THE AMERICAN JOURNAL OF

EUGENICS

EUGENICS—. . . the doctrine of progress or evolution, especially in the human race, through improved conditions in the relations of the sexes.
—*THE CENTURY DICTIONARY.*

JANUARY, 1908.

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THE AMERICAN JOURNAL OF EUGENICS

SUCCESSOR TO LUCIFER THE LIGHT-BEARER

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Explanatory.

The thousands of persons who have read with interest the six numbers of THE AMERICAN JOURNAL OF EUGENICS which have been issued, and especially the hundreds of persons who have written us in commendation of the magazine, doubtless will be surprised to learn that their moral sense and literary taste are not up to the standard of the postoffice department.

Despite our efforts to publish a clean and sane magazine in the interest of the improvement of the human race, the issues of the magazine for the months of July, August, September, and October have been declared by R. M. Webster, acting assistant attorney general of the United States for the postoffice department, to contain "obscene, lewd, lascivious, or indecent matter," and therefore their transmission in the mails is forbidden.

Naturally we wonder if any other readers of the magazine, except the government expert, found anything "obscene, lewd, lascivious, or indecent" in them.

Among the charges made is that the magazine advertised a certain book "which from its very name is clearly indecent and unfit for circulation through the mails." Of course it would be unlawful to tell the name of such a book, although it was published nearly forty years ago by Harper & Brothers, New York, has been in general circulation ever since, is in almost every public library, and is cited by physicians and sociologists as an authority on the subject on which it treats. Never before, to our knowledge, has it been held to be "unfit for transmission through the mails."

Objection is taken also to an advertisement of a book by Dr. Alice B. Stockham which, Mr. Webster asserts, "has been excluded from the mails as obscene." If it has been excluded from the mails and if it is obscene, it is certain the thousands of persons who have read it and have given it their commendation are unaware of those alleged facts.

Among the articles in the magazine declared to be obscene are certain ones written by E. C. Walker, M. Florence Johnson, F. E. Binney, James Armstrong, R. B. Kerr, the Rev. Sidney Holmes, Raymond Parnell, M. D., Theodore Schroeder, attorney for the Free Speech League, and the editor.

Could any of the magazine's readers except Mr. Webster detect anything "obscene or lascivious" in any of those articles or in any other which have been published in this magazine?

It has been our earnest desire and our continuous effort to make THE AMERICAN JOURNAL OF EUGENICS attractive and interesting to all who feel a concern in the improvement of the human race. The International Live Stock Show which closed in Chicago on the night of December 7 was the most successful ever held anywhere. It was attended by nearly one-half million persons. All were interested and delighted by the remarkable improvements made in the breeds of horses, swine, cattle, and sheep.

But when it comes to an earnest plea for the intelligent study of eugenics—of the improvement of the human race—the cry is raised that any discussion of this most vital and important subject is "obscene, lewd, lascivious, or indecent."

If the judgment of our "servants" at Washington is correct regarding the articles in the first four numbers of EUGENICS, then any discussion of the sex question is unmailable. In discussing the matter with the superintendent of second-class mails, he said he did not see how it was possible, under that construction, for THE AMERICAN JOURNAL OF EUGENICS to exist without totally changing the nature of its contents—and then it wouldn't be a journal of eugenics. As it is of vital importance to get this number of the magazine to its readers, and as we are assured that it would be "held up" in obedience to the orders from Washington if the matter now in type and ready for press should appear, we are substituting selections which we hope will not appeal too strongly to the imagination of the obscenity expert.

The January number was practically ready for press when the letters from Washington were received, so it will be a few days late in reaching its readers. We hope to hear from every friend of EUGENICS, and especially wish to come in touch with those who have made its acquaintance through purchase at news-stands.

What the future policy of our journal will be cannot now be announced, because of the absence of the editor. But we confidently expect the February number to be of more value than any yet issued. And we also expect it to be accepted by the postal authorities at second-class rates. There is an important work which can and must be done. Pope's assertion that "Whatever is, is right," is one often disputed; but it is certain that great good often can be made to come from events which at first sight seem only evil. The flood-tides of Persecution water and nourish the tree of Liberty.

Moral Education.

BY HERBERT SPENCER.

[Reprinted from *Education: Intellectual, Moral, and Physical.*]

Strangely enough, the most glaring defect in our programmes of education is entirely overlooked. While much is being done in the detailed improvement of our systems in respect both of matter and manner, the most pressing desideratum has not yet been even recognized as a desideratum. To prepare the young for the duties of life is tacitly admitted by all to be the end which parents and schoolmasters should have in view; and happily the value of the things taught, and the goodness of the method followed in teaching them, are now ostensibly judged by their fitness to this end. The propriety of substituting for an exclusively classical training a training in which the modern languages shall have a share, is argued on this ground. The necessity of increasing the amount of science is urged for like reasons. But though some care is taken to fit youth of both sexes for society and citizenship, no care whatever is taken to fit them for the still more important position they will ultimately have to fill—the position of parents. While it is seen that for the purpose of gaining a livelihood an elaborate preparation is needed, it appears to be thought that for the bringing up of children no preparation whatever is needed. While many years are spent by a boy in gaining knowledge, of which the chief value is that it constitutes "the education of a gentleman"; and while many years are spent by a girl in those decorative acquirements which fit her for evening parties; not an hour is spent by either of them in preparation for that gravest of all responsibilities —the management of a family. Is it that this responsibility is but a remote contingency? On the contrary, it is certain to devolve on nine out of ten. Is it that the discharge of it is easy? Certainly not: of all functions which the adult has to fulfil this is the most difficult. Is it that each may be trusted by self-instruction to fit himself, or herself, for the office of parent? No: not only is the need for such self-instruction unrecognized, but the complexity of the subject renders it the one of all others in which self-instruction is least likely to succeed. No rational plea can be put forward for leaving the Art of Education out of our *curriculum*. Whether as bearing upon the happiness of parents themselves, or whether as affecting the characters and lives of their children and remote descendants, we must admit that a knowledge of the right methods of juvenile culture, physical, intellectual, and moral, is a knowledge second to none in importance. This topic should occupy the highest and last place in the course of instruction passed through by each man and woman. As physical maturity is marked

by the ability to produce offspring, so mental maturity is marked by the ability to train those offspring. *The subject which involves all other subjects, and therefore the subject in which the education of every one should culminate, is the Theory and Practice of Education.*

In the absence of this preparation, the management of children, and more especially the moral management, is lamentably bad. Parents either never think about the matter at all, or else their conclusions are crude and inconsistent. In most cases, and especially on the part of mothers, the treatment adopted on every occasion is that which the impulse of the moment prompts: it springs not from any reasoned-out conviction as to what will most conduce to the child's welfare, but merely expresses the passing parental feelings, whether good or ill; and varies from hour to hour as these feelings vary. Or if these blind dictates of passion are supplemented by any definite doctrines and methods, they are those that have been handed down from the past, or those suggested by the remembrances of childhood, or those adopted from nurses and servants—methods devised not by the enlightenment but by the ignorance of the time. Commenting on the chaotic state of opinion and practice relative to family government, Richter writes:

"If the secret variances of a large class of ordinary fathers were brought to light, and laid down as a plan of studies, and reading catalogued for a moral education, they would run somewhat after this fashion: In the first hour 'pure morality must be read to the child, either by myself or the tutor;' in the second, 'mixed morality, or that which may be applied to one's own advantage;' in the third, 'do you not see that your father does so and so?' in the fourth, 'you are little, and this is only fit for grown-up people;' in the fifth, 'the chief matter is that you should succeed in the world, and become something in the state;' in the sixth, 'not the temporary, but the eternal, determines the worth of a man;' in the seventh, 'therefore rather suffer injustice, and be kind;' in the eighth, 'but defend yourself bravely if any one attack you;' in the ninth, 'do not make a noise, dear child;' in the tenth, 'a boy must not sit so quiet;' in the eleventh, 'you must obey your parents better;' in the twelfth, 'and educate yourself.' So by the hourly change of his principles, the father conceals their untenableness and one-sidedness. As for his wife, she is neither like him, nor yet like that harlequin who came on to the stage with a bundle of papers under each arm, and answered to the inquiry, what he had under his right arm, 'orders,' and to what he had under his left arm, 'counter-orders.' But the mother might be much better compared to a giant Briareus, who had a hundred arms, and a bundle of papers under each."

This state of things is not to be readily changed. Generations must pass before any great amelioration of it can be expected. Like political constitutions, educational systems are not made, but grow; and within brief periods growth is insensible. Slow, however, as must be any improvement, even that improvement implies the use of means; and among the means is *discussion.*

We are not among those who believe in Lord Palmerston's dogma, that

"all children are born good." On the whole, the opposite dogma, untenable as it is, seems to us less wide of the truth. Nor do we agree with those who think that, by skillful discipline, children may be made altogether what they should be. Contrariwise, we are satisfied that though imperfections of nature may be diminished by wise management, they cannot be removed by it. The notion that an ideal humanity might be forthwith produced by a perfect system of education, is near akin to that shadowed forth in the poems of Shelley, that would mankind give up their old institutions, prejudices, and errors, all the evils in the world would at once disappear: neither notion being acceptable to such as have dispassionately studied human affairs.

Not that we are without sympathy with those who entertain these too sanguine hopes. Enthusiasm, pushed even to fanaticism, is a useful motive-power—perhaps an indispensable one. It is clear that the ardent politician would never undergo the labors and make the sacrifices he does, did he not believe that the reform he fights for is the one thing needful. But for his conviction that drunkenness is the root of almost all social evils, the teetotaller would agitate far less energetically. In philanthropy as in other things great advantage results from division of labor; and that there may be division of labor, each class of philanthropists must be more or less subordinated to its function—must have an exaggerated faith in its work. Hence, of those who regard education, intellectual or moral, as the panacea, their undue expectations are not without use; and that perhaps it is part of the beneficent order of things that their confidence cannot be shaken.

Even were it true, however, that by some possible system of moral government children could be molded into the desired form; and even could every parent be duly indoctrinated with this system; we should still be far from achieving the object in view. It is forgotten that the carrying out of any such system presupposes, on the part of adults, a degree of intelligence, of goodness, of self-control, possessed by no one. The great error made by those who discuss questions of juvenile discipline is in ascribing all the faults and difficulties to the children, and none to the parents. The current assumption respecting family government, as respecting national government, is, that the virtues are with the rulers and the vices with the ruled. Judging by educational theories, men and women are entirely transfigured in the domestic relation. The citizens we do business with, the people we meet in the world, we all know to be very imperfect creatures. In the daily scandals, in the quarrels of friends, in bankruptcy disclosures, in lawsuits, in police reports, we have constantly thrust before us the pervading selfishness, dishonesty, brutality. Yet when we criticise nursery management, and canvass the misbehavior of juveniles, we habitually take for granted that these culpable men and women are free from moral delin-

quency in the treatment of their offspring! So far is this from the truth that we do not hesitate to say that to parental misconduct is traceable a great part of the domestic disorder commonly ascribed to the perversity of children. We do not assert this of the more sympathetic and self-restrained, among whom we hope most of our readers may be classed, but we assert it of the mass. What kind of moral discipline is to be expected from a mother who, time after time, angrily shakes her infant because it will not suckle her, which we once saw a mother do? How much love of justice and generosity is likely to be instilled by a father who, on having his attention drawn by his child's scream to the fact that its finger is jammed between the window sash and the sill, forthwith begins to beat the child instead of releasing it? Yet that there are such fathers is testified to us by an eye-witness. Or, to take a still stronger case, also vouched for by direct testimony—what are the educational prospects of the boy who, on being taken home with a dislocated thigh, is saluted with a castigation? It is true that these are extreme instances—instances exhibiting in human beings that blind instinct which impels brutes to destroy the weakly and injured of their own race. But extreme though they are, they typify feelings and conduct daily observable in many families. Who has not repeatedly seen a child slapped by nurse or parent for a fretfulness probably resulting from bodily derangement? Who, when watching a mother snatch up a fallen little one, has not often traced, both in the rough manner and in the sharply uttered exclamation—"You stupid little thing!"—an irascibility foretelling endless future squabbles? Is there not in the harsh tones in which a father bids his children be quiet, evidence of a deficient fellow-feeling with them? Are not the constant, and often quite needless, thwartings that the young experience—the injunctions to sit still, which an active child cannot obey without suffering great nervous irritation; the commands not to look out of the window when traveling by railway, which on a child of any intelligence entails serious deprivation—are not these thwartings, we ask, signs of a terrible lack of sympathy? The truth is, that the difficulties of moral education are necessarily of dual origin—necessarily result from the combined faults of parents and children. If hereditary transmission is a law of nature, as every naturalist knows it to be, and as our daily remarks and current proverbs admit it to be, then on the average of cases the defects of children mirror the defects of their parents;—on the average of cases, we say, because, complicated as the results are by the transmitted traits of remoter ancestors, the correspondence is not special but only general. And if, on the average of cases, this inheritance of defects exists, then the evil passions which parents have to check in their children imply like evil passions in themselves; hidden, it may be, from the public eye, or perhaps obscured by other feelings, but still there. Evidently, therefore, the general

practice of any ideal system of discipline is hopeless: parents are not good enough.

Moreover, even were there methods by which the desired end could be at once effected, and even had fathers and mothers sufficient insight, sympathy, and self-command to employ these methods consistently, it might still be contended that it would be of no use to reform family discipline faster than other things are reformed. What is it that we aim to do? Is it not that education of whatever kind has for its proximate end to prepare a child for the business of life—to produce a citizen who, at the same time that he is well conducted, is also able to make his way in the world? And does not making his way in the world (by which we mean, not the acquirement of wealth, but of the means requisite for properly bringing up a family)—does not this imply a certain fitness for the world as it now is? And if by any system of culture an ideal human being could be produced, is it not doubtful whether he would be fit for the world as it now is? May we not, on the contrary, suspect that his too keen sense of rectitude, and too elevated standard of conduct, would make life alike intolerable and impossible? And however admirable the results might be, considered individually, would it not be self-defeating in so far as society and posterity are concerned? It may, we think, be argued with much reason, that as in a nation so in a family, the kind of government is, on the whole, about as good as the general state of human nature permits it to be. It may be said that in the one case, as in the other, the average character of the people determines the quality of the control exercised. It may be inferred that in both cases amelioration of the average character leads to an amelioration of system; and further, that were it possible to ameliorate the system without the average character being first ameliorated, evil, rather than good, would follow. It may be urged that such degree of harshness as children now experience from their parents and teachers is but a preparation for that greater harshness which they will meet with on entering the world; and that were it possible for parents and teachers to behave toward them with perfect equity and entire sympathy it would but intensify the sufferings which the selfishness of men must, in after life, inflict on them.*

* This is the plea put in by some for the rough treatment experienced by boys at our public schools; where, as it is said, they are introduced to a miniature world whose imperfections and hardships prepare them for those of the real world; and it must be admitted that the plea has some force. But it is a very insufficient plea. For whereas domestic and school discipline, though they should not be very much better than the discipline of adult life, should at any rate be somewhat better; the discipline which boys meet with at Eton, Winchester, Harrow, etc., is much worse than that of adult life—much more unjust, cruel, brutal. Instead of being an aid to human progress, which all culture should be, the culture of our public schools, by accustoming boys to a despotic form of government and an intercourse regulated by brute force, tends to fit them for a lower state of society than that which exists.

"But does not this prove too much?" some one will ask. "If no system of moral culture can forthwith make children altogether what they should be; if, even were there a system that would do this, existing parents are too imperfect to carry it out; and if even could such a system be successfully carried out, its results would be disastrously incongruous with the present state of society; does it not follow that a reform in the system now in use is neither practicable nor desirable?" No. It merely follows that reform in domestic government must go on, *pari passu* with other reforms. It merely follows that methods of discipline neither can be nor should be ameliorated, except by installments. It merely follows that the dictates of abstract rectitude will, in practice, inevitably be subordinated by the present state of human nature—by the imperfections alike of children, of parents, and of society; and can only be better fulfilled as the general character becomes better.

"At any rate, then," may rejoin our critic, "it is clearly useless to set up any ideal standard of family discipline. There can be no advantage in elaborating and recommending methods that are in advance of the time." Again we must contend for the contrary. Just as in the case of political government, though pure rectitude may be at present impracticable, it is requisite to know where the right lies, so that the changes we make may be *toward* the right instead of *away* from it; so in the case of domestic government an ideal must be upheld that there may be gradual approximations to it. We need fear no evil consequences from the maintenance of such an ideal. On the average the constitutional conservatism of mankind is always strong enough to prevent a too rapid change. So admirable are the arrangements of things that until men have grown up to the level of a higher belief they cannot receive it: nominally, they may hold it, but not virtually. And even when the truth gets recognized the obstacles to conformity with it are so persistent as to outlive the patience of philanthropists and even philosophers. We may be quite sure, therefore, that the many difficulties standing in the way of a normal government of children will always put an adequate check upon the efforts to realize it.

With these preliminary explanations let us go on to consider the true aims and methods of moral education—moral education, strictly so called, we mean; for we do not propose to enter upon the question of religious education as an aid to the education exclusively moral. This we omit as a topic better dealt with separately. After a few pages devoted to the settlement of general principles, during the perusal of which we bespeak the reader's patience, we shall aim by illustrations to make clear the right

And chiefly recruited as our legislature is from among those who are brought up at these schools, this barbarizing influence becomes a serious hindrance to national progress.

methods of parental behavior in the hourly occurring difficulties of family government.

When a child falls, or runs its head against the table, it suffers a pain, the remembrance of which tends to make it more careful for the future; and by an occasional repetition of like experiences it is eventually disciplined into a proper guidance of its movements. If it lays hold of the fire-bars, thrusts its finger into the candle-flame, or spills boiling water on any part of its skin, the resulting burn or scald is a lesson not easily forgotten. So deep an impression is produced by one or two such events, that afterward no persuasion will induce it again to disregard the laws of its constitution in these ways.

Now in these and like cases, Nature illustrates to us in the simplest way the true theory and practice of moral discipline—a theory and practice which, however much they may seem to the superficial like those commonly received, we shall find on examination to differ from them very widely.

Observe, in the first place, that in bodily injuries and their penalties we have misconduct and its consequences reduced to their simplest forms. Though according to their popular acceptations, *right* and *wrong* are words scarcely applicable to actions that have none but direct bodily effects; yet whoever considers the matter will see that such actions must be as much classifiable under these heads as any other actions. From whatever basis they start, all theories of morality agree in considering that conduct whose total results, immediate and remote, are beneficial, is good conduct; while conduct whose total results, immediate and remote, are injurious, is bad conduct. The happiness or misery caused by it are the *ultimate* standards by which all men judge of behavior. We consider drunkenness wrong because of the physical degeneracy and accompanying moral evils entailed on the transgressor and his dependents. Did theft uniformly give pleasure both to taker and loser, we should not find it in our catalogue of sins. Were it conceivable that benevolent actions multiplied human pains we should condemn them—should not consider them benevolent. It needs but to read the first newspaper leader, or listen to any conversation touching social affairs, to see that acts of parliament, political movements, philanthropic agitations, in common with the doings of individuals, are judged by their anticipated results in multiplying the pleasures or pains of men. And if on looking on all secondary superinduced ideas we find these to be our ultimate tests of right and wrong we cannot refuse to class purely physical actions as right or wrong according to the beneficial or detrimental results they produce.

Note, in the second place, the character of the punishments by which these physical transgressions are prevented. Punishments, we call them, in the absence of a better word: for they are not punishments in the literal sense. They are not artificial and unnecessary inflictions of pain; but are

simply the beneficent checks to actions that are essentially at variance with bodily welfare—checks in the absence of which life would quickly be destroyed by bodily injuries. It is the peculiarity of these penalties, if we must so call them, that they are nothing more than the *unavoidable consequences* of the deeds which they follow: they are nothing more than the *inevitable reactions* entailed by the child's actions.

Let it be further borne in mind that these painful reactions are proportionate to the degree in which the organic laws have been transgressed. A slight accident brings a slight pain, a more serious one a greater pain. When a child tumbles over the doorstep it is not ordained that it shall suffer in excess of the amount necessary, with the view of making it still more cautious than the necessary suffering will make it. But from its daily experience it is left to learn the greater or less penalties of greater or less errors; and to behave accordingly.

And then mark, lastly, that these natural reactions which follow the child's wrong actions are constant, direct, unhesitating, and not to be escaped. No threats: but silent, rigorous performance. If a child runs a pin into its finger, pain follows. If it does it again, there is again the same result: and so on perpetually. In all its dealings with surrounding inorganic nature it finds this unswerving persistence, which listens to no excuse, and from which there is no appeal; and very soon recognizing this stern though beneficent discipline, it becomes extremely careful not to transgress.

Still more significant will these general truths appear, when we remember that they hold throughout adult life as well as throughout infantine life. It is by an experimentally-gained knowledge of the natural consequences, that men and women are checked when they go wrong. After home education has ceased, and when there are no longer parents and teachers to forbid this or that kind of conduct, there comes into play a discipline like that by which the young child is taught its first lessons in self-guidance. If the youth entering upon the business of life idles away his time and fulfils slowly or unskilfully the duties entrusted to him, there by and by follows the natural penalty: he is discharged and left to suffer for a while the evils of relative poverty. On the unpunctual man, failing alike his appointments of business and pleasure, there continually fall the consequent inconveniences, losses, and deprivations. The avaricious tradesman who charges too high a rate of profit loses his customers and so is checked in his greediness. Diminishing practice teaches the inattentive doctor to bestow more trouble on his patients. The too credulous creditor and the over-sanguine speculator alike learn by the difficulties which rashness entails on them, the necessity of being more cautious in their engagements. And so throughout the life of every citizen. In the quotation so often made *apropos* of these cases—"The burnt child dreads the fire"—we see not only that the analogy

between this social discipline and Nature's early discipline of infants is universally recognized; but we also see an implied conviction that this discipline is of the most efficient kind. Nay more, this conviction is not only implied, but distinctly stated. Every one has heard others confess that only by "dearly bought experience" had they been induced to give up some bad or foolish course of conduct formerly pursued. Every one has heard, in the criticisms passed on the doings of this spendthrift or the other speculator, the remark that advice was useless and that nothing but "bitter experience" would produce any effect: nothing, that is, but suffering the unavoidable consequences. And if further proof be needed that the penalty of the natural reaction is not only the most efficient, but that no humanly-devised penalty can replace it, we have such further proof in the notorious ill-success of our various penal systems. Out of the many methods of criminal discipline that have been proposed and legally enforced, none have answered the expectations of their advocates. Not only have artificial punishments failed to produce reformation but they have in many cases increased the criminality. The only successful reformatories are those privately-established ones which have approximated their *régime* to the method of Nature—which have done little more than administer the natural consequences of criminal conduct: the natural consequences being, that by imprisonment or other restraint the criminal shall have his liberty of action diminished as much as is needful for the safety of society; and that he shall be made to maintain himself while living under this restraint. Thus we see not only that the discipline by which the young child is so successfully taught to regulate its movements is also the discipline by which the great mass of adults are kept in order, and more or less improved; but that the discipline humanly-devised for the worst adults fails when it diverges from this divinely-ordained discipline, and begins to succeed when it approximates to it.

Have we not here, then, the guiding principle of moral education? Must we not infer that the system so beneficent in its effects, alike during infancy and maturity, will be equally beneficent throughout youth? Can any one believe that the method which answers so well in the first and the last divisions of life will not answer in the intermediate division? Is it not manifest that as "ministers and interpreters of Nature" it is the function of parents to see that their children habitually experience the true consequences of their conduct—the natural reactions: neither warding them off, nor intensifying them, nor putting artificial consequences in place of them? No unprejudiced reader will hesitate in his assent.

Probably, however, not a few will contend that already most parents do this—that the punishments they inflict are, in the majority of cases, the true consequences of ill-conduct—that parental anger, venting itself in harsh words and deeds, is the result of a child's transgression—and that, in

the suffering, physical or moral, which the child is subject to, it experiences the natural reaction of its misbehavior. Along with much error this assertion, doubtless, contains some truth. It is unquestionable that the displeasure of fathers and mothers is a true consequence of juvenile delinquency; and that the manifestation of it is a normal check upon such delinquency. It is unquestionable that the scoldings, and threats, and blows, which a passionate parent visits on offending little ones, are effects actually produced in such a parent by their offenses; and so are, in some sort, to be considered as among the natural reactions of their wrong actions. And we are by no means prepared to say that these modes of treatment are not relatively right—right, that is, in relation to the uncontrollable children of ill-controlled adults: and right in relation to a state of society in which such ill-controlled adults make up the mass of the people. As already suggested, educational systems, like political and other institutions, are generally as good as the state of human nature permits. The barbarous children of barbarous parents are probably only to be restrained by the barbarous methods which such parents spontaneously employ; while submission to these barbarous methods is perhaps the best preparation such children can have for the barbarous society in which they are presently to play a part. Conversely, the civilized members of a civilized society will spontaneously manifest their displeasure in less violent ways—will spontaneously use milder measures: measures strong enough for their better-natured children. Thus it is doubtless true that, in so far as the expression of parental feeling is concerned, the principle of the natural reaction is always more or less followed. The system of domestic government ever gravitates toward its right form.

But now observe two important facts. In the first place, observe that, in states of rapid transition like ours, which witness a long-drawn battle between old and new theories and old and new practices, the educational methods in use are apt to be considerably out of harmony with the times. In deference to dogmas fit only for the ages that uttered them, many parents inflict punishments that do violence to their own feelings, and so visit on their children *un*natural reactions; while other parents, enthusiastic in their hopes of immediate perfection, rush to the opposite extreme. And then observe, in the second place, that the discipline on which we are insisting is not so much the experience of parental approbation, or disapprobation, which, in most cases, is only a secondary consequence of a child's conduct; but it is the experience of those results which would naturally flow from the conduct in the absence of parental opinion or interference. The truly instructive and salutary consequences are not those inflicted by parents when they take upon themselves to be Nature's proxies; but they are those inflicted by Nature herself. We will endeavor to make this distinction

clear by a few illustrations, which, while they show what we mean by natural reactions as contrasted with artificial ones, will afford some directly practical suggestions.

In every family where there are young children there almost daily occur cases of what mothers and servants call "making a litter." A child has had out its box of toys and leaves them scattered about the floor. Or a handful of flowers, brought in from a morning walk, is presently seen dispersed over tables and chairs. Or a little girl, making doll's-clothes, disfigures the room with shreds. In most cases the trouble of rectifying this disorder falls anywhere but in the right place: if in the nursery, the nurse herself, with many grumblings about "tiresome little things," etc., undertakes the task; if below stairs, the task usually devolves either on one of the older children or on the house-maid; the transgressor being visited with nothing more than a scolding. In this very simple case, however, there are many parents wise enough to follow out, more or less consistently, the normal course—that of making the child itself collect the toys or shreds. The labor of putting things in order is the true consequence of having put them in disorder. Every trader in his office, every wife in her household, has daily experience of this fact. And if education be a preparation for the business of life, then every child should also, from the beginning, have daily experience of this fact. If the natural penalty be met by any refractory behavior (which it may perhaps be where the general system of moral discipline previously pursued has been bad), then the proper course is to let the child feel the ulterior reaction consequent on its disobedience. Having refused or neglected to pick up and put away the things it has scattered about, and having thereby entailed the trouble of doing this on some one else, the child should, on subsequent occasions, be denied the means of giving this trouble. When next it petitions for its toy-box the reply of its mamma should be—"The last time you had your toys you left them lying on the floor, and Jane had to pick them up. Jane is too busy to pick up every day the things you leave about; and I cannot do it myself. So that, as you will not put away your toys when you have done with them, I cannot let you have them." This is obviously a natural consequence, neither increased nor lessened; and must be so recognized by a child. The penalty comes, too, at the moment when it is most keenly felt. A new-born desire is balked at the moment of anticipated gratification; and the strong impression so produced can scarcely fail to have an effect on the future conduct; an effect which, by consistent repetition, will do whatever can be done in curing the fault. Add to which, that, by this method, a child is early taught the lesson which cannot be learnt too soon, that in this world of ours pleasures are rightly to be obtained only by labor.

Take another case. Not long since we had frequently to listen to the

reprimands visited on a little girl who was scarcely ever ready in time for the daily walk. Of eager disposition, and apt to become thoroughly absorbed in the occupation of the moment, Constance never thought of putting on her things until the rest were ready. The governess and the other children had almost invariably to wait; and from the mamma there almost invariably came the same scolding. Utterly as this system failed, it never occurred to the mamma to let Constance experience the natural penalty. Nor, indeed, would she try it when it was suggested to her. In the world the penalty of being behind time is the loss of some advantage that would else have been gained: the train is gone; or the steamboat is just leaving its moorings; or the best things in the market are sold; or all the good seats in the concert room are filled. And every one, in cases perpetually occurring, may see that it is the prospective deprivations entailed by being too late which prevent people from being too late. Is not the inference obvious? Should not these prospective deprivations control the child's conduct also? If Constance is not ready at the appointed time, the natural result is that of being left behind, and losing her walk. And no one can, we think, doubt that after having once or twice remained at home while the rest were enjoying themselves in the fields, and after having felt that this loss of a much-prized gratification was solely due to want of promptitude, some amendment would take place. At any rate, the measure would be more effective than that perpetual scolding which ends only in producing callousness.

Again, when children, with more than usual carelessness, break or lose the things given to them, the natural penalty—the penalty which makes grown-up persons more careful—is the consequent inconvenience. The want of the lost or damaged article, and the cost of supplying its place, are the experiences by which men and women are disciplined in these matters; and the experience of children should be as much as possible assimilated to theirs. We do not refer to that early period at which toys are pulled to pieces in the process of learning their physical properties, and at which the results of carelessness cannot be understood; but to a later period, when the meaning and advantages of property are perceived. When a boy, old enough to possess a penknife, uses it so roughly as to snap the blade, or leaves it in the grass by some hedge-side, where he was cutting a stick, a thoughtless parent, or some indulgent relative, will commonly forthwith buy him another; not seeing that, by doing this, a valuable lesson is lost. In such a case, a father may properly explain that penknives cost money, and that to get money requires labor; that he cannot afford to purchase new penknives for one who loses or breaks them, and that until he sees evidence of greater carefulness he must decline to make good the loss. A parallel discipline may be used as a means of checking extravagance.

These few familiar instances, here chosen because of the simplicity with

which they illustrate our point, will make clear to every one the distinction between those natural penalties which we contend are the truly efficient ones, and those artificial penalties which parents commonly substitute for them. Before going on to exhibit the higher and subtler applications of this principle, let us note its many and great superiorities over the principle, or rather the empirical practice, which prevails in most families.

In the first place, right conceptions of cause and effect are early formed; and by frequent and consistent experience are eventually rendered definite and complete. Proper conduct in life is much better guaranteed when the good and evil consequences of actions are rationally understood, than when they are merely believed on authority. A child who finds that disorderliness entails the subsequent trouble of putting things in order, or who misses a gratification from dilatoriness, or whose want of care is followed by the loss or breakage of some much-prized possession, not only experiences a keenly-felt consequence, but gains a knowledge of causation: both the one and the other being just like those which adult life will bring. Whereas a child who in such cases receives some reprimand or some factitious penalty, not only experiences a consequence for which it often cares very little, but lacks that instruction respecting the essential natures of good and evil conduct which it would else have gathered. It is a vice of the common system of artificial rewards and punishments, long since noticed by the clear-sighted, that by substituting for the natural results of misbehavior certain threatened tasks or castigations, it produces a radically wrong standard of moral guidance. Having throughout infancy and boyhood always regarded parental or tutorial displeasure as the result of a forbidden action, the youth has gained an established association of ideas between such action and such displeasure, as cause and effect; and consequently when parents and tutors have abdicated, and their displeasure is not to be feared, the restraint on a forbidden action is in great measure removed: the true restraints, the natural reactions, having yet to be learned by sad experience. As writes one who has had personal knowledge of this short-sighted system:—"Young men let loose from school, particularly those whose parents have neglected to exert their influence, plunge into every description of extravagance; they know no rule of action—they are ignorant of the reasons for moral conduct—they have no foundation to rest upon—and until they have been severely disciplined by the world are extremely dangerous members of society."

Another great advantage of this natural system of discipline is, that it is a system of pure justice; and will be recognized by every child as such. Whoso suffers nothing more than the evil which obviously follows naturally from his own misbehavior, is much less likely to think himself wrongly treated than if he suffers an evil artificially inflicted on him; and this will

be true of children as of men. Take the case of a boy who is habitually reckless of his clothes, scrambles through hedges without caution, or is utterly regardless of mud. If he is beaten, or sent to bed, he is apt to regard himself as ill-used; and his mind is more likely to be occupied by thinking over his injuries than repenting of his transgressions. But suppose he is required to rectify as far as he can the harm he has done—to clean off the mud with which he has covered himself, or to mend the tear as well as he can. Will he not feel that the evil is one of his own producing? Will he not while paying this penalty be continuously conscious of the connection between it and its cause? And will he not, spite his irritation, recognize more or less clearly the justice of the arrangement? If several lessons of this kind fail to produce amendment—if suits of clothes are prematurely spoiled—if, pursuing this same system of discipline, a father declines to spend money for new ones until the ordinary time has elapsed—and if, meanwhile, there occur occasions on which, having no decent clothes to go in, the boy is debarred from joining the rest of the family on holiday excursions and *fete* days, it is manifest that while he will keenly feel the punishment, he can scarcely fail to trace the chain of causation, and to perceive that his own carelessness is the origin of it; and seeing this, he will not have that same sense of injustice as when there is no obvious connection between the transgression and its penalty.

Again, the tempers both of parents and children are much less liable to be ruffled under this system than under the ordinary system. Instead of letting children experience the painful results which naturally follow from wrong conduct, the usual course pursued by parents is to inflict themselves certain other painful results. A double mischief arises from this. Making, as they do, multiplied family laws; and identifying their own supremacy and dignity with the maintenance of these laws; it happens that every transgression comes to be regarded as an offence against themselves, and a cause of anger on their part. Add to which the further irritations which result from taking upon themselves, in the shape of extra labor or cost, those evil consequences which should have been allowed to fall on wrong-doers. Similarly with the children. Penalties which the necessary reaction of things brings round upon them—penalties which are inflicted by impersonal agency—produce an irritation that is comparatively slight and transient; whereas, penalties which are voluntarily inflicted by a parent, and are afterward remembered as caused by him or her, produce an irritation both greater and more continued. Just consider how disastrous would be the result if this empirical method were pursued from the beginning. Suppose it were possible for parents to take upon themselves the physical sufferings entailed on their children by ignorance and awkwardness; and that while bearing these evil consequences they visited on their children certain other

evil consequences, with the view of teaching them the impropriety of their conduct. Suppose that when a child, who had been forbidden to meddle with the kettle, spilt some boiling water on its foot, the mother vicariously assumed the scald and gave a blow in place of it; and similarly in all other cases. Would not the daily mishaps be sources of far more anger than now? Would not there be chronic ill-temper on both sides? Yet an exactly parallel policy is pursued in after years. A father who punishes his boy for carelessly or wilfully breaking a sister's toy, and then himself pays for a new toy, does substantially this same thing—inflicts an artificial penalty on the transgressor, and takes the natural penalty on himself; his own feelings and those of the transgressor being alike needlessly irritated. If he simply required restitution to be made, he would produce far less heart-burning. If he told the boy that a new toy must be bought at his, the boy's, cost, and that his supply of pocket-money must be withheld to the needful extent, there would be much less cause for ebullition of temper on either side; while in the deprivation afterward felt, the boy would experience the equitable and salutary consequence. In brief, the system of discipline by natural reaction is less injurious to temper, alike because it is perceived on both sides to be nothing more than pure justice, and because it more or less substitutes the impersonal agency of nature for the personal agency of parents.

Whence also follows the manifest corollary, that under this system the parental and filial relation will be a more friendly, and therefore a more influential one. Whether in parent or child, anger, however caused, and to whomsoever directed, is more or less detrimental. But anger in a parent toward a child, and in a child toward a parent, is especially detrimental; because it weakens that bond of sympathy which is essential to a beneficent control. In virtue of the general law of association of ideas, it inevitably results, both in young and old, that dislike is contracted toward things which in our experience are habitually connected with disagreeable feelings. Or where attachment originally existed, it is weakened, or destroyed, or turned into repugnance, according to the quantity of painful impressions received. Parental wrath, with its accompanying reprimands and castigations, cannot fail, if often repeated, to produce filial alienation; while the resentment and sulkiness of children cannot fail to weaken the affection felt for them, and may even end in destroying it. Hence the numerous cases in which parents (and especially fathers, who are commonly deputed to express the anger and inflict the punishment) are regarded with indifference, if not with aversion; and hence the equally numerous cases in which children are looked upon as inflictions. Seeing, then, as all must do, that estrangement of this kind is fatal to a salutary moral culture, it follows that parents cannot be too solicitous in avoiding occasions of direct antagonism with their

children—occasions of personal resentment. And therefore they cannot too anxiously avail themselves of this discipline of natural consequences—this system of letting the penalty be inflicted by the laws of things; which, by saving the parent from the function of a penal agent, prevents these mutual exasperations and estrangements.

Thus we see that this method of moral culture by experience of the normal reactions which is the divinely-ordained method alike for infancy and for adult life, is equally applicable during the intermediate childhood and youth. And among the advantages of this method we see: First, that it gives that rational comprehension of right and wrong conduct which results from actual experience of the good and bad consequences caused by them. Second, that the child, suffering nothing more than the painful effects brought upon it by its own wrong actions, must recognize more or less clearly the justice of the penalties. Third, that, recognizing the justice of the penalties, and receiving those penalties through the working of things, rather than at the hands of an individual, its temper will be less disturbed; while the parent, occupying the comparatively passive position of taking care that the natural penalties are felt, will preserve a comparative equanimity. And fourth, that mutual exasperation being thus in great measure prevented, a much happier, and a more influential, state of feeling will exist between parent and child.

"But what is to be done with more serious misconduct?" some will ask. "How is this plan to be carried out when a petty theft has been committed? or when a lie has been told? or when some younger brother or sister has been ill-used?"

Before replying to these questions, let us consider the bearings of a few illustrative facts.

Living in the family of his brother-in-law, a friend of ours had undertaken the education of his little nephew and niece. This he had conducted, more perhaps from natural sympathy than from reasoned-out conclusions, in the spirit of the method above set forth. The two children were in doors his pupils and out of doors his companions. They daily joined him in walks and botanizing excursions, eagerly sought out plants for him, looked on while he examined and identified them, and in this and other ways were ever gaining both pleasure and instruction in his society. In short, morally considered, he stood to them much more in the position of parent than either their father or mother did. Describing to us the results of this policy, he gave, among other instances, the following. One evening, having need for some article lying in another part of the house, he asked his nephew to fetch it for him. Deeply interested as the boy was in some amusement of the moment, he, contrary to his wont, either exhibited great reluctance or refused, we forget which. His uncle, disapproving of a coercive course, fetched

it himself; merely exhibiting by his manner the annoyance this ill-behavior gave him. And when, later in the evening, the boy made overtures for the usual play, they were gravely repelled—the uncle manifested just that coldness of feeling naturally produced in him, and so let the boy experience the necessary consequences of his conduct. Next morning at the usual time for rising, our friend heard a new voice outside the door, and in walked his little nephew with the hot water; and then the boy, peering about the room to see what else could be done, exclaimed, "Oh! you want your boots," and forthwith rushed down stairs to fetch them. In this and other ways he showed a true penitence for his misconduct; he endeavored by unusual services to make up for the service he had refused; his higher feelings had of themselves conquered his lower ones, and acquired strength by the conquest; and he valued more than before the friendship he thus regained.

This gentleman is now himself a father; acts on the same system; and finds it answers completely. He makes himself thoroughly his children's friend. The evening is longed for by them because he will be at home; and they especially enjoy the Sunday because he is with them all day Thus possessing their perfect confidence and affection, he finds that the simple display of his approbation or disapprobation gives him abundant power of control. If, on his return home, he hears that one of his boys has been naughty, he behaves toward him with that comparative coldness which the consciousness of the boy's misconduct naturally produces; and he finds this a most efficient punishment. The mere withholding of the usual caresses, is a source of the keenest distress—produces a much more prolonged fit of crying than a beating would do. And the dread of this purely moral penalty is, he says, ever present during his absence: so much so, that frequently during the day his children inquire of their mamma how they have behaved, and whether the report will be good. Recently, the eldest, an active urchin of five, in one of those bursts of animal spirits common in healthy children, committed sundry extravagances during his mamma's absence—cut off part of his brother's hair and wounded himself with a razor taken from his father's dressing-case. Hearing of these occurrences on his return, the father did not speak to the boy either that night or next morning. Not only was the tribulation great, but the subsequent effect was, that when, a few days after, the mamma was about to go out, she was earnestly entreated by the boy not to do so; and on inquiry, it appeared his fear was that he might again transgress in her absence.

We have introduced these facts before replying to the question—"What is to be done with the graver offences?" for the purpose of first exhibiting the relation that may and ought to be established between parents and children; for on the existence of this relation depends the successful treatment of these graver offences. And as a further preliminary, we must now point

out that the establishment of this relation will result from adopting the system we advocate. Already we have shown that by letting a child experience simply the painful reactions of its own wrong actions, a parent in great measure avoids assuming the attitude of an enemy, and escapes being regarded as one; but it still remains to be shown that where this course has been consistently pursued from the beginning, a strong feeling of active friendship will be generated.

At present, mothers and fathers are mostly considered by their offspring as friend-enemies. Determined as their impressions inevitably are by the treatment they receive; and oscillating as that treatment does between bribery and thwarting, between petting and scolding, between gentleness and castigation; children necessarily acquire conflicting beliefs respecting the parental character. A mother commonly thinks it quite sufficient to tell her little boy that she is his best friend; and assuming that he is in duty bound to believe her, concludes that he will forthwith do so. "It is all for your good;" "I know what is proper for you better than you do yourself;" "You are not old enough to understand it now, but when you grow up you will thank me for doing what I do;"—these, and like assertions, are daily reiterated. Meanwhile the boy is daily suffering positive penalties; and is hourly forbidden to do this, that, and the other, which he was anxious to do. By words he hears that his happiness is the end in view; but from the accompanying deeds he habitually receives more or less pain. Utterly incompetent as he is to understand that future which his mother has in view, or how this treatment conduces to the happiness of that future, he judges by such results as he feels; and finding these results anything but pleasurable, he becomes sceptical respecting these professions of friendship. And is it not folly to expect any other issue? Must not the child judge by such evidence as he has got? and does not this evidence seem to warrant his conclusion? The mother would reason in just the same way if similarly placed. If, in the circle of her acquaintance, she found some one who was constantly thwarting her wishes, uttering sharp reprimands, and occasionally inflicting actual penalties on her, she would pay but little attention to any professions of anxiety for her welfare which accompanied these acts. Why, then, does she suppose that her boy will conclude otherwise?

But now observe how different will be the results if the system we contend for be consistently pursued—if the mother not only avoids becoming the instrument of punishment, but plays the part of a friend, by warning her boy of the punishments which Nature will inflict. Take a case; and that it may illustrate the mode in which this policy is to be early initiated, let it be one of the simplest cases. Suppose that, prompted by the experimental spirit so conspicuous in children, whose proceedings instinctively conform to the inductive method of inquiry—suppose that so prompted the

child is amusing himself by lighting pieces of paper in the candle and watching them burn. If his mother is of the ordinary unreflective stamp, she will either, on the plea of keeping the child "out of mischief," or from fear that he will burn himself, command him to desist; and in case of non-compliance will snatch the paper from him. On the other hand, should he be so fortunate as to have a mother of sufficient rationality, who knows that this interest with which the child is watching the paper burn results from a healthy inquisitiveness, without which he would never have emerged out of infantine stupidity, and who is also wise enough to consider the moral results of interference, she will reason thus:—"If I put a stop to this I shall prevent the acquirement of a certain amount of knowledge. It is true that I may save the child from a burn; but what then? He is sure to burn himself some time; and it is quite essential to his safety in life that he should learn by experience the properties of flame. Moreover, if I forbid him from running this present risk, he is sure hereafter to run the same or a greater risk when no one is present to prevent him; whereas, if he should have any accident now that I am by, I can save him from any great injury; add to which the advantage that he will have in future some dread of fire, and will be less likely to burn himself to death, or set the house in a flame when others are absent. Furthermore, were I to make him desist, I should thwart him in the pursuit of what is in itself a purely harmless and, indeed, instructive gratification; and he would be sure to regard me with more or less ill-feeling. Ignorant as he is of the pain from which I would save him, and feeling only the pain of a balked desire, he could not fail to look upon me as the cause of that pain. To save him from a hurt which he cannot conceive, and which has therefore no existence for him, I inflict upon him a hurt which he feels keenly enough; and so become, from his point of view, a minister of evil. My best course, then, is simply to warn him of the danger, and to be ready to prevent any serious damage." And following out this conclusion, she says to the child—"I fear you will hurt yourself if you do that." Suppose, now, that the child perseveres, as he will very probably do; and suppose that he ends by burning himself. What are the results? In the first place he has gained an experience which he must gain eventually, and which, for his own safety, he cannot gain too soon. And in the second place, he has found that his mother's disapproval or warning was meant for his welfare: he has a further positive experience of her benevolence—a further reason for placing confidence in her judgment and her kindness—a further reason for loving her.

Of course, in those occasional hazards where there is a risk of broken limbs or other serious bodily injury, forcible prevention is called for. But leaving out these extreme cases, the system pursued should be not that of guarding a child against the small dangers into which it daily runs, but that

of advising and warning it against them. And by consistently pursuing this course, a much stronger filial affection will be generated than commonly exists. If here, as elsewhere, the discipline of the natural reactions is allowed to come into play—if in all those out-of-door scramblings and in-door experiments, by which children are liable to hurt themselves, they are allowed to persevere, subject only to dissuasion more or less earnest according to the risk, there cannot fail to arise an ever-increasing faith in the parental friendship and guidance. Not only, as before shown, does the adoption of this principle enable fathers and mothers to avoid the chief part of that odium which attaches to the infliction of positive punishment; but, as we here see, it enables them further to avoid the odium that attaches to constant thwartings; and even to turn each of those incidents which commonly cause squabbles, into a means of strengthening the mutual good feeling. Instead of being told in words, which deeds seem to contradict, that their parents are their best friends, children will learn this truth by a consistent daily experience; and so learning it, will acquire a degree of trust and attachment which nothing else can give.

And now having indicated the much more sympathetic relation which must result from the habitual use of this method, let us return to the question above put—How is this method to be applied to the graver offences?

Note, in the first place, that these graver offences are likely to be both less frequent and less grave under the *régime* we have described than under the ordinary *régime*. The perpetual ill-behavior of many children is itself the consequence of that chronic irritation in which they are kept by bad management. The state of isolation and antagonism produced by frequent punishment, necessarily deadens the sympathies; necessarily, therefore, opens the way to those transgressions which the sympathies should check. That harsh treatment which children of the same family inflict on each other is often, in great measure, a reflex of the harsh treatment they receive from adults—partly suggested by direct example, and partly generated by the ill temper and the tendency to vicarious retaliation, which follow chastisements and scoldings. It cannot be questioned that the greater activity of the affections and happier state of feeling, maintained in children by the discipline we have described, must prevent their sins against each other from being either so great or so frequent. Moreover, the still more reprehensible offences, as lies and petty thefts, will, by the same causes, be diminished. Domestic estrangement is a fruitful source of such transgressions. It is a law of human nature, visible enough to all who observe, that those who are debarred the higher gratifications fall back upon the lower; those who have no sympathetic pleasures seek selfish ones; and hence, conversely, the maintenance of happier relations between parents

and children is calculated to diminish the number of those offences of which selfishness is the origin.

When, however, such offences are committed, as they will occasionally be even under the best system, the discipline of consequences may still be resorted to; and if there exist that bond of confidence and affection which we have described, this discipline will be found efficient. For what are the natural consequences, say, of a theft? They are of two kinds—direct and indirect. The direct consequence, as dictated by pure equity, is that of making restitution. An absolutely just ruler (and every parent should aim to be one) will demand that, wherever it is possible, a wrong act shall be undone by a right one: and in the case of theft this implies either the restoration of the thing stolen, or, if it is consumed, then the giving of an equivalent: which, in the case of a child, may be effected out of its pocket-money. The indirect and more serious consequence is the grave displeasure of parents—a consequence which inevitably follows among all peoples sufficiently civilized to regard theft as a crime; and the manifestation of this displeasure is, in this instance, the most severe of the natural reactions produced by the wrong action. "But," it will be said, "the manifestation of parental displeasure, either in words or blows, is the ordinary course in these cases: the method leads here to nothing new." Very true. Already we have admitted that, in some directions, this method is spontaneously pursued. Already we have shown that there is a more or less manifest tendency for educational systems to gravitate toward the true system. And here we may remark, as before, that the intensity of this natural reaction will, in the beneficent order of things, adjust itself to the requirements—that this parental displeasure will vent itself in violent measures during comparatively barbarous times, when the children are also comparatively barbarous; and will express itself less cruelly in those more advanced social states in which, by implication, the children are amenable to milder treatment. But what it chiefly concerns us here to observe is, that the manifestation of strong parental displeasure, produced by one of these graver offences, will be potent for good just in proportion to the warmth of the attachment existing between parent and child. Just in proportion as the discipline of the natural consequences has been consistently pursued in other cases, will it be efficient in this case. Proof is within the experience of all, if they will look for it.

For does not every man know that when he has offended another person, the amount of genuine regret he feels (of course, leaving worldly considerations out of the question) varies with the degree of sympathy he has for that person? Is he not conscious that when the person offended stands to him in the position of an enemy, the having given him annoyance is apt to be a source rather of secret satisfaction than of sorrow? Does he not

remember that where umbrage has been taken by some total stranger, he has felt much less concern than he would have done had such umbrage been taken by one with whom he was intimate? While, conversely, has not the anger of an admired and cherished friend been regarded by him as a serious misfortune, long and keenly regretted? Clearly, then, the effects of parental displeasure upon children must similarly depend upon the pre-existing relationship. Where there is an established alienation, the feeling of a child who has transgressed is a purely selfish fear of the evil consequences likely to fall upon it in the shape of physical penalties or deprivations; and after these evil consequences have been inflicted, there are aroused an antagonism and dislike which are morally injurious, and tend further to increase the alienation. On the contrary, where there exists a warm filial affection produced by a consistent parental friendship—a friendship not dogmatically asserted as an excuse for punishments and denials, but daily exhibited in ways that a child can comprehend—a friendship which avoids needless thwartings, which warns against impending evil consequences, and which sympathizes with juvenile pursuits—there the state of mind caused by parental displeasure will not only be salutary as a check to future misconduct of like kind, but will also be intrinsically salutary. The moral pain consequent upon having for the time being lost so loved a friend, will stand in place of the physical pain usually inflicted; and where this attachment exists, will prove equally, if not more, efficient. While instead of the fear and vindictiveness excited by the one course, there will be excited by the other more or less of sympathy with parental sorrow, a genuine regret for having caused it, and a desire, by some atonement, to reëstablish the habitual friendly relatiosnhip. Instead of bringing into play those purely egotistic feelings whose predominance is the cause of criminal acts, there will be brought into play those altruistic feelings which check criminal acts. Thus the discipline of the natural consequences is applicable to grave as well as trivial faults; and the practice of it conduces not simply to the repression, but to the eradication of such faults.

In brief, the truth is that savageness begets savageness, and gentleness begets gentleness. Children who are unsympathetically treated become relatively unsympathetic; whereas treating them with due fellow-feeling is a means of cultivating their fellow-feeling. With family governments as with political ones, a harsh despotism itself generates a great part of the crimes it has to repress; while conversely a mild and liberal rule not only avoids many causes of dissension, but so ameliorates the tone of feeling as to diminish the tendency to transgression. As John Locke long since remarked, "Great severity of punishment does but very little good, nay, great harm, in education; and I believe it will be found that, *cæteris paribus,* those children who have been most chastised seldom make the best

men." In confirmation of which opinion we may cite the fact not long since made public by Mr. Rogers, Chaplain of the Pentonville Prison, that those juvenile criminals who have been whipped are those who most frequently return to prison. On the other hand, as exhibiting the beneficial effects of a kinder treatment, we will instance the fact stated to us by a French lady, in whose house we recently staid in Paris. Apologizing for the disturbance daily caused by a little boy who was unmanageable both at home and at school, she expressed her fear that there was no remedy save that which had succeeded in the case of an elder brother; namely, sending him to an English school. She explained that at various schools in Paris this elder brother had proved utterly untractable; that in despair they had followed the advice to send him to England; and that on his return home he was as good as he had before been bad. And this remarkable change she ascribed entirely to the comparative mildness of the English discipline.

After this exposition of principles, our remaining space may best be occupied by a few of the chief maxims and rules deducible from them; and with a view to brevity we will put these in a more or less hortatory form.

Do not expect from a child any great amount of moral goodness. During early years every civilized man passes through that phase of character exhibited by the barbarous race from which he is descended. As the child's features—flat nose, forward-opening nostrils, large lips, wide-apart eyes, absent frontal sinus, etc.—resemble for a time those of the savage, so, too, do his instincts. Hence the tendencies to cruelty, to thieving, to lying, so general among children—tendencies which, even without the aid of discipline, will become more or less modified just as the features do. The popular idea that children are "innocent," while it may be true in so far as it refers to evil *knowledge,* is totally false in so far as it refers to evil *impulses,* as half an hour's observation in the nursery will prove to any one. Boys when left to themselves, as at a public school, treat each other far more brutally than men do; and were they left to themselves at an earlier age their brutality would be still more conspicuous.

Not only is it unwise to set up a high standard for juvenile good conduct, but it is even unwise to use very urgent incitements to such good conduct. Already most people recognize the detrimental results of intellectual precocity; but there remains to be recognized the truth that there is a *moral precocity* which is also detrimental. Our higher moral faculties, like our higher intellectual ones, are comparatively complex. By consequence they are both comparatively late in their evolution. And with the one as with the other, a very early activity produced by stimulation will be at the expense of the future character. Hence the not uncommon fact that those who during childhood were instanced as models of juvenile goodness,

by and by undergo some disastrous and seemingly inexplicable change, and end by being not above but below par; while relatively exemplary men are often the issue of a childhood by no means so promising.

Be content, therefore, with moderate measures and moderate results. Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth; and you will then have more patience with those imperfections of nature which your child hourly displays. You will be less prone to that constant scolding, and threatening, and forbidding, by which many parents induce a chronic domestic irritation, in the foolish hope that they will thus make their children what they should be.

This comparatively liberal form of domestic government, which does not seek despotically to regulate all the details of a child's conduct, necessarily results from the system for which we have been contending. Satisfy yourself with seeing that your child always suffers the natural consequences of his actions, and you will avoid that excess of control in which so many parents err. Leave him wherever you can to the discipline of experience, and you will so save him from that hothouse virtue which over-regulation produces in yielding natures, or that demoralizing antagonism which it produces in independent ones.

By aiming in all cases to administer the natural reactions to your child's actions, you will put an advantageous check upon your own temper. The method of moral education pursued by many, we fear by most, parents, is little else than that of venting their anger in the way that first suggests itself. The slaps, and rough shakings, and sharp words, with which a mother commonly visits her offspring's small offences (many of them not offences considered intrinsically), are very generally but the manifestations of her own ill-controlled feelings—result much more from the promptings of those feelings than from a wish to benefit the offenders. While they are injurious to her own character, these ebullitions tend, by alienating her children and by decreasing their respect for her, to diminish her influence over them. But by pausing in each case of transgression to consider what is the natural consequence, and how that natural consequence may best be brought home to the transgressor, some little time is necessarily obtained for the mastery of yourself; the mere blind anger first aroused in you settles down into a less vehement feeling, and one not so likely to mislead you.

Do not, however, seek to behave as an utterly passionless instrument. Remember that besides the natural consequences of your child's conduct which the working of things tends to bring round on him, your own approbation or disapprobation is also a natural consequence, and one of the ordained agencies for guiding him. The error which we have been combating is that of *substituting* parental displeasure and its artificial penalties, for

the penalties which nature has established. But while it should not be *substituted* for these natural penalties, it by no means follows that it should not, in some form, *accompany* them. The *secondary* kind of punishment should not usurp the place of the *primary* kind; but, in moderation, it may rightly supplement the primary kind. Such amount of disapproval, or sorrow, or indignation, as you feel, should be expressed in words or manner or otherwise; subject, of course, to the approval of your judgment. The degree and kind of feeling produced in you will necessarily depend upon your own character, and it is therefore useless to say it should be this or that. All that can be recommended is, that you should aim to modify the feeling into that which you believe ought to be entertained. Beware, however, of the two extremes; not only in respect of the intensity, but in respect of the duration of your displeasure. On the one hand, anxiously avoid that weak impulsiveness, so general among mothers, which scolds and forgives almost in the same breath. On the other hand, do not unduly continue to show estrangement of feeling lest you accustom your child to do without your friendship and so lose your influence over him. The moral reactions called forth from you by your child's actions, you should as much as possible assimilate to those which you conceive would be called forth from a parent of perfect nature.

Be sparing of commands. Command only in those cases in which other means are inapplicable, or have failed. "In frequent orders the parents' advantage is more considered than the child's," says Richter. As in primitive societies a breach of law is punished, not so much because it is intrinsically wrong as because it is a disregard of the king's authority—a rebellion against him; so in many families, the penalty visited on a transgressor proceeds less from reprobation of the offence than from anger at the disobedience. Listen to the ordinary speeches—"How *dare* you disobey me?" "I tell you I'll *make* you do it, sir." "I'll soon teach you who is *master*"—and then consider what the words, the tone, and the manner imply. A determination to subjugate is much more conspicuous in them than an anxiety for the child's welfare. For the time being the attitude of mind differs but little from that of the despot bent on punishing a recalcitrant subject. The right-feeling parent, however, like the philanthropic legislator, will not rejoice in coercion, but will rejoice in dispensing with coercion. He will do without law in all cases where other modes of regulating conduct can be successfully employed; and he will regret the having recourse to law when it is necessary. As Richter remarks—"The best rule in politics is said to be '*pas trop gouverner:*' it is also true in education." And in spontaneous conformity with this maxim, parents whose lust of dominion is restrained by a true sense of duty will aim to make their children con-

trol themselves wherever it is possible, and will fall back upon absolutism only as a last resort.

But whenever you *do* command, command with decision and consistency. If the case is one which really cannot be otherwise dealt with, then issue your fiat, and having issued it, never afterward swerve from it. Consider well beforehand what you are going to do; weigh all the consequences; think whether your firmness of purpose will be sufficient; and then, if you finally make the law, enforce it uniformly at whatever cost. Let your penalties be like the penalties inflicted by inanimate nature—inevitable. The hot cinder burns a child the first time he seizes it; it burns him the second time; it burns him the third time; it burns him every time; and he very soon learns not to touch the hot cinder. If you are equally consistent—if the consequences which you tell your child will follow certain acts, follow with like uniformity, he will soon come to respect your laws as he does those of Nature. And this respect once established will prevent endless domestic evils. Of errors in education one of the worst is that of inconsistency. As in a community, crimes multiply when there is no certain administration of justice; so in a family, an immense increase of transgressions results from a hesitating or irregular infliction of penalties. A weak mother, who perpetually threatens and rarely performs—who makes rules in haste and repents of them at leisure—who treats the same offence now with severity and now with leniency, according as the passing humor dictates,—is laying up miseries both for herself and her children. She is making herself contemptible in their eyes; she is setting them an example of uncontrolled feelings; she is encouraging them to transgress by the prospect of probable immunity; she is entailing endless squabbles and accompanying damage to her own temper and the tempers of her little ones; she is reducing their minds to a moral chaos, which after years of bitter experience will with difficulty bring into order. Better even a barbarous form of domestic government carried out consistently, than a humane one inconsistently carried out. Again we say, avoid coercive measures whenever it is possible to do so; but when you find despotism really necessary, be despotic in good earnest.

Bear constantly in mind the truth that the aim of your discipline should be to produce a *self-governing* being; not to produce a being to be *governed by others.* Were your children fated to pass their lives as slaves, you could not too much accustom them to slavery during their childhood; but as they are by and by to be free men, with no one to control their daily conduct, you cannot too much accustom them to self-control while they are still under your eye. This it is which makes the system of discipline by natural consequences so especially appropriate to the social state which we in England have now reached. Under early, tyrannical forms of society, when one

of the chief evils the citizen had to fear was the anger of his superiors, it was well that during childhood parental vengeance should be a predominant means of government. But now that the citizen has little to fear from any one—now that the good or evil which he experiences throughout life is mainly that which in the nature of things results from his own conduct—it is desirable that from his first years he should begin to learn, experimentally, the good or evil consequences which naturally follow this or that conduct. Aim, therefore, to diminish the amount of parental government as fast as you can substitute for it in your child's mind that self-government arising from a foresight of results. In infancy a considerable amount of absolutism is necessary. A three-year-old urchin playing with an open razor cannot be allowed to learn by this discipline of consequences; for the consequences may, in such case, be too serious. But as intelligence increases, the number of instances calling for peremptory interference may be, and should be, diminished; with the view of gradually ending them as maturity is approached. All periods of transition are dangerous; and the most dangerous is the transition from the restraint of the family circle to the non-restraint of the world. Hence the importance of pursuing the policy we advocate; which, alike by cultivating a child's faculty of self-restraint, by continually increasing the degree in which it is left to its self-restraint, and by so bringing it, step by step, to a state of unaided self-restraint, obliterates the ordinary sudden and hazardous change from externally-governed youth to internally-governed maturity. Let the history of your domestic rule typify, in little, the history of our political rule: at the outset, autocratic control, where control is really needful; by and by an incipient constitutionalism, in which the liberty of the subject gains some express recognition; successive extensions of this liberty of the subject; gradually ending in parental abdication.

Do not regret the exhibition of considerable self-will on the part of your children. It is the correlative of that diminished coerciveness so conspicuous in modern education. The greater tendency to assert freedom of action on the one side, corresponds to the smaller tendency to tyrannize on the other. They both indicate an approach to the system of discipline we contend for, under which children will be more and more led to rule themselves by the experience of natural consequences; and they are both the accompaniments of our more advanced social state. The independent English boy is the father of the independent English man; and you cannot have the last without the first. German teachers say that they had rather manage a dozen German boys than one English one. Shall we, therefore, wish that our boys had the manageableness of the German ones, and with it the submissiveness and political serfdom of adult Germans? Or shall we not

rather tolerate in our boys those feelings which make them free men, and modify our methods accordingly?

Lastly, always remember that to educate rightly is not a simple and easy thing, but a complex and extremely difficult thing: the hardest task which devolves upon adult life. The rough and ready style of domestic government is indeed practicable by the meanest and most uncultivated intellects. Slaps and sharp words are penalties that suggest themselves alike to the least reclaimed barbarian and the most stolid peasant. Even brutes can use this method of discipline; as you may see in the growl and half-bite with which a bitch will check a too-exigeant puppy. But if you would carry out with success a rational and civilized system, you must be prepared for considerable mental exertion—for some study, some ingenuity, some patience, some self-control. You will have habitually to trace the consequences of conduct—to consider what are the results which in adult life follow certain kind of acts; and then you will have to devise methods by which parallel results shall be entailed on the parallel acts of your children. You will daily be called upon to analyze the motives of juvenile conduct; you must distinguish between acts that are really good and those which, though externally simulating them, proceed from inferior impulses: while you must be ever on your guard against the cruel mistake not infrequently made, of translating neutral acts into transgressions, or ascribing worse feelings than were entertained. You must more or less modify your method to suit the disposition of each child; and must be prepared to make further modifications as each child's disposition enters on a new phase. Your faith will often be taxed to maintain the requisite perseverance in a course which seems to produce little or no effect. Especially if you are dealing with children who have been wrongly treated, you must be prepared for a lengthened trial of patience before succeeding with better methods; seeing that that which is not easy even where a right state of feeling has been established from the beginning, becomes doubly difficult when a wrong state of feeling has to be set right. Not only will you have constantly to analyze the motives of your children, but you will have to analyze your own motives—to discriminate between those internal suggestions springing from a true parental solicitude, and those which spring from your own selfishness, from your love of ease, from your lust of dominion. And then, more trying still, you will have not only to detect but to curb these baser impulses. In brief, you will have to carry on your higher education at the same time that you are educating your children. Intellectually you must cultivate to good purpose that most complex of subjects—human nature and its laws, as exhibited in your children, in yourself, and in the world. Morally, you must keep in constant exercise your higher feelings, and restrain your lower. It is a truth yet remaining to be recognized, that

the last stage in the mental development of each man and woman is to be reached only through the proper discharge of the parental duties. And when this truth is recognized, it will be seen how admirable is the ordination in virtue of which human beings are led by their strongest affections to subject themselves to a discipline which they would else elude.

While some will probably regard this conception of education as it should be, with doubt and discouragement, others will, we think, perceive in the exalted ideal which it involves, evidence of its truth. That it cannot be realized by the impulsive, the unsympathetic, and the short-sighted, but demands the higher attributes of human nature, they will see to be evidence of its fitness for the more advanced states of humanity. Though it calls for much labor and self-sacrifice, they will see that it promises an abundant return of happiness, immediate and remote. They will see that while in its injurious effects on both parent and child a bad system is twice cursed, a good system is twice blessed—it blesses him that trains and him that's trained.

It will be seen that we have said nothing in this chapter about the transcendental distinction between right and wrong, of which wise men know so little, and children nothing. All thinkers are agreed that we may find the criterion of right in the effect of action, if we do not find the rule there; and that is sufficient for the purpose we have had in view. Nor have we introduced the religious element. We have confined our inquiries to a nearer, and a much more neglected field, though a very important one. Our readers may supplement our thoughts in any way they please; we are only concerned that they should be accepted as far as they go.

Editorial.

THE OUTLOOK—THE PREVIOUS QUESTION.

An editorial paragraph in a late issue of the *Appeal to Reason* reads thus:

The postmaster-general recommends the establishment of postal savings banks, and squares himself with the bankers, who have hitherto opposed any form of government banking, with the provision that the government would deposit in the banks the money it would receive. From a capitalistic standpoint, what an admirable scheme! The government would establish the postal savings banks for the purpose of getting the money away from the hard-fisted little capitalists, and would then turn the money over to the banking trust, with which it might either gamble or draw an enormous income in the form of interest. It's a good scheme. Let the big robbers skin the penny-possessing prosperity-yawpers, and do it soon. When the fool is separated from his coin he may realize that it is the labor question, and not the money question, that demands attention.

Yes, in the order of nature, order of natural evolution, the labor question takes precedence of the money question, because it is labor that gives value to money; labor is the real standard of value, not money.

Reading between the lines of this brief quoted paragraph, we see outlined the history, the origin, animus, purpose, of the thing called "government" — government-of-man-by-his-fellow-man; also of the thing called money—government-made money, "legal-tender" or debt-paying money.

The framers of the Constitution of the United States said:

> Not liberty, *property* is the main object of society.—*Gouverneur Morris.*
> Property is certainly the principal object of society.—*Rutledge.*
> Property is the only just measure of representation.—*Butler.*
> The Senate, which is the special guardian of property, would rightly be the protector of property in slaves.—*James Madison.*

By the term "society," these fathers of the American government evidently meant *organized* society; that is, the thing commonly known as politics, or political government. By the term "property" they meant not only the product of human labor, but the laborers also; as when Madison speaks of "property in slaves." They meant also the land and what the land contained—minerals, ores, petroleum, clays, etc., etc.—none of which are produced by human labor.

"Money" is not property, but was originally a device invented to facilitate the exchange of property, or of values of property. Later it became not only the representative of property, but also itself the most important form of property, because invested by "law" with the "legal-tender" quality, the debt- and tax-paying quality, thereby giving to money the royal prerogative, the kingly privilege, the "right of way" over all other forms of property.

Hence in estimating a man's wealth—"property"—we do not say he is worth so many horses or oxen, or bushels of wheat, or pounds of gold, silver, or iron, but *so many dollars!*

To convince ourselves that the dollar is the king, the autocrat, of all forms of property, we have only to remember that none but the monarch is allowed to coin dollars,—or none but the power that takes the place of the king, as the American Congress,—only to remember that the production of dollars is not subject to the economic law or rule that *supply* is governed by *demand!*

When wheat—the "staff of life"—is scarce and high-priced, then more acres are planted to wheat and more bushels produced. When there is an increased demand for horses, as in time of war, then farmers turn their attention to the breeding of horses. Increased demand brings increased supply, until a normal, a healthy equilibrium is established between demand and supply.

How is it with *dollars?* When there is a scarcity of dollars in circula-

tion,—when there is not "currency" enough to move the crops to market, for instance,—what happens?

Are the mints of the country run night and day to supply dollars to relieve the money famine?

Are the government presses set to work to print paper dollars to take the place of coins when metal dollars fail to meet the demand?

We all know that nothing of this kind ever happens.

We all know that a scarcity of dollars means simply increase of opportunity for the dealers in dollars to rob those who deal in other kinds of property.

We all know that a money famine enables the money-lords—the bankers—to levy a higher rate of tribute—tariff called *interest*—from all other occupations, trades, or professions.

Hence the "extremity," the calamity, of all other professions or occupations is the money-lord's "opportunity"; his opportunity to get "something for nothing"!

Then, when through unusual production of other forms of wealth people become speculative and borrow all the dollars they can, by pledging their houses, lands, and other property, in order to buy more land, more merchandise, or more machinery, or to ape their richer neighbors in their style of living—that is to say, after a period of abnormal "expansion" there naturally comes a period of abnormal "contraction" in the financial, commercial, and industrial world, resulting in what is known as a "panic,"—then comes the "walkover" for the kingly dollar and for the manipulator of the kingly dollar—the banker.

Then, with the sheriff at his back, the money-lord gathers in the farms, the homes, the live stock, the household treasures accumulated by a lifetime of toil and of rigorous self-denial.

* * *

Such is the logical, the legitimate, the inevitable outcome of the working of the governmental scheme formulated by James Madison, Alexander Hamilton, Gouverneur Morris, and the other conspirators of 1787 against human liberty—the men who, when elected or appointed to revise the "Articles of Confederation," betrayed their trust, and gave to the people of the colonies, instead of revised "articles of confederation," a *revolution*—a "revolution backward," as it was fitly declared by Patrick Henry—a revolution back to monarchy, plutocracy, and aristocracy.

* * *

Today we are reaping the ripened fruits of that betrayal of trust on the part of the framers of the Constitution of the United States. What boots it to us, in what respect are we the gainers, if, in freeing ourselves of monarchy in the form of King George, we have enthroned in his place the *royal*

dollar!—King Gold!—manipulated, owned, and controlled by the bankers' trust!

The makers of our national fetish frankly declared that "property, not liberty [not justice, not equity], is the main object of [organized] society"; and therefore they builded the national charter on that plan, on that foundation. Not the protection of men, women, and children, but the protection of the capitalist in his schemes to rob the laborer of the products of his labor—to rob labor of its rightful share of the earth and its treasures—was the main object of the document called the Constitution of the United States.

To secure this object its makers incorporated therein the Old World ideas in regard to what is "property," including money. Among these are the idea that land, the soil, is property; that coal, iron, ores, copper, gold, silver, and all the useful metals are property, even before a stroke of work has been done to put them in shape to be useful to man,—all are property, to be monopolized and exploited by the greedy, the unscrupulous, and cunning few who can own and control that most dangerous and powerful of all implements or instruments of exploitation—government money; money, the restricted in quantity, the unamenable to nature and reason; the privileged robber, the royal buccaneer or brigand among all other forms of property, all other forms of wealth.

The trick of "legal tender" is said to have been urged upon legislators in the interest of the debtor class, and not for the benefit of the creditor class. Like all other arguments in favor of government-of-man-by-man, it is easy to show that this plea is not honest, not true nor honorable. How is it possible that legal-tender money can be the friend of the debtor class when there is never enough debt-paying money to pay *one-tenth* of the debts of the country? It is said there are now thirteen billions of debts and one billion of money in the United States.

Even if there were enough gold-standard money to pay the debts of the country, this privileged form of wealth has the convenient habit, the cowardly habit, of *hiding* itself when most needed, thereby enabling its owners to rob the debtor class of all other forms of wealth because of their inability to exchange these other forms of wealth for legal tender.

It is, doubtless, the ease with which gold can be hidden or sent out of the country in time of war or other national calamity, that makes it so popular with the money-lords: also the fact that it is the rarest in quantity of all the so-called precious metals. When W. E. Gladstone, the English premier, was asked to join an international *concordat* establishing the double metallic money standard, he said: "No! England is the creditor nation of the world. The adoption of the double metallic standard would cut England's revenues in half."

These are part of reasons why some of us are not so optimistic as we would like to be, when forecasting the probable future of our country—ours by birth or by adoption. To us the outlook is not exhilarating, not rose-colored nor prophetic of the long-hoped-for, long-prayed-for Coöperative Commonwealth. Our Socialist friends—one of whose chief organs is the *Appeal to Reason,* from which paper the text for this article is taken,—are doing much towards rousing the proletariate of the country to see the causes of their enslavement to the plutocratic classes; but whether the proposed remedies of our Socialist brethren for existing political and economic evils are the best possible, is a question concerning which there is much diversity of honest opinion. That they see and appreciate many of the proximate and approximate causes of the ills that afflict us, and that are rapidly changing our working people from a condition of *comparative* freedom and independence to one of undisguised slavery to the plutocratic classes, the money-owning and debt-owning classes, is doubtless true; but do they see and properly value the underlying causes, the bed-rock causes of the trouble?

The financial editor of the *Appeal* says:

> When the fool is separated from his coin he may realize that it is the labor question, and not the money question, that demands attention.

As some of us see it, the labor question is the previous question so far as money is concerned; but so completely is labor bound, hand and foot, by an abnormal money system, a robber money system, that until the laborer awakes sufficiently from his lethargy to see the real character of this robber system and resolves to be a slave no longer, and until he sets himself resolutely to work to change the system from a plutocratic scheme of shameless robbery to one of freedom and justice,—until the "fool" laborer (as he is called by the *Appeal*) does this, the money question will continue to "demand" his most serious "attention."

Yes, it is true that as between labor and money, labor is the "previous question," because labor is the *creator* of money—of "capital," of which money is the most important form as well as the chief representative. As Lincoln put it, "Labor was before capital and is superior to it." Capital is simply the stored product, the accumulated product of labor; and that the *creator* of capital should be the submissive slave of its *creature* is one of the amazing spectacles, one of the most degrading and pitiable of all the sad results of our falsely called civilization.

But while labor is previous to and superior to capital as a normal condition of human society, there are still other questions that take precedence of labor in the order of nature and of social development, and these are the *human* question—the manhood question and the womanhood question; also the motherhood and fatherhood questions.

"The best product of any land is its men," is an old saying; but before there can be men there must be mothers of men.

A generation ago or more "Timothy Titcomb" (J. G. Holland) said something like this: "God give us men! A time like this demands . . . men who will not palter, will not lie. Tall men, sun-crowned and strong in honest thinking. Men who can look a demagogue full in the eye, and damn his treacherous flatteries without winking," etc.

This is the kind of men needed to meet the demagogues who said: "Congress shall have power to coin money and fix the value thereof."

This is the kind of men who will ask: Where does a congressman get the power or the right to do a thing that his employer, his representative, the private citizen, may not do?

This is the kind of man who will ask: Where does a Supreme Court get the power or the right to deny liberty, equality, and justice in the name of a corporation, such as Dartmouth College, or in the name of a slave-holding aristocracy, the Dred Scott decision, or in the name and for the benefit of millionaire tax-payers who refuse to pay taxes on incomes?

These and many other questions the men who can "look a demagogue square in the eye" will ask; and when the answer is made that the Constitution of the United States forbids the citizen to do what a congressman may rightly do, and when told that the Constitution forbids this and that and the other which the common sense of mankind says is right and good, then these "tall and strong" men will ask: What right had James Madison, Gouverneur Morris, and Alexander Hamilton, long since dead and turned to dust, to bind posterity to carry out their antediluvian ideas of government?

These men, who believed that property—in horses, in slaves, in gold, silver, and precious stones—is the chief object of society and of government, were certainly not wiser nor better than the men and women of today, who have far greater opportunities to learn than had those who lived in the eighteenth century of the Christian era—in the days when the wisest jurists and legislators believed in witchcraft and in persecution for opinion's sake.

M. HARMAN.

IN THE EDITOR'S WAKE.

SEVERAL other Chicago judges are reported by the *American* to hold views similar to those of Judge Cleland. For example, Judge Crowe is reported to have said: "Marriage is the greatest power for good in the life of a young man who has led a wild and reckless existence." It is related that after Judge Newcomer had delivered in court a similar discourse on the value of marriage as a reform agency, one of the prisoners,

who had been arraigned several times on charges of drunkenness, said to him: "Judge, if you give me another chance I'll never come before you again. I'll go out and get married." What will be the future of the nation whose judges encourage marriages of the unfit?

SEVERAL Chicago judges are reported to have said that 80 per cent of the cases of drunkenness in their courts are of unmarried men. Hence they infer that marriage is a preventive if not a cure of drunkenness. Any bartender can tell them that the inference is a strained one; that at least 75 per cent of the drunkards are either married men or men that have been married. It is my personal opinion, based on many years of observation, that one of the principal causes of drunkenness is an unharmonious home. Poverty, it is true, is one of the principal causes of domestic unhappiness, and it is a fact that poverty causes drunkenness more often than drunkenness causes poverty. The drink problem is a hygienic and economic one rather than a moral one. But, as for that, morality is largely a matter of hygiene and economic conditions.

A CANVASS made by reporters for the Hearst newspapers in New York showed that there were 154 families, with 515 children, living in a single block in Broome street, and eleven families, consisting of twenty-nine adults and ten children, living in one block in Fifth avenue, in the millionaire district. Evidently, despite Mr. Comstock, the wives of millionaires have some means of learning how to avoid having undesired children.

IN a recent address to a women's club in Chicago W. L. Bodine, superintendent of compulsory education, said that 80 per cent of the 800 children who had been examined by physicians and placed in public institutions were underfed, undersize, and underweight. "If the president of the United States would follow a truancy officer for one day," he added, "he would say that race suicide is a blessing." Of course, Mr. Bodine was using the term "race suicide" as Mr. Roosevelt used it. Prudential regulation of the birth of children is not race suicide, but is a necessary means for proper race development.

"BOYS of 15 know too much in these days," said Mr. Bodine. "The girls of 14 know too little. Parents should sweep aside their ideas of false modesty and give the girls the information that will protect them." His statement in regard to girls, I think, is correct. But the boys do not know too much. The trouble is that their information concerning sexual matters comes from vicious sources and is distorted. Boys, as well as girls, should receive this information directly from their parents.

THE UNDERSTUDY.

Southern California Notes.

After a sojourn of three months in San Diego I returned to Los Angeles by the ocean steamer *Queen*, Saturday night, Nov. 9. Was accompanied to the boat by our good friends Mrs. and Mr. Charles T. Sprading. (This is the conventional way of telling that Charles T. Sprading is a *married* man.) My two heavy grips were carried by these friends from the hotel Albion to the ship, a distance of half a mile or more.

Looking back over my three months in San Diego, while I can not congratulate myself with achieving any remarkable degree of success, I do not feel that my time was wasted. A half-dozen public meetings in the interest of eugenics were held, besides not less than a dozen parlor meetings that were fairly well attended. The most important result of my visit, as I think, is the organization of the San Diego Eugenic Society, —preliminary organization,—which it is hoped and believed will continue the work for years to come in the goodly little city near the southernmost limit of California.

Prominent among those who have shown a lively interest in the movement towards a better education for parenthood, I am permitted to name C. A. Buss, conductor of the San Diego Young People's Progressive Lyceum; Albina L. Washburn, manager of the Woman's Coöperative Exchange; Elijah R. Watson, minister of the Unitarian Church of that city; Judge Sydney Thomas, formerly of the Michigan bar, now resident in San Diego; Mrs. J. L. Brooks, president of the San Diego Humanitarian Society, and Dr. Rosa Conger-Daley, formerly of Chicago, secretary of that society.

It may not be amiss here to mention that I found so many friends of eugenics enrolled as members of the Humanitarian Society, and found the objects of their movement so nearly allied with those of our magazine, that I invested a dollar as initiation fee in their organization, thereby becoming one of them. Through the generosity of one of their members, Mrs. E. S. Gardiner, the San Diego Humanitarians have now a home of their own—two lots on K street, with cottage, garden, fruit trees, etc. They purpose to erect on this land in the near future a commodious building as a home for the homeless aged of their city.

While caring for the aged and infirm, the Humanitarians do not forget nor neglect to teach the young and the middle-aged how to live so as to avoid decrepitude and imbecility when age takes the place of youth and vigorous manhood or womanhood. Thus they would establish a school of *right-living*, while caring for the aged and helpless.

One objection, as I see it, to the present plans of the San Diegan Humanitarians is that their proposed home for the aged is in the city. It should be in the country, where land is cheap enough to permit work in the soil, gardening, also bee-keeping, chicken-raising, fruit-raising, etc., on a larger scale than is possible on the land they now hold within the city limits. In the mild climate of southern California, if supplied with sufficient ground upon which to work, most persons of advanced years could not only be self-sustaining, but could do much to increase the capital of the association, thus enabling it to establish similar homes wherever needed.

* * *

This brings me to speak of colony plans for the old, the young, and the middle-aged as well, in southern California. Among these plans there are some in which our eugenic friends are taking

much interest. I have had many personal interviews with J. H. Lohmeyer, of 957 South Broadway, Los Angeles, an old-time friend and subscriber,—whom I believe to be thoroughly honest and a capable man of business,—in regard to a scheme to plant a colony of progressive libertarians in Lower California, within Mexican territory, on land similar and in a climate similar to those of San Diego. In some respects this colony scheme reminds one of the Topolobampo fiasco, but with the objectionable features of that speculative scheme eliminated. I have not space at command to give details of the plan, nor to relate what has already been done. Those who are thinking of colonization in Mexico can get all needed information in regard to "La Prosperidad" colony by addressing J. H. Lohmeyer, as above.

Other schemes for colonies nearer to Los Angeles there are in abundance, but I have not yet been able to spend the necessary time in collecting data on which to make an intelligible and reliable report.

* * *

Referring again to my San Diegan campaign, if such it may be called, I wish to say that the daily papers treated our meetings and our attempts at organization with civility and respect. One of them, the *Union*, gave our secretary, Herman Fascher, about a half-column, in which to state the aims, purposes, and character of the eugenics movement in San Diego, also elsewhere in California and the nation. Later, when I interviewed the editor and asked for space to give a synopsis of one of my lectures he accepted the article, but cut it down more than half, saying he had already given us a half-column of space and thought we ought not ask for more for at least a month to come. The other leading daily, the *San Diegan Sun*, was not quite so hospitable. While giving us a few short notices (editorial), the editor declined to insert, as a matter of news, the following short article of mine, saying that, while eugenics is a subject of great importance to the whole human race, it should not be discussed in the public newspapers nor from the public platform, but in private clubs and in the family circle, etc. With slight changes this is the rejected article:

Francis Galton, cousin of Charles Darwin, has laid the civilized world under lasting obligation by presenting to the University of London the "initial" sum of £1,500 for the establishment of a "Fellowship in National Eugenics." The gift has been duly accepted and a professor elected for the fellowship.

And thus it is that after long and patient waiting the friends of human improvement along lines of race-culture have lived to see "eugenics,"—which word means right generation,—placed upon a recognized scientific basis in the center of Anglo-Saxon civilization—London, the metropolis of the world.

As might have been expected, Brother Jonathan has not been slow in following the lead of his British cousins. A "National Committee of Eugenics" has been appointed by the United States government, with the endorsement of President Roosevelt, through Dr. Willett M. Hays, assistant secretary of agriculture, consisting of Dr. Alexander Graham Bell; Dr. David Starr Jordan, of Stanford University; Major Charles Woodruff, M. D.; Dr. C. B. Henderson, of New York, and the Rev. J. E. Gilbert, of Washington.

Auxiliary societies have been formed in various parts of the country to coöperate with the national organization. The California Eugenics Association has been duly incorporated as a state institution, and the proper papers filed. Mr. A. C. Grimmer, of Oakland, is the state president.

In Los Angeles a strong affiliating society was formed some months ago, with Professor Edgar L. Larkin, astronomer at Lowe Observatory, as honorary president, and Dr. Adah S. H. Patterson, of Los Angeles, as active president. And now San Diego has a preliminary organization of eugenics. . . .

As to the aims of the movement, the following paragraph from Mr. Galton himself, the founder of the cult, will be interesting:

"Postulating existing social groups [artist, financier, biologist, journalist, and what not] and existing moral criteria, eugenics aims at the reproduction of the best speci-

mens of individuals—in each of those groups in which the characteristic activities are not demonstrably antisocial."

Commenting on this statement, Dr. C. W. Saleeby, in his *Evolution the Master-Key*, published by Harper & Brothers, says:

"We want as much variety as ever, but we want the best possible of each variety. The practice of eugenics would thus raise the average quality of a nation to that of its better moiety of the present day; men of an order of ability which is now rare would become more frequent, because the level out of which they rose would have risen."

Lest any one should be troubled by the old, old fear that every new cult will unsettle the family life, the home life, or the marriage relation, Dr. Saleeby tells us that "eugenics does not propose to tamper with marriage, nor to outrage public sentiment, both of which its protagonists respect."

The San Diego Eugenics Association purposes to hold regular weekly meetings during the coming winter months.

* * *

Arriving once again in the metropolis of southern California, Los Angeles, I find, to my regret, that the Eugenics Society has not yet been called together after its summer vacation. Dr. Patterson, the active president, excuses herself because of overwork. She is a physician in much request and a lecturer in still greater request. The first vice-president, H. H. Hutcheson, and the second vice-president, Mrs. M. E. Bensen, also the secretary, Flora W. Fox, all agree that something must be done, soon, to awaken the sleeping society.

For myself, I have about decided to stop public work for a while and obey the urgent and oft-repeated requests that I should revise the manuscript book written while in the hospital of the United States prison at Leavenworth, Kansas, a year ago. In order that I may not be tempted to attend meetings of many kinds in the city at night, and that my days be not interrupted with callers, I have decided to accept the hospitality of an old-time Missouri and Texas friend, Annie E. Cummings, who owns a little fruit farm, cottage, and chicken ranch, twenty miles northeast from Los Angeles, near the foot of the San Bernardino range of mountains, branch of the Sierra Madre, a most inspiring view of which is seen from the cottage of our friend. Here, flanked on one side by orange groves, vineyards, walnut groves, pepper trees, eucalyptus, and other semi-tropical products of Mother Earth, and on the other side by deserts and mountain ranges, I hope to be able, undisturbed, to put in shape for the printer a work begun nearly a dozen years ago.

Speaking of pepper trees, a most magnificent specimen of this unique and very beautiful California wood offers its wide-spreading arms and plume-like foliage to me as shelter from the direct rays of the sun, in the front yard of our friend's home. This tree, by actual measurement, is more than ten feet in circumference eighteen inches from the ground, and the spread of its giant arms exceeds sixty feet in diameter. M. HARMAN.

Los Angeles, Calif., Nov. 20, '07.

Various Voices.

RACE SUICIDE.

BY MARY E. WALKER, M. D.

The worst of race suicide is not in *not* having large families of children, but in having such, or having children when too poor to properly care for them after their birth or to properly care for them *before* their birth.

Race suicide, with a mother who has no time to read, to think, to attend helpful entertainments, to store up what is needed to impart good brain power to the unborn, and to have the best food to build up both mind and body of herself and of the one that is to be,—is what the people must have their attention called to, and fixed in their minds, as of most paramount importance.

The race suicide of all kinds,—of individual suicides, of murders, of gibbets, of electric chairs,—all come from the improper conditions of the mothers of the race!

Think of the year's imprisonment of the editor of *Lucifer*, recently, for sending important instruction in his paper through the mails! And now Bernarr Macfadden has been sentenced to "two years and a fine of $2,000 for sending objectionable matter through the mails" in his *Physical Culture*. What kind of judges are on the bench? Are they afraid that they will go out of business if the people are instructed in those matters that prevent crime? Or are they ignorant of "the greatest study of mankind"?

It needs an earthquake to arouse thought in the minds of those who are happy in not having "a dozen thoughts in all their lives" on the most important race question, and here is such an arouser:

Mrs. A. Rosner, of Goodhue, Miss., is the mother of twenty-five children—twelve of whom have been born since 1898! Six pairs of twins!

Is any one so blind as not to be able to see the idiocy of the father of such a family boasting of *his* achievement?—which was a crime against humanity, and was preventable.

Oswego, N. Y.

A PLAN FOR A CO-OPERATIVE INDUSTRIAL GROUP.

BY J. ALLEN EVANS.

I very seldom take up space in any of knowing as I do that there are scores of writers better qualified to enlighten their readers; but I should like to briefly notice a few observations advanced by my old-time friend, E. C. Walker, in regard to my proposition to form a co-operative industrial group. First, my plan is a practical one, devoid of all hallucinations about revolutionizing the industries of the country in a few days, or starting a coöperative commonwealth, or proving by example and precept that you can get any considerable number of people to work together for a common end harmoniously; but simply to find a few intelligent wage slaves to pool their surplus earnings and invest them in a plot of land and to build a home for themselves where they can produce the necessaries of life and live in comfort. The plan will appeal to those who are sick and tired of serving a master, who really feel the need of a real home of their own, and who realize the difficulties that confront the individual who would undertake to purchase land and tools and build a home for himself unaided by others. A group may accomplish the feat in an incredibly short time, and the inexperienced (and there are many) may have the benefit of the best fitted members of the group in planning and carrying out productive enterprises. As for the drones who will quarter on us, I have absolutely no fears, for they are eliminated at the beginning, as my group

will be composed exclusively of unincumbered wage-earners who must become wage-slaves for a short time in order to build and equip "the home." If his desire to escape the degradation of serving others for a small per cent of his product is strong enough, and his disgust with rented flats or other bunk-houses has led him to see the superiority of a comfortable home of his own on land of his own, the necessity of his rolling will no longer exist. I have rolled from pillar to post a good part of my life; sometimes from sheer necessity, looking for a job where jobs were more plentiful and better paid; sometimes to escape the never-ceasing round of monotonous toil that had for its object no fixed purpose in life save to fill the stomach and clothe the back, and what recreation I could find in change of scene. Not that I have not thought hundreds of times that I should appreciate a permanent home, but was always debarred by the hugeness of the undertaking single handed; the road was too long and rough, and the expenditure of life's forces too great; but a number of us may by our united efforts build the home in a short time, and there is no comparison between the isolated producer on a plot of land and a group of intelligent workers: for I've had experience, hence speak advisedly; but we did not own the land, had no money, and the best wages we could command at hard work was 75 cents a day and take it out in barter. We could not set out a tree or plant a vine that we could call our own, but there was little complaint; no drones, and nobody kicked at the foreman; we all recognized his ability, and any other group of rational men and women will do the same. If we had owned the land we might have been there yet, for we were happier than most people, and enjoyed each other's society. Even as it was we would not have starved out (as we practically did) if we had not been forced to give the landlord one-third of our product. I shall form my group and it will be a success.

Seattle, Wash.

Editor Eugenics: I found a copy of your magazine at a news-stand; have read it, and like it. I herewith enclose some original verses of mine which have not yet been published. If you like them, I can give you others, and shall be glad to write for EUGENICS if my writing suits you.

I would suggest a broader title and a wider scope for the magazine, which will broaden its scope, enlarge its clientele, and increase its income, viz., "The Journal of Personal Liberty, Private Rights and Eugenics." With a narrower title, its circulation will be limited to a few believers; the broader title will carry it to more people and make more converts. Shall be glad to hear from you, and also to correspond with some of your contributors whose names I do not now recall, as I have loaned my copy of the magazine and therefore cannot refer to it.

With congratulations and best wishes of a liberal and radical, *æt.* 72 years.

LAWRENCE ROCHESTER.

107 Adams Street, Rochester, N. Y.

P. S.—I also like the title of "Self-Government."—L. R.

Editor Eugenics: I happened to get a copy of November EUGENICS. I am very much pleased with it. It is the very magazine in this line that I have been looking for for a long time. I have now a standing order for EUGENICS at my bookseller's.

JAMES VON MEYERS.

Chicago.

My dear Mrs. Harman: It was a great pleasure to get your circular-letter of 13th June last, relative to the new venture, THE AMERICAN JOURNAL OF EUGENICS. That venture has, I need hardly say, my heartfelt good wishes, as I know of nothing more vitally important in the domain of sociology than sexual reform:

and one of the most terrible calamities that have ever befallen mankind is the American prudery which renders a fair discussion of these subjects almost impossible. . . . I also have great pleasure in enclosing a check for $6, being $5 toward "Promotion Fund" in addition to my year's subscription to EUGENICS. Wish I could afford more!

As to addresses to whom I should like EUGENICS sent, I shall be very pleased to pay for each of the inclosed.

F. W. FRANKLAND.

Okataina, Foxton, Manawatu, New Zealand.

Editor Eugenics: I have been buying EUGENICS since it first appeared on the news-stands, and have been much interested and have enjoyed many of its articles. Expect to continue to read your magazine each month, but would prefer to get it of my news-dealer.

R. C. CURTIS.

Chicago.

Dear Mrs. Harman: I don't know just how I stand on your subscription books, but am sending $1.50 anyway so as to be sure not to get behind. The raise in price suits me much better than it would to see the magazine filled up with shady advertisements. Nothing is more discouraging, to me, than to read in the literary and editorial part of a magazine noble and helpful theories, arguments, and sentiments, and then, turning to the advertising pages, find the proprietors in collusion with scoundrels to defraud the very people whose confidence they have secured by their pretended devotion to noble ideals. J. D. WILHITE.

San Francisco, Calif.

Dear Mrs. Harman: I am still interested in EUGENICS and its work, and will do what I can to increase its circulation and influence. I therefore send you money order for $1.57, for which give me credit for another year's subscription to EUGENICS and also send me *Love's Coming of Age*, by Edward Carpenter.

The clipping which I enclose may interest you. Bernarr Macfadden is the latest victim of Anthony Comstock and his followers. I know him personally, and no purer man exists. I hope that some way will be found so that he will not have to serve his sentence.

PAUL L. SAUTTER.

Philadelphia, Pa.

Allow me to compliment you on the magazine. It is certainly something for you to be proud of, and I sincerely hope you will live to see it doing the work that lies so close to your heart—and surely the world never needed it more than at present. Sincerely yours,

W. TRUEMAN.

Rochester, N. Y.

Dear Comrade: November EUGENICS is a gem. I picked up a new subscriber for you by reading one of the articles to him. He read the others without further inducement. Thus slowly but surely do we win new converts to the cause of truth and justice, and march with ever-increasing tread toward the dawn.

J. O. FORD.

Paducah, Ky.

I have but just begun to get in touch with liberal papers. Awakened some months ago to a few facts, I suddenly changed from skepticism to surety. And now I have almost as much pity for skeptics or scoffers as I have for Fiend-Charmers.

While not at first able to get track of the work of liberal minds, I have been working along slowly and doing some observing. At first I supposed people would clap their hands and shout for joy on being told that they were not actually born under a curse, but the priests have bound their victims faster than I supposed, and the world will not be freed without some good, hard thinking, as well as hard work. Nor, doubtless, without persecution; this must come to the advance guard of civilization as a matter of course.

As for methods, while I certainly have

no criticism for the brave soldier who goes on far in advance of all others, I believe the soldier who remains just one step in advance accomplishes greater results. I favor the Socialist movement, not because I believe it to be the final goal, but because it will be a long step toward religious liberty. Socialism will put actual education within the reach of all who desire it, instead of the pretended education of the present.

One of the best mediums for extending the principles of liberty lies in the local press, in country papers, women's journals, forums in city papers, etc. But articles to these papers must be short and not too strong, or they will not appear. If on commonplace subjects, with one or two sentences that will set people thinking, all the better. And they should be signed by the full name. Theories to which we are reluctant to sign are either not sound or too far in advance of our time to be practical.

The world needs nothing so much as religion. But now people are taught that religion consists in professing faith in a myth; in the chaining of reason; in exploiting without sense, and condemning without a hearing; in idle prayer rather than in work; in robbing with one hand and giving out charity with the other.

JULIA C. COON.

Bartow, Fla.

Reviews and Notices.

The American Idea. By Lydia Kingsmill Commander. New York: A. S. Barnes & Co.

This book discusses the question "Does the national tendency toward a small family point to race suicide or race development?" and is dedicated to "Theodore Roosevelt, who first aroused the nation to the danger of 'race suicide,' and who has been the only American president to recognize officially the supreme importance of those questions that directly concern the family and the home."

In the first chapter Mrs. Commander discusses the tendency of American women to have few children. She gives the opinion of many physicians regarding small families; also the result of personal investigation among women in different walks of life, and tells us the reasons that were given her by the women themselves for desiring to limit the family. The chapter is very interesting and instructive, and is condensed into the following summary:

1. That the size of the American family has diminished.
2. That the decline is greatest among the rich and educated, but also exists, to a marked extent, among the middle class and the intelligent poor.
3. That only the most ignorant and irresponsible make no effort to limit the number of their children.
4. That not only has the large family disappeared, but it is no longer desired.
5. That the prevailing ideal, among rich and poor, educated and uneducated, women and men, is two children.
6. That childlessness is no longer considered a disgrace or even a misfortune; but is frequently desired and voluntarily sought.
7. That opposition to large families is so strong an American tendency that our immigrants are speedily influenced by it; even Jews, famous for ages for their love of family, exhibiting its effects.
8. That the large family is not only individually but socially disapproved, the parents of numerous children meeting public censure.

Mrs. Commander then discusses different kinds of "race suicide." Our population is steadily increasing, while the birth-rate of Americans is decreasing. This shows that the immigrants are the ones who are killing the American race by becoming more numerous than the Americans.

Since immigration began, in 1820, nearly three million . . . foreigners have entered the country; and they are coming now at a rate of a million a year.

She resents the idea that the inhabitants of America who came here from other countries before 1820 were immigrants.

> But it must not be forgotten that there *is* an American race which had been a century and a half in the making, and had language, characteristics, customs, religious beliefs, and a form of government before immigration began in 1820. . . . The new United States was a young England. . . . With the exception of a few thousand Dutch in New York and Pennsylvania, and a less number of Swedes in Delaware and New Jersey, the people of the thirteen colonies were "mainly of the same English race; mainly Puritans in religion." . . . The settlement of America by English Puritans was the culmination of a long series of events, all tending to assert the rights of the individuals and to defy organized authority.

We are left with this assertion regarding the rights of individuals without a hint that the authority organized here by the Puritans was as absolute regarding religion as it was in England. That such men as Roger Williams had no more right to an individual opinion here than they had enjoyed in the mother country is not mentioned. This country was a "young England" in that respect, surely.

Just why the first settlers of the country are not called immigrants is hard to determine, unless one wishes to belong to a higher caste of society, and feels that *our* moving here was entirely different from that of those who come now. The fact is admitted that before "1820, when immigration began," we had an increase of 250,000 inhabitants from immigration. The Dutch and Swedes that came early in the settlement were assimilated. This lets in my maternal ancestors, as well as my Puritan paternal forefathers.

Americanism she calls—

1. Resolute opposition to oppression.
2. Energy.
3. Self-reliance.
4. The instinct of improvement.
5. Race pride.
6. Equality of opportunity.
7. Equal rights.
8. Self-government.
9. Forethought.

"Race pride, which is a wider self-respect," was a respect for "our race," —this one that had been making for a century and a half and was then to stop assimilating "foreigners": as the English nation has always treated her foreign possessions. "Equal rights" — for the white males.

> Our immigration is a question of making Americans or making over America.

Certainly; it must be one or the other, or a compromise of both; probably the latter.

It is probably true that many "undesirable foreigners" come to America,—those who are looking for an easy time and good pay,—but there are those who come to escape persecution. The Russian Jews are as truly seeking to escape oppression as were our English Puritans. Many of them are energetic and intelligent, and soon grasp the most advanced ideas. In fact, it seems most unwise to say of any race that it has no qualities that would strengthen a race which is in the making, if rightly merged.

Mrs. Commander proves that foreigners who lose superstition and gain in intelligence limit their families — become American in that respect. Therefore the numerical supremacy of foreigners will not be as great as seems to be feared.

Because President Roosevelt has spoken in favor of large families, a great discussion follows—as if his opinion were worth more than the opinion of any man of equal intelligence. How comes it that Roosevelt, a descendant of one of the few thousand Dutch who were not sufficiently numerous to seriously affect the character of the "American race," now has such dominating sway? What reasons does he give?

Why urge increase in numbers, regardless of physical or economic conditions for betterment of the race? Why increase until the young must seek homes in foreign countries—until by wars of invasion and conquest we must make room for the increasing population and its products? Why are scientific minds working to increase the productive capac-

ity of the soil, that the earth may continue to feed her children, if the present population must be cajoled into having enough children to keep up the present numerical standard? Why demand of men and women that every other desirable thing in life be sacrificed to the duty of rearing a numerous progeny, when its ultimate effect will be to put good old earth on a "strenuous life" basis to feed them? Why will not the earth be just as well off with its present population, or even with fewer persons? Do the advocates of large families know of some infinite plan that requires a constantly increasing population for its fulfilment? Just what calamity would befall the race if some virgin forests, unsullied streams, and uninhabited plains and mountains were retained for a happy race to visit and enjoy, or for our wise rulers to go a-hunting and a-fishing, has not been convincingly set forth.

The industrial improvement in woman's sphere is well represented.

It was formerly the firm conviction of everybody that a woman's place, and her only place, was in the home. Proverbs, romance, poetry, and religion united in extolling the woman who found all her interest, and bestowed all her care, work, and thought, within the four walls of her home. . . . To work for wages was a misfortune—almost a disgrace. . . . To acquire education or to have opinions on public affairs was to be branded masculine. To speak in public or to seek political power was to become almost a social outcast. . . . And women accepted this sentiment, and by acceptance helped to maintain it. . . . Today the advocates of a limited "sphere" for woman receive rather an impatient hearing. . . . .

Under the old régime humility, self-sacrifice, and obedience were assiduously cultivated as the highest of womanly virtues. "Strong-minded," "independent," "determined," were adjectives of reproach, avoided by every self-respecting woman. Indeed, a woman was never "determined," she was only "willful," for to have a will and follow it, in itself marked her as in the wrong. . . . But the woman of today, in her altered environment, is a changed person. She is independent, forceful, capable, and far from humble. . . . Self-sacrifice, formerly a cardinal womanly virtue, is no longer in high favor. Self-development is rapidly taking its place. . . .

Women today are not something apart from the national life, a sort of annex to the race, kept entirely for domestic service and reproduction; they are becoming people, half the nation, and growing to be considered and respected as such. . . . The husband recognizes the wife as a person with tastes, desires, ambitions, and interests of her own, and acknowledges her right to their development and gratification. He considers her as a human being, analogous to himself. . . . Naturally, with such relations existing between husband and wife, the wife has a great deal to say about the size of the family. It has become a matter that can be regulated, and she has the principal voice in its regulation. . . . Under old social conditions women unquestionably had large families. Under the present conditions they are purposely having few children. This indicates that there must be some advantage to them in childlessness. Self-preservation must in some special way interfere with the law of reproduction. . . . Women are having fewer children because they wish (1) to avoid suffering, (2) to be free.

Mrs. Commander points out the fact that women formerly considered it natural to suffer, and suffered uncomplainingly; but now they aspire to freedom, and resent domestic slavery. They avoid having many children that they may have time for companionship with their husbands. She quotes:

"A woman is her husband's sweetheart until she becomes the mother of his children."

Women are refusing to be tied down by large families. They consider they have the right to seek happiness in their own way. They want independence, and this is impossible with many children unless there is a fortune to support them.

The fact that a numerous population is not a proof of advanced civilization is shown by the conditions existing in Japan and China. Mrs. Commander says:

But the average birth-rate is too low in all classes of intelligent Americans. . . . We are failing to maintain our proper average family. Were it not for foreign immigration we should have a falling population. At present immigration is giving to us a large rate of increase, but it cannot be depended upon. . . . We have already ceased to receive as many Irish, English, and Germans as formerly. The Italian stream will in time be exhausted. From Europe we can only get the materials from which to make our nation. The nation itself we must maintain. . . . Therefore we must view with alarm any birth-

rate that gives an average of less than three children to a couple. Probably at present, with the high infant mortality, four would be a safer figure.

Why view with alarm a small birth-rate? Why need we keep up the present number? Is the overworked, crowded condition of the poor so desirable that the number should be kept up in spite of discomfort? Would our cities be less desirable places of residence if the feeble, incompetent, undesired, and uncared-for had never been born? If no children were born except to persons who understand the needs of childhood and who have the ability and means to carry out the responsibilities of intelligent parentage, would not the world be better off, even with a decrease in population?

The increased sense of responsibility in parents is surely most desirable. It is a serious matter to force life on a human being, and it is well that people are beginning to think so. The repeated cry of the American, "I don't want any more children than I can do right by," is a hopeful instead of a discouraging sign.

It is suggested that it would be well to tax the childless to relieve parents.

If parenthood is avoided, some compensation should be made. Those who do not desire to rear offspring should contribute to the advancement of the children of those willing to assume the task of maintaining and increasing the nation.

It would require some very good reason, well stated, to convince persons who do not care to increase the population that they should pay other persons for doing that which they think were better left undone. Again I ask, what is the advantage of great numbers of inhabitants? Roosevelt insists on a great increase in the birth-rate, doubtless so that we may be able to conquer other nations in case of war. But why not send missionaries to the women of other nations to teach them to limit the number of their offspring, and keep our relative power by reducing the number of undesired children in other nations? That would help the women of other countries to a measure of independence, and enable them to become more intelligent mothers. Children are such a comfort that normal women will desire as many as they are able to properly care for and educate.

Motherhood is founded in altruism, the sentiment of unselfishness, of thought for others; the woman who is a parasite lives a wholly self-centered existence and naturally shrinks from motherhood.

This would be true of a woman who brought children into the world from a sense of religious obligation, from a desire to increase the nation, or as a marital duty; but the woman who is a mother because she feels a longing for a child, and a lack of completeness in her womanhood without it, will not feel complimented by being called altruistic because she has children. There is something resembling self-satisfaction in bringing a human being into the unknown and uncertain experiences of life simply to gratify a woman's desire to hold the materialized expression of her love in her arms.

I must skip the interesting chapters on the possibility of overcoming the pains of childbirth, and the discussion of lazy women who avoid maternity, and take up another phase of the question. Mrs. Commander assumes that, because cloth is woven and soap made in factories, because bread and pastry can be procured in bakeries and clothing can be bought ready made, there is nothing left for women to do in the home. She quotes a German physician who "objected strongly to the industrial woman."

He said: "We have a new feature of this problem of falling population—the woman who works. She also fails to have children, because we cannot make industry and motherhood coexistent. It is unnatural for woman to work outside of the home."

"But," I suggested, "the work is gone from the homes."

Several pages are given to discussing what is to be done for women now that work is gone from the home. It would be interesting to see a woman who thinks work is gone from the home. Try the experiment of doing the work for a family of five persons,—three children, the father, and mother. Try to be the working mother. She may buy her clothing

ready made, get her bread at the baker's, and hire her laundry-work done, and still find little time for intellectual pursuits. If she keeps her children entertained, dressed, and hygienically fed and cared for, her meals on time, her rooms in order, and herself and children in proper health by out-of-door exercise and play, she will find herself busy. But it is not the rule that women buy bread, ready-made clothing, and hire the laundry-work done. This represents more money than the average day-laborer earns. The women who understand the laws of digestion usually prefer to make bread, for good whole-wheat bread or anything cooked from good food material is expensive. It would be well for a writer on such subjects to go into the home of some poor woman and take the responsibility of the family, and learn from practical experience whether the work is gone from the home. With all the advantage gained by the study of economics, hygiene, and domestic science, she will find plenty to do, and the woman with whom she exchanges place will enjoy the vacation.

"The work is gone from the home"? There is work in every home, and wealthy women realize it as well as do the poor. Else why the "servant problem"? What need for servants if there is nothing to do? The servant question is not discussed by Mrs. Commander. She is too practical a woman to hire servants where they are not needed; but those women who organize charitable work to give themselves occupation hire two or three women to run a house that formerly one woman cared for alone. There is so much work in the home that most women are *overworked*. Visit the homes themselves and find how much work is done in the home, instead of visiting the bakery, the soap-factory, and ready-made clothing houses, and see how much work is done out of the home. It is not unusual for women to do all the work, baking, sewing, and laundry, for a family of five or six children, and then try to do outside work to increase the family income. If she lives in the city she preserves fruit when it is cheapest, that the children may have it in the winter. If she lives in the country she raises her own fruit and vegetables, in addition to preserving it when raised. Imagine Mrs. Commander getting up at 5:30 to get breakfast for the father of four blessed children, so that he may get to work early. The baby frets, and as soon as papa is seated at breakfast it must have attention. Then the older children must be made ready for school. Now do the laundry-work, sweep, dust, wash dishes, tend the two little ones at home, get lunch, mend, cook dinner, prepare all the children for bed, tuck them in with a kiss,—and she will be tired enough to go to bed without reading, or in any way entertaining her husband. Yet this is not an exaggerated picture of the home of the day-laborer, or even those who have small salaries. I maintain that maternity pays better than almost any other thing in life, even at that price. But to declare that "work is gone from the home" shows an ignorance on the subject that is hard to understand.

The American Idea is a book well worth reading. The opinions of physicians and the information gathered by Mrs. Commander are interesting and instructive. The appendix, giving references and quotations from other authors, and the bibliography are useful for reference. M. FLORENCE JOHNSON.

Woman: Her Position and Influence in Ancient Greece and Rome and among the Early Christians. By James Donaldson, M. A., LL. D. Longmans, Green & Co.

To all students of the woman question,—which, by the way, is not a woman question at all, but a race question,—Professor Donaldson's book will be a boon. It is packed full of historical facts, related dispassionately and without exaggeration or cheap pity; and woman's position and influence are clearly portrayed.

What a race can attain to physically

when nothing is allowed to hinder the full bodily development of its women is shown in the chapter on the Spartan women.

> The Spartans wanted strong men: the mothers must be strong. The Spartans wanted brave men: the mothers must be brave. The Spartans wanted resolute men—men with decision of character: the mothers must be resolute. They believed with intense faith that as are the mothers so will be the children. . . . From their earliest years the women engaged in gymnastic exercises. . . . But it was not only for the physical strength, but for the mental tone, that the girls had to go through this physical exercise. The girls mingled freely with the young men. They came to know each other well. Long before the time of marriage they had formed attachments and knew each other's characters. . . . It might be supposed that the peculiar training to which the women were subjected might make them licentious and forward, but the testimony is strong that no such results followed free intercourse with the young men. . . .
>
> Such was the Spartan system. What were the results of it? For about four or five hundred years there was a succession of the strongest men that possibly ever existed on the face of the earth. . . . And I think I may add that these men were among the bravest. . . . And the women helped to this high position as much as the men. They were themselves remarkable for vigor of body and beauty of form. . . . They were not, however, merely strong in body, but took a deep interest in all matters that concerned the State. They sank everything, even maternal feeling, in their care for the community.

To those advocating the abolition of marriage it will be interesting to note that where the marriage tie was strongest, there woman occupied the lowest position. The Athenian wife could never appear in public with her husband, and if she went out at all it was to some religious procession or to a funeral, at which she must keep herself closely covered. Infidelity was punished with the deepest disgrace. Her husband was compelled to send her away, and no man could marry her again. If she appeared in a temple she could be exposed to any insult.

The Roman matron in the early stages of Roman history was no better off. She passed from her father's hands into her husband's, and if she were found unfaithful could be killed with impunity. The history of how she gradually emancipated herself, and, from being alternately the petted plaything and slave of her lord and master, became an honored citizen, often presiding at the public games, holding priesthoods, and eligible to the highest magistracies, is one of absorbing interest.

The effect of Christianity, with its unnatural ideal of asceticism, on woman, may be summed up in the words of Clement of Alexandria:

> Nothing disgraceful is proper for man, who is endowed with reason; much less for woman, to whom it is shame even to reflect of what nature she is.

Alas! Poor woman!

F. E. CHRISTIEN.

Women and Economics. By Charlotte Perkins Gilman. Price, sixpence. G. P. Putnam's Sons.

American readers of EUGENICS do not need advice to study this excellent work. It is worth mentioning that English readers can now obtain for 12½ cents a book of about 400 pages, with an introduction by Stanton Coit, Ph. D., and a capital index. A man who reads this book will never look on the woman question in the same light as before. There are many more advanced books, there are books which teach more definite truths and discuss more openly the meaning and effect of sexual life. But there is no better book for the beginner, no better book to offer to those whom we would interest in eugenics.

GEORGE BEDBOROUGH.

NOTES.

Josephine K. Henry's *Marriage and Divorce* is one of the best essays on the subject I have read, and should be in the possession of every one interested in these vital questions. Mrs. Henry is not only a brilliant writer, but is also a woman who has devoted a long life to study and thought, and one who has not feared to investigate any subject merely because of its unpopularity. The

advertisement of her pamphlet will be found in the advertising department; but no financial consideration prompts this recommendation. It is called forth by admiration for the work and love for its author. Mrs. Henry has been one of the best friends of our publications for nearly twenty years. She has passed through trying times recently, and I would that words of mine could in some slight degree help her as she has helped us in time of need.

* * *

Professor Larkin's many friends will gladly welcome his new book, *Radiant Energy*. This book of 335 pages treats in a popular and comprehensive style the new discoveries in astronomy, spectography, and celestial photography, profusely illustrated with 141 cuts of stellar and solar scenery, and of modern instruments. The vast subject of radiation is explained. The chapters on the sun are replete with illustrations. Photographs of the Milky Way and nebulæ are especially noteworthy; likewise cosmical tides. Professor Larkin is the director of Lowe Observatory (California), and is a recognized authority on the subject of astronomy. Price, including postage, $1.63.

* * *

Walter Hurt's new book, *The Scarlet Shadow*, will probably be ready for delivery before this number of EUGENICS reaches its readers. Mr. Hurt is a brilliant writer, and if the book is not in as great demand as was *The Jungle* its publishers will be astonished. The *Appeal*, it will be remembered, published *The Jungle* serially before its appearance in book form. We hope to be able to give a review of the work in an early issue. The publishers' announcement will be found on another page.

* * *

I am very glad Dr. Stockham has published her *Boy Lover*. It may not "*fill* a long-felt want," for there is room for more on the same subject; but it helps to supply the need for literature for the young. Dr. Stockham has the happy faculty of writing in a simple style that is easily understood by the "common people." She deserves the thanks of all thoughtful parents for her *Boy Lover* and for her letter to young girls.—*Creative Life.*

* * *

Have you seen *Everywoman*, Mary Fairbrother's bright little paper? It is published at 1091 Steiner street, San Francisco. Five cents will pay for a sample copy.

BOOKS RECEIVED.

The Negro a Menace to American Civilization. By R. W. Shufeldt, M. D. Boston: Richard G. Badger, The Gorham Press. Illustrated. Cloth; 281 pp.

The Cosmic Procession; or, The Feminine Principle in Evolution. By Frances Swiney. London: Ernest Bell. Cloth; 238 pp. Price, $1.

Prosperity Through Thought Force. By Bruce MacLelland. Holyoke, Mass.: Elizabeth Towne. Cloth; 158 pp. Price, $1.

Stepping-Stones to Heaven. Dawn-Thought Series. By Charles Louis Brewer. Chicago: To-Morrow Publishing Co. Cloth, 50 cents; paper, 25 cents.

Motherhood. By Margaretta Gray Bothwell. New York: Progressive Literature Co. Paper. Price, 25 cents.

Boy Lover. By Alice B. Stockham, M. D. Contents: Boy Lover; Girl Lover; Recreation; Beauty and Its Power; Courtesy Love's Language; The Awakening. Chicago: The Stockham Publishing Co. 96 pp. Price, 25 cents.

Johann Schmidt. By Francis Du Bosque. New York: Benj. R. Tucker. Price, 10 cents.

No man can see the light and fail
To follow: none can look afar,
Beholding where the heavens grow pale
The glimmer of the Blazing Star,
Save in his heart begins to burn
Some reflex of that heavenly fire;
He cannot waver, flinch or turn;
He must advance, he must desire.
—*Gordak.*

Enlightened self-expression is bound to be Universal Justice.—*Anne Dexter.*

At the Desk.

Inclosed in every copy of this number of EUGENICS is a subscription blank. I hope that every one of them will come back to us with the name of a new subscriber or the renewal of an old subscription.

* * *

How to get more than a hundred pages of matter into the fifty-three pages (exclusive of advertising) which we have at our disposal for this issue, is a "problem" which not even Lena Belfort could solve satisfactorily to all concerned. Here are the titles of some of the articles that were crowded out:

Child and State, by Paul Tyner.

The Sexual Problem as Treated by the Jewish Law, by A. M. Wolfe, M. D.

George Eliot, the Unconventional Woman, by Laura Morris.

The Young Lioness, the first of a series of Fables by The Speculator.

Coöperation as a Factor in Civilization, by Albina L. Washburn.

Economics and Population, by L. H. Dana.

Besides these, an article intended for this number has just been received from Professor Edgar L. Larkin of Lowe Observatory; and one by Hulda L. Potter-Loomis has been awaiting publication for a long time. There are also many short letters for "Various Voices," selections, etc.

What is to be done? We need at least eighty pages of reading-matter space to accommodate even the most pressing of the matter that comes to us for publication.

Do our readers want a larger magazine? Is it worth the extra effort necessary to get it?

* * *

The circulation of EUGENICS has doubled in the six months of its existence. A large proportion of this increase, however, has been supplied to the distributing news company and others at a price which barely covers the cost of paper, press-work, and binding, alone. So the increase in price was absolutely essential to the existence of the magazine. But if the circulation continues to grow at the present rate, we shall be able to increase the number of pages.

Can *you* send us at least one new subscriber for the year 1908? If every reader of EUGENICS were to do this, what a glorious New Year it would be for the magazine!

Until Jan. 1 subscriptions will be accepted at the old rate of $1 a year—and for as many years as there are dollars in the remittance.

* * *

Has the "panic" struck you—either in reality or in fear that it may do so? It has affected some of our readers, making them unable or fearful to renew subscriptions. I hope that no one will discontinue his subscription merely because of present inability to pay. But the fact that many are *unable* to pay now makes it all the more necessary for those who can to renew promptly, and send subscriptions of others whenever possible to do so.

* * *

We are installing a modern indexed-card mailing system. The date of expiration of subscription will be indicated on the wrapper by the month and year, instead of by the number of the magazine, as heretofore. This will be a great convenience to all concerned, as it will be easy for subscribers to understand when subscriptions expire, and will, we hope, make it unnecessary for us to notify them of such expiration.

* * *

A long time ago—"when I was young"—E. C. Walker and I published a little paper out in Kansas. Its name

was *Fair Play*, and the letter department was headed "Various Voices"—a title coined, I believe, by Mr. Walker. Then *Lucifer* adopted the department heading, and I have seen it for so many years that I grew tired of it—the heading, that is to say, not the letters under it. So when EUGENICS was planned I thought we would drop the heading and let the letters remain "At the Desk." But so many complained that they missed the familiar heading that I revived it, explaining (November EUGENICS) that it had been dropped because I was tired of the name. But it seems I failed to make my meaning clear and gave the impression that I was tired of the letters themselves. Here is a specimen comment:

Ollie, I didn't like one thing Lillian said in the JOURNAL—that she was tired of "Various Voices." You know it is hard enough to have to bear the tongue-lashing of the "good people," without the contempt of the stronger radicals. I should think these people feel strengthened when they see their letters in company with kindred minds. I don't know whether I can explain just why I wished she hadn't said it. The thought just came to me that it was a strange reason for thinking of discontinuing the department. And I couldn't help thinking: Perhaps Ollie is tired of my letters; maybe she has so many duties she doesn't even care to read them. Why did Lillian grow tired of the letters? Is it because they have exhausted all the compliments and criticisms in the language, and are just repetitions of trite expressions? If I had ever written a letter to that department I'd beg the editor's pardon and be silent forevermore.

I hope the writer will forgive me for putting her in type just as she "swears off." But I really enjoy letters so much that I am not content with those written to me, but must even read—and publish—those written to my "silent partner." A silent partner, you know, being the one who works instead of talks. And, by the way, if it were not for the "silent partners" here, there would be no EUGENICS! But to return to the letters: Let no one think I am tired of them. I read every one with interest; and if I do not reply to all, it is only because of lack of time. If I could write as rapidly as I can read, every one would receive a prompt reply.

* * *

I have been asked to take care of a little girl; but of course can't afford to give my time to only one child. If I can get several children I am willing to "drag them up," as the slangy boys say. I have no prejudice as to sex, color, nor age (*i. e.*, youth—I don't want any in second childhood); but will take any baby from one day old to twelve years or so. If desired, I would also take care of maternity cases during pregnancy and confinement. Of course, it will take a few days to get started if I find youngsters enough; but I think there is a need for such a place, and want to see what I can do with it. Whenever I am busy at something else, some one wants a child boarded. When I decide to board children—the children are all otherwise provided for.

The writer of this letter is an experienced nurse, graduate physician, and exceptionally fitted, by inclination and training, to have the care of children. I am well acquainted with her, and believe that any child placed in her care would be a subject for congratulation. Name and address will be supplied on application.

LILLIAN HARMAN.

A STREET-CAR EPISODE.

The car was crowded on this Sunday afternoon, but a gay little woman squeezed her way in by my side. Two little fellows stood up by her in the aisle, and in her arms she had a baby of the most amiable appearance that you can conceive. But we had not gone very far before the countenance of the youngest member of this happy family began to cloud, and in a few moments he was howling, as saith current phraseology, "to beat the band." His mother knew what was the matter with the little chap, and right then and there she appeased his hunger in the natural way. I saw some people opposite who looked with much embarrassment at the proceeding, and no doubt it was a breach of etiquette; but one spectator went back a long way to

the nursery at home, where one sat upon the floor and gazed with astonishment at the small stranger about whose merits one had serious doubts, but whom one tolerated because he seemed to be decidedly *persona grata* with the ruler of the limited monarchy under which one lived. One could not question her ruling in the matter, for she was such a capital good friend. She never scolded if one's pinafore were daubed with pitch exuded from the too generous branches of the pine tree, and only laughed when one had been guilty of fishing for mud-turtles with one's Sunday hat. When the maid-servant had forerun the clergyman and startled you with awful tales of things that were not so,—such as accounts of goblins who lived beneath the sidewalk and might at any moment appear between the cracks,—she came with indignation to the rescue, berated your tormentor, and soothed your mind. She knew what was the best thing for a bee-sting, and how most comfortably to tie up a wounded thumb. She realized the whereabouts of all your aches and pains before you were wise enough to locate them yourself. She never took away your book, nor told you how the story ended when you didn't wish to know. When you were ill-behaved and drew the just wrath of all the other members of the household on your head, she was your only advocate at court. So long ago, howbeit, were all these happenings, that it now seemed as though they never were; yet for once they came back very clearly to the mind, and therefore one forgave the little woman in the street-car for her grave impropriety in overlooking the fact that she was neither at the dinner-party nor the ballroom; and had one believed in Providence, one might perhaps have wished that it might lay its finger on her very gently, and that the little mortal in her arms might never grow into the robber of a bank or the writer of such matter as is given us in the *Saturday Evening Post* by Senator Beveridge of Indiana. Seriously, however, what strange ideas of modesty and propriety we do have, to be sure! The peek-a-boo, mosquito-netting waist walks up and down on State Street, unabashed and unreproached; décolleté is proper on the stage or at the social "function"; but the mother in the street-car—mercy me!

ANN.

Others, I doubt not, if not we,
The issue of our toils shall see;
Young children gather as their own
The harvest that the dead had sown,
The dead forgotten and unknown.

—*A. L. Clough.*

HOW TO HAVE PRIZE BABIES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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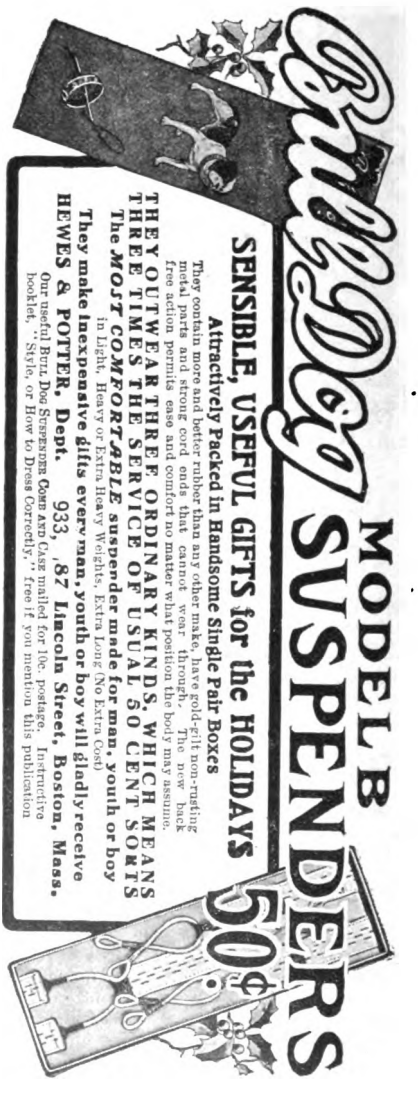

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EUGENIC LITERATURE

Evolution of Marriage Ideals.

BY THEODORE SCHROEDER.

Beginning with Ancient Greece, where several different classes of women were recognized, as each supplying a social need, the author shows that the ideal of Plato, caused by his sexual inversion, ultimately became the Christian ideal, and with the addition of the frenzy of fanaticism an unanticipated result was achieved in the mad hatred and degradation of woman and marriage. The next most potent influence was a reactionary one, and came from the chivalric love-intoxication of medieval knighthood. The third change of ideal was produced by our industrial organization, which transferred most of the household occupations to the factory. Next we come to our present transitional state, wherein economic pressure furnishes the dynamics and, it is believed, will compel the acceptance of an economically independent wifehood as the future ideal.

A very valuable feature of the essay is its copious references, by book and page, to the writings of Lecky, Sanger, Haeckel, Renan, and many other well-known authorities.

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The purpose of this book is to discuss the ethics of optional motherhood as the result of optional conception. It is meant to show both the short-sightedness and injustice of the policy by which any effort to control conception, in the interest of purposeful and responsible parenthood, race-improvement, and child-happiness, is classed with criminal abortion.

Motherhood is at present compulsory, since all effort to control conception is forbidden, and even all discussion of the possibility or righteousness of so doing is regarded as immoral. This is not only injurious to the race, working evil and unhappiness in a multiplicity of ways to every man, woman, and child in the world, but is totally unnecessary as well.

Humanity has been so long accustomed to deny its own right of volition in the matter of parenthood, and also to consider sinful even the desire to exercise such right, that no radical improvement in conditions can take place until men and women recognize the legitimacy and morality of purposeful parenthood.—*Author's Preface.*

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BY ALICE B. STOCKHAM, M. D.

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