

Much of the friction between a husband and wife is due to the absence of separate and clearly defined property interests.

The cure for economic strife and social injustice is to be found in the evolution of symmetrical character—a state of self mastery on the part of every member of society.

And just as the daily exercise of every muscle of the physical organism, produces a perfect physical organism, so the daily exercise of every faculty of the brain is necessary in the evolution of a perfect, self-poised character.

The only device or institution scientifically adapted to call into daily exercise every element of a perfectly balanced character and evolve a social environment which will subject every member continuously to all the forces and influences of society in substantially equal proportions and so guard against excess of every kind is the Unitary Home.

I do not mean the co-operative home as co-operation is commonly understood.

The Unitary Home which I have in view is a home for a *group*; a home in which each member possesses separate property interests and has some certain service to offer in the capacity of specialist, there being a sufficient number of these specialties to make the home a place in which each occupant is in the constant presence of opportunities for gratifying every kind of physical, mental and spiritual want.

The presence of these different specialists subjects every one to the force and influence of minds and hearts bent in every direction, thereby tending to develop the whole nature of each person in symmetrical proportions and prevent any one from becoming greatly unbalanced in any direction.

The specialization of domestic labors opens the door of opportunity to every woman as well as every man to become proficient in some particular branch of the service which will yield an independent income and free every woman from a state of bondage to uncongenial and unprofitable household drudgeries, household duties, and give to every occupant of the home the benefits of trained service in every department.

The privacy of every person is provided for and assured, fully equal to that of the one family home, while the facilities for social intercourse and social service are incomparably superior. And for labor-saving and comfort-promoting possibility and architectural beauty and permanency nothing can equal the Unitary Home.

People in the cities look longingly to the green fields and pure air and sunshine of the country. But when they think of the isolation and loneliness of the farm and the many conveniences and comforts of the cities,

the country loses much of its charm. And then the initial cost of farming successfully, coupled with the fact that the majority of mechanics, clerks, merchants and professional people know nothing about tilling the soil and marketing crops, holds many to the cities who would like to get closer to nature and live in more natural environments.

The Unitary Home overcomes these objections.

It provides opportunities for employment for workers in all the different departments of human endeavor and makes of the country home a center of social life.

Through the daily business and social relations of the members there is evolved a sympathetic relationship which tends to cement them into one composite whole and cause them to act in unison without rules and formal regulation and without labored effort just as the members of the human organism develop the power to act in concert and harmony.

The Unitary Home can be built and successfully conducted anywhere outside of the congested centers of population. But in the foothills and mountains of central and north central California in the coast range the conditions are exceptionally favorable for such an undertaking.

The climate on the whole can scarcely be surpassed anywhere. The soil is productive. The natural resources sufficiently varied and the scenery such as to furnish perpetual stimulus to the æsthetic sense and make one forget the unnatural excitements of the noisy, dirty, graft-ridden cities.

TO THE CRITICS OF EUGENICS

BY HULDAH L. POTTER-LOOMIS

In the September-October number of *EUGENICS* was a letter from Mr. Harry Brook, of Los Angeles—office of the "Times-Mirror" Co., containing a criticism of the *EUGENICS'* magazine, which, being similar to one I have often met when discussing the subject, or principle, for which *EUGENICS* stands, I feel "moved by the spirit" to offer brief comment thereon, as I am certain the editor is too modest and too busy with other matters to do so.

Moreover, the editor has so many times met and replied to such criticism that he would naturally feel justified in passing this one by in silence, yet I hope he will at least approve of my feeble attempt to meet this objection and call Mr. Brook's attention to some things which he either overlooks, or fails to give the measure of importance which can easily be shown to be due to them.

Mr. Brook admits he believes in the sentiments expressed in *EUGENICS*, and has advocated them in the "Care of the Body,"—but fails to observe where the 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." That on the contrary, he finds only in the 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 be about to beget a child."

He says, "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 is concerned, as I understand it, it is ignored altogether in your magazine."

Further on he says, "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 forth-coming children by care during pregnancy and lactation, I am doing more good for humanity than all the 'free love' publications in the world."

I do not know how long a time Mr. Brook has been a reader of EUGENICS, but it cannot have been a very long period, else he would have known that it was for the "crime" of publishing certain scientific articles (containing just such information as he now deplores the absence of), in the journal called "Lucifer, the Light Bearer," Mr. Harman was sent to prison. Thus, it should not require further comment to convince our good friend Brook, that freedom,—not only in love, but all along the line where human thought and its oral and printed expression, also human action, in so far as it relates to the individual and the use of his or her own physical body is the greatest issue before the American people.

Let good friend Brook beware of too plainly discussing in the columns of his own publication such important questions of how a child should 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," else he may meet the same treatment at the hands of our press censors as the editor of "Lucifer" and EUGENICS.

Another thing,—does friend Brook know that no matter how well informed our future mothers may be in all these important matters,—all that the mother may do for her child's physical welfare before and after birth, may be and is undone by that worst of all superstitious practices, vaccination?

Thousands upon thousands of bright, healthy children, born with more than a fair degree of mental and physical vigor, have been made physical wrecks for life through that barbarous practice, and hundreds more have filled an early grave from no other reason. All the mother's care and painstaking efforts come to naught, simply because they have not the freedom to keep their children well, even when born in good physical condition.

Not long since, a prominent Chicago physician, lectured before the Chicago Society of Anthropology on "Important Factors in Human Health." He made a fine discourse and dwelt to a considerable extent upon the importance of always having fresh air to breathe and also that deep breathing was very essential to health. He discussed the values of certain foods and comparative merits of meat and vegetarian diets, also methods of bathing, et cetera. It is the custom at these meetings for the people who compose the audience to be allowed five minutes each to criticise or comment upon the subject matter of the lecture, or ask ques-

tions if they prefer. I took advantage of this practice on that occasion to ask the doctor if he would kindly tell me to what extend and in what manner a person's health, especially that of a child, was improved or benefited by having disease in the form of putrid animal matter introduced into his blood by means of vaccination? I also asked, "If the practice of vaccination, or in other words, the inoculation of disease into the human system does not improve or benefit the health of the individual will you kindly tell if you know of any good reason for continuing the practice and also inform us if there is any method of deep breathing, or diet or any manner of living by means of which the filth thus implanted in human bodies may be eliminated?"

Instead of giving any sort of civil answer to my questions he took refuge in the usual methods of a man who has neither truth, logic nor argument on his side of the question and sneered at me as being "away behind the times" for not knowing that "vaccination has been the means of stamping out small pox" and that he did not believe there was another person of my seeming intelligence in the audience who was so grossly ignorant of that stupendous, scientific fact."

To his surprise nearly every person there rose to their feet in protest against his statement about vaccination stamping out small pox.

When the chairman had restored order, I obtained the floor again and asked the doctor this question: "Even if your statement were true, which it is not, and I challenge you to prove your statement by any authority in the world,—is it not true, that by and through vaccination you have multiplied diseases and increased their severity, lowered the vitality of the persons vaccinated and made them less powerful to resist and overcome all other diseases,—that in fact they become more susceptible to disease the oftener they are vaccinated?" He replied that to answer those questions as scientifically and completely as they ought to be, would require more time than he had at his disposal—and must therefore be excused." I then challenged him to a public debate upon the merits of vaccination, leaving him to choose the time and place. He accepted the challenge but I have never heard from him since.

But my excuse for telling this incident is merely to point the moral that all the good advice Mr. Brook can offer in his magazine in trying to teach people the right care of the body, will fall as flat as the doctor's lecture on "Important Factors in Human Health" unless he urges the people to "fight for freedom" to control their own and their children's bodies in order to prevent disease being implanted in them by vaccination. The "freedom of the individual to the use and control of his own body is the paramount issue beside which all others fade into insignificance and the battle for this freedom in whatever form should never become "too persistent or too wearisome" to any man or woman who has the intelligence to know its value. Instead of criticising each other, let us unite our forces,—line up shoulder to shoulder so to speak and let our cry of defiance ring out loud and clear so that the enemies of "free thought, free speech, free individual action, free love, free health" or any other good thing which is in the nature of human right and justice will see that

neither fines nor imprisonment,—no, not even death at the stake will silence those who are fighting the battle of freedom.

When this battle is won then open discussion upon all subjects pertaining to the well being of humanity will be the order of the day, but not until then.

A BUREAU OF LONGEVITY

It is proposed to found a Bureau of Longevity, a Health Bureau and a Bureau of Experimentation in connection with the new Department of Anthropology which it is hoped will be established by the Federal Government at Washington during the next administration.

Properly carried on, this is the most important move in practical Anthropology ever initiated in any country.

Thus far in the history of our race there have been no statistics, no record of results, no tables for reference, relating to the means (habits of life, diet and environment) by which people have attained great age—there has been no serious intensive conception of the relationship between health, longevity and morality—no realization of the possibility of doubling the average age by imitating the habits and diet of centenarians—no practical initiative connecting love of life, friends and offspring with a plan to secure health and years—no notion of the close relationship between good habits, good character and good government—instead, we have had guesses, gluttony, debauchery, early decay, dope doctors and even charlatans peddling plans to live forever.

While we have any number of theories as to how people should live in order to attain long life, thus far anthropologists have refrained from taking the broad view that humankind is as completely in the process of experimentation as blooded horses or Burbank potatoes, and we will make no start in the development of facts about ourselves until we begin to make up tables and records based upon results—made up from the reports of those who have actually reached great age.

It will take two years to gather the reports from 5,000 persons ninety-five years of age (there are nearly 8,000 of these in the United States) and make up tables and records of how they have lived. This will only be a start. If the first report is revised and added to biennially, within ten years not only will the statistics begin to assume a scientific basis, but by that time thousands of people will get to living and training their children according to its findings.

Within twenty-five years there will already be young men and women whose rearing has been according to the government report, the report itself will have grown into a much more scientific record, and thousands, perhaps millions, will be voluntarily living in accordance with the government statistics of longevity.

In fifty years' time, by constant revision and addition the government Department of Longevity will have assumed such unquestioned reliability that millions of people will be living according to its findings, and instead of less than 700 centenarians in the United States, the number will be increased to 10,000, and perhaps even a hundred thousand, with a general all-around increase in the average age of the people of the country, and with so many persons of good habits and good character, crime will be at the minimum, lawyers looking for jobs, judges tilling the soil, doctors getting to work with their hands, while preachers will only be remembered as historical characters.

Within a hundred years it will be considered a crime for sane persons to live or to train their children in any other way than in accordance with the records and statistics of the government Bureau of Longevity. By that time, some of those who started right living in their babyhood will have become centenarians themselves and will be able to look back upon their own children, grand children and great-grand children, all conducting themselves in accordance with the laws of right living.

In two hundred years the data will be sufficient for the department to ascertain how long healthy men and women may live who, during their entire lives, have taken care of themselves and guided their diet, exercise, etc., in accordance with the findings of the government records. The average age of the people will no doubt be doubled, and perhaps there will be many people under these favorable conditions who will be living on happily at the age of one hundred and fifty or even one hundred and sixty years.

Within three hundred years the government record of longevity will have approached a completely reliable and scientific basis, because in that time the records will contain the average life details of many centenarians whose children for several generations have lived in accordance with the findings of the Bureau of Longevity. In three hundred years, by this system, there is no doubt but that certain people will have reached the wonderful age of two hundred years. The average age of the population will be increased at least treble, and as far as crime, debauchery, drunkenness, divorces, and the many other evils which result from the bad habits of our present society, they will be among the records of the past, only to be known to those who take the trouble to read the history of the people who lived in this fool age.

PARKER H. SERCOMBE.

LONDON EUGENICS' EDUCATION SOCIETY

There was a fashionable gathering in the Grafton Galleries at the first meeting this session of the above society. The London eugenics movement will certainly not suffer from lack of funds. My own interest lay chiefly in the fact that Francis Galton was announced to lecture. Galton is a fine, venerable type of man, well advanced in years, with a head much resembling that of Liszt in his later years. He has a classic dispassionate style of speaking. One regretted, however, to notice the sign of advancing age in a cough which often interrupted his otherwise resonant voice.

He spoke on the subject of the formation of local eugenic societies, and sketched the work which such societies might perform. He suggested that chiefly they might collect the statistics so much needed in the movement today, of the effects of certain marriages on the family stock. To this end a careful register should be kept of local family histories. Further, they might undertake experiment, and he suggested that a portion of the vast sums now expended in charity might be profitably devoted towards assisting young couples of worthy physical and mental qualities to marry.

Dr. Saleeby also spoke. He is an interesting personality. Young, tall, slender, of somewhat Jewish appearance, with black hair and beard, red lips and penetrating eyes. He took exception to Mr. Galton's definition of worth in an individual as consisting in a balance of the physical, intellectual and moral qualities. Mr. Galton had said that deficiency of any one of these qualities was not compensated by superior development of the other two. Dr. Saleeby contended that a person otherwise than harmoniously developed might still be a worthy citizen, except that he was not fitted to be a parent. In the rest of the discussion the demand for state interference to prevent certain marriages was often advanced, and it was good to hear Prof. Karl Pearson protest that the science of eugenics was yet too vague to admit of much practical work of interference being done. He advocated the patient collection of reliable evidence as to the transmission of certain diseases.

The chairman, Montague Crackanthorpe, in the course of his remarks trusted that the eugenics movement would produce literature; he hoped, however, that if ever a periodical journal were issued it would not follow on the lines of the *AMERICAN JOURNAL OF EUGENICS*. He considered that the American journal embodied many undesirable traits. I was pleased to be present in order to defend the American journal by pointing out the valuable work done by it, bringing about freedom of discussion on sex questions. I had seen nothing undesirable in the *JOURNAL*. It was conducted on lines of simple enquiry into sex problems. The chairman subsequently admitted that he had only seen one issue of the *JOURNAL* and that he might have underestimated the value of its influence.

At a second meeting Dr. Saleeby raised a point which I should like discussed. He again advocated state interference to prevent certain marriages. I pointed out that our knowledge as to what type of man would be needed by future conditions was necessarily limited, and also that it had been shown that abnormal types tended to re-balance their qualities in sexual selection by mating with complementary characters. Dr. Saleeby denied the theory of the tendency towards complementary mating. Prof. Pearson had shown, he said, that the tendency was for like to mate with like. I have since looked up Prof. Pearson's remarks on the subject, but have found no satisfaction so far, beyond the statement derived from statistical study that like in the matter of stature and eyes tends to mate with like. This seems to me to leave untouched the deeper matter of temperament. I have in mind the work of Dr. Byrd Powell in this direction, and shall be glad to know whether his research has been carried on by any more modern scientist.

HENRY MEULEN

THE NEVER-ENDING BATTLE FOR FREEDOM

In this age of enlightenment and toleration we are apt to think we have reached the apex of liberality of thought and that the persecution inflicted on the brave ones who dared express an opinion in medieval times is a drama upon the stage of life upon which we have long ago rung down the curtain. Owing to the large numbers now terming themselves "free thinkers," we assume that the human race has made rapid strides toward progress, but does it ever occur to the so-called liberal that there is yet another battle to be fought, as formidable and perilous as that against superstition and dogma. The problem with which we must combat in this age and in which already a few pioneers are engaged is *ABSOLUTE FREEDOM*.

The individual who has thought himself out of orthodoxy into liberalism prides himself on his progressiveness, but upon suggesting to him the idea of advancing further he is reluctant to do so and he is apt to become as dogmatic in his belief as he was before. He is unaware of the fact that he still worships certain fetishes; that the adoption of his present views was a natural consequence of the trend of current thought and popular belief, and that he has nothing at stake in holding such views.

But let us take into consideration what is generally the lot of the person who dares to live according to the dictates of his conscience and the natural laws, without heeding society's dictum. He usually meets with criticism, ostracism, interference, persecution and ridicule, by the ultra-respectable because he dares live a life of freedom. He suffers these even as the infidels suffered torture at the hands of the ultra-orthodox Christians in past ages.

The writer of this article is inclined to think that the same battle must be waged, the same foes met and conquered and the same prejudices overcome as characterized the fight for liberal thought up to the present time. Some day, however, a few generations hence, the then existing society will rear tombstones, build monuments and eulogize those brave ones who are in the vanguard today for greater individual liberty. This must inevitably follow, if history repeats itself.

MARY JUNGHANY,
Seattle, Wash

NEVER TOLD TALES

(By William J. Robinson, M. D., editor *The American Journal of Urology and Venereal Diseases, Critic and Guide, and Therapeutic Medicine.*)

Foreword

"Never Told Tales." I have no doubt that many good souls after reading these humble pages will think: 'Twould have been better, if these tales had still remained untold. Some people are so squeamish that they are shocked by the simplest truths. You cannot argue with a person's sense of propriety. The nudity of the new born babe has been known to shock deeply the sensibilities of some old maids. With such people I have no quarrel. All I can say is: *Honi soit qui mal y pense*. Everybody is entitled to his opinions and to his feelings. For my part I will say: It is a pity, a heart-breaking pity that these tales were not told long, long ago. "There is too much misery in this world" is the plaint of Edmond About's poor Auvergnat. And a good part of this misery is due to the prevailing sexual ignorance, to the taboo with which has been surrounded all discussion of sexual matters, and of venereal diseases. Undoubtedly much of the world's misery is unavoidable in our present stage of civilization; but very much of it is preventable. All that is necessary is to rend the thick shroud of ignorance that envelopes the subjects which are of prime importance to the human race.

None is so familiar with the misery, the tragedies, the barren and wasted lives, the premature graves, the suicides, the neurasthenic sufferings, etc., caused by sexual ignorance, as is he observing and sympathetic physician. Yes, this is a matter which concerns the race most vitally. It is a deeper tragedy than is realized by the mass of mankind. The writer has seen young blooming girls converted into pitiful barren wrecks within a few months after their marriage; he has seen households made desolate and children orphaned by the mother being carried off to a premature grave; he has seen young mothers reduced within a few years to a condition of worn out hags by incessant child-bearing; he has seen children born into the world, puny and crippled, blind and noseless; he has seen many terrible things, which cannot even be mentioned here, all brought about not by the wickedness, but by the ignorance, of the men and women entering the marriage relations; all of which could have been prevented, if the tales I am telling now had been told before!

It is time that these tales should no longer remain "Never Told Tales." It is time that the ignorance which costs so much health, so much happiness, so many lives, should no longer be permitted to hold its blighting sway in our midst; it is time that life-destroying prudery should give way to vitalizing knowledge; it is time that sanctimonious hypocrisy should give way to honest common sense. It is time, in short, that darkness should give way to light and misery to happiness—it is time, therefore, that the "Never Told Tales" should at last be told!

The author is convinced that if these tales were put into the hands of every man and woman about to marry, and into the hands of every father and mother who have adolescent children, much misery would be prevented and much good would be accomplished. Hence does he send them forth into the world.—Published by The Altrurians, 12 Mt. Morris Park West, New York.

THE SEXUAL LIFE OF OUR TIME

Dr. Eden Paul has recently translated into English Dr. Bloch's famous German study of sexology, whose sale has run into many thousands of copies in Germany. The English version is very thorough and its 800 pages are crammed full of information, very much of it of enormous value to every student of eugenics, particularly of course to doctors, schoolmasters and students of both sexes. The 33 chapters are necessarily more concentrated than in a number of works which deal with only a single phase of the sex question. In reading Dr. Bloch's work one is tempted to wish it were less encyclopaedic, far too much ground is covered for one volume however large, but the same criticism applies to such monumental works as Westermarck's "Marriage," and Krafft-Ebing's "Psychopathia Sexualis," and this work (in its English dress) has the immense advantage of an excellent index which makes reference easy to any section or topic or even to a quotation.

Perhaps the masculinity of the author as well as his profession are too much in evidence at times; there are even occasional lapses from good taste which are particularly objectionable in a work of this character where every word is weighed much more rigidly by a critical public than in any other branch of study. An established physician must be expected, we suppose, to give battle to such heretics as "nature-healers," etc., but bias is certainly out of place in a scientific exposition of facts. The orthodox school of medicine has little to be proud of in this connection and it might at least content itself with giving its message for what it is worth without arraigning the great Dr. Hermann (page 386) as an "oddy" because he opposes his co-physicians on a point of some importance to the patient.

Dr. Bloch's valuable collection of facts and figures about prostitution and disease would of themselves make this volume memorable. It is a source of satisfaction that Dr. Bloch definitely joins issue with his profession and ranges himself on the side of the moderns in opposing state regulation and the British equivalent (Contagious Diseases, Women, Acts). On the whole this is a book which ought to be read.

"The Sexual Life of Our Time," by Iwan Bloch, M. D., London (Eng.). Rebman Limited, 129 Shaftesbury Avenue.

THE BUSINESS END—THE OUTLOOK

A joyful new year greeting to all the readers and supporters of the old young *Journal of Eugenics*!

Health, peace, plenty and long life to all who "labor and wait" for the coming of the *real* "Co-operative Commonwealth," wherein all shall be equal heirs to the bounties of Mother Nature, and all equal heirs to that best and greatest of all heritages, a Sound Mind in Sound Body—all having been dowered with the most important of all rights, the Right to be Born Well.

The great quadrennial battle of the ballots having been fought to a finish it is now hoped and confidently expected that politics will be given a rest for a while and that the late combatants, of all parties and of no party, will now turn their undivided attention to the practical affairs of life, all trying to "do good and get good," each and all in their own way.

The way to be happy is to do what we can to make others happy. Some of us are doing what we can to make the poor children of the cities happy by getting up rich Christmas dinners for them, and also by soliciting warm clothing and shoes for those in need. Others are looking after the health, comfort and right instruction of what we pharisaically

call the "criminal classes" now in jails, penitentiaries, reformatories and asylums, while others of us are doing what we can to show that there really is no need of prisons, reformatories, asylums, no need of having the poor, the vicious and the criminal classes "always with us."

Some of us are looking after the bed-rock causes of poverty, vice, crime and imbecility of all sorts, and believe that we have found the chief cause of these evils in the ignorant, careless and reckless way in which children are begotten and born into the world; also in the superstitious ideas, laws and customs governing the reproduction of the race.

Believing in the truth of the old adage that an "ounce of prevention is better than a pound of cure" some of us are trying to teach old and young alike how to prevent poverty, vice, crime and failures of all kinds by giving to the oncoming generation the best possible natural endowment of mind and body.

That is to say, some of us have lost faith in "charity" and in the popular methods of "education" as cures for the wrecks and failures everywhere seen along life's pathway, and think that organized charities and other palliative measures really do more harm than good, inasmuch as they tend to make people contented with our present reckless and unscientific methods of bringing children into the world and providing for their wants after they are here, substituting as they do the giving of alms to the poor and improvident instead of giving them their equitable share of the earth and its opportunities, and instead, especially, of giving to all an approximately equal opportunity to be born well, *if born at all*.

These are, in brief, the reasons why the *Journal of Eugenics*, formerly called "Lucifer the Light-Bearer," is now at the close of another year, asking good people everywhere to join in a national crusade, a truly scientific crusade, against poverty, vice, crime and misery—the greatest and most humane crusade ever known on the planet Earth; all other *crusades having failed because conceived and born in sectarian hate*; or in pharisaic bigotry and intolerance.

THE OUTLOOK

Notwithstanding the fact that most of the subscribers and friends of *Eugenics* belong to the wage-earning class, the class whose income has not kept pace with the increased and ever increasing cost of living, and notwithstanding the fact that many are out of employment and find it simply impossible to renew subscription, when time is up, in spite of all discouraging conditions the prospects for the old yet ever young *Journal of Eugenics* for the incoming year are decidedly hopeful. The subscription list is steadily, though slowly, increasing; orders for books show that more and more people are studying the new gospel of Right Generation, the gospel that if heeded and practicalized will anticipate and prevent any need of the old-time gospel of *Regeneration*.

But while the continuance of *Eugenics* is practically assured it will depend on our subscribers and co-operators whether it shall live as a *monthly*, a *bimonthly* or *quarterly*. So far as heard from our co-operators are not satisfied with anything less frequent than monthly; many

preferring the weekly or semi-monthly edition. At present writing it would seem to one who has perhaps better opportunities for judging what is possible and practicable than any other person, that the *monthly* issue is *best*, all things considered. Then let the *number of pages* be determined by the *income*. If all the present subscribers would or could renew promptly when subscription expires there would be little difficulty in keeping the number of pages up to the usual *forty-eight*, which number is the highest that can be sent out at the two-cent postage rate.

THE DOUBLE NUMBER

Under the head "Business End" in the September-October number it was promised that the next issue would contain at least seventy-two pages and would be called the "Holiday Number," and while the responses to the call for co-operative help towards defraying the increased expense were not as numerous nor as liberal as was hoped, still the plan was adhered to until within the past few days when owing to financial embarrassments the printing house in which our work has been done for the past six months was compelled to stop business, thereby leaving our work unfinished. Then to prevent too great delay in getting the magazine to subscribers we decided to go to press with the usual forty-eight pages—with enough matter in type for another issue of nearly equal number of *pages*.

"And now dear friends, and faithful co-operators all, at the close of this the last family talk for the current year, and on the threshold of a new year, a year full of hope and of limitless possibilities, please accept this closing talk as a personal letter to each woman, man and child who may read these lines.

During the year now so rapidly passing, many hundreds, yea, thousands, of personal letters have been sent from this office—written often in pain and great weariness—please, good friends, far and near, do not, by your silence compel us who do the ordinary labor of this office, the routine labor, do not compel us to continue the laborious and expensive practice of sending statements of account to each co-operator when the time approaches for renewal. If simply unable to renew, please send a brief letter or postal to say whether you desire the magazine continued to your address or not. If our national currency laws were what they should be there would be no need of such notification. When time of subscription expires and no word is received from the subscriber this fact would be sufficient notice that the magazine is no longer wanted, but when it is remembered that the issue of currency is a private *monopoly*, a private privilege, owned and controlled by a few men—the Banker's Trust, and that these men never allow enough legal tender currency in the country to pay *one-tenth* of the country's debts, it means the business of said country must be carried on mainly by the *credit* system, else pay enormous tribute, in the shape of *interest*, to those who own and control the circulating medium—when this awful fact is remembered, and also the additional fact that our industrial system is such that a large portion of the workers are constantly out of employment, or if employed, receive only enough of their earnings for a bare subsistence, when all these

terrible facts are considered the necessity of being lenient with delinquent subscribers is apparent to the dullest understanding.

I would repeat then, and once more emphasize the request to all the subscribers and friends of *Eugenics*, please *do not neglect* to let the publication office know whether you still desire to read the magazine, when the time for renewal approaches. And let it be remembered always, that no name is erased from the list until we are requested to do so, or until after repeated notifications we get no word from the subscriber.

But please do not forget that this notification business is a "weariness to the flesh" as well as to the spirit, besides consuming much money in postage and stationery that should be spent in getting out the monthly issues.

And once more, kindly bear with us while we of the central office request, and even urge the necessity of renewed effort to get subscribers for the magazine. Next to prompt renewals the life of the publication as well as the success of the Eugenic movement depends on the enlargement of the subscription list. A few of our co-operators have done well, very well indeed, in sending the names of new subscribers, and to these faithful workers the sincerest thanks of all well-wishers of the movement are due, but from the vast majority of friends and readers no report of new subscribers has reached the office.

Winter is the time for reading. If each subscriber will now send to the office for a few sample copies to give to friends and also send for a few circular prospectuses and lists of books, and some "stickers" to use in correspondence, a new impetus would be given to the work of enlightenment along lines of radical and progressive thought.

How many new names can you personally send, Dear Reader?

Please note the special inducements for new subscribers in the prospectus for 1909. In addition to the premiums offered in the circulars there will be sent a copy of "Free Man's Creed," recently issued in pamphlet form.

Instead of the booklet, "Institutional Marriage," there will be sent to each "trial" subscriber sending thirty cents in stamps or coin, ten copies of "Lucifer the Light-Bearer," no two alike, as long as they last.

HOLIDAY GIFTS

The custom of sending gifts to absent friends and relatives at this season of the year is an admirable one and should not be neglected by those who wish to cement the bonds of friendship, and to make life worth living. A present of a trial subscription to *Eugenics*, or a few books or booklets selected from the published lists of the "Eugenic Library," would be very suitable, as some of us think, for holiday gifts to absent friends, or even to those who are not absent.

For more than a quarter century the writer of these lines has been sending holiday greetings to the readers of this magazine and of its forerunner, "Lucifer," "Star of the Morning." Whether he shall be permitted to send another such annual greeting is matter of conjecture. Editors are not immortal, at least not as editors, and this particular old-young editor has long since passed the limit fixed by Osler and others for the permanent retirement of "old" men.

But whether permitted to send another annual message or not is matter of little consequence to me, as compared to the question of whether *Eugenics* shall live and grow and extend its influence to every land and clime, in the interest of the "voiceless unborn," and in the interest of the sexually enslaved mothers of the now voiceless unborn.

This is a question to be solved mainly by the readers of these lines. What will the answer be?

"What will the harvest be," of the incoming year for *Eugenics*, and what the harvest for the eugenic movement, and what the harvest of the succeeding years of the present century? For it will take centuries to realize and practicalize the harvest of the seed now being sown and planted for the production of a race of human beings so well generated that no matrix of regeneration, no priest-invented panacea of "Water and Blood," will be needed in order to change the hells of our present so-called civilization to a "Heaven on Earth;" a heaven in which there will be no poor and no poverty, no crime and no criminals, no idiots and no imbecility, no wars and no "rumors of wars," no penitentiaries and no "convicts," no scaffolds erected for the use of the hangman and no electric chairs for the judicial murder of those who, when crazed by passion or greed, have murdered their fellow human beings.

When that time comes there will be no further need for the publication now called the *Journal of Eugenics*, but not till then.

And now to close this long drawn family talk I close as I began by saying,

Happy New Year to all our readers—a year of real, honest and true "prosperity"—not the political kind, but a prosperity that brings peace, love, health, wealth and success in the pursuit of happiness for all; for the poor exploited wage-earner as well as for the privileged "captain of industry" and the millionaire Trust Magnate. M. HARMAN.

REPLY TO CRITICISMS—DIETETICS VS. EUGENICS.

Hulda Potter Loomis is quite right when saying that I did not consider any reply necessary to the criticism of Harry Brook, editor of "Care of the Body," in the "Los Angeles Times Magazine," as produced in the September-October number of *Eugenics*.

It will be remembered by our older readers that Wm. Lloyd Garrison, in his "Liberator" often printed the criticisms of "Proslavery" writers without deigning any kind of comment, evidently thinking these criticisms contained their own sufficient reply.

I now ask every reader of these lines to turn to the letter of Harry Brook on page 248 of last issue. The whole of the argument, if such it may be called, is expressed in the parting fling at freedom and love ("free love"), the two most important factors in human life, happiness and human progress, as all must admit who take time to think a little, and this parting fling follows the frank admission on the part of Brother Brook that a marriage ceremony is not necessary to right birthing—that "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." Is there no contradiction here?

In the next paragraph our critic says: "No child can possibly be rightly born of parents who eat and otherwise live wrong. Their mutual relations toward each other have nothing to do with the case." That is to say, their *love* relations have nothing to do with the case!

Byron says, and he is undoubtedly right in thus saying, "Love is of man's life a thing apart, 'tis woman's whole existence."

Some one else has said, "The light of the whole world dies when love is done."

What does a woman care for "dietetics" *when she no longer cares to live?*

First, *get the mind right!* Before there can be any real improvement in any line there must be a *real desire* for improvement, and this is preeminently true in race-culture. The condition of the mind of the mother is incarnated in the plastic mind and body of her coming child. If her "relations toward" her husband are such as to produce a feeling of aversion, disgust, hate and weariness of life, these feelings will characterize the child she is bringing into the world.

Hence our contention that the mutual relations of women and men, sexually, are of paramount importance not only to their own improvement and happiness but fundamentally and ineradicably so when the improvement and happiness of the children are considered.

Brother Brook can afford to sneer at "free love publications" when there are but one or two such publications in the world, whereas there are hundreds of magazines preaching the very same doctrines taught by him in his "Care of the Body." In fact his position on the most conservative and reactionary paper on the Pacific Coast compels him to sneer at love in freedom, if he alludes to the subject at all, and therefore I have none but kindly and fraternal feelings towards the man who is doing the best he can under adverse conditions, to lead mankind away from old-time superstitions in regard to health and disease, physical, mental and psychic.

A LITTLE LAND AND A LIVING

This is the title of a book by Bolton Hall, author of "Three Acres and Liberty," "Even As You and I," and many more very excellent books the object of which is to teach a better way of living than that now adopted, ignorantly adopted, by the great mass of people in this country and in all lands called civilized. Most earnestly do I recommend to all readers of EUGENICS who may be thinking of some feasible plan whereby they may cease to be slaves, cease to be the "slaves of slaves," that they get these two books on the land question and study them so thoroughly that when the time comes, if it ever does come, when a little land outside a city, whether an isolated tract or better still, a share in a co-operative colony, is offered to them they may know how to adapt themselves to the situation and make an independent living by exploiting no one and nothing except a small portion of the breast of Mother Earth—one of the *teats* so to speak of our bountiful and beautiful mother earth. In his book, "A Little Land and a Living, Mr. Hall says:

When a goose goes under an arch she ducks her head; that is not because there is not space for her, but because she thinks there is not, and that is be-

cause she is a goose. There is more money to be made out of the soil, if you go at it intelligently, than there is in any endeavor that is open to everyone. What chance has the average clerk? These are the ones who might make grand successes of their lives if they worked the soil. And it is a life worth living, with real social advantages. Intensive farming, intensive trucking, intensive dairying and specializing, are the up-to-date methods that promise sure and good returns. Three cows to the acre, not three acres to the cow; \$700 produce to the acre, not seven acres to the hundred dollars produce; four truck crops to the acre, not four acres to the truck crop—these are the methods that pay.

But most beginners will fail to make intensive farming a success if they have not the minute instruction of those who know how it is done. These books, "Three Acres and Liberty" (Published by MacMillan & Co., New York), and "A Little Land and a Living" (The Arcadia Press, New York), give the necessary instruction to beginners. Even those raised on farms in the Eastern, Middle and Southern States would do well to study these up-to-date books.

MAKING CRIMINALS

The following comments by "The Lancer," on the killing of Capt. Auble, a policeman of this city, by Carl Sutherland, appeared in the Los Angeles Times, Sunday, September 13:

One day last week we sent six hundred man hunters out to capture a boy who shot a policeman. One man and one word at the right time would have been better.

The time to have "captured" the murderer of Captain Auble was several years ago when, as a child of twelve, he was starting out into the world and headed the wrong way.

If the brains that are used up on "penology" were turned into heading off boys from crime, we could get along without policemen except such as are necessary to escort befuddled young men out of the way of street cars at night.

Instead of making any real effort in this direction, we have built up the finest crime factories the world has ever known. At no time was the finished product ever turned out with such celerity as now.

We begin with the moving pictures that show how crimes are committed, we advertise the trade well with bill posters of cheap melodramas.

We build up a perfectly ridiculous system of criminal laws which seem to have been devised with the help of an idiot asylum. We complicate it with a police-system whereby our most delicate social ailments are placed in the hands of a most ignorant class of men. When a sore is found in our social anatomy, we don't call in a skilled doctor, we call in a blacksmith.

A boy going wrong is a social sore, he needs a doctor; it avails nothing to tie him up in a jail.

Lastly, having neglected the case as stupidly and brutally as we know how, we send the boy to state's prison where Despair and Hatred enter his heart, and he learns everything vile and shameless and dangerous there is to know.

Then when he comes out, we make it our business to see that he sticks strictly to that trade and is allowed no other.

The finished product is a dangerous enemy of society.

ASTROLOGICAL ICONOCLAST

One of the younger American monthlies demanding recognition is the "Astrological Iconoclast," published at Clementon, New Jersey—"A Journal Devoted to the Presentation and Demonstration of Revolutionary Truths." Notwithstanding its youth and small size—only 20 pages, 5x7

inches, the "Astrological Iconoclast" gives its readers a good bill of fare, evidently believing that it has a mission in the world of radical thought.

While my own time is so thoroughly occupied with the more apparent phases, or *facets*, of the eugenic cult, I am not so bigoted as to deny that the relative positions of the *stars* at the time of birth of each human being may have something to do with the future success or failure of every child born into the world.

Astrology is said to be the parent of Astronomy. Etymologically astrology is the better word. It means "Science of the Stars," while astronomy means *Law* of the Stars. As I understand words astronomy is a *misnomer*. If I know the scientific, the etymologic, meaning of words, there is *no such thing* as law of the stars. "Law" is *artificial*. All law is *man-made*. Nature makes no laws and obeys no laws. Stars, suns, planets, comets, etc., obey the *strongest attractions and repulsions*. Attractions and repulsions are not laws; they are *forces*; or varying forms of a single original or fundamental force.

Laws are not forces. All the laws ever entered on all the statute books have not force enough to "make one hair white or black," or to kill a flea. The common phrase, "let the law take its course," is the veriest nonsense! "The law" never did anything, good or bad. It is the *men* who make and administer them, that do whatever is done by laws—or in the name of laws.

I would not say so much on this head were I not fully convinced that the phrase "laws of Nature"—sometimes called "laws of God"—is a very mischievous phrase, a phrase representing ideas that do much to hold mankind in bondage to old-time superstitions.

I therefore move that the term astronomy be no longer used to mean the science of the stars, but let the word astrology take its place. Then let astrology be subjected to the most searching scientific tests, and let all that now passes for astrologic science, all that cannot bear the test of scientific demonstration be sent to join the "flat-earth" theory, and the "solid firmament" and other now exploded cosmic doctrines taught by the hierarchs and oligarchs of pre-historic times.

Price of the Astrological Iconoclast, 25 cents a year.

BOOKS

"A Free Man's Creed," by M. Harman. Reasons why I oppose institutional marriage. Second edition. Price five cents; forty cents per dozen; three dollars per hundred. We have printed a small edition, a thousand copies only, of this concise statement of the case against cannon law marriage, conventional marriage and would like to see them placed, as fast as possible, in the hands of people who do their own thinking. This essay has been very highly commended by many readers in all parts of the country. The type from

which this booklet was printed is still standing so that a new supply can be run off the press if needed. Two orders each for a hundred copies have been received and many smaller orders. Will our friends everywhere help us to distribute this opening wedge, this **eye-opener**, on the sex and marriage question?

"Anarchy versus Socialism," by William C. Owen. Published by Mother Earth Publishing Association, 210 East 13th street, New York. This well-printed booklet of thirty pages seems a very clear and very fair

statement of the issues between Philosophic Anarchism as taught by the recognized teachers of that cult, and what is known as political and economic Socialism. Now that the "half-and-half" measures have been turned down by the voters at the last general election it would seem the wise thing to try to find out whether any other political cult would or could cure the evils of plutocratic privilege incarnated in the falsely called Republican regime, now so firmly holding the reins of power in this country. "Anarchy versus Socialism" may be ordered from this office. Price five cents.

"Solution of the Sex Problem," a scientific treatise on the conservation of sex vitality, by Edgar Wallace Conable.

The author starts out by saying that of the "many and varied problems of life none is so profoundly important as that embracing the purposes for which the reproductive functions of the body were created."

Among the axiomatic sayings of the introductory chapter are the following:

"It is a crime to breed children into poverty.

"It is a crime for parents in ill health to bring children into the world.

"It is a crime to bring children into the world in the presence of inharmonious relations in the home life.

"The unwelcome child is possessed of a most unfortunate unenviable birthright."

And yet it is believed and often stated as a fact that the vast majority of children are neither designed nor desired by their parents—mere accidents, or what is worse, the result of animal appetite on the part of the husband and of unresponsive submission to what she regards a disagreeable duty on the part of the wife.

Brother Conable's "Solution of the Sex Problem" may not be the last word on this the most important of all riddles—the "Riddle of the Universe" as it may rightly be called, but his book is one of the best contributions that have lately appeared treating of sex and reproduction of the human animal. Published by

the author at 829 Eighth street, San Diego, Calif. Price 50 cents, post-paid. It may be ordered from this office.

"Woman's Source of Power," by Lois Waisbrooker.

On the title page appears the following:

"I hold it as an axiom that we cannot desire that which the Universal Life does not hold for us, when we know how to take it. Otherwise we should have capacities which the universe could not fill—a manifest absurdity."

Also this: "Love Attraction, the Feminine Principle, is the Builder of all Living Forms."

Also this: "Love is the Creator."

On page 22 we read:

"When legal marriage and the property system upon which it is based, have so shown their insufficiency to meet human needs, it is time they were set aside. Yes, let them go, for the power of woman to bless the race can be applied only in a limited degree under either."

These mottoes and paragraphs sufficiently indicate the spirit and scope of the book. It is considered as one of her best productions by many if not all of Mrs. Waisbrooker's admirers. Sold at this office Price 25 cents, postage paid.

"Bible Truth Bursting Its Shell"—That it May Express Its Larger Meaning. By Lois Waisbrooker, author of "Helen Harlow's Vow," "Perfect Motherhood," "My Century Plant" and other books on Eugenic lines.

On page eight we read:

"The central truths of the Bible cluster around sex, and sex alone holds the fullness of their meaning. We find therein a recognition of the full freedom of woman as to her right to herself. The abrogation of legal marriage is clearly shown; also a resurrection and the final triumph over death, and these have as much to do with sex as does generation. Indeed the destiny of the race is wrapped up in sex, as much as is its origin."

The last paragraph of the booklet is in these words:

"Yes, there are many men who are above both law and custom, but irresponsible power tends to brutalize the holder, and, as men have so long held such power over woman's person in the marriage bed, I am led to wonder that they are generally as good as they are."

From these typical utterances our readers can rightly estimate the trend and purpose of this thoughtful and thought-stimulating book.

At its close is reproduced the article for the publication of which

Mrs. W. was fined one hundred dollars by an Oregon judge. This was several years ago. It is sincerely to be hoped that no judge of any court in the United States can be found today sufficiently autediluvian in his ideas on sex and maternity questions who could be guilty of punishing an aged mother and grandmother for teaching young and old the most important truths but most neglected and misjudged truths of life. Sold at this office. Price 25 cents, post-paid.

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

I enclose \$3 for one hundred copies of "Free Man's Creed." You ask for names to send *Eugenics* to. You might send it (one year) to Dr. D. W. G., Petersboro, N. Y. Wish I could help more, but winter is the "pinch time" with me. H. H. CADY.

New York.

My dear Mr. Harman: Mr. Richards' Monterey plan looks very good. To run it usccessfully would, I think, require at least one hundred members. The na capable "boss" might make a success of it, though I do not think it has yet been done. His plan is autocratic. I read *Eugenics* quite closely always. BOLTON HALL.

New York.

Greeting from Scotland

For the enclosed order for six shillings and two pence, please send the *Journal of Eugenics* for one year. I hope you will go on in the same way. We are all too cowardly to speak out thoughts that lie deep down in our

minds. It is very brave of you to speak out.

DONALD CRICHTON, L.R.C.S.E.
Forfarshire, Scotland.

Will Act as Agent

I take pleasure in responding to your call. Enclosed find one dollar which use as you like. Kindly send me a bunch of "stickers," also appoint me agent. I want to help you all I can. Will no doubt succeed in getting the magazine and books before the people of the "three cities" (Rock Island, Davenport and Muscatine). Don't know how my subscription stands, but never mind that. I shall be glad to send my little mite every now and then.

JULIUS RINDLER.

Illinois.

Home from the Campaign

My dear Mr. Harman: I am just home after more than two months' absence on account of the late cam-

paign. . . . Enclosed I take pleasure in handing you a couple of dollars with the usual regret that it is not as many hundred. This is not for subscription but for anything you choose to use it for. You are making a brave struggle against great odds and at your age especially you are setting an inspiring example and it seems to me there ought to be a thousand men and women in the country able and willing to put up five dollars each to keep your head above water for a breathing spell at least, and to give you a decent fighting chance in the great cause of Freedom to which you have consecrated your life.

THEODORE DEBS.

Indiana.

Foreign Rates of Subscription, Etc.

In order to estimate correctly the value of the *American Journal of Eugenics*—which journal appears to be the leading magazine for those interested in the social condition and progress of humanity, may I solicit the favor of a specimen copy of same? Also please state subscription price to foreign countries and terms to newsdealers. Thanking you in anticipation,

D. D. HADICARIE.

Calcutta, India.

[The price of *Eugenics* is the same to foreign countries as to any part of the United States, owing to the fact that we do not get the benefit at home of the government subsidy, called "second class" postage. The price on news stands is now ten cents each copy, but next year it will probably be raised to 12 or 15 cents. A commission of 40 per cent is allowed to dealers, but they are expected to pay half the cost of transportation, which is 2 cents per copy.—M. H.]

I am sending you a very lively number of "Votes for Women," which is well worth reading. It describes the famous trial which followed the recent raid of the suffragettes on the House of Commons. They were accompanied by a crowd of 100,000 persons, and 6,000 police were kept busy for hours, holding them off. Meanwhile, the suburbs of London were left without police, and great numbers of burglaries and robberies were committed. The newspapers say that

the police are getting worn out. They have to work seven days a week for excessive hours owing to the suffragette agitation. Meanwhile, all the criminals in London have discovered that a suffragette demonstration is a glorious thing, because it leaves great districts without police protection.

I suppose you have seen the account of the still more recent row in the House of Commons. Two ladies chained themselves to the railings of the ladies' gallery and then made speeches to the House. The railings had to be torn away to get them out. Immediately after two men rose in the gallery and started woman suffrage speeches. As a result, all strangers of both sexes have now been excluded from the House.

R. B. KERR.

Canada.

Good Words from Vienna, Austria

My dear Mr. Harman: Thank you ever so much for the September-October number of your excellent *Eugenics*. . . . I send you herewith translation of a manuscript of mine which has created quite a stir in Libertarian circles of Germany. Of course those for whom the social problem exists only in the economic phase were against it, as also those who think such matters will settle themselves "after the revolution." What absurdity! Nothing will settle itself afterwards, if men and women do not gain a clear conception of it before, and try to live according to their new principles of Liberty.

PIERRE RAMUS.

Vienna, Austria.

[The writer of this letter is editor of the monthly magazine (in German) called "Free Generation," published in the interest of the same movement in German speaking countries to which our *Journal of Eugenics* is devoted. The manuscript essay sent for our consideration is entitled "Protection of Maternity and Liberty in Love."

Though published and circulated quite extensively in Europe this essay has never before been translated into English. If possible to find room for this very excellent contribution to radical literature on eugenic lines it will be published in our *Journal* some time during the coming year.—M. H.]

The Public Schools

The last number of *Eugenics* (August) received. There are many good things in it, yet there are a few which fall short of telling the whole truth on the questions to which they relate. One of these is the article, "Child and State," by Paul Tyner. Mr. Tyner ought to be well enough acquainted with the ways and fashions of the world to know that the common schools of the country are established and run by the leaders in state and church for the sole purpose of keeping the people in ignorance. * * * Your Free Man's Creed will live long after you have passed away from earth. Yea! it will live forever, simply because it is TRUTH, and truth is IMMORTAL. Truth is the same yesterday, today and forevermore.

Maryland. H. W. HUNT.

Dislikes Socialism

Please find herewith P. O. money order for \$2.25. Credit my subscription with \$1.25 and accept remaining one dollar as a small contribution to the "dry spell" fund. It is so little that I am ever able to do for our dear *Journal* that I never feel entitled to any "kicks" concerning its policy, etc., but may I say that so much "Socialism" gets awfully tiresome. Don't you think so? I know you use your best judgment as to what goes into the *Journal*, but of all things Socialism is of the least interest to me and I think so much of *Eugenics* that I dislike having to skip any portions of it.

M. LIDA HOFFER.

Colorado.

Ahead of Time

I reckon you are about five hundred years ahead of your time. I note the holy(?) prurient persecutors have driven you out of Chicago. They are to be pitied—or scorned. Have just read the "Scarlet Shadow." How this and the "Jungle" show up the dominant Americans—the plutocrats. I send you a copy of our leading daily, the "Register." They publish some pretty strong things from me on marriage and divorce, sometimes. There's a letter of mine in today. They cut out some, but a few years ago I do not think they would have published such ideas.

H. M. ADDISON.

Adelaide, S. Australia.

[Brother Addison—an old-time subscriber to *Lucifer*, sets a good example by writing on sex reform for his home papers. There are now many editors of popular dailies in all large cities that admit radical articles on sex subjects to their columns, who, as said by our Australian friend, would not have done so only a few years ago.—M. H.]

From South America

To Mr. Moses Harman: In order to help you along and at the same time acquire some knowledge of the themes you are fighting for, I sent you a draft for fifteen dollars in March last, with a list of books. The books have not yet been received. Did you get this draft? I am not in condition to give the money without receiving its value in instruction. Wishing you every kind of prosperity, I salute you most respectfully. SKIOLD SIMENSEN.

Salta, Argentine Republic, Sept. 15.

[There seems some adverse fatality in connection with this book order. The cheque was received all right at our Chicago office and part of the order sent promptly, but fearing accidents on the long journey it was thought best to send but part at a time. Whether the books were detained at the Argentine custom house we have not been informed. Our friends in foreign countries should notify us, when sending for books, whether books are on the free list or not. Our own experience with the narrowly selfish policy of our "Uncle Samuel" is not altogether of a pleasant character, when books are sent to us from abroad. A consignment from Lady Florence Dixie—Scotland, was held up for more than thirty dollars by the New York Custom House. This bill was paid by the sender.—M. H.]

Greeting from Switzerland

Dear Father Harman: I can not put it off any longer to write you a few lines. A little money will follow shortly. There is much I would like to speak with you about and I hope some day to make your personal acquaintance. I hope to see and live in California yet before I die. Since I wrote you from Liepsig I have come to Switzerland, in the battle for existence. The only good side of my

profession (cook) is that I get a chance to see the world. If the people one meets would be only a little more like nature in its majesty and its simple grandeur. But what a contrast! Here amid the high mountains, with a most beautiful landscape we find a few thousand people stored up in sanatoriums, hotels and boarding houses, seeking to escape the grip of the "White Death—tuberculosis"—and the rest of the population store-keepers and busy tradesmen trying to squeeze as much money as possible out of those victims of reckless living, ignorance and lack of a sense of responsibility—heirs of wealthy parents, all the parasite classes sucking the blood of other consumptive human creatures in far away factories, sweat-shops and tenement houses. These make up the crowd in fashionable health resorts. But while seeing much to discourage, like yourself I wish to keep marching on, never getting despondent in the battle for Freedom, Truth and Justice. For many years yet I wish to see *Eugenics* in your hands and hope you will leave it in worthy hands when no longer able to wield the pen. I press your hand with best wishes for you and all the "Lucifer" family.

BRUNO LEHMANN.

Pension Russe, Davos Schweis, Okt. 30, 1908.

A CRUSADE AGAINST POVERTY

"To a rational being, the prudential check to population ought to be considered as equally natural with the check from poverty and premature mortality."—Malthus on Population, 1806.

"Little improvement can be expected in morality until the producing of large families is regarded with the same feeling as drunkenness or any other physical excess."—John Stuart Mill, 1872.

"Surely it is better to have thirty-five millions of human beings leading useful and intelligent lives, rather than forty millions struggling painfully for a babe subsistence."—Lord Derby, 1879.

Two Books of Great Value

Dear Moses Harman: Do you know that you need never grow old and die

before you wish to, if you only understood the law relating to the subconscious mind? I am desirous, as all your friends must be, to keep you on the earth until you want to go, and have finished your work. I am going to send you two books that if you study carefully will enable you to continue living in this world indefinitely and with renewed powers. I send them to you in the earnest hope that they will appeal to you, and that you will be able to see and feel their priceless value.

B. M.

New York.

[The books referred to in this letter are "How to Stay Young" and "The Great Within," by C. D. Larsen of Chicago. So far as I have had time to study these volumes I am prepared to agree with our good friend that they are works of very great value. Will try to give them a better notice in the near future.—M. H.]

From One of the Old-Timers

Dear Brother Harman: Like unto "Lucifer" every issue of the *Journal of Eugenics* is brimful of rational truths. The variety of contributors enhances its value. C. W. Wesseler's article in last issue breaks all records for plain talk on grave evils, because of effects on lives of offspring. Plain talk is indeed edifying and refreshing.

The subject of eugenics has at last begun to receive public recognition, being made the subject of public addresses in many places and special articles in family magazines as well as in medical journals. And all this despite governmental objection and its hitherto audacious and disgraceful persecutions of grandest men and noblest women, simply for referring to laws of nature in human biology and spreading the light of sexual science for the enlightenment and uplift of humanity. These persecutions were absolute proofs of ignorance and injustice on the part of the government, or rather its minions of the law.

"Lucifer, the Light Bearer" must have been a potent factor in disseminating for over a quarter century the science and wisdom of human biology, for the world of mind has since grown wiser upon that all-important subject. Yes! For a quarter century and more

you, Moses Harman, have been doing evangelical work in the interest of a new unborn humanity. As a Moses you have led us and are still leading us out of the wilderness of sexual wrongs to mountain heights of sexual righteousness and from those heights showing us the better way and only way for normal and better human life, and for normal and better human descendants. And so, my brother, this same evangelical work will be your mission while you live, and the mission, also, of the *Journal of Eugenics*.

P. S.—Inclosed find \$1.25 for renewal of subscription.

ROBERT GREER, M. D.

Maywood, Ill.

[Dr. Robert Greer—father of Dr. Joseph H. Greer, author of "A physician in the House," "Wholesome Woman" and many other books of great value—is himself an author of note, as well as physician of more than fifty years' standing. Like the Doctors Foote of New York, father and son, so also the Doctors Greer, of Chicago, father and son, have been, during almost the entire history of this journal, most faithful and generous in its support. Without the help of these four eminent physicians the work done by "Lucifer" and *Eugenics* would have been small and short-lived, as compared to what it has been in the past, and as compared to what we all hope it will be in the future.—M. H.]

I cannot now contribute cash, but if you care to advertise my "Law of Financial Success," which sells for 50 cents, I will gladly furnish you with one hundred copies free. If you can dispose of them, that should net you \$50. I have sold a good number of them, and can send you some strong testimonials if you wish. Am sending you a sample copy with this.

EDWARD H. COWLES.

California.

[Have not yet decided to advertise and sell the book "Law of Financial Success," but have accepted the offer of five hundred copies of the pamphlet "Import and Ultimate of Our Sex Natures," by the same author, price 5 cents per copy. Most sincerely do I thank Dr. Cowles for his generous offers for the benefit of *Eugenics*.—M. H.]

Thinks He Is Swindled

I want *Eugenics* and will forward the price as soon as I can get a postal note. I can use fifty stickers at least. I wish I could only do more, for certainly "my people perish for lack of knowledge." May you live to continue the noble work until you are 125 years of age and thereby defy the "law and order" element for their persecution of you. * * * I saw your endorsement of the "La Prosperidad Colony Association" and invested \$70, and now find they have no land. I have demanded my money back, but it seems as if I won't get it. I can't see but what it was a deliberate fraud, as they claimed to have the land but in reality had nothing. Please investigate this association and state the facts in *Eugenics*, if you wish to exonerate yourself in this matter.

Yours for humanity,

Canada. ABEL HALBERG.

[I have investigated about all I can do without going to Sinaloa, Mexico, where the "Prosperidad" company is now locating its colony. So far as I am able to see the company is all right. If Brother Halberg will read again what I said in January number of this year, page 39, he will see that I was careful not to guarantee anything to our readers. I simply referred to J. H. Lohmeyer, 957 South Broadway, Los Angeles, for information regarding the colony. The company now claims to be well organized, with a charter from the State of Arizona, and that it is fully responsible for all debts. For myself, though hopeful, I have steadily declined to advertise the Prosperidad Colony, even as a business proposition. Again I say to all who feel an interest in colony propositions across the Mexican border to correspond with J. H. Lohmeyer, secretary of the Prosperidad Colony, Chamber of Commerce Building, Los Angeles.—M. H.]

About Changing Time of Publication

I see there is some more discussion in regard to changing time of publication of *Eugenics*. I feel modest about giving advice in this matter, being so unable to help in a more material way, but I should say—were I able to go on your sustaining fund I should say **keep right on as you are going**. My reading is very wide and very promiscuous

—in which I differ from most advocates of reform, who seem to take a certain pride in restricting their reading to reform matter only, and I think I can say with perfect assurance that in the last few years, particularly this last year, there is such a wide growth of public opinion along the lines you are working, that I think it will not be long now before a change of public opinion among the less thinking class who are the last to adopt advanced thought, will make such magazines as yours if not popular, at least sure of a goodly clientele, sufficient to put them well on a self-supporting basis: that is, providing the doctrine of promiscuous love, which is what the great bulk of readers understand by free love, is kept in the background, and the emphasis placed on sex education for children, and "proper barning," which does not, by any means, necessitate abolition of marriage. Please understand that I am not expressing any personal opinion, but merely the result of my observation. Hoping things are looking brighter, and those forgetful "sustainers" are showing up.

VIRGINIA D. HYDE-VOGEL.
Colorado.

Frankness is Dangerous

I recognize your own spirit in your letter of July 15th. The editorials in the August number of the *Journal* are interesting, and the cover is pretty—if I may pronounce. I cannot use circulars nor "stickers" at all here. I am at war with all opinion about me; not for what I do, but for not concealing what I do.

Such opinions of speech and action has a tendency to "subvert society, and is dangerous." Please send me one copy of "The Thoughts of a Fool," for which you will find enclosed \$1.10 for book and postage. Yours in the search for true freedom.

Florida. LAURA H. EARLE.

Some Door Bound to Open

So busy, almost too busy to even write my name in acknowledgment of your kind note. And if but there were a little money in being so busy it might do, but one does not generally work so hard for money.

However, I enclose you a dollar to help out for August. I wish I could get others interested; have tried, but

it is up-hill work here. Have been unsuccessful and don't really know whom to approach on the subject any more. I trust that the way has opened to some extent for you. Some door is bound to open, but the hour of waiting is always a tedious one. Your cheerful soul and deep conviction of right and duty will carry you to success, however, of which you little dream. And, what is inspiring, to me, at least, is the conviction that such success will be entirely known and fully enjoyed by the subject.

The tiny enclosure is purely for yourself. Use it for the personal comfort of Moses Harman.

Utah. MARIE M. JOHNSON.

[This is the second or third contribution of like kind from our good Utah correspondent. As always I sincerely thank the donor, but will again request her to send the name of some friend to whom the magazine can be sent to the amount of one dollar.—M. H.]

Most Important Event in English History

There certainly seems a kind of pause in social progress as to the most vital issues just now. But I believe the facts of life, and the ideas that ought to meet these facts, are slowly being grasped by the public mind, and we may before long see a great awakening. * * * The women's fight for the right of citizenship in England was a great surprise and the way that the intelligent men are supporting them. It means much. * * * It is no exaggeration to say it is the most important event in English history.

DORA FORSTER-KERR.

The *American Journal of Eugenics* deserves a wide circulation; indeed, it ought to go into every family from Maine to California. There is no subject of equal importance discussed in any of the periodicals—the science of better generation. It is inconceivable that an enlightened people should oppose discussion of a subject fundamental to progress. Evidently, Moses, the millenium is not yet. I trust your life and health may be spared for many years to advocate free speech and free press. I enclose \$2 for renewal.

DR. J. C. BATDORF.

Michigan.

A Greatly Discouraged Socialist

I always like to read *Eugenics* as I did "Lucifer," but it is rather cold comfort to treat yourself alone. I like best those luxuries that can be enjoyed with companions, and as my wife does not take interest in *Eugenics* I have to nibble it alone.

It beats the devil that the individuals to be most benefitted by any proposition are the least interested, and will stand back and throw cold water at it. I don't wonder at Thos. W. Lawson concluding that the "people are a joke." I have had my heart warmed up to Socialism as a political promise of better things on this earth, where the ties of brotherhood will be stronger than the greedy desire to rob your brother, and have contributed a few hundred dollars to that propaganda, but when that great body of comrades met in Chicago and formulated their No. 1 demand, and I trimmed off the sentimentalism and frills, boiled it down to its essence, I found it there, in unmistakable words, that any man can understand though he be a fool, i. e., "The government shall contribute to the funds of labor organizations," why didn't they include the Salvation Army and the Catholic Church?

You know that the fellows that wrote and passed that resolution have capitalistic minds and ought and will vote for the Republican or Democratic parties unless they think some other party will give them more advantages over some other faction than the old parties, but they wouldn't know Socialism if they should meet it coming down the road.

I may be something like Lawson—a little soured on the people, but so far this year I haven't heard the call "to arms" and haven't been contributing to any of my old or new friends.

Hoping for your success in your new home and may you live long to enjoy your good work, and may the people who could most profit by your teachings wake up to their privileges—is the wish of your friend without any change—not even a \$\$\$

S. Dakota.

A. E. CLARK.

Will Live Her Own Life

I sent my copy of "Woman's Source of Power" to a friend who has borne fourteen children in poverty and

shame. Her husband is rotten with catarrh. She and two other neighbor women came to spend the evening with me just before I left my old home to come to California. Something impelled me to speak my mind and I told them I believed ordinary marriage a miserable makeshift, instead of promoting the life of love and beauty, that every one has the right to live. I told them I had always thought so but had not had the courage to live my convictions but that I meant to do so in the future. I told them we are taught that a wife is supported for love, but that we all know this is not true. We know that she is supported for the use of her body by the husband—if he supports her at all, because the law requires it of him. I told them nature gives to woman the right of choice of sex companionships but that she relinquishes that right to society for the assurance of support for herself and children. If the man who loves her doesn't happen to be the man she married he is not allowed to support her for love.

The three women bade me good night, one with sympathy, toleration and a real thoughtful look; one with a shocked face went home to pray for me. The third clung to my hand, dumb and hungry-eyed—she of the fourteen children to whom I gave the book.

I am going to live my life in my own way or know the reason why, and one life lived right, morally, physically, intellectually, socially, will do more than all the preachments, even if people do not consciously know who is living it.

LUCINDA B.

California.

Bonds, Land-Ownership and Credit

In my dictionary of political economy "Bonds" spells "Bunco." In my opinion the bond-issuing system of finance comes pretty close to being the biggest flim-flam and bunco game in the world. There is only one thing worse in its economic effects upon the welfare and prosperity of the people. That one thing is our present idiotic, wicked, swindling, dog-in-the-manger, man-en-slaving, man-starving system of land ownership which I hope to live long enough to see destroyed by the application and successful operation of the single tax.

I enclose copy of a plan for a municipal clearing house of credits which shows how interest-bearing bonds may be dispensed with and a better, juster and more scientific method substituted. This plan, of which I am the author, has been adopted by the Civic Club of this city and has received the endorsement of Mayor Tom L. Johnson, of Cleveland, Ohio.

WM. BRADFORD DU BOIS.

Bayonne, N. J.

Best Out of Fourteen Papers and Magazines

We like the name *Eugenics* much better than "Lucifer," and in regard to front page, we think your picture is just the thing. We like it better than the lady's picture, although hers is a very nice, sweet and intelligent face, but still we think your picture is better than anything else you could devise,—

more appropriate, and we should like to see it there every month. *Eugenics* is a first-class magazine and surely is worth more than the present price. We take fourteen different papers and magazines,—daily, weekly and monthly, but when *Eugenics* arrives everything else is thrown aside until every word is read and then we wish there was still more to read. Enclosed find fifty cents for some "stickers." We can use a few to good advantage, we think.

MR. & MRS. A. T. NEWBERG.

Vermillion, Canada.

[On the contrary many readers prefer the "lady's face" on front page, saying they think a woman's likeness more nearly typical of the eugenics' movement; probably because the responsibility of right bearing of children rests upon woman much more than upon man.—M. H.]

SEXUAL LIFE

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"What is Purity—A Study of Sex Overvaluation," by Theodore Schroeder, of the New York bar, 25c.

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