

1908

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THE AMERICAN JOURNAL OF EUGENICS

EUGENICS— . . . the doctrine of progress, of evolution, especially in the human race, through improved conditions in the relations of the sexes.

—The Century Dictionary.

ONE, - - Nineteen Hundred Eight

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M. HARMAN

649 S. Main St., Los Angeles, California

London Agents: Miller & Gill, Cambridge Circus, Charing Cross Road. Price, 9d

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THE AMERICAN JOURNAL OF EUGENICS

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Published Monthly at 649 S. Main Street, Los Angeles, Cal.

Subscription Rates—United States: One year, \$1; six months, 50 cents; three months, 25 cents. Foreign and Canada: One year, \$1.25.

M. HARMAN, Editor and Publisher

Vol. II No. 3.

JUNE, 1908

Whole No. 1102

GREETING.

After an occultation of three months our "Star of the Morning," our erstwhile "Lucifer the Light Bearer," later known as the AMERICAN JOURNAL OF EUGENICS, rises and shines once more, rises and shines, not at or over the great "Windy City," on the shore of Lake Michigan, but over the "City of the Angels," near the shore of the mighty Pacific ocean, and its old young editor, from this land of Sunshine and Flowers sends fraternal greetings to all the EUGENIC co-operators wherever they may be, from the rising of the sun to the going down thereof, and from "Greenland's icy mountains to India's coral strand."

After careful comparison of advantages of the competing points on this coast it has been decided to locate, temporarily, if not permanently, at No. 649 South Main street, Los Angeles—on one of the chief thoroughfares of this metropolis of Southern California. Suitable floor-space has been leased, in a large, well-lighted front room of the building now occupied by the "Lino-Printing Company," which company offers to do the mechanical work of our publication on terms that compare favorably with the prices we have been paying for similar work in Chicago.

At this street and number the old young editor aforesaid expects to be "at home" to his friends every afternoon—except Sundays—from 2 to 5 o'clock. Those who cannot wait till the afternoon hours, will find him, generally speaking, at the "Bungalow," rear of 1319 Kellam avenue, the home of Doctors Helen and Stanley M. Hunter. At least this is my present rooming, sleeping and writing place—a most beautiful, high and healthful location near the "Angelino Heights" line of cars, which cars can be found at First and Main streets, or First and Broadway or Springstreet.

DELAY.

Although more or less unavoidable for other reasons the delay in issuing the June number of the JOURNAL has been caused mainly by a temporary break-down on the part of the editor and publisher. The improvement in my health for the first six or eight months in California had been so satisfactory that I ceased to exercise prudence in habits of eating, sleeping and recreation. Then for several more months I fell

into the habit of attending meetings of various clubs almost every night, seldom getting to sleep before midnight. The crowning act of imprudence was the effort to help the Los Angeles Socialists win their fight for Free Speech in or on the streets. I attended a series of open-air meetings, standing, walking and talking for several hours each evening, just as though I felt myself a "young man of fifty"—as good old Ben Franklin once said. The result was a compulsory lay-off from work of all kinds until Nature had time to recuperate and to restore a proper balance between waste and repair. Now, although not so strong as I was three months ago, I am able to work several hours each day and am hopeful that the lesson will not have to be repeated soon again.

Will close this brief fraternal greeting by asking my "New Thought" friends, those who believe in and preach the Gospel of Telepathy or "thought-transference," to send me a continuous and plentiful supply of hopeful thoughts—health-giving, strengthening thoughts, so that I may be enabled to do more and better work than ever before, and not break down under the strain.

And while asking for fraternal messages over unseen wires I also ask that our friends and co-workers the world round, will not forget to send messages of hope and cheer over the more *material wires*,—that is (by means of pen, paper and postage stamp.

Faithfully ever yours for the triumph of Truth and Justice—justice to Woman, Child and Man, and to all other sentient beings.

MOSES HARMAN.

THE POSTAL SUBSIDY.

The Federal Postoffice Department, which department is of course the Federal government itself, subsidizes certain newspaper publishers and refuses to subsidize others. Why this discrimination, in a land of professed, equal rights for all; a land whose chief magistrate talks much about giving to all a "square deal?" And what is a subsidy, anyway?

A subsidy is a gift, a donation, a special privilege granted to a particular person or company of persons, that is not allowed to others. A subsidy is plainly in the nature of a *bribe*... When, in order to get the entire freighting business of a big shipper the big railroad company gives that shipper a lower rate than it grants to others, it is called a "rebate," but what is a rebate but a subsidy, and what is a subsidy but a *bribe*?

And what is the one-cent-a-pound rate of postage given to some publishers and denied to others but a bribe? The Postmaster General says—in effect, to publishers:

"Now you fellows be good, and I will give you a rebate on the papers you send through my mail-bags. That is, I will carry your mail free, or so nearly free that other people will have to pay more postage to make up the deficit in cost of carrying the United States mails."

And what does the Postmaster General mean by being "good"? The late rulings of the Postoffice Department in regard to papers accused of teaching *anarchy*, *free love*, "obscenity, etc., explain, in part at least, why

some papers get the subsidized rate and others do not—explain what it is to be good, and what it is to be bad.

These are some of the reasons that induce me to pay third-class rates of postage on the AMERICAN JOURNAL OF EUGENICS rather than subject myself to the restrictions, the annoyances, the censorship, the espionage, that all must submit to in order to get the government subsidy, the government rebate, called second class rate of postage.

Another important reason for not asking the second class rate is that we shall then not be obliged to publish *on time* regularly—every month, or week, as the case may be, as we must do when accepting the government rebate. We can then publish when funds justify, and thus avoid slavery to the demon called *debt*.

And now the question arises: Can the old young JOURNAL OF EUGENICS survive while paying third class postage, which rate means twenty-four cents a year of twelve months, on our magazine if the present size and weight be adhered to. Acting on the advice of many friends I have decided to ask our subscribers to send the amount necessary to pay this increased rate of postage, that is, send twenty-four cents in stamps, or add that sum to the dollar for a year's subscription when subscribing or renewing. This is better, as I think, than raising the price of the magazine to \$1.25. When sold on newsstands and by agents, a uniform rate of \$1.00 per year or 10 cents per number, is better, it seems to me, than to advance the prices,—as some other good friends have advised.

BUSINESS PRINCIPLES.

A good friend in South Dakota writes:

"Let me congratulate you on your good fortune in having been 'sawed off' from economic dependence, and on making a new start under the inspiring and invigorating conditions of economic independence. Take renewed courage and draw lessons from the example of such successful publishers as Elbert Hubbard and Dr. Tilden. You need to hire at decent cash wages a good competent girl stenographer and office helper, then boss her and put her through in good business order. Do all business upon business principles. Do not disgrace yourself or weaken your cause by stooping to church levels of begging. . . . Borrow, when necessary, and when you feel certain you can pay. Do all business upon business principles.

"Wishing you abundant success, as ever fraternally yours, F. W."

This well-meant advice needs a little explanation. The phrase "business principles" is meaningless until we know the viewpoint of him or her who uses it. With the average merchant it means, "give as little money as possible for your goods and sell them for as much money as possible."

With the banker it means, 'Get the use of other men's money for as little interest as possible, or for no interest at all; then lend it out at the highest rate that other men's necessities will induce them to pay. Then form a bankers' trust to control legislation and secure laws that will crush competition and prevent the increase of the volume of legal-tender money, which increase would cut down the rate of interest which all must pay directly or indirectly, as tribute to the bankers' trust."

With the manufacturer it means, "Hire labor at the lowest price that the necessities of the laborer compels him (or her) to take; then sell the product of their labor for as much as the necessities of the buyer compels him to pay; then, in order to shut out foreign competition, secure the enactment of 'protective tariff' laws in favor of your own particular field of industry."

With the railway organizer and manipulator "business principles" means, "Obtain through your member of Congress a grant of government land or government bonds, or both; also, by means of personal influence, or that of friends, secure county, state or municipal bonds as subsidy to the building of your railway. It is not necessary to put your own money into railway-building."

To prove that this is the way railways are built our readers are advised to get a copy of the *Los Angeles Times*, the largest and most influential defender, perhaps, in all the West, of our present system of doing business, dated April 24th, 1908. In a leading article on first page *The Times* gives an account of the examination under oath before the New York grand jury, of the great financier, Thomas F. Ryan. These are some of the headings of the article:

"Grand Jury Dazed by Ryan's Story. Financier Swears Ninety-five Per Cent of Railroads Cost Nothing. Declares Big Transportation lines are Built Entirely with Bonds." The article ends with these startling disclosures:

"Mr. Ryan," said one of the grand jurors, "we understand then that the roads only cost about 5 per cent of the capital issue; they were built with bonds?"

"Built with bonds," said Mr. Ryan. "The Union Pacific Railroad is built with bonds and got a land grant worth \$250,000,000 besides."

"Atchison the same?" asked another grand juror.

"Atchison the same."

I had often heard similar statements before, but never such confessions by a leading business man printed in a popular journal before. It is "business principles" with these railway organizers and owners to corrupt legislation, to own and control public officials of all sorts, even to the judges of the courts, high and low. It was Jay Gould, I think, who testified that it was easier for him to buy a legislature after election than to go into politics and secure the election of members favorable to his schemes.

It is "business principles" for rich men to perjure themselves when giving a statement of their wealth to the assessor, thereby escaping their rightful share of taxation and thus compelling the poor or the middle class property owners to pay the expenses of running the government.

Among the names held up as models for boys to follow is the name of Marshall Field, of Chicago. Only the other day the statement was made in the papers that the executors of the Field estate had compromised suits against that estate by paying one million dollars as "back taxes"—taxes that Field had evaded by giving false returns of his property, to the assessors.

Coming to the case of the good friend whose letter I have quoted: While I am not setting myself as judge over him, or over any one else, I cannot escape the conviction that "F. W.'s" advice is the result largely of his own experience as money-lender, rent-taker and speculator in land. Interest, rent and speculative profits are legitimate methods of accumulating wealth in the opinion of my Dakota friend and long-time subscriber. I am credibly informed that his average income from these sources is twenty thousand dollars per annum. From personal acquaintance I feel sure that he regards himself as a very useful man, a "public-spirited" man; in short, a "model citizen." That he does much to make others happy I am well assured, and what he keeps for himself he doubtless believes to be necessary in order that he may put others in the way of helping themselves. I have no quarrel whatever with this man, but simply hold my own ideas in regard to what should be meant by the phrase "business principles."

In general terms I prefer Voluntary Co-operation,—*working together* for a common end or purpose, and sharing equitably in the results of such time and effort.

Voluntary Co-operation, equitable co-operation, necessarily presupposes the freeing of the land and other natural sources of wealth: freeing the circulating medium from the control of a few men, and, most important of all, *freeing womanhood and motherhood* from the thralldom of man-made marriage laws.

The abolition of these monopolies, these slaveries, would, in time, free the human race from all slaveries, all despotisms, all artificial inequalities, and bring about the long hoped-for, long prayed-for Co-operative Commonwealth, the real Republic of the World, in which dwelleth Righteousness: in which crime, disease, poverty, idiocy and degeneracy, would be unknown.

Brother F. W. cites for my benefit the examples of Elbert Hubbard and his "*Philistine*," and of Dr. J. H. Tilden (Denver), his "*Stuffed Club*," and apparently would advise me to adopt the business methods pursued so successfully by these two famous publishers. I fear it is impossible for me to follow such advice. "Fra" Elbertus is a very popular lecturer and receives large revenues from this source. Then he is the successful organizer of a large manufacturing business, called the "Roycrofter's Shop" at East Aurora, New York, where they make things that sell at good prices—some of them at very high prices, especially some of the books written by the "Fra" himself. The income from these sources is so great that a medium of advertisement is absolutely required. The *Philistine* serves the purpose of such advertising medium besides being of itself one of the very best magazines of instruction and opinion of which I have any knowledge.

Much the same is true of Dr. Tilden and his "*Stuffed Club*." An advertising medium is very necessary to the medical practice of one of the foremost physicians of this age of reform in the theory and practice of the healing art. If besides being a success as an advertising medium Brother Tilden can make his journal one of the best of all the many

excellent "health journals" now published—which I verily believe he is doing—so much the more honor to him and to it. But I am not a medical practitioner; have never made the healing art a leading part of my business and never made it a source of revenue. Hence it would seem that the examples cited by our Dakota friend are not applicable to the JOURNAL OF EUGENICS and its old young editor.

With Brother F. W. I am opposed to the habit of begging, as practiced by church and charitable organizations. I think it best to give *quid pro quo*, as the old Latins used to say, that is, give a fair equivalent for all the money or the labor that is contributed for the purpose of building up and extending the usefulness of our JOURNAL. Hence, I am offering to pay, in yearly subscriptions and in books or pamphlets, for all the money that is being sent to move EUGENICS to the Pacific Coast and to put it on a good financial basis when moved, and yet when *donations* are offered for these purposes I do not think it best to refuse them. The plan adopted by Louis F. Post, editor and publisher of the "Single Tax" organ, "*The Public*," Chicago, is, I think, a very good one. He does not ask for donations nor for pledges of donations, and yet he accepts both, and by so doing he is making "*The Public*" a power for good, in political and moral reforms, seldom if ever equalled.

NEEDS OF THE OFFICE.

And this brings me to say a word or two on the subject of needs of the office I am opening here in the "City of the Angels," for the publication and sale of the JOURNAL OF EUGENICS, its pamphlets and its books.

First, we need a good type-writer machine. The "Oliver," that has for years done excellent work in the Chicago office, cannot be shipped to the western office. It is needed where it is. With money a machine can be bought or hired, but if any of our co-operators happen to have a good typewriter that they can spare, and will lend or sell it to us at a cheap rate we would like to hear from them soon as possible.

Next, and more important still, is a good, capable and reliable *helper* in office. At my time of life and considering the somewhat precarious condition of my health it is not wise that I should be compelled to attend to the routine of office work, day after day and week after week. Moreover, if I am ever to put the manuscript copy in shape for the *book* that is so persistently asked for by many of our faithful and appreciative co-operators, I must have leisure and opportunity to do this. Such helper must have had considerable experience to take the place and do the work required; must, above all, have the *work at heart* sufficiently to be willing to work for *small remuneration* other than the satisfaction one gets from the work itself. It is, and always has been, the fate of workers in the field of unpopular reforms, to get more kicks and cuffs than dimes, dollars or doubloons, and yet it is not to be expected that the faithful worker shall live on oxygen and ozone alone. Something a little more earthy is absolutely necessary in order of exist and to do effective work, and therefore we are compelled to ask our Eugenist Co-operators, the world round, to do what they can to help hire competent help in the

office of the JOURNAL OF EUGENICS,—as well as to help pay the printer, the binder, the paper dealer, and last but not least the postman who carries, over land and sea, the finished product of the labor done in the office at number 649 South Main street, Los Angeles, California.

It will be noted that in thus entering into details of the needs of our office I am speaking *confidentially*—a continuation, in fact, of the heart-to-heart talk that occupied so much of our space in the February number. It is a “family” talk, intended only for the eyes of those who feel that the work of the JOURNAL OF EUGENICS is their work, quite as much as it is the work of him who writes these lines.

The responses to the confidential talk in the February number, and to the personal letters sent out since, have been quite as numerous and quite as encouraging as could be expected while subjected to the strain of the “hold-up” in financial affairs, inaugurated last fall by the modern “Knights of the Road,” whose American headquarters are said to be in Wall street, New York.

Am I asking too much when I ask for a prompt response to this another confidential heart to heart talk with the large and growing Eugenic family?

MOSES HARMAN.

CHIPS.

The responses printed under the head “Various Voices” are given as samples of the answers received in the last few months to the questions propounded in the February EUGENICS. Yet not quite a fair average—the most laudatory letters were discriminated against, in the selection, or pruned down, to avoid the imputation of excessive vanity or love of praise, on my part. The very first answer received was a sharp “rap over the knuckles” by an old-time friend, a physician and specialist of Chicago, who evidently gives me the key to his own financial success. This letter is printed, and also that of another Illinois man who does not like EUGENICS very well. On the whole, however, the responses, both as to number and contents are *good*, and show great interest in the work outlined by the article in the February number. My chief regret is that there is room in this issue for so small a part of the letters that represent the thought of our Eugenic Co-operators.

The longest contributed article in the June number is by one who signs himself “The Understudy.” This name is well chosen if it means a deep and careful study of the methods pursued by the suppressors of speech and of press in the United States. This writer has been a prominent newspaper man for many years and has had exceptionally good opportunities for getting at bottom facts in regard to the work of the American Inquisition. His article, though long, will well repay perusal.

The next longest contributed article is by another journalist of large experience, George Bedborough, of London, England, editor of the defunct “*Adult*,” a journal that deserved better support from friends and better treatment from the British Government officials. It is to be hoped

that its editor will soon feel himself able to revive the sleeping "*Adult*" and make it a world-worker in the eugenic field. I bespeak for Brother Bedborough's article a careful perusal; also for all other articles in this issue.

Prominent among advertisers is Otto Wettstein of Lagrange, Ill., known everywhere as the "Mail Order Jeweller," the "Liberal Jeweler," the inventor and manufacturer of the "Freethought Badge Pin," the "Ingersoll Spoon," etc., etc. Having known Brother Wettstein personally for fifteen or more years and having tested his work as a jeweller, I can recommend him with a good conscience to all Eugenists who may need anything in his line. Write him a card and get his radical pamphlets and catalogue of what he manufactures at his Lagrange factory.

"In his department of the *Los Angeles Sunday Times Magazine* for May 17, Editor Brook gives EUGENICS and its proposed establishment in this city a notice that will interest our readers. The only comment I choose to make, at present upon this not unfriendly criticism is that the question of "how the sexes shall live together" is always the "previous question" when trying to find out what are the essentials to the production of better human beings. If human beings lived normal lives, before and after coming together for reproduction, as do the beasts and birds in a state of nature, there would not be so much need as now for what Brother Brook calls "a wearisome repetition of long-winded opinions as to how the sexes shall live together." While it is absolutely true that "Nature knows nothing whatever of ceremonies," nothing whatever of man-made marriage laws and customs, it seems a little strange that the clear-thinking editor of the "Care of the Body" does not see that these laws and customs may thwart and defeat Nature, and thereby cause the birth of dwarfs, cripples, degenerates, in body and mind—and that hence it becomes our first duty when working for better results of reproduction on the human plane, to point out how nature can be assisted,—instead of defeated—by studying correct methods of "living together" of prospective parents.

But while disagreeing with or from the editor of the "Care of the Body" in regard to the proper method of teaching the science of eugenics, it gives me much satisfaction to say that in my opinion Neighbor Brook is doing most excellent work in his chosen field, that of teaching how, when and what to eat and drink; how to form habits of living, generally, such as will ensure health and avoid disease; also how to heal both body and mind when diseased.

When it became apparent that EUGENICS would not be issued again before June I accepted the very kind offer of Editor Sercombe of the wide-awake and thoroughly up-to-date magazine "*Tomorrow*" to supply free copies of that magazine for the months of March, April and May, to all the subscribers to EUGENICS who are not now getting the "*Tomorrow*" Magazine. A line from Brother Sercombe tells me he is sending out these "*Tomorrows*" to the list of EUGENIC readers, as fast as possible. If any of our subscribers who would like to receive copies of

"*Tomorrow*" fail to receive the three numbers spoken of they will please drop a line to this office, or write direct to Editor Sercombe, at 139-141 East 56th street, Chicago, Ill.

To all friends who may feel satisfied with the receipt of these three numbers of "*Tomorrow*" in lieu of the three omitted issues of EUGENICS, I would say that no change in their credit will be made on our books, but to all others an *additional three months will be added to their time paid for*, and that there be no mistake made in this matter, a line by postal card is hereby earnestly requested.

Another proposition is that pamphlets to the amount of *twenty-five cents*, selected from our advertised lists, will be sent to "make good" for the three omitted numbers of EUGENICS.

THE OUTLOOK.

At this writing the outlook for the future of EUGENICS is *encouraging*. All things considered, the prospect is as bright as could be reasonably expected. The continued existence of EUGENICS and its measure of success will depend primarily upon its supporters, its co-operators; upon those who work for its extension and enlargement. Whether the present editor and publisher lives or dies is a matter of minor importance. There are plenty of men and women quite as competent as he to conduct the business, more competent, no doubt—as has been shown more than once when he has been forcibly compelled to surrender the helm to others.

As stated elsewhere the present plan is not to accept the government subsidy called second-class rate of postage. This arrangement relieves us of the necessity of getting out the JOURNAL promptly on time each month, and removes one of the great temptations to run in debt to avoid forfeiting the second-class privilege—the second-class *bribe*.

I hope to live to see the second-class rate abolished altogether, and all printed matter put on an equal footing as to mailing rights; also hope to see an end to the "franking" privileges, the *franking graft*. If these privileges, these abuses, were abolished, and if the same rate were paid for hauling the mails as is now paid by the express companies, it is believed that *all* printed matter could be carried at a uniform rate of *one cent* per pound, and yet the postoffice would be self-sustaining.

But while relieved from the necessity of so-doing it is certainly very desirable that each issue should appear promptly at or before the beginning of each month. The prospect now is that the July EUGENICS can be put into the mails not later than June 20. New subscriptions are coming in at an encouraging rate, and with suitable effort in getting new subscribers, added to the revenue from prompt renewals, there will be no lack of funds to get out each issue promptly on time.

THE AUTOBIOGRAPHY.

Replying to many friends will say that the memoirs written while in the prison hospital at Leavenworth, Kansas, together with matter previously put in shape for the autobiography, are more than sufficient to fill

a four hundred page volume, but need *revision*, and *supplementing*, which would require several weeks' time. If those who would like to see this proposed book will send a postal card saying how many copies they will take at \$1.00 per volume, it would simplify matters by giving assurance that the book is *wanted*, and that the money to publish would be forthcoming when the manuscript is ready for the press..

Moses Harman.

SUPPRESSION BY FALSE PRETENSE

BY "THE UNDERSTUDY."

"To the puritans all things are impure."—Unidentified paraphrast.

"We shall expect in the future a purer and truer relation between father and mother, between parent and child. We shall expect some sanctity to attach to the duties of motherhood. We will not admit that the chance union of two unfit persons, who ought never to have made themselves parents at all, or ought never to have made themselves parents with one another, can be rendered holy and harmless by the hands of a priest extended to bless bought love, or a bargain of impure marriage. In one word, for the first time in the history of race, we shall evolve the totally new idea of the responsibility of marriage."—Grant Allen.

The first of the foregoing quotations explains the continued attempts by the Postoffice Department, instigated by the puritanic erotomaniacs, to harass and if possible suppress the publication of THE AMERICAN JOURNAL OF EUGENICS.

The second quotation, from Grant Allen's brilliant article on "The New Hedonism," republished elsewhere in this magazine, indicates the aim and purpose of this publication and the hopes and desires of its editor.

We leave it to the judgment of the readers, to the men and women of the English speaking world, which of the two propositions is the more sane and commendable.

It is difficult to restrain the impulse to use harsh language in speaking of the latest attempt to suppress all discussion of the problem of race improvement. But villifying words and abusive language, however great the provocation, are not arguments after all. Anger and resentment may be justifiable, but calm consideration of the facts and a clear setting forth of the righteousness of one's position are far more convincing and effective.

In an opinion sent to the postmaster of Chicago, R. M. Webster, acting assistant attorney-general for the Postoffice Department, mentioned several pages of the July, August, September and October issues of EUGENICS which he declared contained "obscene, lewd, lascivious or indecent matter." As Theodore Schroeder, attorney for the Free Speech League, has shown:

"Neither science nor common knowledge can furnish us any natural test by which to determine what is 'obscene,' and the legislature has furnished no artificial tests because of the erroneous assumption, ignorantly made, that we all possess an innate and therefore uniform sense of modesty and obscenity."

That any one of the passages condemned by Mr. Webster as "obscene" would be so regarded by any jury of average intelligence will certainly be considered extremely doubtful by the thousands of readers of *EUGENICS* who failed to discern in them the least suggestion of lewdness. If the obscenity of an article can only be discovered by a government expert in pornography, it seems hardly probable that it can be dangerous to the morals of the less discerning general public.

Mr. Webster's method of discovering obscenity is novel if it is not infallible. For example he mentions two pamphlets, "Vice, Its Friends and Foes" and "Up to Date Fables," and says "both of which, from the table of contents set forth in each advertisement, are obscene, lewd, lascivious or indecent." He does not pretend to have read either of them, and the tables of contents which shock him are much less suggestive of lewdness than many of the headings seen every day over articles in metropolitan newspapers. As a matter of fact both of these pamphlets are the exact reverse of obscene—in fact its effectual antidotes. Neither of them has been excluded from the mails.

Sanger's "History of Prostitution," a standard work which has been read and quoted by nearly every physician and sociologist, as well as by thousands of clergymen, since it was published forty or more years ago by Harper & Brothers, he declares, "from its very name, is clearly indecent and unfit for circulation through the mails."

By the way, in an address in New York City several years ago, at a public meeting to arouse interest in the crusade against the "white slave traffic," William Travers Jerome, New York district attorney, recommended that every person in his audience should read this very book. In spite of "its very name," it appears that Mr. Jerome was not aware that he was advocating the circulation of obscene literature. But then, on the other hand, this book, like some human beings, might have been pure in its infancy and did not become obscene until after it was forty years old.

But the most remarkable and inexplicable of Mr. Webster's declarations is that the little parable, "The Gold Ball and The Gilt Ball," clipped from the *Speaker* and republished in *EUGENICS*, is obscene. Even Paul Hull, superintendent of second-class mail matter in the Chicago postoffice, whose business it is to pass on such matters, declared he could not see any possible obscene suggestion in that parable, "unless it might be imagined that the gold ball represented a man and the gilt ball a woman," which he admitted was "far fetched." The sole teaching of the parable is the difference between reality and pretense. The gold ball was unable to understand why the gilt ball should fear its gilt might be removed and disclose its real substance.

Another charge of Mr. Webster's is that *EUGENICS* advertised a book written and published by Dr. Alice B. Stockham "which has been excluded from the mails as obscene." Probably he meant, in his opinion, "should be excluded from the mails." The book he mentioned has not been excluded from the mails.

So here is this government official declaring four issues of *EUGENICS*

unmailable and basing his charges partly on the fact that the magazine advertised two books and two pamphlets which he thinks are indecent, although none of the four publications of which he complains has been excluded from the mails.

He passes judgment on the pamphlets solely from their tables of contents. One book, which has been freely sold for nearly half a century, he condemns because of "its very name." The other book, which has been read with approval by perhaps a million men and women, among them many orthodox clergymen, he condemns under the false charge that it has been excluded from the mails.

There is nothing in Mr. Webster's written opinion to indicate that he has read either the pamphlets or the two books which he condemned *EUGENICS* for advertising. It is safe to say that no one who has read either of the pamphlets has found anything lewd in them. It is safe to assert also that no one, except those who regard any discussion of the sex relations as lewd and improper, however delicately those relations may be discussed, has ever found anything lascivious in Dr. Stockham's book.

As for Dr. Sanger's book, it must stand on its record of nearly a half century as a standard work on the social evil. It is quoted at every session of the Purity Congress and by nearly every worker for the cause of social purity. Undoubtedly it does give terrible details of effects of the sexual degradation of women, but its language is no plainer than that used in the reports made by the commission of clergymen and other reformers who investigated the "cadet" system in the New York "red light" districts a few years ago.

The principal objection to Dr. Sanger's book is that it is not up to date. Several more modern books on the same subject, written by competent investigators, are sold and advertised without molestation.

These facts are indisputable. It is obvious then that the charge of "obscenity" made against the articles published and the books and pamphlets advertised in *EUGENICS* is merely a subterfuge. The real fight is not against obscenity, but against freedom of discussion.

The charge against *EUGENICS* should be "heresy," not "obscenity." But there does not happen to be in the statute books any direct law against heresy. It is heresy to attack any sacred belief. The sacred must not be discussed. Even things which the puritans regard as vile—for example the sexual relations—are sacred and must not be discussed. The government is sacred. Marriage is sacred. To criticise these things is blasphemy—sacrilege—heresy!

Sacredness is a denial of the liberty of discussion. It is the consecration of error. It fears the truth. That is the meaning of the word "sacred" as used by the heresy hunters. Others there are who hold the truth to be sacred, who hold the right of free discussion to be sacred. But these are heretics in the eyes of the puritans.

EUGENICS holds that no belief can be so sacred as to be except from

criticism. It holds that no question is settled until it is settled right, and it is not settled right when its discussion is forbidden.

"But," contends your conscientious puritan, "there are some moral questions which are self-evidently right and are as sure as the laws of mathematics. Surely the laws of mathematics are not open to discussion."

Exactly the contrary proposition is true. The laws of mathematics stand open and free, without legal or moral protection, challenging attack and discussion. So with the laws of physics. There was a time when it was dangerous to discuss the laws of physics, when it was dangerous to assert that the earth was not flat with four corners as the Bible seemingly taught, and as seemed to be self-evident.

The demand of the sane thinker is that every moral question shall be equally open for discussion.

Marriage and the sex relations have no just claim to be exempt from discussion.

Any institution which can be overthrown by free criticism is not worth saving.

The increasing prevalence of divorces has forced even the theologians to admit that there is something wrong in society. Various remedies have been proposed. Longer courtships, and even schools for courtship, have been advocated by one university sociologist. Others insist that persons who intend to marry should become well acquainted with each other before they are tied together in "the fatal knot." Still others insist that the law should compel the physical and mental examination of candidates for matrimony.

All these and other like suggestions meet with no serious objections from the heresy hunters. For none of them attack the sacredness of marriage itself. But when any one dares to hint that possibly marriage is an evil in itself, the cry of "obscenity" (meaning heresy) goes up. The sacred institution of marriage must not be attacked.

Why not? Is it vulnerable? Is it so weak that it cannot withstand free criticism? Is it possible that it is dangerous for people to know all that can be said against marriage?

With the *Ladies' Home Journal*, *The Delineator* and other eminently respectable magazines devoting page after page to discussion of "Marital Unrest," it is clear enough that marriage is on the defensive. But shall all the evidence be for the defense? Shall no one be permitted to show where these able champions of marriage are possibly in error? No, that would be heresy. In the discussion of "sacred" things there can be but one side presented.

EUGENICS is an open court, inviting all the evidence on both sides of every question that concerns the improvement of the human race. It invites and will gladly punish the strongest arguments which can be presented in support of the marriage institution. But it insists, with judicial fairness, that the evidence on the other side shall be heard also.

And that is just the reason why the foes of free discussion, the enemies of intellectual development, are trying so hard to suppress this magazine.

Did you wonder why my first paragraph under the heading, "In the Editor's Wake," in January *EUGENICS* began with the words, "Several other Chicago judges"? Strange, wasn't it? The very first paragraph, and nothing preceding it about any Chicago judges. Well, this is how it happened:

I had written several paragraphs commenting on remarks made by Chicago judges concerning marriage as a cure for drunkenness. They were set in type and the proofs were shown to the superintendent of second class mail matter in the Chicago postoffice for him to pass on them, so that there would be no danger of having the January issue of the magazine excluded from the mails on the pretence that it contained "obscene" matter. He cut off the four opening paragraphs of my article and the last one, in the belief that they might be held by the officials at Washington to be obscene. To save me I cannot see that the ones he eliminated were any more improper than the ones he kindly allowed to be printed. Some of the paragraphs of mine which he eliminated were comments on a published address on marriage made by Professor Charles Zueblin of the Chicago University. I am not certain whether the portions which he feared might be obscene were my quotations from Professor Zueblin or my comments on them. I am not an obscenity expert.

EUGENICS EDUCATION

BY GEORGE BEDBOROUGH.

The establishment in England of a new society for the purpose of collecting and disseminating information about Eugenics raises many hopes. Such a society unconnected with any special school of thought and untrammelled by the necessity of supporting any particular dogma, has a useful sphere of work. It will need strong heads and stout hearts, but there is no reason to doubt the capacity of the many able men and women who appear as its sponsors. Although apparently not a direct branch of the British Sociological Society, it evidently owes some countenance to that excellent organization, and a Eugenic Society could hardly start under better auspices. The Sociological Society has mapped out for itself so much work of a general character as to make Eugenics altogether too insignificant a section of its activities. The Eugenics Education Society knows that it has undertaken no trifling subject and that its platform is amply sufficient for all the brain power any one society is likely to be able to command.

Without at all wishing to impose a burdensome program on a willing society it is difficult to abstain from suggesting some of the questions which such an organization must necessarily have to consider. The more light obtainable the more easy it will be for all of us to modify, individually and collectively, the habits and theories which are found to be harmful morally, because against human happiness, dangerous socially, because invading the rights of our fellows, and suicidal nationally, because tending to the destruction of the race.

That the whole science of Eugenics may be condemned as socialistic does not frighten me. It may even be that a study of the question will prove that legislation is unnecessary or even objectionable. Or we may need a wholesale undoing by legislation of the evils which legislation and bureaucratic administration have inflicted on us. Or it may mean that while we have to submit to legislation in a myriad invasive forms few, if any of which, make for our comfort and many of which curtail our liberty where we feel it work. I for one decline to stand aloof refusing governmental aid in substituting true Eugenic teaching for the false present ignorance, and in replacing saner and freer habits for the stupid bond-institutions of today. Seeing, however, that nine-tenths or more of our present evils are due to mistaken, prejudiced, ignorant dictatorial public opinion, we are not likely to go far wrong if for the present we confine our efforts to a propaganda, based on bed-rock facts and having for its object the education of the public. Want of knowledge is the enemy; let us fight ignorance. We want to make the next generation build on better foundations; we must take some trouble to spread knowledge. Darwin, Weissman and Spencer have lived in vain unless their generalizations are brought to bear on the relations of men and women to each other. What is known of heredity, environment, natural selection, the survival of the fittest, and determinism, should be called in aid of human progress, and even half truths should not be neglected; the basis of fact, or the grain of helpfulness, should be crystallized from the dark solution in which it is hidden.

The collection and utilization of a library should be the earliest work of a Eugenic society. The scientific expositions of Eugenics in English will not occupy many shelves, but this library should prove the nucleus of a great literature. When thinkers realize the importance of this study we shall see as many works on stirpiculture as we now see on cattle culture. Bewick's *Birds* and *Stonehenge on the Dog* will not be replaced but come into more accurate and less imposing proportion to the "noblest study of mankind." Ruskin's "Notes on the Construction of Sheepfolds," will be understood and no longer mistaken for a book on mutton production owing to the improbability of a great writer seriously considering the "condition of the people" question.

This first step of bringing together a library of Eugenics must inevitably force upon a Eugenic society the question of a free press. It is inconceivable that our present ignorance and the absence of a great literature on this vast and vital topic are unrelated to the consistent efforts of the vicious to use the obscenity laws to stifle discussion. Obviously this suppression of truth and the light of science is a distinct gain to prurience and all the powers of darkness, whether masquerading as moralists or unblushingly admitting, as many of our worst enemies have done, that they are mere "men about town" whose chief weapon of attack is the benighted ignorance of their victims. We have some reason to believe that there is now in England no need to fear the suppression or attempted suppression by law of any Eugenics discussion expressed in the terms which decent men and women normally use. Unless this freedom is secured, progress in this science and study will be impossible.

Marriage laws and customs in all lands will provide an interesting study of contemporary life. Our literature, curiously enough, is richer (poor though its grand total) in historic and even pre-historic anthropology than in monographs on man of today. We cannot afford to restrict these explorations into origins, and we want more writers like Westermarck and Lebourneau to trace the history of sex-relations through the ages, but we must have scientists who are capable of doing in this connection what Mr. Rowntree and Mr. Charles Booth are doing in their careful detailed studies of current poverty. The difficulties are tremendously greater, but certainly not insuperable. If we can encourage foreign travelers to frankly tell us what at present they vaguely hint at incidentally in their published descriptions of the lands they visit, we may learn much from existing examples and warnings, with some chance of our seeing and testing theories by the experiences of a race. But in our own cities and provinces there is an abundance of facts which we ignore to our own injury. Patience, energy, enterprise and a scientific spirit would be able to obtain first hand evidence of how our institutions work amongst our own people. Although at first our national reticence will prevent our investigations, assuming an ideal completeness, the public will gradually emerge from its shell, and realizing the voluntary nature of the inquiry as well as its individual secrecy, will trust it with its personal history and profit by its distribution of information. A society which did nothing else would be contributing enormously to the well-being of the race.

Legislative enactments and proposed legislation must be considered by any Eugenics society. Its recommendations would be judged by its character and by the facts and arguments it adduces in support of them. Quite properly it would weigh and judge proposals for the restriction of freedom without any bias except a desire to promote the total well-being, but its reputation as a serious organization would disappear unless it determined in advance, and as an axiom in morals, that invasion of rights is the only social crime, and that progress consists in restraining individuals and bureaucrats from inflicting injury on others.

The Contagious Diseases (Women) Acts in England have for many years served as a dividing line between bureaucratic "morality," and the ethics of those who desire morality if based on liberty but who would sacrifice all the machine-made morality in the world rather than enslave every offending woman. As an observer who has watched this question attentively for a dozen years I do not hesitate to say, I see signs of it again becoming a burning question in England. On the one hand we are going to be faced with the old roue point of view which regards money as the facile key to every lock, even of a woman's person. And on the other hand there is a new school of anti-liberalism puritans to whom the word "suppression" is the alpha and omega of ethics. With fatuous illogicality this school imagines that these monstrous outrages on decency and liberty are only evil because one-sided, and it is actually suggested to extend the vicious acts to men. The mere impossibility of the thing does not brighten these fanatics and their agitation could only have the effect of reviving a dying horror. A Eugenics society could hardly

do better work than by illuminating the whole question with the light of fact, so that it may be seen in whose interest and with what effect on health, liberty and conduct British soldiers have been provided for sexually in garrison towns.

The whole gamut of legal restrictions ought to be reviewed so that progress in Eugenics is not lobster-like, but forward. Our marriage laws, our public divorce procedure, breach-of-promise cases, bastardy acts, age-of-consent law, baby-farming acts, and the criminal laws generally in relation to sexual crimes. How far do they help or hinder moral progress? Undoubtedly many enactments directly aimed at preventing vice have ignominiously failed to do what certain Factory Acts, etc., not primarily so concerned have effected in the safe-guarding of young children from outrage by employers. Here again it is largely a matter of education; the children are so helpless because they do not *know*. Girls old enough to earn wages in a factory ought to know the physical facts about their own bodies. Otherwise no protection will serve them in the long run.

This brings me to a phase of Eugenics education too often slurred over: Are we going to neglect the education of children? "What the young need to know" will finally tax all our wits and all our energies for propaganda and reform. If we neglect giving children—boys not less than girls—the means for their own protection, we are frustrating all other efforts for improving the race. In the school and in the home this work will have to be done, and for this purpose we must teach the teachers by systematic hammering at educational boards and ministers. Ethics, etiquette and etiology must be joined in our school system—it is useless teaching dogmas of conduct and behavior—we must show by word and deed that these things are related to real causes, not to dead precepts. We should be sorely put to it, to defend some of our institutions even to a child.

The Early Responsibility of Sex

BY BRIAN EGLINTON BARNES.

Today there seems to be a general trend toward enlightenment as to the laws of sex. Facts of great significance are discovered and the outcome of this research must be of sterling value to the welfare of our race. The subject is no longer tabooed. Many openly advocate greater sex-knowledge and do their part in forwarding this investigation. It would seem that the time has arrived when a more decided stand can be taken and a movement begun whereby all who are in favor of sex-teaching shall, by public speech, by literature and by personal precept and example, cause a wider-spread recognition of the absolute necessity of a better knowledge and closer observance of the laws of sex.

In order that this movement be properly started, it should have a name which will convey its general nature and scope and at the same time be *euphonic*. I would suggest "Eugenists." "Stirpiculturists"

would be too long a word and liable to undignified abbreviations, unsuited to so important a cult.

There should be a commonly accepted literary organ, "*The American Journal of Eugenics*,"—for instance—as press mouthpiece of the Eugenists, a forum in which ideas and methods may be expressed and discussed. In no case would I suggest a regular organization or party, with the usual conventions and paraphernalia. Eugenists can do their work equally well unhampered by organization. All that will be necessary is to *be* Eugenists and do the work required—at home or abroad—voluntarily.

The early responsibility of sex should be the main idea of our teaching, and to this end we should instruct our children as soon as and when they show a normal desire to know such sex facts as suit their growth and temperaments. This should be so carefully done that when they arrive at puberty they will know and feel the full responsibility of their development and thus know how to wisely safeguard the interests of the children who are to be born to them as the result of the exercise of their sex-functions. By such knowledge, well taught, we are sure to safeguard the welfare of two generations, at one and the same time.

There is a real necessity for this teaching before puberty, but both before and after puberty any mention of sex matters has long been tabooed. This has led to an idea that responsibility for sex acts is not so great in the youth as in the adult. Yet the results, at any age, are sex results, and the responsibility should equal the result.

There is also this important point gained by such early training: children who always seek the, to them, highest sanction for all statements of fact,—parental sanction, will, if not repulsed by the fetish taboo, retain and yield in turn, full confidence in their teachers, and this confidence is the bed-rock foundation for growth of right character in our offspring. It is absolutely their right, and parental failure in this respect is a sinful omission that produces and perpetuates an evil far-reaching and deadly.

Let us be Eugenists! Let us spread the news of the Eugenic movement, publicly and privately, as best suits our individual circumstances, tastes and abilities, and let us begin the great work *at once* with our own dear ones in order that the generations to come may be as richly blessed in their fullness of life as we and our forbears have been cursed by the deadly sex taboo!

Economics and Population.

BY L. H. DANA.

Becky Sharp pretty accurately voiced the present trend of thought when she announced her opinion that the *lack* of money was the root of all evil; we are growing more and more to ascribe the faults of society to an imperfect knowledge of economics, and not very much is heard in these days about the "fall of Adam."

There seems to be little doubt but that the "race suicide" question can be resolved into an economic problem. It has often been observed in nature

that the forms most exposed to the possibility of destruction are created in the greatest numbers, while those produced under more favorable conditions occur sparingly, because the great aim of nature, viz., the securing of the perpetuation of life, does not in this latter instance render necessary extravagance and waste in reproduction. So far, however, as I remember, this fact has until recently received but slight attention in considering the decreasing size of the American family, so that the very interesting lectures given along this line by Professor E. A. Ross, of the University of Wisconsin, provoked considerable comment, and should no doubt have earned for him the honorable titles of nature faker and general teller of untruths.

I was reminded very strongly of this natural tendency to equalize supply and demand, in looking through several extensive family genealogies running back into the eighteenth and the seventeenth centuries. Here is one of the entries:

Ephraim,	b. Feb. 2, 1741 d. y.
David M.,	b. Sept. 14, 1743 d. y.
David M.,	b. Sept. 23, 1744 d. y.
Abraham N.,	b. June 8, 1746
Esther,	b. Sept. 13, 1747
Elizabeth,	b. June 25, 1749 d. Sept. 5, 1749
Elizabeth,	b. July 19, 1752 d. Dec. 2, 1752
Jane,	b. July 13, 1755
Simeon N.,	b. Mar. 20, 1757
Ann,	b. Dec. 16, 1759
Caleb,	b. Jan. 3, 1761

While the rate of death in this family (5 out of 11 children) was the highest noted, yet down to about the middle of the nineteenth century it ran very high throughout. Not less startling was the mortality among the women. The average term of life is said to be normally greater for a woman than for a man, yet one scarcely turned any of the earlier pages of these family records without seeing something like this:

(John) married 1,
2,
and sometimes 3
and 4.

This entry might be explained, in the early period of settlement, by the fatigues and privations of a pioneer life, which no doubt bore heavily upon those not inured to such conditions; but when one found the same mortality continuing in the latter part of the eighteenth and the early part of the nineteenth centuries, it became evident there was some other factor which should be taken into consideration. The following examples, which are not untypical, may throw light upon the matter:

NATHANIEL, married (1) Esther, Oct. 7, 1727.

Ch.:	Arthur,	b. June 28, 1729
	Sarah,	b. Aug. 28, 1730
	Lois,	b. Mar. 16, 1733
	Reuben,	b. Sept. 2, 1734
	Zadock,	b. Feb. 18, 1736
	Abigail,	b. July 20, 1737
	Elijah,	b. June 8, 1740
	Gideon,	b. Sept. 21, 1742
	Eunice,	b. Aug. 21, 1744
	Tamar,	b. May 31, 1746
	Ichabod,	b. Dec. 13, 1747

—after which Esther died and Nathaniel married (2).
 HANNAH, married Lazarus, Sept. 3, 1754.

Ch.:

Alfred,	b. June 26, 1755
David,	b. Mar. 2, 1757
Mabel,	b. Jan. 19, 1759
Philo,	b. Nov. 8, 1760
Oliver,	b. Dec. 4, 1763
Lazarus,	b. Feb. 22, 1765
Ezra,	b. June 8, 1767
Anna,	b. June 4, 1769
Thalia,	b. May 9, 1771
Hermon,	b. July 4, 1773
Polypheme,	b. Dec. 4, 1775
Joseph,	b. Mar. 20, 1778
Hannah d. Mar. 26, 1780.	

The last entry carries us perhaps beyond the days of extreme hardship, but it was not until about 1840 or 1850 that one began to look through these records without finding John going right along in the practice of marrying 1, 2, and 3. From this time on it is also to be noted that families of nine to twelve children become very rare among these people, who seem to have been mainly of the middle, comfortably well-to-do class.

Taking these facts into consideration, together with the notably large families of the poor, it certainly seems not unreasonable to suppose that a better distribution of wealth, together with a larger knowledge of the conditions most favorable for the creation and the preservation of the human plant, would result in a more equal distribution of the number of children, and in a great diminution of human suffering.

Such an improved condition, however, is by no means to be brought about by superficial admonitions intended to increase the size of families, without making any betterment in their financial status. Indeed, the spectacle of an overworked woman living in poverty in a city tenement; presiding over twice the number of children that should properly fall to the care of any one person; suffering from want of outdoor exercise; and bequeathing to still other children her deteriorated physique and nervous temperament,—is enough to make us marvel at the wisdom (!) of the post-office censor who confiscates literature designed to prevent such conditions and gives free circulation to the harmful and—from the standpoint adopted in other cases by this same censor—the highly improper utterances of Mr. Roosevelt.

The case of the family living in the country is, of course, considerably different. Here the mother often works much out of doors, thus acquiring strength and immunity from “nerves.” The wants of this family are simple, and the conditions of life such as to supply them far more readily than in the city. The external surroundings, too, conduce to tranquillity and to the broadening of the mind, for he is dull indeed who can not get from Nature a hundred bits of useful knowledge while he works with her. Here, too, the element of romance has perhaps not been lacking; it may be that it has never left, but lingers late in life in the heart of such a one as Joaquin Miller, who had a home like this. Taken all in all (and not forgetting the important part played in the development of the brain by the

proper exercising of the body), I suppose it is not difficult to see why so many of our great men have come from the country home.

The writer in a large daily paper discourses, nevertheless, in another wise. After acknowledging the charm of the moonlight serenade, he proceeds as follows:

Romance, Mildred, is all right in a book, or under the pale green calcium light of the stage; but romance won't balance the books at the end of the month. Marry the man who won't want to sing to the butcher and the grocer and the dressmaker.

A little more, and the counsel will be (and no doubt often is): "Marry the man without any song in his heart, Mildred. Romance is a charming thing in a book, but a new bonnet can't be done without, and a Paris gown is better than contentment." Mildred, whose training has frequently been lacking in that which makes for self-reliance and force of character, accepts the prudent advice; and could we critically regard the children that grow up in her home, it is probable we might call upon the omniscient newspaper-man to use discretion in expounding his ideas about the inutility of romance in life. As things go now, we are too prone by half to "take the cash and let the credit go": to dispense with the moonlight serenade, and to betake ourselves to frantic hymns and gyrations about the altar of the golden calf.

A faulty economic system prevents early marriages and is the immediate cause of much vice; it is also responsible for the "double standard" of morality. The question of support should be entirely dissociated from that of love. This, of course, is impossible under our present system of family life, and I do not see any means of accomplishing it until children shall be cared for by the state. There is no more reason for assuming that all or the majority of parents are fitted to train their children than there is for holding that they are competent to supplant the school-teacher. With the exception of the single instance of Goethe, it is difficult to recall a case where the parents of a genius did not thoroughly and consistently oppose the bent of his natural abilities; and there are many homes where sensitive children are stifled and crushed in mind quite as badly as is the tenement child dwarfed in body. The breaking up of the present home system would mean the general broadening of sympathies; it would remove the principal obstacle which now prevents the correcting of marital mistakes by divorce; and—by no means the least consideration—it would lessen the sorrow consequent upon the inevitable snapping of all ties by death.

The Baucis and Philemon idea is indeed a beautiful one: two friends who stood together while the sap of spring ran quickly through their veins; who bore the storms of winter side by side; who understood each other's hopes and fears, rejoiced in each other's good fortune, and made each other's failure more endurable. So, too, does it give us pleasure to think of the friendship of Damon and Pythias; but were the two good comrades in this latter instance *bound by a vow* to be friends so long as they both should live, regardless of all changing views and sentiments; were there an economic element introduced into the situation: and were their daily tasks so different that each was in total ignorance of the details of the affairs of the other,—I think we should have gone far toward marring the perfection of the friendship, if we did not do away with it entirely. Thus Baucis and

Philemon must be together because they wish it should be so; and if they were not one at heart, it is vain to hope that any beautiful young trees will spring up to commemorate a comradeship which never was.

There is no doubt that a total diversity in occupation goes far toward creating a difference in character and mind. Says Topinard:

The reason that the brain of the woman is lighter than that of the man is that she has less cerebral activity to exercise in her sphere of duty. In former times it was relatively larger in the department of Lazere, because there the woman and the man mutually shared the burden of their daily labor.

It therefore seems probable that we shall continue to tend more and more toward the doing away of a domestic system which makes for such extreme mental differentiation between the sexes. Curiously enough, although women are at least the most immediate sufferers from the present arrangement, it is from them that we shall hear the most strenuous objection to any rearranging of the household lares and penates of our grandmothers: just as women were the chief mourners in France at the doing away of a religion which has constituted one of the chief checks upon their progress.

Coöperation as a Factor in Civilization.

[A paper read before the Channing Club, San Diego, Cal., 1906.]

BY ALBINA L. WASHBURN.

At last the law of coöperation has been discovered as a fact in nature and as a factor in civilization: that is, the hoped-for factor in the attempt at civilization; for the latter state, blissful though we may dream it, has not yet arrived.

To be told, in infancy, that the moon is made of green cheese must be only a straining after effects, with the expectation of presenting familiar symbols to the juvenile mind; quite ignoring the thought that the most obtuse babe must discover and compare the tint of the grass with that of the white clouds above and the golden sunlight. Thus we do not arrive at the goal of happiness while the moon, even if it were edible, is so far away.

For many and many a year has mankind, copying from all lower forms of life (so called), coöperated and coöperated; vaguely or decisively, but always temporarily and with the most unnoticed selfish intent as to either public or private weal, considering only benefit to the first person singular. Yet, as rivers run down to the sea, and the fish live in the sea, and the boats sail upon it carrying ourselves and our traffic, so these first persons have, by the very momentum of Nature's principles and laws, run into groups, communities, and nations; carrying with them the tendencies of the first life,—the intense aim of the first cell,—bearing upon the wave of multiplied life all human interests, in which are involved all forms of life. And now, comparing the most painstaking observations of devoted scientists, we learn and

must own the first cell of the human embryo indistinguishable from that of the frog; yes, and the latest inventions of the human brain, so very wonderful to the unthinking, are modeled after the natural works of the spider, the bee, and the bird; and the most ornate architecture the world has known is shown to be but a clumsy copy of the flower, the tree, the fruit, or the graceful outlines of the natural human form. Beyond this we find that the inspiring sentences of the most noted orators and philosophers are but a feeble shadowing forth of the one touch of nature, Love, that "makes the whole world kin."

But business men and women find themselves hampered by false customs of a business world, and dare not step out or even learn how to step out. They may feel and hope, however, that the trend of events is upward and they will go with it. A helpful book for them along familiar business lines has appeared, called *Business Philosophy*, claiming kindness to employes as an advantage financially; one employer adducing as proof the record of four large sales that his "head man had made within three months by hunting the people up after working hours." From a spiritual standpoint one might ask, Why do business men consider it desirable to make sales? That people may be made happier by possessing their goods? Not the most altruistic of us can reasonably claim this motive for the average business man.

The merchant says the business motto of all is to "Buy cheap and sell dear"—taking as much as possible between, as their honorable profit. So they innocently and honestly live as best they can by "taking advantage of their previous ignorance" of the better way of coöperation. The author says truly, "A kind word does not cost a cent and may bring in several dollars"; and, "Even if you do own the whole of the business, do not strive to impress every one with the fact. Use the 'we' a little and don't overwork the personal pronoun 'I.'" Do we not see in this an unconscious concession to the coöperative method so rapidly rising into public consideration? "The wage system must go," has become a familiar password, and is leavening the whole lump of business, politics, and government. Employers and employes have separate interests, and none dare aim above an average in moral or spiritual altitude; but some day they will leap all together to higher ground, asking only, "What is the *loving* thing to do?" and *not*, "Will it pay?" or, "Can I *afford* it?" or, "Is there money in it?" or even, "Can I save my soul by it?" As we look back, these questions, now apparently so vital, will become as trifles in the receding distance.

Some twenty years ago, in a Western city, a lone woman received, at dawn of an October day, reply to a question long waiting in her eager thought: "What can woman do to earn money—to become financially independent, maintaining her self-respect before the doors of opportunity she might open for herself?" The reply was sudden, electric, clear: "Woman does not need money. She can exchange her labor in every department of need with other workers, whether of hand or brain!" "What! no money? But—and—but—and—but—and how? and how?" And finally mental may-

be's flew thick and fast. As from the mustard seed of old, the tree of the Possible grew under the stimulus of thought and invention. Yes, it was possible! and not a dream. Deposits of surplus food, garments, labor; each to set her own price on her own deposits or hours of work. A book to keep records; exchanges made on dollar values, the same as with money! Yes, it was possible; let us prove it practicable. A small, cheap cottage; a bulletin board at the gate—women reading it, then coming in to inquire. Approval of the plan—rising enthusiasm—offerings made; food, including butter, honey, meat, vegetables, bread, cake, horseradish, and catsup; goods, as shoes, books, gowns, aprons, hats, clothes-bars, mittens, and medicine. Oh, yes, why not? After the stipulated three months the house closed, having demonstrated the perfect feasibility of the idea through Depository No. 1, Coöperative Exchange, Denver, Colorado—a step forward, operating together to exchange our work and products without the use of a dollar in money.

This was in 1886, three years prior to the establishment of Dr. Bernardi's "Labor Exchange"; also before *Looking Backward* had awakened coöperative echoes around the world—a plan like mine, but more elaborated. I had not thought it all out, but I *had* thought to *begin*. Many people from different states who received circulars or saw the notices kindly published by my editor friends wrote that they had long believed such a plan feasible; they *talked*. but did not *do*.

To keep accounts (not credit-debts) a book was opened; a number given each name; this number affixed to each article brought in. The price, also, I insisted, should be fixed by the owner or maker or worker, without any reference to market prices except to be set above them to avert jealousy and competition. I had given myself a vacation of three months from the farm to test the practicability of the idea, then supposing a town where people were thick to be necessary. Now I know a country neighborhood to be just as good, and in towns there may be one in each quarter. "Whole and clean" and "honest work" was the rule; any hours we pleased to fix; children's work welcome. No "bankers' money" was used, but in 1894 a paper money was issued to take the place of the book.

But this paper can give only a hint of the scope of this movement, which, though modest and quiet, has worked from one thinker and worker to another, always gaining ground where "bankers' money" is scarce, always a resource cherished in the hearts of the people as a means of standing on their own feet. In San Diego the editor of *Lucifer* is using his publication often as cash, as he once did in Colorado; and even Lillian, years ago, sent patterns and received by mail clothing for her little daughter.

After long study to reduce it to its simplest terms, a paper money was issued, based on *everything*—thus, "Good for one dollar in labor or its

products"—in denominations of five cents up to five dollars, as in legal-tender or government money. A fine white paper, bordered and well printed, was used. After signing as manager I paid the printer in the Coöperative Exchange money for his work, afterward redeemed in "labor or products." These are some of the things he delightedly bought with it and justified his faith in the manager if not in the money: Butter, eggs, cottage cheese, strawberries, beet-greens (his favorite "beverage"), lawn-dressing (hauled eight miles from a sheep-corrall), Jersey milk, veal, wild plums, choke-cherries, pickles, etc., etc.—yes, and a collie puppy! There were on the Denver list forty industries, including music lessons, shoemaking, dressmaking, embroidery, bread, cake, furniture, wax flowers, etc.

Other chapters have been written in this unique effort; others remain to be written, for "In honor preferring one another" is our motto. No syndicate or trust for exploiting the people has borne this motto, hence they fail; but friendly coöperation will go on and on, keeping on high moral ground, caring for the neighbor—all to have justice. When the "earth and the fullness thereof" shall have become assimilated to human needs; "when," as one has it, "brotherhood shall have become a forgotten word and all shall be as one,"—when we realize this approaching conviction, with difficulty do we restrain the warm fancy of the winged altruist and walk the earth of sober intellectual aspiration for material gains. Vistas of beauty, of love, of attainment, consciously or unconsciously anticipated through the ages and through the hurried life of today, beckon us on; and our hastening feet, clinging to earth's density yet spurning its plea, rise on tiptoe preparing for flight.

Long ago the van has passed on to the invisible, but we hear returning whispers. By turns we shall follow, as we learn to apply our words to deeds; to do as well as say; to go forward hand in hand with the lowliest, seeing no evil in them or in ourselves, to the sweet satisfactions awaiting us all.

PROTESTS

The following energetic and sensible protest appeared in the March number of *Progress*, official organ of the National Woman's Suffrage Association, published at Warren, Ohio:

"The harm of allowing an arbitrary supervision and suppression of matter going through the mails is also shown by a decision of Acting Assistant Attorney General Webster, who recently ruled out five copies of **The American Journal of Eugenics**, on the most inequitable grounds. One issue was prohibited from the mails because it contained (1) a fable quoted from another magazine (*The Speaker*), which fable had no reference whatever to matters of sex, and which, one does not hesitate to say, could have been so miscon-

strued only by a mind deliberately bent on seeing evil where there was none, because it had (2), an advertisement of a book which, notwithstanding the statement of the department, had not previously been excluded from the mails and which taught the possibility of making parenthood voluntary in a manner which such an authority as Havelock Ellis has been guilty of mentioning favorably. We can find the work of Ellis, however, in our public library, as also a certain history of the social evil, long published by Harpers and regarded as a standard textbook, the very advertisement of which was condemned when it appeared in *The American Journal of Eugenics*. This book (*The History of Prostitution*), says the ostrichlike official, 'from its very name, is clearly indecent and unfit for circulation through the mails.'

"There seems to be no logical remedy for these unfair and unwise government confiscations and prosecutions other than to take away the present power of the postoffice department, unless we can come to some definite fixed idea of what is not 'obscene.' Women are most vitally interested in these publications that are being suppressed by men. One hopes they will make their disapproval of these specific cases known by passing resolutions in their clubs, by letters to their congressmen, etc.—Louisa Harding."

The following newspaper clipping was sent by Herman Fascher, secretary of the Eugenics Club, San Diego. Name of paper not given:

"Whence Comes This Power?"

"Champ Clark, the Missouri congressman, recently asked some very pertinent and pointed questions in regard to the postoffice department and its arbitrary rulings, in the house of representatives.

"Said Mr. Clark: 'By issuing an order the postoffice department can ruin the business of any man in this country and there is no appeal from that order. Congress ought to enact a law providing that the postoffice department, after a hearing, shall have the right to issue a fraud order and that then the injured person shall have a right to appeal to a court for decision. Simply by the ruling of a subaltern a man's business can be destroyed and he has no right to appeal to the courts. This is a dangerous power to lodge in any department.'

"Mr. Clark then turned to Represented Overstreet, who is chairman of the committee on postoffice and post roads, and asked, 'Where the postoffice department got its authority to issue the ukase that subscriptions to newspapers have to be paid in advance after April 1st or the papers cannot be carried at the usual rates?'

"Mr. Overstreet, according to the press dispatches, was unable to give a satisfactory answer.

"'Where did the postoffice department get its authority to say that sample copies only to the extent of ten per cent shall be sent out at pound rates?'" continued Mr. Clark.

"The answer of Chairman Overstreet was that this authority rests with the postmaster general under the law prescribing limitation for the admission of publications to second-class rate.

"It has become more and more apparent of late that the postoffice department exercises a species of absolutism which is utterly at variance with the principles upon which the republic is professedly founded and utterly repugnant to the American people. As a matter of fact, the postmaster general has already exercised the autocratic power of the Russian czar in his department and continues to exercise it with reference to such publications as happen to be offensive to the administration. The postmaster general not only excluded the issues of Lucifer, Moses Harman's Chicago weekly, from the mails, but harassed and hounded it until its publication became impossible and in addition sentenced Harman, one of the purest and noblest of men, to the penitentiary.

"Any number of instances might be cited to show that the postmaster general, under the present statutes and regulations, does practically as he pleases, and there is rarely any redress for the aggrieved parties. They are simply excluded and ruined and the country seldom hears of them, as they have no

influential friends to champion their cause on the floors of congress or to demand that the wrong done them be righted.

"What is needed is an amendment to the statutes or a revision of the regulations which shall provide specifically that in every case involving the right of a paper to entry under the second-class privilege the right of appeal shall be provided and the case heard upon its merits before a proper tribunal. This may not be a great improvement, but it will be better than the one-man power which now rules the postal department. If such a case is heard by a tribunal consisting of a dozen men, even though they all be capitalists, the chances are that they will be some of them who will stand out for the rights of the appellant and that their protest will have influence to prevent the rank injustice which is now being perpetrated."

EUGENIC CO-OPERATORS.

Maggie Dimmick, Kansas, \$5; C. S. Haney, Indiana, \$1; Sara C. Campbell, Oklahoma, 5; A. G. Braun, Pennsylvania, \$2; Dr. Lorena M. Hammond, Kansas, \$10; J. Anderson, California, \$3; Geo. Ramsay, Iowa, \$1; F. E. Lothringer, Kansas, \$10; Leonard D. Abbott, New York, \$5; W. C. James, California, \$5; Lillian Harman, Illinois, \$10; Lavinia Price, M. D., Los Angeles, \$1; Dr. Dobson-Barker, California, \$1; R. B. Kerr, Canada, \$7.50; Essa B. Taylor, California, \$5; J. D. Wilhite, California, \$5; Edgar D. Brinkerhoff, New York, \$2; H. Henn, Oregon, \$5; H. H. Cady, New York, \$5; Bolton Hall, N. Y., \$5; Mrs. A. Roemer, California, \$2; J. H. Lohmeyer, California, \$1; Dr. Maximilian Kuznik, Chicago, \$8; Herman Kuehn, Chicago, 44c; Elizabeth Breese, Oregon, \$3; Ellza-Haines, Indiana, \$5; F. B. Pratt, Mississippi, \$1.50; Dr. E. B. Foote, New York, \$20; Wm. Grohowsky, California, \$1.75; John Cairns, Connecticut, \$1; W. L. Cheney, Connecticut, \$5; Henry Bool, New York, \$1.50; Frank L. Poland, Ohio, 50c; Dr. C. W. Goodman, New Mexico, \$4.

In this list of Co-operators the names are given of those only who have contributed money to help move the office to California, or who have sent money to pay for subscriptions not their own. If any names have been omitted from this list which should have been put there, the mistake will be gladly corrected when reminded thereof.

EUGENIC LITERATURE.

Both as aid to expense fund of publishing the magazine, and to help spread the gospel of eugenics, we offer several books and pamphlets, for which orders can be sent to this address. A regular catalogue will be published and sent to subscribers as soon as we can find time and the necessary funds. Among the books and pamphlets that have been highly commended for missionary work in the eugenic field are the following:

Karezza, by Dr. Alice B. Stockham, price.....	\$1.00
Love's Coming of Age, by Edward Carpenter.....	1.00
Strike of a Sex—including Zugsassent's Discovery, by George N. Miller...	25c
Marriage in Free Society, by Edward Carpenter.....	25c
Right to Be Born Well, M. Harman.....	25c
What the Young Need to Know, E. C. Walker.....	15c
Up-to-Date Fables, R. B. Kerr.....	25c
Social Freedom, Hulda Potter Loomis.....	20c
Institutional Marriage, M. Harman.....	10c
Motherhood in Freedom, same.....	10c
A Freeman's Creed, same.....	10c

The last two are practically out of print, but will be republished if sufficient orders should come in to justify new and improved editions of these pamphlets.

Dr. J. H. Tilden has sent us twenty copies of his somewhat famous story called "Cursed Before Birth," as his contribution to help start anew the *Journal of Eugenics*. This book has been widely read and much commended, though treating of a subject that is very painful to the contemplation of most people. The price of "Cursed Before Birth" is \$1.00.

Dr. A. B. Stockham offers twenty-five copies of Carpenter's "Marriage in Free Society," price 25c each, to help *Eugenics* get planted in Los Angeles.

Orders for these pamphlets and books will be filled promptly while the supply lasts.

If the type from Chicago arrives in time other lists of books will be found on the advertising pages.

DON'T WORRY.

My old friend, Moses Harman, has just written me that he has been on the verge of nervous prostration. I do not wonder. Moses is a martyr to the cause of what he earnestly believes to be a very much needed reform. He is advocating *Eugenics*, or the right of the child to be well born. A great many people are interested in this subject and think just as he does; in fact, no one capable of thinking logically and without prejudice can disagree with him. And yet, the censors appointed to guard the public morals have ruled that an open discussion of this subject is in "bad form." Therefore some copies of *The American Journal of Eugenics* were tabooed, and not permitted to pass the mails, and Moses has had a fight on his hands.

But don't worry! Give these outsiders a free swing. Permit them to be badly born a few more times and they will get enough of it, as you and I have. Until people get out from under the spell of priestcraft and prejudice, of prudery and pride, it is useless to argue with them or attempt to "reform" them.

[The above pleasant greeting is from Delmar Deforest Bryant, editor of the "Phalanx," formerly "The Adiramed," Chicago, now Los Angeles. The "Phalanx" is full of good things. \$1.00 per year.—M. H.]

"EUGENICS."

From the "Care of the Body" Department, edited by Harry Brook, Los Angeles Sunday Times Magazine, Sunday, May 17, 1908:

"Moses Harman has issued a circular announcing that the American Journal of Eugenics, formerly published in Chicago, which has suspended during the past three months owing to the sickness of the editor, will resume publication in Los Angeles, and that he expects to get out the first issue by May 20.

"There is a wide field for usefulness for such a journal, if it would fill that field. 'Eugenics' is described as 'the doctrine of progress of evolution, especially for the human race through improved conditions in the relation of sexes.' That is the definition of the Century Dictionary. Eugenics, however, means more than that. It means the 'borning' of a fine race of children—children who are vigorous mentally and physically, and clean morally. This cannot be accomplished simply by changing the relations between the sexes, although there may be some room for improvement here. Nature knows nothing whatever of ceremonies. A child born without the sanction of the church may be a genius, and a child born in wedlock may be a degenerate, or vice versa.

"What is needed to insure a fine race of human beings is reasonable care in breeding—say at least half as much care as we give to the breeding of hogs, cattle, horses and chickens. The making of a child should really begin with its grandparents. It must, at least, begin with both its parents some time previous to conception, and to be successful they must not only be honest and enthusiastic, but must have an intelligent knowledge of the care of the body and the mind—of how to form a healthy mind in a healthy body, which was the ideal of the Greeks.

"If Mr. Harman's magazine would devote more attention to these subjects, and less to a wearisome repetition of long-winded opinions as to how the sexes shall live together, it would undoubtedly accomplish much more good, and receive appreciation and support from a far wider range of men and women than are now found among its subscribers.

"The address of Mr. Harman in Los Angeles is No. 649 South Main street."

WHY I CAN UNDERSSELL ALL COMPETITORS.

(Chas. A. Kiler in Chicago Tribune.)

"Long investigation among the managers of well kept stores brings to light the fact that it costs 20 per cent of the gross sales to pay all the expenses of a store. Thus an article bought at wholesale for \$1.00, if sold at \$1.20, or a Diamond which cost \$100, if sold for \$120, are sold at cost. The items entering into the expense account are rent (no matter if the merchant owns the building), interest on the money invested in stock, salaries of the proprietor and clerks, light, fuel, taxes, advertising, catalogues, insurance, bad accounts, loss incidental to damaged and out-of-date stock, etc. Therefore, to make money, the dealer is forced to sell his goods at a profit of 30 to 50 per cent or fall."

All of these expenses I do not now incur. A cosy office and workshop in my residence in this beautiful suburb of Chicago suffices. I have millions worth of stock and the newest to select from. I buy the goods ordered direct from manufacturers and biggest jobbers in the city for spot cash, get all discounts and generally ship prepaid same day order is received.

DIAMONDS AND WATCHES.

I am an expert of forty years' experience, and, for above reasons can positively save you 20 per cent. Describe goods wanted and send for prices of Watches, Jewelry, Rings, Silver and Plated Ware, Optical Goods, Free Thought Badges, Ingersoll Spoons, Ring Gauge, and my tract, "Theism in the Crucible," free.

OTTO WETTSTEIN,
LaGrange, Cook Co., Ill.

Various Voices.

Dear Brother Harman: You are of the stuff from which heroes are made. By all means go on, on the Pacific slope, if that seems best to you, and I will help you.

But I never meant you to surrender or give up. I only wanted you to drop the paper and write your autobiography. I thought, and still think, that would do more for the cause than **Eugenics** can. A magazine is ephemeral. A book lives. And no one but you can write the autobiography. And you should do it now, while yet your brain is clear and strength sufficient. You would leave, then, a weapon for us all. If Bernard Shaw would write an introduction for it (and I believe he would be glad to, if you asked him, and I believe Ben Tucker would second the motion), the whole world would read the book, and America, not you, would be tried, then and condemned, too.

But you are the one to decide, and whatever you do my hand is in yours.

I am proud to be your friend.

J. WILLIAM LLOYD.

Westfield, N. J.

I pledge \$1.00 (one dollar) to help move the paper to California.

I should say the better policy is to issue only as you get the money. It is not so satisfactory in a sentimental sense, but it keeps a terrible burden off one's shoulders, and also gives leisure for more careful preparation. I am acting on this auto-advice in the case of "Fair Play."

EDWIN C. WALKER.

New York City.

Don't ask me any questions about my indifference, it is the world's disease; but take this (\$5.00) for compensation as a starter.

J. O. CHARBONNEAU.

Los Angeles, Cal.

Enclosed find check for \$2.00. If you issue more, send a copy each to Mrs. L. V. W. and Mrs. F. F. H.

MARY C. HALL.

California.

Of all questions, that of sex is most important. I will send you \$5.00 between now and August, if nothing happens to prevent. Wish I could send \$5,000.

MAGGIE DIMMICK.

Kansas.

At the teachers' institute I attended lately, Burbank and improvement of the human race were mentioned and several of the young women were alive to the question. Prof. Leslie of Los Angeles told of work in the schools to aid the deficient, who, to number of fifty to seventy-five per cent in some schools, were lacking in one or more of the five senses and so handicapped in the grades. No doubt most of the handicap was prenatal.

Let me hear of your success in transplanting the magazine (I liked Lucifer better!) when convenient.

ALBINA L. WASHBURN.
California.

I think that what we call "nervous indigestion" is largely the result of unconsciously eating too fast. Try laying down your knife and fork or your spoon after each bite and not taking them up again until you have thoroughly chewed what you have already taken in the mouth. I do not believe that it is necessary for anybody to be either sick or tired. You know I believe in some "Spirit," or "Power," or "Constitution of Things" that rules the universe and that seems to me to be much too wise to abuse its tools.

I am, very cordially, your friend,
BOLTON HALL.
New York City.

I enclose you herewith \$5.00, the amount, I believe, of my pledge. Hope you will be able to carry on the work which you can do as no other can. Must confess that it was a distinct disappointment to me to note that your daughter Lillian was not coming to the coast. Wish she might have felt the "call" of the Wild as you did; for this is without any doubt the best place in the whole wide world to live.

ESSA B. TAYLOR.
Long Beach, Cal.

Dear Friend: Don't discontinue publishing if you can possibly help it. You are doing one of the greatest works in the world—by teaching Eugenics. What more can I say? If I had the money I would pay for publication every month.

P. B. VON SLYKE.
Iowa.

I mailed to you a check for \$10.00. Apply one dollar to my subscription, another for Dr. W. H. (Chicago). The other \$8.00 use as you wish.

MAXIMILLIAN KUZNIK.
Chicago, Ill.

In my office hang three portraits, one the picture of "the Dover Jail Single Tax Club," your picture and the picture of my wife. That is the best answer I have to the question whether it is worth while. You have sacrificed much, and it is not for me to urge you on to sacrifice more, but as Frank Stephens once said to me in a similar case, "I am not holding anyone back—there are enough to do that."

I am always your friend.

BOLTON HALL.
I enclose a contribution (\$5.00) to the guarantee fund.

Enclosed express order for \$5.00 to help move Eugenics from the Windy City.

H. HENN.
Oregon.

Inclosed you will find \$10 to keep things going. Use it as you see fit. I was a guest at your home in Chicago when little Georgie was born. I hope you will improve with time in California, but you must remember not to overwork yourself at your age.

F. E. LOTHINGER.
Kansas.

I was much moved by your article, in February number, and remarked to a friend that your "to be or not to be" article would go down in history as parallel to Patrick Henry's famous "Give me liberty or give me death"—only that the world is too busy to remember anyone very much. Even you have caught the spirit of the age, and your letters are type written. No more manuscript letters of famous people to be sold any more! Too busy to write! People too busy to read! Going at a break-neck speed.

But seriously, when you are willing to continue in the work at all hazards, and do not regret the past, it is a very little thing for us to lend you such financial aid as we can. And yet, what I send is more of a personal appreciation than of hopeful enthusiasm of the good results of the work. I am

going to send you something. [Sends \$10.00.]

I think I told you several years ago that if you had published *Lucifer* in California you would have had no trouble. I see you have come to the same conclusion.

I sincerely hope you may be able to remain on the Pacific Slope the rest of your earthly days. I am sorry Lillian does not wish to go there.

DR. L. MANN HAMMOND.

Kansas.

On Monday next I will have shipped to you twenty copies of "Cursed Before Birth." If you can sell these at \$1.00 a copy it will help you some. Hoping you will succeed in getting on your feet and have health and prosperity, I am, Yours truly,

J. H. TILDEN.

[Editor "Stuffed Club," Denver, Col.]

Am sending you herewith five dollars toward the publication of a June issue.

Your patient struggle, your long fight, your indomitable perseverance, touches me deeply. It is not that I agree with you at every point, or with all that goes into your magazine, but your spirit is absolutely right, eternally right. Freedom we must have; freedom, first of all, to discuss everything that has to do with sex and marriage, and after that a greater and greater freedom in all our relations to one another. "Freedom means responsibility," writes Bernard Shaw, with rare intuition; "that is why most men dread it."

Did you get a copy of my brochure on Ernest Crosby?

LEONARD D. ABBOTT.

New York.

Accidentally the February number of *Eugenics* fell into my hands. I wish to become a subscriber but lack the means. Kindly let me know how many subscriptions would entitle me to the magazine, and please send me subscription blanks to use in getting subscribers. I want to be in touch with you through your child *Eugenics*.

MRS. A. R. OPPENHEIM.

[Send us the names of two new subscribers with two dollars and forty-eight cents for subscription and a year's postage, and you will receive

credit for a year's subscription for yourself. Will send the blanks soon, but you can now give receipts as agent for *Eugenics*, for money paid on subscription.—M. H.]

Appreciation and Criticism.

I write in response to your "heart-to-heart talk." It is a masterpiece of devotion to the cause of free speech. Am glad there is one other man in the United States determined to defy the postal censorship to the uttermost; and I am glad this other man is in a position where he can make his blows draw blood—though I hope that in California they will never dare imprison you.

There is much in *Eugenics* that is hateful, horrible and loathsome to me, as my views are to the "orthodox." I especially dislike its plutocratic and aristocratic leanings, and its anti-religious bigotry as intense as the bigotry of any religionist. And some of its teachings are as "lewd, lascivious and obscene" to me as some of my teachings are to prudes and pharisees. But, God helping me, I would give my poor life for freedom of speech, sexual enlightenment and real freedom of sex. So with all my heart I am with you in your sublimely heroic determination to oppose the postal censorship to the last of your blood and the last of your breath. Thank God for such a hero! The world never needed him worse. "Not worth while" to continue the fight? Shame! shame! shame on such cowardly treason!

"They are slaves who will not choose Hatred, scoffing and abuse, Rather than in silence shrink From the truths they needs must think.

They are slaves who will not dare All wrongs to right, all rights to share."

Am very sorry it became my unpleasant duty to severely criticize last fall the fact of your having been the pampered guest of a California plutocrat; but I assuredly do not begrudge you any friendship, comfort or luxury whose acceptance does not imply at least a lack of real enmity for the aristocratic plutocracy which is the prime enemy of freedom in general

and of freedom of speech and of sex in particular.

I herewith enclose you a little mite of financial assistance. I can ill afford even this little—but I can afford it; so do not worry about me. I certainly ought to be glad to make a little sacrifice to aid you a little to dare so much.

WM. H. WILGUS.

Illinois.

[I was not the "pampered guest of a plutocrat." I simply accepted the use of rooms belonging to a man who could afford to be co-operatively generous; not a millionaire, by any means. I boarded myself, then, as I am doing now, and as I have done mainly since my arrival in California.]

Inclosed find money order for one dollar towards rebuilding **Eugenics**. I will send you one dollar each month. Would not like to see **Eugenics** go out of existence. Hope that it will grow to be a still greater success, and that you will meet with no interference from the postoffice officials.

DAVID GLICK.

Philadelphia, Pa.

If I might offer advice, out of a somewhat varied and extended publishing experience, it is that you do not get too far in advance of the ability of the crowd to follow you. Necessarily, much of the matter in **Eugenics** will be above the head of the average man or woman and find response only in the already "converted"; but if there is in every number a somewhat elementary article—perhaps beneath the notice of the more highly developed, it will serve with many of those who pick up the magazine on the newsstands for the first time, as an entering wedge that will open the way for your more advanced articles. Such a "wedge" you may find the enclosed article on "Child and State."

PAUL TYNER.

Chicago, Ill.

[This article on "Child and State" is deferred,—crowded out of this issue. Hope to get it into our next.—M. H.]

I am very sorry for the trouble you have been put to in connection with **Eugenics**. You have made a long and faithful fight, in which you have been called upon to suffer as few men are,

in these times, and as no man ought to be.

LOUIS F. POST.

[Editor "The Public," Chicago.]

I'm in perfect accord with your school of philosophy. I received (in December last) with the **Eugenics**, ten numbers of **Lucifer, The Light-Bearer**. I read those numbers through very carefully and the result was, I became quite familiar with your persecution. Oh! such hypocrites those judges and pettifoggers are! So sad, that you should be harassed in that manner, just because you dared to stand up to speak and advocate the truth. Certainly, it could be no worse in monarchical Europe—at least not in old Sweden, the land of my birth. I hope, dear Editor, that things will run a little smoother out here in California than in the middle west. I fear you are up against it out here too. The state, the church, a capitalist and an ignorant and a thoughtless public,—they are of course too much reactionary in their spirit yet to receive the light. That's what I think, but I may be in the wrong. I send herewith five dollars (\$5.00). Please give me credit for two dollars and for the remaining \$3.00 send the **Eugenics** for one year to each of the addresses that are written on the inclosed slips.

JOHN ANDERSON.

California.

I enclose \$5.00 to help move **Eugenics**. I may be able to help later on but do not feel like promising definitely. I have no time to write but I hope you will be able to keep the magazine going.

H. H. CADY.

New York.

It looks a little as though the postal department had been experimenting to see how far they could go with acts of repression, thinking they can do as they please without any general kick coming from the editors of the land. I am very glad the "National Woman's Daily" and the **Appeal to Reason** have waked up and talk up sharp, but the average daily and weekly exhibit no care at all when the officials act arbitrarily. It looks a little as though things had got to become worse before they can get better, until some-

thing occurs to stir the multitude and wake up the sleepy editors.

E. B. FOOTE.

New York.

I see Los Angeles is determined that the Socialists shall not be heard on her streets, though every religious ranter with morbid mind and crazy propensities can get permission to speak when and where he pleases. This is the liberty we boast of on the Fourth of July when full of beer and patriotism, and it is a snide article. But what are you going to do about it? Nothing—for you cannot. The powers that be are omnipotent for some time to come, but to put the lid on free speech is dangerous and in time will prove so; but the time is not quite here.

C. SEVERANCE.

California.

Answering your letter of May 8th just at hand, would say that my paper is evidently paid up in advance, as stated in your letter, to 1909, but I enclose \$1 more for further paid subscription or whatever means you wish to make use of the dollar. Am pleased to know that you are getting back to more vigorous health. You have stood a great deal and am glad to know that you are coming out all right. Have been wondering where you were and also if your daughter was with you, and wondering also if the magazine had suspended for good. I hope this will not be necessary. It would be better to have it come out once in three months if need be, possibly once in two months. Have you seen the action taken with respect to Prof. H. H. Bawden of Cincinnati University on his views on marriage, etc.?

J. W. GRIGGS.

Minnesota.

Colony Ideas.

A friend writes suggesting that we ask all the friends who believe in the colony idea to send their names and addresses to this office, with any suggestions they may have.

He thinks a colony could be made to not only support its members, but insure the issue of the magazine; and also be made an enjoyable and educational center for the friends of the movement.

He thinks a picturesque seaside or mountain valley location could be

found at which place a commodious well-furnished hotel for visitors could be run as an adjunct to or part of the colony, but not as its main means of support. He thinks that onions, strawberries and ground fruits generally, should be grown as the means of income, at least in the early years.

R. J. K.

New Thought Correspondence Club.
Unique plan; particulars, 10 cents. Annual dues \$1. C. H. Kirk, Mitchell, S. D. Box 733.

Houses for sale and for rent; both town and farm property. Apply direct to owner. Frank Weller, Mitchell, S. D. 404 W. 4th St.

Am glad you are to stay in California, and sincerely hope your health will continue to improve and that there will be no more hold-ups or molestations of any sort whatever. Have you friends there that give you a home, as I would be glad to do if you were here? My eleven years paid ahead on **Eugenics** is all I feel justified in giving now, as money support.

SARA CHRIST CAMPBELL.

Oklahoma.

[Several good friends in various parts of this state and in other states on the Pacific Coast, have offered me a home if I would come to them, but they live in the rural districts where living expenses are not great, but in a city like Los Angeles the cost of living is high, and I cannot expect the friends of **Eugenics** to offer me free entertainment for any length of time, and it is quite inconvenient to make frequent changes in boarding and lodging. I mention this to show that I am not ungrateful to those who kindly invite me to make my home with them for a few days, weeks or months.
—M. H.]

As to your question, "Is it worth while?" I would say **Yes**; and I believe you will owe the continuance of your existence to a continuance of the fight. I believe if you should give up now, with the battle for liberty and right unwon, that it would kill you; therefore, I say, **keep at it**. My subscription is paid four years ahead, but here is another dollar, and I will send

what I can later on, to help sustain the magazine in its new home.

W. W. MILLER.

Connecticut.

Do you believe we humans are as important as pigs, potatoes and pups? Do you believe that we, and even the children, should know as much of ourselves as we know of fishes, flowers and frogs? Do you believe in better progeny, and elevated race anyway? Then send me \$1.00 for *American Journal of Eugenics* for one year and be in the van of progress.

W. H. DAVIS.

Box 761, Haverhill, Mass.

But why does not woman build her sons after the model of her hero, the man she believes to be strong and brave and honorable?

Because her hero is not her hero long under the working of the marriage system. Under this system the husband soon destroys the high ideal that as a lover he filled in the mind of his future bride, hence the children "born to him," as the marriage law says, are born of low ideals—born in fact of the disappointment, the disgust, the hopelessness, the despair, that prevailed in the mind of the mother during the months of gestation.

Hear the Other Side.

I have just received the February number of *Eugenics* and wish to say a few words regarding what you say in same. I differ with you on many points. Not that I seek to criticize you, but my method is different from yours. I feel like your Kansas friend. "Is it worth while?" Also like J. W. Lloyd. And as to keeping up the fight and fighting for liberty I will say: To fight for liberty is to lose it in nearly every case. **And furthermore, I really believe that every radical paper published tends to destroy liberty instead of increasing liberty.** I believe that nothing ever has been or can be gained by an open fight for liberty.

I believe the sole hope of the race for improvement and development lies in the **still hunt**—in the secret spread of knowledge and the gradual growth; learning by association. I do not think martyrs ever do any good.

Speaking of the old Spartan Leonidas. What good did it do? I want

liberty as much as any one, but I have learned that if I get liberty I must get it on the sly. If I demand it I would never get it. Would get into prison instead. Take it on the quiet and say nothing about it (to those who would oppose it). And if questioned regarding it, **deny the fact that you want it.** I have schemes and plans of my own. Think they are more important than yours. So cannot promise to help you to injure yourself and the cause you love. **However, I respect your sincerity.**

C. S. WOOD.

Chicago, Ill.

[For those who are "built that way" the plan adopted by Brother Wood may be the best, but unfortunately (or fortunately, as the case may be) I am not so built. I am not seeking martyrdom nor even notoriety. Have never advocated martyrdom as such. I believe in doing what appeals to me as the **right thing to do**, let the consequences look out for themselves. I do not make the opinions of men my standard of action, and on principle prefer the candid, the straight-forward, the above-board, method of doing my work. I have neither the inclination nor the requisite tact to work "on the sly," as Brother Wood advises. As to Leonidas and his three hundred Spartans—"What good did it do?" asks my critic. As I see it the sacrifice at Thermopylae was worth all it cost to liberty's defenders. It inspired the whole Grecian confederacy with courage and hope, while it discouraged and demoralized the confederated invaders, just as the battles of Lexington and Bunker Hill, though lost to the Colonists, were real victories for the cause of human liberty, and they have been so regarded ever since by students of history. If Leonidas and his three hundred had not stood their ground to the "last of their blood and their breath" the history of the world since Thermopylae might have been very different from what it has been. Asiatic conservatism and despotism might have prevented the incomparable object lessons given to the rest of mankind by the learning, the art, the ethical culture that were made possible by the defeat of Xerxes and the largest army ever raised by any leader of men, so far as we know.—M. H.]

Your "heart-to-heart" talk in the *American Journal of Eugenics*, February, 1908, touched deeply my real being. I thank you so much for all you say, and for the noble purpose that still holds you so closely to the greatest of all needs—a better birth-right, and purer understanding of the sex relations.

I feel so sad as I write, for I realize that money is needed, and I myself have none that I can possibly give just now. Yet I hope to be able to help soon; will, if possible, for I realize fully that no other work is of so much importance as the work you are doing. I am greatly in love with the *Journal* in its present form, and feel it will find its way into many homes now where, in the past it could not, although as Lucifer the Light-Bearer it was dear to me. I feel that I have no right to advise you, but a fire seems consuming me and I must speak. Oh, my dear, noble Father Harman, do not let the paper go out of existence. Keep on with it, however slowly. Never give up the battle. A battle more needed now than ever. You will not fail. Help will come to you. Please send me whatever you may be able to issue. I will soon send what money I can and will interest all whom I possibly can. I dare not say how much I can help you for I myself have very little of this world's goods, and am able to earn but little, but oh! I can not bear to have the paper discontinued. I believe "it is worth the worry after all." I believe it is worth all you have given, my noble brother, and I realize that is much.

I admire the spirit that possesses you. I know how much you need rest now, after your hard labors, but the great need of humanity is greater. No one but yourself just now, can push on this work. May angels of love from the sweet "Summerland" of the soul, strengthen, inspire, cheer, and help you. **Do not give up the work. DO NOT!**

I think a removal to the Pacific Coast is the wisest thing, and trust that you may not lack funds. We, as a people, give large sums to take care of those who are brought into this world deprived of their rightful birth-right, and alas! we let the work languish and die that would make every

man and woman an image of God in reality.

I am deeply stirred in soul, Brother Harman, and pray you to stand at the helm until ignorance shall be cast aside and knowledge lead the mothers and fathers of the race. **Keep on, keep on!**

MRS. MARY DRAKE JENNEE.

Maine.

From a Finlander.

Only yesterday I received the *Eugenics* for February and read the appeal you make in your "heart-to-heart" talk; was stirred so I wanted to write you at once. I have believed in your power and integrity before, but yesterday your words touched the deep heart-strings that make up the structure of our real selves. As I read I looked upon ourselves as the "army of light" fighting the "army of darkness" and its demons of oppression, trickery and ignorance. You are one of our standard-bearers, and if you carry the banner onward inside the enemys' ranks, we follow and our efforts are concentrated and organized, otherwise we soldiers would soon be scattered and all our heroism would be vain.

Change your position; go to California or anywhere, where strategy on the battlefield makes victory more easy, but don't retreat, don't haul down the flag, and that is the thing I am jubilant to see you are not going to do. I am an old warhorse myself and know how to appreciate a veteran like you. Born in Finland, under the tyranny of a brutish, foreign barbarian, learned from the cradle up to hate oppression and to fight it, and later I fought the reaction in Sweden, which latter has engulfed all semblance of liberty in that poor country; then I have traveled in many countries and studied and compared conditions, and I must say that liberty in the "land of the free" is a sham, and justice is a farce.

Only the other day in Worcester, Mass., less than fifty miles from the "cradle of liberty," a man was prevented by the police from addressing a meeting in a hired hall, and a minister, who in conversation with friends in the street criticized this arbitrary and unlawful suppression of free speech, was arrested and fined \$10.

America is a "free country" for the wealthy classes as far as material and business matters go, and for the poor as far as they in no way interfere with the freedom of the wealthy classes to do as they please.

In moral matters the Americans are still dressed in the straight-jackets of their puritan forefathers; that is, publicly! Privately and secretly they are free enough. Accordingly the Americans are the greatest moral cowards and hypocrites on the face of the earth.

Bernhard Shaw (in January "Everybody's," I think) described America as a "nation of villagers" and, alas, how truly!

A. E. ELLIS.

Boston, Mass.

Though not in any formal sense enjoying your acquaintance, yet I have known of you through Lucifer for many years—known of your work, your struggles, your imprisonments, and have sympathized and appreciated; sympathized with you for what you have had to suffer at the hands of injustice and bigotry, appreciated your work and your worth as a man and a sex scientist. Good as old Lucifer was yet I admire still more the *Journal of Eugenics*, both in its fine and dignified appearance and the tone and character of its contents. I earnestly trust that its publication is not to be lost to the world. May the removal to the Coast prove the right step, as I believe it will.

We are just opening up a center in this city for the introduction of progressive thought. In the near future we are going to attempt the organization of a Eugenic society. If you have a suggestion to offer us in the matter it will be gratefully received.

Miss Harrington is already a regular subscriber to the magazine and I am one of its readers who buy it at the news stands. But from now on I want it to come to me from its new home and I am therefore sending you a money order for a year's subscription.

Wishing you in your new location the success that means for you the opportunity and the freedom to work for human advancement as one of the foremost humanitarians and scientists of the twentieth century.

Yours for complete freedom,
Omaha, Neb. ALFRED TOMSON.

I have carefully read the February number of *Eugenics*, and have been intending to write you for the last two weeks, but have been waiting a little to—SEE.

I certainly admire your courage and persistency. Your work is a noble one, and one that should be continued. It looks to me like a case of personal persecution, and the question is whether removal to Los Angeles will be a "let up" on this or not. It is my opinion that the Department will keep close track of you. It is true, however, that Southern California people are "different." I believe you will find a more loyal support there and I think the move is a good one.

I know it takes something more than an expression of "sympathy" and good will to publish a magazine, and I have been waiting to see how things were going to "come." Just at present, I do not feel like pledging you any given amount, but will send you what I can. I am in thorough sympathy with you, and want to help in the work, but my own expenses will be trebled this month, and while any day may put a much better complexion on matters, I feel it best to be sure first. I will at least send you something in May, and will do so this month if I can.

I hope to contribute \$100 to your work during the year.

EDWARD H. COWLES.

Seattle, Wash.

I've been wondering much about the non-receipt of the journal for February. Should have written, but had full confidence that you would inform me in your own good time. Yes, I rather liked the old name Lucifer, and as the change did not seem to make any difference in the persecution of the Postoffice Department I for one would like to see the old name at the head of the paper. On the accession of "Teddy, the Terrible," I thought you would have trouble. I consider Mr. Roosevelt simply a "degenerate." What else can the man be to exclude those numbers of the journal? I enclose a dollar. Sorry I cannot do more. I had had losses in stock raising. I shall do all that I can. With best wishes always your friend,

GEO. T. REMINGTON.

Rhode Island.

[Brother Remington has been a prompt paying subscriber for more than twenty-five years. Naturally, from long association he is partial to the name Lucifer and regrets its disappearance from the masthead of the old ship. As to "Teddy, the Terrible," and his agency in the persecution of our journal, there seems but little if any difference as to who sits at the helm of state. I was twice imprisoned under Harrison's administration, and once under Cleveland's.—M. H.]

Am glad you're at last really going to get out of Chicago. May I, as an humble follower of Lucifer's light for ten years, venture to congratulate you on your decision? Now, see here, my friend, words are all right in their place, but they have but little market value, or at least mine do, unfortunately, so I will simply say that anyone who is, was, or ever hopes to be, a Liberal, should help our Lucifer comrades out of this present trouble, so far as their means will allow.

As a Western man, heart and soul I am glad you are to go to the coast, and be among friends, but you need money as well as sympathy of course. Now in a few days I will send you at least \$2 and more if I can get it, and will do my little share towards helping in—not your but our fight and struggle to the extent of, say \$1.00 per month for, say, a year. I'll put my figures low, so I can be sure of keeping my word, and if I can do better than this I shall gladly do so; but so long as I am forced to stay in this church-bound, priest-ridden country, I must be careful not to bite off too much to chew!

Wishing you every bit of good luck and all the success you certainly merit, I remain, yours "from the East," ever,
FRANK WARDALL.

New York.

I am an old man, born in 1821, Jan. 10th. You ask for the opinion of your subscribers, whether you ought to continue or not. I am an old man, but a new reader of your magazine which I am much interested in. I think you are right in what you write. Go on, and risk the consequences. I glory in your spunk. I read all subjects that come under my observation; accept the truth no matter where it comes

from. Am a late convert to your way of thinking. Have been very, very unpopular almost all of my life. Never floated in the popular stream for the sake of popularity.

I see by the February number you are going to move the paper to California. All right; I think it's a good move. I would willingly help you in moving your paper, but can't for want of means.

H. P. KAËR.

Bowers Mill, Mo.

The one thing above all others which the rulers of all lands cannot stand, is that the masses should escape from the domination of the priests in the matter of reproduction, and learn how to limit the number of children brought into the world to those resulting from maternal desire. To be deprived of the vast hordes of misbegotten slaves all struggling, the one against the other for a chance to live, would mean that the rulers would speedily lose their scabs, their strike-breakers, their soldiers, police, and other tools of repression, inasmuch as the abundant supply of surplus laborers from which these tools are drawn would cease to exist. Therefore the rulers of all lands will not permit real eugenic education. Therefore, it is idle to expect such education to circulate through the mails with the consent of the government. Therefore, other means must be devised to extend to the workers the badly needed knowledge.

How would this do?

Organize, wherever possible, real eugenic societies based upon those principles which you have so long and so ably advocated. Through these societies carry on a vigorous propaganda extending to the people, orally, the knowledge forbidden the use of the mails.

Establish your journal as the organ of these societies, keeping up a vigorous fight for freedom of speech, of press, of the right of assembly—in fact working along all the unprohibited lines allied with the cause of eugenics, but scrupulously excluding anything that would give the authorities an excuse to suppress you, leaving, as before said, all unmailable knowledge to be spread broadcast by lecturers.

These are my thoughts on the sub-

ject. I submit them to you for what they may be worth. I want to see you start the journal on the coast and conduct it according to your own ideas. If you need \$5.00 more toward the expenses of moving and starting up again out here, write to me and the money will be forwarded. With the wish that your health, strength and courage will remain with you for a long time yet.

Yours sincerely,

A FRIEND OF TRUTH
AND JUSTICE.

San Francisco, Cal.

THE DENVER SCHOOL OF EUGENICS.

Correspondence courses on all matters concerning the reproduction of the Human race, and the development of the individual; founded on the results of scientific research in Mentology, Psychology, and Physiology. Nothing like our work has ever before been presented to the public. We also treat people for health, financial success, and for the correction of bad habits in children or adults. Write to us for full information. Address **The Denver School of Eugenics, Denver, Colorado.**

"Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinions rightly form part of his agency—is a unit of force, constituting, with other such units, the general power which works out social changes, and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may."
—Herbert Spencer.

If in the hours of clear reason we should speak the severest truth, we should say that we had never made a sacrifice. The integrity of our mind is the only sacred thing.—Emerson.

Oh, the joy of a manly selfhood!
To be servile to none, to defer to none,
not to
Any tyrant, known or unknown,
To walk with an erect carriage, a step
Sprightly and elastic,
To look with a calm gaze or with a
flashing eye,
To speak with a full and sonorous
voice out of a broad chest
To confront with your personality
All the other personalities of the earth.
—Walt Whitman.

APHORISMS OF NIETZSCHE.

SELECTED BY R. B. KERR.

Become what thou art.

Only where there are graves are there
resurrections.

The mother of licentiousness is not
joy, but joylessness.

Whoever liveth among the good is
taught to lie by pity.

If man would no longer think himself
wicked he would cease to be so.

Every great philosophy is finally a con-
fession, an involuntary memoir.

The Christian resolve to find the world
evil and ugly has made the world evil
and ugly.

If anything in me is virtue, it is that
I had no fear in the presence of any
prohibition.

Brave, unconcerned, scornful, violent
—thus wisdom would have us be; she is
a woman and ever loveth the warrior
only.

No, life has not deceived me. I find
it, on the contrary, year by year more
rich, more desirable, and more mys-
terious—ever since the day there came
to me the great liberator, the thought
that life might be an experiment for the
seeker after knowledge; not a duty, not
a fatality, not a sham and a fraud.
"Life as a means to knowledge"—with
this principle in one's heart one can not
only live bravely, but with joy and
laughter.

THE WORTH OF A WIFE.

"A virtuous wife who can find?

For far above pearls is her price."

So said Solomon, or King Lemuel, or whoever wrote this particular part of the last chapter of Proverbs. I vote for Solomon. He restricted himself to six hundred wives, supplemented by only three hundred concubines; and experience teaches that men who are thus continent feel themselves peculiarly privileged to lecture women on the strict and exclusive devotion which is unconditionally due from them to the men who are their legal possessors. Some cynic has said that moral sentiment is the desire that others should do that which is convenient or pleasing to ourselves; and, without doubt, much of that which passes for morality is of this kind. Especially in current sexual morals there is a noteworthy and curious lack of that reciprocity which, as the golden rule implies, is of the very essence of ethical conduct. Our society, honeycombed with prostitution from top to bottom, hounds down the weakest and the least willing of the parties to it. Rich men, possessed by that woman-hatred which has filled the East End with horrors, make use of their wealth to bring under the lash of an unjust law any one who affords a shelter to the poorest class of the female coadjutors in the act of prostitution, while the women and men who sell themselves for large sums, and men who resort to prostitution generally, go unmolested by these unmanly cowards and hypocrites.

The mercenary relation between the sexes is not abnormal in the present state of things. It is to be found in the law, in the dicta of judges, in the customs and sayings of Society with a capital S. Everybody knows that "She married well" is a phrase translatable into the language of the ledger. "That was a love match," we are told in tones which demand astonishment, as if a union cemented by affection were a kind of *lusus nature*. The law of breach of promise of marriage implies that it is possible and proper to assess and pay in current coin of the realm what a woman loses by not being married to a particular man. A woman who has been "seduced" may ask a court of law to say how much she—or her father, or other person entitled to her service—should be paid, and to enforce that payment. A husband whose wife has indulged in intimacy with another man may compel the poacher on the marital domain to

pay him the price of this misdemeanor. In the time of Solomon it was the "virtuous wife" who was a source of profit to her husband—

"The heart of her husband trusteth in her,
And spoil he shall not lack."

But we have changed all that; or at least we have extended it in the opposite direction. The spoil comes now to the husband of the woman who is not virtuous, always provided that she chooses a paramour who can pay. A husband may pocket a moderate competency for life as compensation for his wife's adultery. Her inconstancy may be a source of comfort for him far transcending anything which could have been accomplished by her adherence to her marriage vows.

* * * * *

May I plead still that it is not well that the relation between the sexes, which has such an enormous influence in the formation of character, should be tainted by the introduction of force, fraud, or mercenary bargaining? So long as the prostitute's bargain is recognized as degrading to only one of the parties to it; so long as prostitution within the bounds of legal matrimony is not held to be as bad as that without; so long as our courts of law teach the appraisal of sexual intimacy in pounds, shillings and pence; so long as the sovereignty of a woman over her own person is not held sacred and inalienable; so long as men crush by force those flowers of affection, which will bloom in the air of freedom alone, in the vain hope of securing them for themselves,—so long will brutality reign and deeds of violence ever and anon rouse the fears and indignation of mankind. Men talk of education as if it were the affair of the pedagogue. There is no education like that of breathing the atmosphere of a social system in which justice reigns supreme. And of all the kinds of injustice perpetrated at the present day, that which is wreaked on women is the meanest, the foulest, the most nefarious in its consequences. The reform of the sexual relation on the lines of an unbending equity would mean more for humanity than all other reforms put together which it would be possible, under present circumstances, to attain; for it would so influence human character in the right direction that it would make all other reforms easy by removing the chief cause of that baseness of desire which is the lion in the path of all who labor for human advancement.—*The National Reformer (London)*.

How am I surprised at the inconsistency of the magi; their two principles of good and evil affright me. The Indian who bathes his visage in urine and calls it piety, strikes me with astonishment. The Jews who pretend that deity is pleased with the effusion of blood are not less displeasing. I am equally surprised that rational beings can come from the extremities of the earth in order to kiss a stone or scatter pebbles. How contrary to reason are these; and yet all pretend to teach me to be happy. Aed, a sanctuary must be broken down.—*Goldsmith.*

A NEW THEORY CONCERNING THE POPULATION OF THE GLOBE.

BY HAROLD SHAFTER HOWARD.

[EXCLUDED FROM JANUARY NUMBER.]

In view of the unsatisfactoriness of the Malthusian theory concerning the population of the world—and its proven falsity in face of the facts—the following theory is respectfully submitted in its stead:

It is estimated that the total population of the world is within 1,800,000,000. Let us take 1,000,000,000 as representing the total adult population of the world. If that is a fair estimate, there are about 500,000,000 men and about 500,000,000 women in the world. If there is—as it is my contention that there is—a balanced numerical relation between the male and female populations, respectively—we shall not have to go far afield to find the cause for the occasional occurrence of "war and rumors of war" throughout the world.

The following theory seems to me to fit the facts, and to explain war—at least better than the Malthusian theory.

Keeping in mind the supposed law of balance of males and females, numerically speaking, we see that if that law really is a possible one the following facts would seem to make it a probable law: Prostitution kills women, and war kills men. So long as prostitution continues, therefore, war will continue—according to this view. Nor is it begging the question to say that the proportion of women killed by prostitution is about equal to the number of men killed by war. *Q. E. D.*

BERNARD SHAW.

He is a dramatist because he is a moralist. For art's sake he would have nothing to do with art. He ranges himself beside the men with a message—with Blake, with Bunyan, with Micah the Morashtite. That would appear a very promising position from which to interest a public that worries itself considerably about the moral intent of art. Unfortunately, however, the public and Mr. Shaw have different conceptions of morality. The dramatist's desire is to make things moral; the public's, to keep them so. The difference is disastrous when worked out in art. For while the public deems nothing needed by the social structure but the decencies of repair, Mr. Shaw's thoughts are in the basement, bent on abolition. Not that he is a mere iconoclast; he has a constructive scheme of his own, but it is one that necessitates rebuilding from the foundations. And inevitably this preoccupation of the mind's eye with an architecture of the future makes it a somewhat unsympathetic critic of the fabrics at present occupying the ground.

According to Mr. Shaw's theory, woman is the pursuer, man the pursued. In his own words: "The men, to protect themselves against a too aggressive prosecution of the women's business, have set up a feeble romantic convention that the initiative in the sex business must always come from the man, . . . but the pretense is so shallow that even in the theater, that last sanctuary of unreality, it imposes on only the inexperienced."

He has complained, with reason, that people who have been much to the theater have lost all sense of the unreality and insincerity of the romantic drama. "They take," he says, "stage human nature for real human nature, whereas of course real human nature is the bitterest satire on stage human nature. The result is that when I try to put real human nature on the stage they think I am laughing at them. . . . I am simply writing natural history very carefully and laboriously; and they are expecting something else."—*The Edinburgh Review.*

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