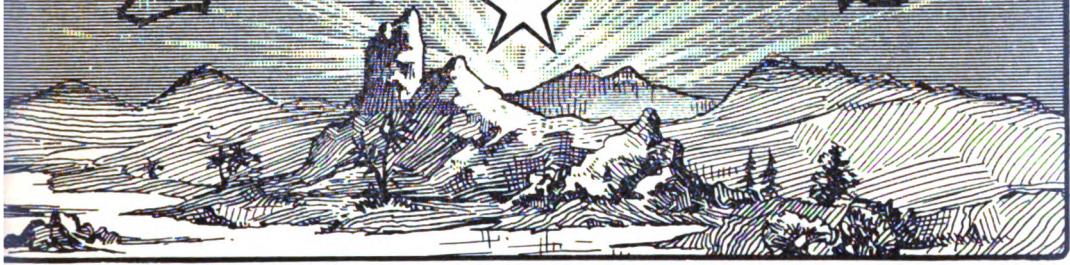


Free Man's Creed—Free Love vs. Bond Love

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# EUGENICS



Vol. II, No. 5

AUGUST, 1908

Whole No. 11054



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### **The American Journal of Eugenics**

Is the name of a 48-page magazine, 7x10 inch pages, devoted, as the name indicates, to the discussion of race-culture, to questions pertaining to the improvement of the human race through better knowledge of the methods and forces of nature in the reproduction of organized forms of life on the planet Earth.

The following is the definition of the word Eugenics as given by the Century dictionary:

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

And here is the statement of the meaning and purposes of the Eugenics movement, as formulated by the California State Eugenic Society:

The word Eugenics is from the Greek "Eu," meaning "good," "better" or "well," and "Genics," meaning "generation,"—the science of a good or better generation.

First.—To learn the vast importance of *selfhood* and our relation to economics.

Second.—The generating of superior and "thoroughbred children by and through a wiser understanding of the chemistry of character, and the inalienable right to receive and impart true sexologic knowledge without persecution and imprisonment.

Third.—We earnestly urge that Eugenics form a prominent part in the curriculum of our schools, to the end that our children may avoid the mistakes of parents.

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The American Journal of Eugenics, formerly known as Lucifer the Light Bearer, is now in its 28th year of publication. It is published monthly at 649 S. Main street, Los Angeles, California, U. S. A., price ten cents a copy, one dollar a year; when sent by mail, 25 cents extra to pay third rate postage.

Liberal commissions, in literature or cash, will be paid to canvassers for new subscribers.

# THE AMERICAN JOURNAL OF EUGENICS

SUCCESSOR TO LUCIFER THE LIGHT-BEARER

Published Monthly at 649 S. Main Street, Los Angeles, Cal.  
Subscription Rates—One year, \$1.00. Postage, 24 Cents. 10 Cents a Copy.

M. HARMAN, Editor and Publisher

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## OUR NEW TITLE-PAGE

August is the natal month of our journal. At Valley Falls, Kansas, twenty-eight years ago this month, was born the AMERICAN JOURNAL OF EUGENICS, at first christened the "Valley Falls Liberal." There are still a few god-mothers and god-fathers living who witnessed the birthing. How many of these had foresight enough to see that their "young hopeful" would live to celebrate the twenty-eighth anniversary of its birth, and, after a somewhat stormy career of more than a quarter century in the Middle West, live to make a new start on the Pacific Coast of the United States.

In honor of this twenty-eighth anniversary a new title page has been planned and executed. How does the new head strike you, good friends, all, including the newer as well as the older Eugenist workers?

The chief feature of this reconstructed head, the "Star of the Morning," "Lucifer," "Lightbringer," "Herald of the Dawn," "Harbinger of the Good Time Coming," will be welcomed by thousands of the older readers of EUGENICS, I feel quite sure. Many have written regretfully of the disappearance of the old familiar emblem at the mast-head, and have suggested a return to what seemed to them the most inspiring—most suggestive of future triumph—of all the symbols ever adopted by any reform journal.

The picture occupying the center of the page will be recognized as that of a familiar friend by many who are personally acquainted with the original. I wanted to tell who that "counterfeit presentment" represents, but am not permitted to do so—at least not for the general public. Next month, perhaps, this picture will be changed for that of some other who has made an honorable record in sustaining, as well as inaugurating, the work to which our old-young journal is devoted.

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And now, good friends, far and near, may I ask that this anniversary of the birthing of EUGENICS be made a starting point for renewed efforts in its behalf? May I say to you as sailors sometimes say to each other:

Now for a *pull!*—a long pull, a strong pull and pull all together,  
HURRAH!!

M. H.

## BRIEF MENTION.

When Professor Harry Heath Bawden was ousted from the chair of philosophy in the University of Cincinnati, a month or so ago, it is said he went "east" and is now "working hard ten hours a day in a factory," and that "in the evenings he is working among his books on the subject that caused him to be dismissed from his position at the university." If the professor had gone *west*, taken up a "claim" on the bosom of Mother Earth and proceeded to draw needful nourishment direct from that source, instead of selling his time and labor to a boss, and thereby competing in an already overstocked labor-market, he would have been entitled to more praise, as it seems to me. But it seems impossible for the man or woman who has always lived as a wage-earner, a salary-earner, to conceive of any other way of living.

## TRIP TO SAN FRANCISCO DEFERRED

In answer to inquiries concerning "dates and places" of my proposed visit northward, I am compelled to say that no definite arrangements have yet been made, largely because of necessity of economy—necessity of concentrated effort to keep the receipts for publication a little ahead of expenditures. Just now the prospect of getting away from office before the middle of September is not flattering.

## A QUARTERLY ISSUE PROPOSED

A good lady friend in San Francisco writes as follows:

"I have wondered if there might not be great gain in converting the *Journal* into a quarterly—price unchanged if possible, and size not much enlarged. To do this would save you much waste of energy, I believe, by reducing the going to press ordeal to one in three, cutting down the paper, printing, wrapping and postage bills, while giving you more leisure for preparation, and thus not drive you so much from month to month, if you are otherwise able to get it out that often. The only thing I cannot judge of is how it would affect your advertising patronage. If this is not seriously cut down thereby, why, from my limited viewpoint, the change would appear to be feasible and desirable.

*Eugenics* under any name has never been one of the popular magazines and think it will be generally conceded is not likely soon to become so, in the nature of things. As the dean of current publications of this character in this country, if I am not mistaken, it can without altering its general principles advantageously set up as a quarterly to be a digest of literature, present and past, pertaining to its chosen field. This would not exclude articles on a par with what have been appearing heretofore, but of course it would be expedient to eliminate what I term echoes."

A temporary change to a quarterly or to a bi-monthly, would be a *relief*, especially during the dry months of the great political campaign and while working on the revision of the long talked of "Memoirs." When postal rebates, postal subsidies, are not accepted there is nothing to prevent a *double dating*, or even a triple dating, as is often done by reform journals; thus, let the next number of *EUGENICS* bear the date September and October, 1908. The chief objection to this would be that the patrons of *EUGENICS* would get only half the reading matter that is due them. A compromise might give sixty-four pages of reading matter instead of forty-two as now, requiring 3 cents postage on each copy instead of two, as now. What say the Eugenist co-operators?

## MIDSUMMER DRY SPELL

August and September are the hard months for radical reform papers everywhere, and especially so in the United States in years when a new president is to be elected. Will the subscribers and well-wishers of THE JOURNAL OF EUGENICS make a little extra effort to keep its flag afloat by prompt renewals; by subscribing for their friends, and by sending in their orders for books? Many are in arrears, and some are utterly unable to renew at this time, but will probably do so later. Will those who *can* help, in any of the ways mentioned, do so at once, and thus prevent the necessity of debt or of long delay in publishing? One good friend in New York sends six dollars and twenty-five cents as renewal of his subscription, putting his tag five years ahead. Others within a year or two past have advanced their subscriptions three, four or five years ahead, thus showing their faith in the longevity of EUGENICS and in the final triumph of the principles it advocates.

## THE SUSTAINING FUND

Well knowing the impossibility of making a reform journal financially successful on commercial principles alone, some of the old-time friends of EUGENICS have contributed to what they call a "Sustaining Fund" for its benefit. A few have promised a dollar a month, others five or ten dollars a year, to be paid in a lump. Others have said, "When pinched for funds, let me know," thus making their contributions contingent upon the needs of the office. The plan adopted by the managers of the "Public," Louis Post's Single Tax paper, Chicago, would seem preferable, namely, let each contributor to the Sustaining Fund say how much he can pay each month; then without waiting to be reminded, send promptly, if possible, the amount promised in time to reach the office of publication at or before the beginning of each month. This would save the publishers much anxiety about the monthly bills, besides saving the expense and trouble of sending reminders to all who have promised to aid in meeting the monthly deficit—from the customary sources of revenue to meet current expenses. Receipts from this source for the month ending July 31st are so small that report of "EUGENIC'S Co-operators" is deferred till next issue.

## "TOMORROW" MAGAZINE AND EUGENICS

In the June number of EUGENICS appeared this statement:

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. 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 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**.

From cards and letters received it is evident that many subscribers have misunderstood this offer. One good friend writes in this fashion: "Your subscribers have reason to consider themselves the victims of a bunco game."

If it was a *mistake* to make such offer at first, it was a very *honest* mistake. It was made in good measure to supply the lack of radical reading matter to our subscribers during the three months *hiatus*, or gap, in the publication of EUGENICS.

Let it be definitely understood, then, by all concerned, that an *additional three months* will be added to the credit of every subscriber to EUGENICS who does not want the three copies of "Tomorrow" magazine, or who has not accepted the substitute of twenty-five cents' worth of radical literature selected from our list of advertised books and pamphlets.

*Please write us at once* to say whether the extension of time of subscription or the radical literature is preferred.

In sending out statements of account no charge is aimed to be made for the copies of "Tomorrow."

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While on this subject I want to ask each reader of EUGENICS to send 10 cents to Editor Sercombe, 139 E. 56th street, Chicago, for the August number of "Tomorrow," then read carefully the sixteen double column pages of editorial. While few will probably agree with all the editor says there will be little difference of opinion as to the radicalism and unconventionality of what he writes on the live issues of today. Read also the utterances of our old-time friends, Louisa D. Harding, J. Wm. Lloyd, Joseph Steiner and others, in the August "Tomorrow."

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### THE OUTLOOK—THE ROOSEVELT POLICIES.

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Now that all four of the great political parties have nominated their candidates, their captains, for the ensuing quadrennial election of President of the United States, it is permissible to those of us who have taken little or no part in the preliminary hair pulling game, to devote a few moments to a calm survey of the situation.

For, whether taking an active part in the scramble for the spoils of office or not, none of us can escape the consequences of such scramble. None of us can stand so far aloof from the political arena as to be out of danger from the effects of the conflict. Even now we are all suffering from the economic or financial depression caused, in part at least, by the diversion of money from the usual channels of business to the expense account of the political campaign now waging. Many a dollar, for instance, that would otherwise be sent to this office to help push forward the eugenist movement, is now sent to Republican, Democratic, Prohibitionist or Socialist headquarters to help elect the candidate of such party.

Speaking for myself alone; not assuming to speak (as most editors do) for the JOURNAL OF EUGENICS and its supporters and patrons, I prefer to use the singular pronouns, "I," "my" and "me," which manner of speaking is, to my thinking, far less open to the charge of egotism,

vanity, arrogance and conceit, than is the use of the kingly and judicial "we," "our" and "us."

Speaking, then, for myself alone I would say we may all accept, with whatever of resignation and mental composure we can, the "Roosevelt policies," as they are called, for the next four years at least.

To this conclusion I come from a consideration of the following reasons based on very patent facts.

First, the supporters of the Roosevelt candidate are united—united by the attractive power of *gold*,—of money,—“tainted money”—money extorted from the producers of wealth by the conscienceless, the soulless "G. O. P." machine.

Before proceeding further I wish to disclaim all personal, all hateful, all revengeful feeling in this matter. Having myself once, and for many years, worked with the party called Republican I can easily understand the influences that urge onward the men who are now responsible for the policies, the principles, the tactics of that party. Looking for causes I can easily understand how and why Roosevelt is Roosevelt,—the man with the "Big Stick," and how and why Taft is Taft, the obsequious follower of the man with the Big Stick. Instead of feeling revengeful, hateful or envious towards these men and towards the powerful combine that demands the election of Taft, I maintain that each and all of them should receive our pity, our commiseration, our human sympathy, rather than the opposite sentiments, thoughts or feelings. With like heredity, like training, like environment, like temptations, each and all of us would say and do just as these leaders of the aristocratic, the reactionary Republican party are saying and doing.

Yes, the forces back of William H. Taft and the Roosevelt policies are *united*, and we all know that in "union there is strength," whereas the opponents of the Roosevelt policies are *divided*, hopelessly divided, and we all know the lesson taught by the story of the "bundle of sticks"; as a bundle, unbreakable; taken separately, easily broken.

Second, the supporters of the Roosevelt policies are now the "Ins," while their divided opponents are the "Outs," and we all remember the adage which says, "possession is the nine points of the law."

But these patent facts are not the most discouraging features of the case. By the inherent vice of our so-called constitutional government itself, the Roosevelt policies will rule us for the next four years at least, *no matter who is elected next November.*

Suppose the opponents of Rooseveltism should unite on Bryan and elect him. Suppose Bryan (or even Debs) safely seated in the White House, what can the executive branch of the government do when opposed by the two other co-ordinate branches,—the legislative and the judiciary?

For while it is possible that the "lower house" might second the wishes of the executive the "Upper House," the American "House of Lords," is *securely Republican* for the next four years, and, judging the future by the past the Supreme Court can be counted on, with almost if not quite absolute certainty, to uphold the privileges of the few as against the rights of the many.

The judges of the Federal courts, without exception almost, are the appointees of Republican presidents, confirmed by Republican Senators, and the exceptions were appointed by Grover Cleveland, a Democrat *only in name*, as we all know.

What then could a real Democrat, a real Socialist, Populist or what not, do as chief executive with Senate and Supreme Court ready with their veto and power of injunction to nullify every move in favor of equality and justice?

To ask such question is to answer it—*Nothing!* NOTHING!!

I know full well that many readers of EUGENICS will be ready to say that the Roosevelt policies are not the old-time Republican policies—that Roosevelt is not the Republican party, at least not the plutocratic element of the Republican party: "Witness his fight against the criminal trusts, and his demand for revision of the injunction power of the judges, etc."

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Most sincerely do I wish that the facts would justify an optimistic view of the attitude of Theodore Roosevelt towards what are known as the "Criminal Trusts," and especially his attitude towards the right of all men and women to use the common mail—the right to free speech, free assemblage and a free press. I have carefully read both sides; have read the defense of his policies by Roosevelt himself and by his friends. Have tried to purge my mind from all taint of prejudice against the hereditary aristocrat, plutocrat, land monopolist and defamer of the man whose writings more than any other agency, made possible the American Revolution of 1776—Thomas Paine.

As pointed out in the July issue under the head "Something About Habits" the facts show that Roosevelt is first, last and all the time a *politician*, and, as such, his utterances must not be taken seriously, nor literally.

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Take the matter of the prosecution against the Standard Oil trust. One of the arts of the politician is to hoodwink the people, the voters, by a show of working in their interest. He must pose as the friend of the "Man with the Hoe," else the man with the hoe will not support him and his party at the voting polls. Now mark this:

Roosevelt, the politician, knew full well that a spectacular sentence, in the shape of an enormous fine against the most unpopular of all the criminal trusts would make him "solid" with the working masses, and, as a politician, he knew full well that there was not the slightest danger that the spectacular sentence would ever be executed against the Standard Oil trust.

But again, and this is the very "milk of the cocoanut." Theodore Roosevelt knew full well that so long as the oil people own *the sources of supply of oil* it is simply impossible to compel the trust to pay the twenty-nine million dollars fine, or *any other* fine for that matter. He knows that if the federal officers should seize upon the property of the trust and sell it to pay the fine the oil company could and would at once proceed to assess the loss upon the users of oil—that is, upon the general public.



And still again, he knew full well that with their inside means of information the chiefs of the trust could secure themselves against possible loss by shuffling the cards in a stock market made precarious by threats of a fine so large that, to many surface thinkers, it would mean "confiscation."

Above all and beyond all Roosevelt knows that ownership and control of the supply of any marketable commodity make the owners thereof perfectly safe, no matter what the judicial decisions may be, or what the verdict of "boards of arbitration" may be—just as in the award of the "commission" that arbitrated the dispute between the anthracite mine-owners and their employes. The mine-owners made millions of dollars out of the strike by selling at increased prices their surplus—laid up in anticipation of a strike, and by permanently advancing the price of coal, under pretext that the long "shut down" of the mines entailed upon the owners heavy losses.

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But "holding with the hare and running with the hounds" in the matter of the trusts is the smallest of Theodore Roosevelt's sins, as I see them. The drift of legislation, and especially of "administration," towards "imperialism" and especially towards *Russianism* in the matter of press and mails, was never so rapid in this country as since the entrance of Roosevelt into the executive chair. The details of this drift would take too much of our limited space and must be postponed for this time. Meanwhile, however, some idea of what Roosevelt's policy is in regard to freedom of press and mails can be found in the booklet "Our Despotic Postal Censorship," by Louis F. Post, editor of the "Public," Chicago, and in the pamphlet called the "Administrative Process," by Thaddeus Burr Wakeman, published by this office.

I close for this time by quoting the final paragraph of the protest against Roosevelt's policy of suppression of free speech, written by Justice Harlan of the Supreme Court of the United States, when commenting on the decision of that court in the case of the suppression of the Paterson, New Jersey, "anarchistic" journal:

I go further, and hold that the privileges of free speech and of a free press belonging to every citizen of the United States constitute essential parts of every man's liberty, and I protest against violation of that clause of the fourteenth amendment forbidding a state to deprive any person of his liberty without due process of law. It is, I think, impossible to conceive of liberty as secured by the constitution against hostile action, whether by the nation or by the state, which does not embrace the right to enjoy free speech and the right to have a free press.

And yet again: This article would be very incomplete if no mention is made of the Roosevelt policy of suppression of journals and books treating of sex and reproduction. As so well shown in the article "Suppression by False Pretense," in the *EUGENICS* for June, it is easy to see that our journals, *Lucifer* and *EUGENICS*, have not been denied the mailing privilege and its editor sent to prison because of "obscenity," but because of *heresy!*—because of opposition to conventional marriage ethics, canon law marriage ethics.

Looking for causes of this censorship of heretical books and papers we have only to note the close accord between the Roosevelt administration and the Roman Catholic hierarchy. While there has been a steady drift towards union of political leaders in this country with the officials of Romanism for the past quarter century or more, this drift has been far more noticeable since 1900 than ever before. And when we remember that the Roman church is the most archaic, most uncompromising, of all the opponents of change in the matter of woman's subordination to man in marriage we need to look no farther for explanations of the cause of press-and-mail censorship as one of the most important, yes, *the* most important of all the Roosevelt policies.

And as W. H. Taft is pledged to carry out all these policies we now know what to expect if he should be elected in November next. M. H.

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### A FREE MAN'S CREED

By M. HARMAN

The following article was first called out by the persistent, unfair, one-sided and unjust criticisms of a large part of the so-called "Liberal Press," in regard to the teachings of "Lucifer the Light Bearer" upon the sex-and-marriage question. Chief among these critics was the "Freethought Magazine," edited and published by H. L. Green (now deceased), Chicago. The first part of the little essay entitled "A Free Man's Creed" was first published in Mr. Green's magazine, then republished in the quarterly "New Humanity"; also issued in pamphlet form. For some years it has been out of print as a pamphlet, and having had a number of calls therefor it is herewith printed in the August **Eugenics**. Believing that the readers of **Eugenics** will understand the drift and purpose of this somewhat iconoclastic article on the institution that has more to do with human happiness and misery than any other, no other explanation or apology for its republication is considered necessary. M. H.

My creed is short. Instead of "Thirty-nine" articles, it has but three:  
 I believe in Freedom—the negation of all slaveries.  
 I believe in Love—the negation of all hate.  
 I believe in Wisdom, Knowledge utilized—the negation of all ignorance.

In this trinity—Freedom, Love, Wisdom,—we have a creed much better adapted to working out the problems of life than is the trinity of our childhood—"Father, Son and Holy Ghost."

If belief in this trinity, and if a life regulated in accord therewith, constitute one a "Free Lover," than I do not object to the cognomen. Whether Free Lover is a title of honor or dishonor will depend upon what is in the mind of the speaker. "As a man thinketh in his heart so is he." For this reason I do not label or tag myself, and I object to being tagged by others. Freethinker, Rationalist, Libertarian, are good and expressive, but each has its limitations in the minds of most people. Free thought, to my mind, includes and necessitates free action—free, non-invasive action. The thought that has not the courage of its convictions—that fears to practicalize and live what it believes to be right—is not Free Thought. It is thought under bondage to fear.

Yes, I believe in Freedom—equal freedom. I want no freedom for

myself that all others may not equally enjoy. Freedom that is not equal is not freedom. It is, or may easily become, invasion, and invasion is the denial or the death of freedom. The Spencerian formula: "Each has the right to do as he pleases, so long as he does not invade the equal right of others," tells what freedom means. It is equivalent to saying that liberty, wedded to responsibility for one's acts, is the true and only basis of good conduct, or of morality.

But to particularize:

I believe in Freedom to choose and to refuse in matters of food, of drink, of clothing, of books, of paintings, of amusements, of recreations, and—most important of all—I believe in freedom to choose and refuse in matters pertaining to companionships with the other sex. Freedom to choose our food and drink relates mainly to the life of the individual, but the choice of sex-companionship relates mainly to the life of the race, and is therefore incomparably the more important, inasmuch as the whole includes all the component units. The main effort of nature, in the plant and the animal, is to "keep the ball of life rolling,"—to preserve the race or species from dying out, with less regard as to what becomes of individual units. Hence amative desire, or sex-love, is more imperious—less under control of calculating prudence, than is any other inherited desire or passion—and rightly so.

Freedom of choice—to be freedom—must be unlimited as to time. To be able to choose the kind or quality of one's food or drink but once in a lifetime would not be freedom. It would be the negation, the suicide of freedom. And so also in sex-companionships.

The right to make mistakes and to profit by them is vitally necessary to human happiness and progress, and pre-eminently is this true in the most important of all human relationships—that which grows out of the differentiation called sex, since this relationship concerns not only the happiness, the unfoldment, of each individual, but—for weal or woe, for success or failure, for uplifting or for degeneracy, it is this relationship that reproduces the race—the larger self-hood.

I believe in Love; because love is the uniting, the combining, the organizing, the creative force of the universe. It is also the refining, the purifying, the uplifting, the glorifying, the happifying force of the universe. Whoever or whatever debases or kills love, debases or kills life; for life is evolved and preserved through love. Without love life is a desert—not worth having.

I believe in Wisdom—knowledge utilized—because without wisdom to guide, both freedom and love may fail to bring lasting happiness. I believe in wisdom; it is the result of the exercise of love in freedom—love profiting by its mistakes; hence wisdom is the child of love in freedom.

It is because I believe in this trinity that I do not believe in marriage. These three are humanity's saviors and marriage crucifies them all. Marriage destroys freedom and compels slavery. Marriage kills love and incarnates hate. Marriage is the inveterate foe of wisdom and incarnates ignorance.

"Free Love" is tautological, since there can be no love where freedom is not. If love survive marriage it is not because of but in spite of marriage.

Bond love is a misnomer, an impossibility. The attempt to bind love kills it, or changes it to jealousy and hate.

Love, freedom, wisdom, constitute life's zenith, its sunshine; marriage, jealousy, hate, mean life's nadir, its darkness.

"Ignorance is the only darkness," says Shakspeare, and marriage promotes and compels ignorance, lest its victims learn how to gain their freedom.

I accept and heartily indorse the motto for the proposed new Free Thought organization, "Truth, Justice and Purity," and because I indorse that noble trinity I am an opponent of marriage and an advocate of love in freedom.

#### OPPOSES TRUTH

I oppose marriage because marriage opposes truth. Marriage is the hot-bed, the prolific breeding ground, of deception, hypocrisy, falsehood. By its anti-natural requirements it compels men, and especially women, to dissemble and hide their real thoughts, their real characters, and after the fateful knot is tied the necessity of living a lie is often augmented manifold. Whether they love or not, the married pair must still profess that they are true to each other and to their marriage vows; and this perpetual profession helps, of itself, to bring the disillusioning. But the disillusioning does not release from the necessity of deception, but rather increases it. The retroactive effect of this habitual deception is fatal to health and to noble development of the wedded pair themselves, and by inexorable causation the children born of such unions are hereditary liars and hypocrites. What wonder that there is so little of candor, of truth and of honesty, in business, in politics, in religion, in love, and in all the relations of life?

#### OPPOSES JUSTICE

I oppose marriage because marriage opposes justice. Marriage is unjust to woman—depriving her of her right of ownership and control of her person, of her children, her name, her time and her labor. Marriage is unjust to children—depriving them of their right to be born well through natural selection; depriving them of the right to be born of love—of love on all three planes, the physical, the intellectual and the psychic; and compelling them to be born of indifference or of disgust, on one or more of these planes; depriving them of their right to be reared in an atmosphere of concord and love, instead of an atmosphere of inharmony and hate. Unjust to woman and man alike, in that it deprives both of their natural right to correct their mistakes whenever they recognize them to be such; condemning them to a hell on earth until one or the other, in sheer desperation, shall commit what the marriage law calls a crime sufficiently heinous to release them—after passing through the added hell of the divorce court.

What wonder that the world is filled with hate, with greed, with strife, with wars—of households and of nations—when we remember how and where human beings are made and reared?

## OPPOSES PURITY

I oppose marriage because marriage opposes Purity. Purity in sex-companionship is inseparable from love. Marriage does not recognize love as essential to purity, else it would demand the annulment of the marriage bond whenever there is a failure of love. Marriage unites "for better or worse," and marriage secures the worse by killing love. Marriage is ownership, especially the ownership of woman by man; marriage is force, authority, law, and love instinctively rebels against all force, all law except its own.

Hence marriage fosters and compels impurity, prostitution, within its own pale—the worst of all prostitutions, since it is in marriage, mainly, that children are born. Marriage promotes impurity—prostitution—outside its own pale. Marriage is the prolific source of unmarried prostitution. The brothel is the legitimate outgrowth and complement of modern marriage.

I oppose marriage for much the same reason that I opposed its twin relic of barbarism, African slavery—because I believe it to be the "sum of all villainies," and I say of the laws made to enforce it, as Garrison said of the Constitution of the United States—they are a "covenant with death and a league with hell," figuratively speaking.

Many other indictments, equally damning might be made against this time-honored institution, but I have room here only to say that I oppose marriage because I regard it the heaviest load that humanity has now to carry in its toilsome march from the lowlands of barbarism to the highlands of true civilization.

## EVOLUTION AND MARRIAGE

It will doubtless be objected that evolution has been at work, and marriage is now only a "contract," to those who wish to make it such. Never was a greater mistake. The law dictionaries and the encyclopedias tell quite a different story. They tell us that "its complete isolation from all other contracts is constantly recognized by the courts." "In marriage every right and duty is fixed by law." And the law of marriage is based on the old Roman and the Canon law, both of which put the wife in the power of the husband—sink her individuality in that of the husband.

That marriage is less brutal than it once was is because man has risen faster than his institutions, and in spite of his institutions. Hence most husbands are better than the marriage laws authorize or allow them to be. But the same may be said of the old slave owners.

As Burke said of artificial government, so we may say of marriage: "Talk not of its abuse; the thing, the thing itself, is the abuse." To abolish the abuses of marriage, then, is to abolish marriage.

## WHAT WILL YOU GIVE US INSTEAD

"But what will you give us instead of marriage?" it will doubtless be asked. This is like asking what will you give us when you take away disease or superstition. The answer is, when disease is gone, health will remain; when superstition is gone, nature and reason will remain; when marriage is gone, Truth, Justice and Purity will remain. Honor, candor, honesty, fidelity will remain. Fewer children will be born, because none

will be born except such as are wanted, and they will be welcomed and cared for by mutual affection. The true, rational family will take the place of the narrowly selfish despotism now called by the name. Each member of the voluntary groups will drop to his place like stones in an arch when artificial props are removed. Government by authority will cease, because no longer needed.

Love, friendship, liberty, equality, fraternity, peace, virtue and happiness will take the place of hate, despotism, war, crime, vice and misery.

As to monogamy—voluntary monogamy, a very different thing from marriage—under the reign of love, freedom and wisdom, there will be an opportunity for intelligent comparison, and if monogamy proves itself the fittest it will survive; otherwise it will give way to something better. What that something would or could be cannot be told until a fair comparison is possible.

#### SUPPLEMENTARY

The foregoing article on what Editor Green calls a "Free Lover's Creed," though somewhat long, is really a condensation, a boiling down of a much longer and more elaborate statement. Many points were materially weakened, and some left out entirely, to fit the space allowed in the "Free Thought Magazine," and now that the fight is forced upon us,—not only by conservative Freethinkers, such as those who indorse the "Free Thought Magazine," but also by some of the radical reformers in the social realm who have been saying that our attitude on this pivotal question is non-committal or "neutral," because of all these I think it best to insert here the substance of what was originally written for the "Free Thought Magazine" and not published.

But before doing this I wish once more to remind all readers that I represent no one but myself, and that I represent myself for this day and hour only. *Tomorrow* my selfhood will probably be not the identical selfhood it is today. Or, perhaps, more correctly, I can not honestly promise that the views I hold today will be held by me tomorrow. Like a planet or a sun, in its course through the skies, I expect to take a new departure every day, and perhaps every waking hour, of my life. With every new experience, and with every increase of light the sum total of my knowledge, of my thought, the sum total of all that makes up the ego—the me—is changed, and he who refuses to acknowledge the change, and who tries to hold himself to a creed or "confession of faith," stultifies his own reason, bars his future growth, denies and dishonors manhood, if he does not commit intellectual or moral suicide.

Elaborating some of my indictments against marriage, as it is defined in the Common Law, the Canon Law and the statutes of most of the states in this country, and perhaps adding a few new indictments, I would say:

#### LEGALIZES RAPE

I oppose marriage because marriage legalizes rape. The law does not recognize the possibility of marital rape. "Once consent always consent," says the law and the gospel of marriage. If Webster is correct when he says rape is "sexual intercourse with a woman against her will,"

then "rape in wedlock" is almost universal at some time during married life, as nearly every wife could testify—if she dared. If the wife submits—surrenders her person—through fear, or because of a sense of duty, or for any reason except love, such surrender may be more properly called "prostitution" on her part, but on the part of the husband it is rape, pure and simple; and because I oppose both rape and prostitution I oppose marriage.

## LOVE'S GREATEST ENEMY

I oppose marriage because marriage is love's greatest enemy. "Marriage is love's miscarriage." The marriage bond is essentially *bondage*, and love will endure no bondage—except such as itself imposes.

Love's wing moults when caged or captured—  
 Only free it soars enraptured.  
 Can you keep the bee from ranging;  
 Or the ring-dove's neck from changing?  
 No, nor fettered love from dying  
 In the knot there's no untying.

These lines do not simply voice the experience of the rover, the sensualist—him who knows nothing of love except in its physical manifestations, but they voice the honest verdict of all the ages and of all, or nearly all, who have surrendered freedom and self-ownership for married bondage; and the few exceptions which seem to disprove the rule can be shown to be not exceptions at all. When closely examined it will be found that the few married lovers live above marriage—that the ethics of their lives are the ethics of courtship rather than of marriage.

## AN UNEQUAL YOKE

I oppose marriage because marriage is a yoke, and because the yoke is unequal, putting the heavier end upon the neck of the weaker yoke-fellow. Marriage is *conjugal*ity, and conjugalities means being yoked together. *Juga* means a "yoke," and whenever the ancient Romans subdued an enemy they made the conquered to literally and really "pass under the yoke," to show to them that henceforth they were not free, but the slaves of the Roman people. When a woman marries she passes under the yoke, the yoke of marital bondage. The word "marital" comes from *mari*, the "husband," to indicate that marriage is *man's* institution—made for man's convenience and benefit, not for woman's.

The history of marriage shows this. The Jewish Decalogue, extolled even by many Freethinkers, puts the wife among her husband's chattels. The Christian canon law, founded on the sayings of Jesus and of Paul, does not put woman and man equally under the yoke. Shakespeare is noted for the fidelity with which he paints man and his institutions, and in "The Taming of the Shrew" he gives correctly the status of woman in his time, under Christian marriage, when he makes Petruchio to say,

I will be master of what is my own:  
 She is my goods, my chattels; she is my house,  
 My household stuff, my field, my barn,  
 My horse, my ox, my ass, my anything;  
 And here she stands, touch her who ever dare.

And Katharina endorses what her husband says when she thus lectures rebellious wives:

Thy husband is thy lord, thy life, thy keeper,  
 Thy head, thy sovereign; one that cares for thee,  
 And for thy maintenance: commits his body  
 To painful labor, both by sea and land;  
 To watch the night in storms, the day in cold,  
 While thou liest warm at home, secure and safe;  
 And craves no other tribute at thy hands,  
 But love, fair looks, and true obedience;—  
 Too little payment for so great a debt.  
 Such duty as a subject owes a prince,  
 Even such a woman oweth to her husband;  
 . . . When they are bound to serve, love and obey.

And much more of the same tenor. All this is in full accord with canon law, as we have it today, which never put woman on equality with man; and therefore I oppose marriage because—admitting bondage to be necessary, it is not right that bondage should be unequal. It is not right that the individuality of woman should be merged in that of man. Admitting that husband and wife should be one it is not right that the husband alone should be that one.

Those who may wish to know what marriage has done, and is now doing, for woman and her children, should read "Woman, Church and State," by Matilda Joslyn Gage.

#### THE TYPE OF GOVERNMENT

I oppose marriage because I believe, with Col. Ingersoll,—see his lecture, "Liberty for Man, Woman and Child," that the "unit of good government is the family." or that the family is the type and basis of government, of the "community," the state, or the nation. I recognize that the government of the United States is exclusive, jealous, partialistic, narrowly selfish, despotic, invasive, paternalistic, monopolistic and cruel—logically and legitimately so, because the unit and basis of that government is the family whose chief corner stone is institutional marriage.

#### THE "BASTILE" OF ECCLESIASTICISM

I oppose marriage because I believe it to be the "Bastile," the last refuge and fortress, or stronghold, in, by and through which Ecclesiasticism hopes to perpetuate its power over mankind. All ecclesiastic organizations or nearly all, are now clamoring for more laws limiting divorce, thereby holding the oppressed and abused wives to their "duty" as breeders of the "unfit," breeders of the poorly endowed,—those who, like their mothers, will not have spirit enough to rebel against tyranny, and will be content with the lot in life "to which it has pleased God to call them."

#### ENFORCES IGNORANCE

I oppose marriage because the despotic and invasive "state" joins hands with the church to uphold and perpetuate its "peculiar institution," canon law marriage. Hence the statutes against the dissemination of knowledge in regard to sex, and in regard to "prevention of conception," which would lead to limitation of families, thereby depriving both state and church of their needful supply of submissive slaves. Church and state are Siamese twins, so inseparably connected that whatever threatens the life of one threatens the life of the other, and they both recognize that free motherhood—the abolition of marriage—would mean, in time, the abolition of both church and state.



## VICTORY FOR FREE SPEECH

After a contest lasting many weeks, or months rather, the Socialists of Los Angeles, aided by the Liberal Club, the Social Science Club, the Fellowship Club and other local organizations, have gained a complete victory for the equal right to use the streets and vacant lots of the city for public meetings. During this time many arrests were made and not less than thirty-five persons of whom six were women, were jailed for speaking on the streets without permission from the police authorities.

Some of these speakers were tried, convicted and sent to the "chain-gang" as punishment for exercising a right freely exercised by the Salvation Army and other religious organizations.

The *Los Angeles Examiner* of July 19, asks the question, "What manner of men and women are these who are willing to go to prison in these stifling July days for what they declare is a principle?"

Answering his own question this is part of the description given by one of the leading morning dailies of this city:

"The four women Socialists in the city jail are Mrs. Dorothy Johns, Mrs. Alice Vail Holloway, Mrs. T. N. Hicks and Mrs. Helen A. Collins.

"Mrs. T. N. Hicks of Pasadena, mother of six children, is the latest addition to the colony. She was arrested last night while speaking at the corner of Seventh and Grand avenue. Ben Thatcher, 940 East Thirty-sixth street, and J. P. Harnett of Santa Monica were arrested with her.

"Mrs. Dorothy Johns is the wife of Cloudesley Johns, secretary of the local branch of the Los Angeles County Socialist party and friend of Jack London, the novelist, with whom Johns cruised for eight months. Mrs. Johns was formerly the Countess Frederick von Plontkowski, who was the grand nephew of the last King of Poland and had an income of \$1,000 a month in Mexico.

"Mrs. Johns left a pretty little cottage at 2704 East Court street, where she lived with her daughter Francesca and her present husband, Mr. Johns, to 'champion the cause of free speech,' as she puts it. The little girl was placed in the home of a friend, but she visits her mother in the jail every day, and takes her flowers from their little garden and greetings from Nero, the Great Dane.

"Mrs. Alice Vail Holloway is an equally picturesque figure. She is the daughter of Dr. Isaac M. Vail of Pasadena, who is the author of a number of celebrated works on geology and an honorary member of the Royal Philosophical Society of London, England.

"Mrs. Holloway has a beautiful home at 411 Kensington street, Pasadena. She was graduated from Bryn Mawr College in 1896 and taught school ten years.

"Mrs. Holloway is the mother of two children. The oldest, Rola, is ten years old, and one of the prettiest children in Pasadena. The son, Walter, Jr., is eight years old. Walter Holloway, the husband, is a graduate of Haverford College, Philadelphia, and member of a prominent Quaker family. He is general field manager of the Providence Life and Trust Company of Philadelphia in this state. His wife owns one hundred acres of land in Ohio.

"Mrs. Helen A. Collins is the wife of Walter Collins, whose property at Thirty-seventh street and South Park avenue is valued at \$100,000. Mrs. Collins owns several houses in her own name, including her residence, which is worth \$6,000. For a number of years she was a member of the Liberal Club, but left that organization to join in the movement of the Socialists. She did not rest until the officers had placed her in jail, and only then did she consider herself a true Socialist. After her arrest her husband, who is at

the head of a manufacturing establishment, procured the box upon which she had been standing and had it modeled into a small settee. Mrs. Collins also has two children, both boys, who are with friends.

"Mrs. Bertha M. Daily, who was released on bonds Friday, has three children, two of whom are twins, eleven years old. Mrs. Daily is one of the most active workers among women Socialists. She owns five houses and nine lots in Garvanza, but finds plenty of time to devote to the cause for which she was placed in jail. Her home in Garvanza is a literary center where men and women friends were wont to meet every week to discuss art and literature.

"There are sixteen men Socialists in the city jail. Among them are Robert Clay, a grandson of Henry Clay; Rev. Edward Adams Cantrell, who is a graduate of the University of Des Moines, Iowa, and of the University of Chicago, and who has held the pulpit of Bert Estes Howard in Los Angeles since three years ago. The other Socialist prisoners are R. L. Quimby, W. P. Cote, George Lymberry, who is a graduate from the Los Angeles High school; Joseph Mamma, F. Lindwall, G. A. Sointuus, J. Petzen, L. Burns, Ernest Miller, Henry Hegelstein, Sherman L. Dodge, Frank Nebel, William Allen and C. Frederick.

"The women prisoners, all used to homes of refinement and many of the luxuries of life, seem not to mind imprisonment. Indeed, they seem perfectly at home in their squalid surroundings. They eat their meals without knife or fork, amid nauseating odors; sleep upon hard cots that are innocent of mattresses or pillows; listen to the ravings of drunken men in the drunk cell, and watch through convenient peep holes how their male companions are faring, with a spirit of equanimity.

"At first we were placed in the ordinary prison cells, together with the other female prisoners, but now we are a privileged class, with quarters in the women's hospital. Of course we objected strenuously to this sort of discrimination and insisted that we be given no better treatment than other women in the jail, but the thought that we had to keep up our strength and good health for the sake of the cause finally overcame our scruples and—well, here we are, in the palace of comfort, as you can see."

"The palace referred to was a small room on the top floor of the city jail. Four cots, one of which was occupied by Mrs. Finn, left about eight square feet of space in the center to be used as dressing room, dining room, boudoir, library and work room. A small chest hanging from the wall between two grated windows served as butler's pantry and bookcase. A tiny closet in the corner contained the wardrobe of the prisoners. Right across the narrow hall yawned the drunk tank, dark and empty just then, but yet alive with the terrors of drunken unfortunates waking up to consciousness in its suffocating shadows."

These details are given to show that the people who have made this fight for freedom of speech are not the "hoodlums," the "lazy," "shiftless," "uncultured," "street howlers," they are so commonly represented to be by the defenders of the present system of privilege for the few and exploitation for the many.

The story of the struggle and final triumph of these brave and self-sacrificing champions of equal rights for all, is a long one, too long to be given here; suffice it to say that on Monday, July 30, the City Council of Los Angeles by a unanimous vote, revoked the city ordinance making it a penal offense to speak in public on the streets without written permission from themselves. The scene at the "council chamber" and at the city jail is described as something unprecedented in the history of this city. Many hundreds of Socialists and their sympathizers crowded the halls and sidewalks adjoining the council chamber and jail, and when the decision was reached, and the order given for the release of the prisoners,

the cheering was something tremendous. I was not myself a spectator, having gone the day before and been denied to see any of the prisoners except one, and was allowed less than three minutes' time to speak with him, I did not feel that I could spare the time and strength to stand waiting for hours to accomplish practically nothing.

While victory is absolute so far as repeal of the offending ordinance is concerned the prisoners are not yet all released. The statement is made by the evening paper—Wednesday, July 22, that an appeal is being made to the governor of California in behalf of the Socialist speakers still "doing time" on the chain-gang for the alleged violation of an ordinance now recognized as unjust and tyrannical by its authors themselves.

One of the compensations resulting from the imprisonment of the women Socialists is the public exposure of the horrible condition of the city jail, and the worse than brutal treatment received by many prisoners.

The following paragraph is a specimen of the revelations made by the women prisoners in the report made by the *Examiner*:

"See Prisoners Abused.—'We have watched them through that hole,' said Mrs. Johns with earnestness, 'and saw how they treated the prisoners. Without provocation whatsoever they kicked them and swore at them, and pushed them back into their cells. It is an outrage that human beings should be treated like beasts. Of course it is not the chief's fault. Chief Kern cannot be everywhere. He said to me the other day that if he had his way, he would blow up the jail with dynamite. 'If a Socialist had said that,' I remarked, 'he would be called an anarchist.' But the chief smiled. He said he was an anarchist to the extent of blowing up the jail, and thought it a capital joke."

As comment on the foregoing I can think of nothing more suitable than these lines from the poet Shelley:

"The man of virtuous soul commands not, nor obeys.  
Power, like a desolating pestilence,  
Pollutes whate'er it touches; and obedience,  
Bane of all genius, virtue, freedom, truth,  
Makes slaves of men and, of the human frame,  
A mechanized automaton."

For a much fuller description of the events herein, send five cents for the July 25th number of "Common Sense," official organ of the Los Angeles County Socialist Party of California. Nearly two large pages are devoted to "Free Speech Fight is Won."

### THE TRIUMPH OF THE SUFFRAGETTES.

All far-sighted persons in the sex movement can clearly see that the sex revolution must be brought about by women. Men already have a large measure of sexual freedom, and their inclination is to keep women ignorant and enslaved rather than to try and get any more freedom for themselves. Moreover, men are filled with the idea of the nastiness of sex. They pick up their information on the subject in the gutter, usually from some vulgar little boy, who expresses himself in the coarsest language, and their first personal experiences are nearly always of a degrading kind. With women it is rather different. They have no freedom at all, and all the evils of the present system fall on them with crushing

force. Moreover, their associations with sex are not of so degrading a character of those of men and many women are inclined to look upon it as a natural and beautiful thing, of which there is no reason to feel ashamed. The result is that sex radicalism is spreading far faster at the present day among women than among men. In America I am sure that not less than three-fourths of the sincere believers in sexual freedom are women, and of late years a decided majority of the converts to varietism have been women.

These considerations show how important it is that sex reformers should keep a watchful eye on the general progress of the woman movement. Those who have done so must have watched with immense delight the great movement of the English suffragettes, which has been carried on for two years and a half with a vigor unparalleled in the entire history of the world, and is now admitted by friend and foe to be on the eve of victory. It will be worth while to state briefly the leading events in this movement.

Less than three years ago, shortly before the last election, Mrs. Pankhurst and her daughter Cristabel called on A. J. Balfour, the leader of the Conservative Party, who is a strong advocate of woman suffrage. They asked him what prospect there was of getting woman suffrage passed.

"I am very sorry," said Balfour, "but woman suffrage is not a question of practical politics."

"Can we make it a question of practical politics?" said Mrs. Pankhurst.

"Yes," said Balfour.

"How?" said Mrs. Pankhurst.

"Kick up a fuss," said Balfour. "When public interest wanes, kick up a new kind of fuss. Go on doing that till you get woman suffrage."

The women took Balfour at his word, and immediately began to kick up a fuss. Just then the general election began, and women went to the meetings of every prominent member of the government, and asked questions as to what would be done to pass woman suffrage. They were treated with incredible stupidity. If their questions were written, the politicians ignored them; and if they rose and asked questions, they were seized by the attendants and removed from the hall. Violent scenes took place all over the country. Free fights took place while women were being carried out of meetings, and on the other hand many eminent politicians were prevented by shouting and interruption from speaking at all, and their meetings were given up in despair. As a general rule, however, most candidates gave way to the persistency of the women, and out of the 670 members elected to the House of Commons 420 were pledged to woman suffrage.

Here, however, a new difficulty arose. The government refused to introduce a woman suffrage measure, chiefly owing to H. H. Asquith, who was rabidly opposed to the reform, and it was left to private members to introduce and try to pass a bill. In England it is almost impos-

sible to get a private member's bill through, for very little time is given, and the minority can talk the bill out without a division being taken. Immediately after the election a private member introduced a woman suffrage bill, but S. T. Evans, a prominent Liberal, rose and talked it out. As the time to stop the debate drew near, there were sudden shouts of "divide, divide," from the ladies' gallery, and a flag was waved bearing the inscription, "Vote for women." The attendants immediately rushed on the offenders and cleared them out of the House.

Next day the whole nation was in a state of rage and consternation. Such an insult to the dignity of Parliament had never been heard of. The old-fashioned woman suffragists were almost hysterical. They said that the suffragettes had ruined the cause of woman suffrage for a generation. The Countess of Carlisle said that Annie Kenney and Teresa Billington would weep bitter tears of remorse for the injury they had done to women. Hundreds of women wrote to the papers repudiating all connection with these bold, unwomanly women. But the suffragettes only laughed at their detractors. They immediately proceeded to do more scandalous things than ever. S. T. Evans, who had talked the bill out of the House of Commons, went down to address his constituents in Wales, and Mary Gawthorpe, a pretty, innocent-looking girl, went by the same train. The meeting was in a Methodist chapel. As soon as Mr. Evans rose to speak, Miss Gawthorpe rose to speak too, and as her voice was an octave higher pitched than his, her speech was the one that the audience heard. The audience was about equally divided, and to avoid a free fight in a chapel the meeting was adjourned to another chapel. Miss Gawthorpe managed, however, to elude the sleepy doorkeepers, and got into the other chapel, with the result that the meeting was again broken up, and Mr. Evans went back to London without having addressed his constituents.

Meanwhile, the women organized a series of marches on the House of Commons to try and interview the members of the government. It is an offense to form a procession within a mile of Parliament, and for this offense and others of a similar kind hundreds of women were sent to jail, usually for a month at a time. One procession alone resulted in seventy-five women going to prison. When enough excitement had been got up in this way, the suffragettes began to take an energetic part in bye-elections. In a large body like the House of Commons vacancies are constantly occurring, and the country always takes an intense interest in the elections to fill these vacancies, because they indicate how public opinion, which is a far stronger force in England than in America, is going. In every bye-election during the past year numbers of women have spoken on the public streets against the Liberal candidate. It so happens that the elections have lately been going heavily against the Liberals, and it is conceded that women have had much to do with this. Many of the party organizers have become disgusted at the stupid attitude of the government, for they see that the Liberals are just playing into the hands of the Conservatives, who will probably pass woman suffrage as soon as they get into office, and thus get the votes of women for years to come.

A short time ago Sir Henry Campbell-Bannerman, a great friend of women, retired from the office of Prime Minister, and was succeeded by Asquith, the greatest enemy of women. This was thought to be very ominous for the cause of women. But Asquith is a politician. He saw that he had made a mistake, and the other day he received a deputation of women. In his speech he told them that he had not yet reached that state of grace which advocates of woman suffrage had reached, but that he had an open mind. He said that the Government would soon bring in a measure of electoral reform, and that if a woman amendment were offered and carried, the Government would accept it as part of their measure. He admitted that he knew that two-thirds of his colleagues favored woman suffrage, and said that they would all be free to vote as they pleased. This is generally regarded by the English newspapers as a complete surrender to the suffragettes, and it is now taken for granted that in two or three years woman suffrage will be an accomplished fact. Meanwhile the suffragettes are as busy as ever, and a procession of 15,000 women has just marched through London as a demonstration in favor of woman suffrage.

This agitation is of tremendous importance, because it is by far the greatest movement that has ever been engineered and carried through by women. All admit that no campaign in peace or war was ever conducted with more ability. The organization has been perfect. There has not been a shade of mutual jealousy between the many leaders of the movement.

Moreover, no movement was ever conducted in a more secular spirit. Nearly all the leaders in the movement are Agnostics, or something very similar, and not the slightest attempt has been made to bring religion into the movement. Nobody has pretended that woman suffrage is "applied Christianity," nor has any woman in the movement shown the slightest interest in what Jesus Christ would have done about it if he had been alive. The women have not tried to interest prominent preachers in the movement, and if any of these have spoken for woman suffrage, they have been treated by the suffragettes with no more deference than any other person. No religious leader or social purity leader has had the slightest influence in the movement. I doubt if any great movement in any English-speaking country has ever before been conducted with such a total absence of religious cant.

Moreover, the suffragettes have shown a total disregard for puritanical prejudices. In England there is now going on a great agitation to abolish barmaids, which is supported both by the labor and the temperance people. It is said that barmaids induce men to drink more, and that the position of a barmaid is dangerous both to the chastity and the eternal salvation of the woman who holds it. The suffragettes have treated all these pleas with utter contempt, and have regarded the agitation against barmaids as simply an unjust attempt to interfere with female labor. Accordingly they have helped the barmaids in their fight against the puritans, and the barmaids in their turn have taken a leading part in the fight for woman suffrage. In the great procession of 15,000 women two or three thousands were barmaids.

The fight for woman suffrage will soon be over, but the young women who have fought it will be looked on for the next fifty years as the leading women of England. Many of them have become professional agitators, and it is not likely that they will return to the obscurity of private life. Whenever they have got woman suffrage, they will want something else. What will they want? Undoubtedly many of them will want free motherhood. In fact there is little doubt that many of them already do. Teresa Billington has written a book on the sex question which has been rejected by every prominent publisher in London. That sounds splendid. And remember that these women are now the most experienced and the bravest public speakers in England, both on the soap box and the platform. Remember also that in England women are in an overwhelming majority, and that many of the healthiest and strongest women go through life without ever being kissed. There will be livelier times than ever in England in less than ten years.

R. B. KERR.

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### RACE CULTURE AND SOCIALISM.

By DR. C. W. SALEEBY, Edinburgh

(Concluded from July Number.)

And now will you permit me, as one who belongs to no party, but who will be happy, if it will have him, to join the thinking party, when there is one—to consider in outline the relations of eugenics to the teaching of the present party which most nearly answers to that ideal? To some of us, perhaps, Socialism seems furthest from that ideal, when, as we think, it assumes that all evil is of economic origin. The student of heredity finds elements of evil abundant in poisoned germ-plasm and not absent from the best. Surely, surely, the products of progress are not mechanisms but men; and surely no economic system as such can be the only mechanism worth naming—which would be one that made men. The germ-plasm is such a mechanism, indeed; and hence its quality is all important.

But if Socialism, sooner than any other party, is going to identify itself with the economic principle of Ruskin that "there is no wealth but life"; and if in its discussion of the conditions of industry it will concern itself primarily with the culture of the racial life, which is the vital industry of any people (and basis enough for a New Imperialism, or at least a New Patriotism, that might be quite decent); if so, then it seems to me that we must look to you for salvation. But books which describe future externals, books which assume that education is a panacea, forgetting that education can educate only what heredity gives, turn us away again when we are almost persuaded. The *economic* panacea must fail (at least as a panacea); the *educational* panacea must fail; the *eugenic* panacea may not fail.

But it has happened to me lately to make very complete and detailed acquaintance with a book written by a Socialist that may be commended universally as a great work pregnant with hope and guidance and wisdom. One already knew Professor Forel, of Zurich, as a student of ants—who

persuaded him into Socialism—as the author of “The Hygiene of Nerves and Mind,” and as one of the great enemies of alcohol, of the existence of which the Socialists appear to me to be as unaware as if they had just come from Utopia. But in his latest work, “Die Sexuel Frage” (which can be read in French under the title “La Question Sexuelle”), Professor Forel has built himself an enduring monument. Here are Socialism, Idealism, science, vast experience, alike of ant-heaps and asylums, combined with literary power, in the production of a book which not merely has no rival in English, but the bare possibility of which no English book extant could have suggested. Were there an English Forel, I think I should be in the Fabian nursery now. At this moment I am trying to get his work translated, but they say that the attempt has already been made, and that our publishers are frightened. Yet by all accounts they print certain novels.

Here is an alienist who is nevertheless an optimist and an idealist. He concludes by picturing a Utopia—a Socialist Utopia; but two points distinguish it from the kind of thing which I confess myself incapable of learning from. In the first place, Forel has scarcely a word to say about social machinery, nothing about clothes and coinage and confetti. In describing his Utopia, he simply depicts a certain kind of human nature; one almost fancies him to support that, given the right men and women, perhaps you need go no further for your Utopia! And one recalls an eighteenth century line about forms of government and the kind of people who argue thereof. I am sure I have put this delicately.

And then the second thing which strikes one in Forel is that his six pages descriptive of his Utopian ideas follow upon nearly six hundred in which he shows us how they may be realized. Now, this spade work may, or may not, require less imagination; it may be less easy; the rock is often very hard; but is not this better than building a castle in the air? Forel founds his Utopia on fact, and he gives us the lines of its erection. He takes this central question of sex and reproduction, which will remain central so long as the only wealth of nations is reduced to dust three times in every century, and he tells us at the outset that “toute tentative faite pour resoudre la question sexuelle devra donc etre dirigee vers l’avenir et vers le bonheur de nos descendants.” He never loses sight of this ideal from cover to cover. He is a man of science, and he knows that you can never polish pewter into silver. He knows, further, that even if you could, by ideal education of anything offered you make ideal individuals, your task would be Sisyphean, since “acquired characters are not transmissible.” Selection is therefore fundamental—as Darwin indeed showed half a century ago almost to a day.

Though Ruskin himself has no higher idealism, Forel does not talk pritanic folly about neo-Malthusianism, but rightly deplores the “Malthusian” demand for the limitation of *all* families; whereas, of course, we can only wish that some couples could produce thousands of children. That is merely an instance; but no space at my disposal would enable me to give the grounds for my belief that for the present and the future this is one of the most valuable books that anyone can read. The signifi-



cant points are to find an alienist who is also a Socialist and a eugenist from first to last. Here, as it seems to me, Socialism is grappling with the real economics which is *vital*; and the anti-Socialist bias from which some of us may have suffered is annulled when, for instance, in the study of prostitution, an author, though he puts the socialization of capital as the first of his remedies, yet stands up to alcohol, and to the facts of human nature, normal and morbid, and of disease, and of preventive measures which it is decent to use, which it is decent not to use—though this may mean bringing human rottenness into existence—but which it is indecent to mention.

However, let your readers read for themselves. Meanwhile I thank you for your courtesy in presenting your columns to one who is really the friendliest of your enemies, though he has jumped at the chance of giving you a dig or two, and especially in letting him commend to your readers' notice the young Society which has no party and no creed except that there is no wealth but life, and that no minting will make copper into gold.

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### HOW TO HELP THE EUGENIST MOVEMENT

Midsummer is a season of leisure with many people. Consequently it is a good time to push new and radical reforms—reforms that require much explanation, much elaboration, in order that the average intellect can properly grasp the meaning and scope of the innovation.

Time was when reforms and revolutions were brought about almost wholly by preaching—that is, by means of the *voice*; by *word of mouth*, but now new thought, new ideas, newer and better methods of living are mainly promulgated by appealing to the intellect through the mediumship of the eye; by means of the printed page, the cartoon, the picture, rather than by the spoken word.

Instead of the traveling evangelist, on foot or on horseback, visiting from house to house, from neighborhood to neighborhood, from town to town, from city to city, from country to country, the work of spreading new ideas is carried on mainly by sending the newspaper, the magazine, the leaflet and the bound book, by a messenger, the mail-carrier who travels by the steam horse over land and sea; also by means of the lightning telegraph and the telegraph operator.

The most nearly universal of the forms assumed by the printed page is that of the newspaper—daily or weekly, but the magazine—the unbound book—issued weekly, monthly or quarterly, is not far behind in ubiquity. Everywhere we go we find these evangels of intelligence ahead of us; challenging our attention; preaching to us through the eye; telling us what we should eat, drink and wear; telling us what church we should attend; what lectures we should hear; what merchants or what transportation companies we should patronize, and, above all, what political party we should vote for at the polls.

What is true of spreading ideas new or old, in regard to politics, religion, economics, etc., etc., is equally true of pushing the reform called *eugenics*. While the spoken word, the public meeting, the private or semi-private meeting, club or circle, have their place in the work of intro-

ducing the new (yet very old) gospel of eugenics, by far the more effective evangels of this cult are the weekly paper, the monthly magazine, the leaflet, the pamphlet and the bound volume.

Especially do we recognize the truth of this statement when it is remembered that speech is not yet free when advocating changes in thought, in creed, in codes, customs or habits that seek improvement in reproduction of human beings.

We may talk freely of the best breeds of swine, of domestic fowls, and how to secure them, but should we begin to talk, in language plain enough to be understood, about how to secure a superior stock of humans,—how to secure "prize babies," then we shall find few listeners, simply because we have all been taught, from infancy onward, that there is a very wide distinction between the reproduction of the quadrupeds, the birds and the fishes, on the one hand and that of human beings, on the other, and that while we may talk freely of the sex of animals we must be very careful how we talk about the sex of women and men.

This prejudice, this boycott against free speech regarding sex and reproduction applies to both methods of communication, the verbal and the printed, or written, but many people will read candid, honest, earnest talk on tabooed subjects when they will not listen to such talk by word of mouth, especially when both sexes are present, and therefore the need of radical literature to circulate among those who are prepared to give attention to radical, earnest, candid talk on the basic facts of human life.

The chief, object, then, of this article is to ask our readers everywhere, to help us to distribute the books, pamphlets and leaflets advertised under the head "Books for Eugenic Readers."

This list does not include all that we have sold as radical eugenic literature,—some of the books and pamphlets can not be called *radical* at all, yet it is believed that this list selected with care from a much larger collection will be found to contain a library of very great value to all who would help to push forward the most fundamental and most neglected of all reform movements now agitating the public mind.

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## MORE ABOUT BUSINESS PRINCIPLES

By W. H. WILGUS

Your editorial entitled "Business Principles" preposterously presumes there are no values but material values and no debts but business debts. The haughtily silly letter which is the text of this editorial is the brutalest nonsense. If, when the angels unrecognized visited Abraham and Lot with such inestimable information and admonition, Abraham had required them to draw water to pay for their supper and Lot had set them to hewing wood to pay for their night's lodging—if an itinerant good Samaritan should bring healing and life to an afflicted family, and then be set to sawing wood for supper and a bed, it were not so brutally niggardly as the cold-cash proposition that you be allowed to *give* your muscle and brain and heart and soul and liberty and breath and blood and life for a cause just as sacredly precious to each of us as to yourself, and then be

expected and even required to *buy* of us, with journalistic work and business service, one hundred cents for every dollar's worth, not only your food and clothing and shelter, but even the money for paying the expenses of your work for *us*.

Shame! shame! shame!!

This is the very logic of the plutocracy which, with a savage hammer labeled "law," upon a brutal block branded "marriage," knocks off our sisters, daughters and sweethearts to the highest bidder. And as most of the "eugenics" family are poor people I trust you will allow me to further admonish them that there are millions of poor plutocrats as well as a few scores of rich democrats.

There is always a large class of lick-spittle slaves of every tyranny, who are the very worst enemies of liberty.

Of course "F. W." does not mean to be brutal and niggardly. He simply does not know what manner of spirit he is of. In plutocratic puerility he presumes that the fathering of a forelorn hope of reform can be made financially independent. As well think of running a real church or Sabbath school, or an orphan asylum, upon "business principles." I speak from the profound experience of three personal attempts at running reform journals upon a business basis. The market for any article of merchandise capable, like a periodical, of unlimited multiplication, depends absolutely upon the demand for it, and this demand as absolutely upon popular appreciation of it. The popular appreciation of goods for the body merely, is by no means equal to their value and the need for them; while, usually, the appreciation of goods for heart and mind and soul bears an inverse ratio to their market value and the need for them. As a rule, the higher the character, the more advanced, the more vitally needed—the more *valuable* a publication the *less* is it appreciated. Or, rather, the more it is depreciated, deprecated and abominated.

The solicitation of funds for real religion is not begging at all, but the simple urging of a simple duty far more sacred than any financial obligation.

God has ordained that those who preach the Gospel in any way, shall live of the Gospel—that those who sow spiritual things shall reap carnal things in harvest of charity. Now, my Agnostic brothers and sisters in the "Eugenics" family can, if they choose, substitute in the above statement "material" for "carnal," "ethical" for "spiritual," and "good tidings of his truth" for "Gospel"; but I defy any of them to refute the invincible logic of Paul's reasoning in the ninth chapter of First Corinthians, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." The mouth of God is the mouth of Truth, and the mouth of Truth is the mouth of God. The bread of life is the bread of truth, and the bread of truth is the bread of life. The recipients of any bread of life owe the distributor of such bread a real debt—a debt not of law, written or unwritten, human or divine, but a far more sacred debt of love, payable only in charity, according to the ability of each debtor.

Lest I be suspected of being a mere signboard, pointing the way to go but not going that way myself, allow me to say I have been a *quasi* invalid

all my adult life. At the threshold of manhood I was bedridden for five years. For the last seventeen years I have had to lie down at least once, usually three times, each day, to secure sufficient relief from a chronic cerebro-spinal hyperemia and hyperesthesia to enable me to work at all, or even live. Sometimes I have to spend half the day in absolute inaction. Every night is a night-long struggle for sufficient rest and sleep to tide me over the following day. I never resort to drugs; but have to exhaust every available psychical and physiological expedient. I have never inherited nor acquired any privilege of levying tribute off others' labor, in the form of rent, interest or dividends. And, of course, along with the rest of the incapacitated of the common and unprivileged sort, I am disinherited of all my share of the wealth and the income of nature, society and the race, by the blind and brutal law and custom which presumes that strength is privileged to appropriate the heritage of legally unprivileged weakness, as well as its own inheritance, from nature, society, and all the past ages of world-wide toil and tragedy and triumph of the race.

As to my statement that "some of the EUGENICS teaching are 'lewd, lascivious and obscene' to me as some of the teachings are to prudes and pharisees," allow me to say there are two very different kinds of indecency—relative indecency and absolute indecency. The latter is the sort that is instinctively recognized from any and every standpoint by every normal conscience. Relative indecency is recognizable only from an appropriate standpoint; and often such indecency is all in such standpoint and not at all in the thing presumed to be indecent. From an indecent standpoint, such as that of the postal censorship, decency appears indecent and indecency decent. Long ago, first in my manuscript of "Sexual Rights" (the publication of which the censorship has made impossible for me to secure), and, later, in my mimeograph monthly, "The Whole Simple Truth," I insisted that our postal censorship is simply a repetition on a large scale of the case of Joseph and Potiphar's wife—decency accused of indecency by indecency for daring to be decidedly decent.

This simple fact is (strikingly as loathesomely) illustrated in censor Webster's adjudging the parable of "The Gold Ball and the Gilt Ball" to be obscene. This amazing decision is absolutely unaccountable save upon the assumption that he read into the last two lines of this parable, from his own putrefying mind, one of the vilest insinuation of the vilest bawdy house. If you can command the fortitude to endure such sickening cogitation, just reflect for a moment upon the bottomless base, vile and venomous indecency of such a bawdy brain. It is a blistering shame for decency to be compelled in self-defense to even speak of such gangrenous indecency.

I herewith enclose 25 cents silver and 5 cents stamps, wherefor please mail a copy of June EUGENICS to each of the following names.

I think the last issue of EUGENICS by far the best issue. It evinces no "plutocratic and aristocratic leanings." It does not contain even any advocacy of an aristocracy of "the fittest."

While I wrote my response to your "heart-to-heart talk" with no

thought of your publishing it, I profoundly appreciate the liberality and magnanimity you show in publishing it. I am glad you realize that the "appreciation" of this letter was just as profound and sincere as its "criticism" was candid and kindly.

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AMONG OUR EXCHANGES.

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In our July number it was said the old-time exchanges were slow to find out that *EUGENICS* had removed from the "Windy" to the "Angel" city. A few took the hint, but most of our former contemporaries still fail to send us their magazines in return for the resurrected "Son of the Morning." Among those that have extended the glad hand of neighborly recognition should be mentioned "Mother Earth," edited and published by Emma Goldman and Alexander Berkman, New York City. I fully intended to notice, in our July issue, the fact that the "Queen of the Anarchists," as the editor of "Mother Earth" is sometimes called, had made her annual visit to Los Angeles, and had delivered a half-dozen lectures here and at Pasadena, to crowded houses of appreciative listeners. This notice, with many others of a similar nature failed to appear because of lack of strength to do the right thing at the right time.

The July number of this indomitable and remarkably well edited little magazine, "Mother Earth," gives, under the head "Defying the Gods," a very readable account of Emma Goldman's latest trip to the Pacific Coast, ending with an amusing description of her experience with a flood in Montana, causing a circuitous journey of twenty-three hundred miles to get from Spokane, Washington, to Butte, Montana, only seventy-five miles away. This journey that should have taken but a few hours by rail, consumed two weeks' time, traveling "on foot, over mountains and canyons, fording on horseback and team creeks six and seven feet deep, by steamer and rail; a trip most interesting and difficult and not without danger." At Butte she delivered nine successful lectures, notwithstanding the usual "conspiracy of capitalism" to prevent her getting a hall.

The current number of "Mother Earth"—Volume III., No. 5, Office 210 E. 13th street, New York City, price \$1.00 a year, ten cents a copy,—has this pleasant greeting for *EUGENICS*:

"We greet the resurrection of *Eugenics*, which the Federal authorities have been at so much pains to suppress. Its publisher, Moses Harman, typifies that spirit which neither gaol nor gibbet succeeds in eradicating. Advanced in years, yet young and virile in mind, he is more eager in the battle for liberty than the young generation. There was indeed a time when the Harman type abounded in the country,—men who loved liberty and dared to suffer for it. To them America owes whatever of greatness it possesses. But the Paines and Jeffersons, the Garrisons and Phillipses seem to have disappeared, and their place is taken by intellectual and moral rough riders. There was never more need of those noble, daring spirits, and never such a deplorable lack of them.

"All honor to the persecuted Moses Harman and to his vallant *Eugenics*. May success crown their renewed efforts at Los Angeles."

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From London, England, comes "The Malthusian," monthly magazine, now in its 33d volume, the sub-title of which magazine is, "A Crusade

Against Poverty." The title page is adorned with these characteristic mottoes:

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

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

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

The *Malthusian* is the official organ of the Malthusian League: price 1 penny, each copy; printed at 7 and 9 Finsbury street, London E. C.

The July number makes this mention of EUGENICS:

"Mr. Moses Harman writes to say that, after a severe illness, he is now recovered, and is about to resume the publication of the *American Journal of Eugenics*. His address is now Los Angeles, California, and he would be glad of subscriptions to the *Journal*."

From Morgantown, West Virginia, comes a small but very radically earnest monthly called *The Hourki*, devoted, it would appear, to image-breaking mainly. Price "5 cents the copy, 25 cents the year." Its motto on title page for July is, "Let the Women Vote—The Chief.

Here are a few of the "Chief's" aphorisms:

"Socialism is a beautiful theory, but it won't work. That's what the politicians tell us. Just wait until the Socialists have the votes, then the politicians will tell us that they have always been Socialists and that it is the most practical thing in the world.

"The full dinner pail having recently been tramped on by the elephant and now being threatened with being kicked by the donkey, sure has troubles of its own.

"If you are blue, just forget it. Trouble is afraid of a fighter. If you admit that you are blue or discouraged or defeated the chances are that you're all in, down and out before you know it. Defeat consists in giving up the fight. The blues are the only devils that exist. You can cast them out with smiles and kind words. They will seek the swine if you are not hoggish yourself in which event they are likely to stay with you in preference to moving."

There are other papers and magazines marked for notice in this issue of EUGENICS, but must stop with these. Next month will probably shake hands with some of the larger contemporaries.—M. H.

### TRIUMPH OF THE SUFFRAGETTES

One of the most readable articles in the August issue is the account of the fight the English women have been making for equal suffrage. That those women are far ahead, in courage and persistency, of their American sisters working for the same end, is quite evident from the showing of our British Columbian correspondent, R. B. Kerr. As to whether the suffragists will be permanently benefited by their political enfranchisement, should they succeed in getting it, is a question upon which all are not agreed, but, as Brother Kerr well says, the educational effect of this struggle must be of great value in training the British women for self-reliant womanhood on other and more important lines.

When these women find, as their brothers, fathers and sons have

found, that political suffrage is a "delusion and a snare" so long as the land and other natural resources, also labor saving machinery, are held by a privileged few they will be ready to "kick up another kind of fuss" and demand their right to the soil without paying tribute to the landlord. Also, when their training in self-hood becomes more complete, they will demand their natural right to organize and use a currency that will not require tribute to a privileged *landlord*.

Last of all, incomparably most important of all, they will in time kick up still another kind of fuss; a fuss that will array against them the united strength of that most powerful of all *triumvirates*, Church, State and Grundy, namely, a fuss that demands the right of woman to ownership and control of her person—the right to freedom from control of the marital lord, the husband lord; the right to choose and refuse, not once but at all times, in the matter of sex-companionship; the right to choose, not once but always, the father of her prospective child.

#### SOCIALISM AND EUGENICS

And this brings me to say a word or two in reference to the arguments of our good friends, Laura H. Earle and A. Aull, see "Various Voices" in this number. As some of us see it the economic reform is important, very important, but it does not reach basic causes of human inequality, human misery. As our English friends put it (see the article "Race Culture and Socialism," by Dr. Saleeby) the only real national wealth is *life*, is *men*—used in the generic sense. Economics do not create life; "germ-plasm is the mechanism that creates life; therefore its quality is all-important." "Selection is fundamental, as Darwin showed half a century ago."

Summing the matter up I agree with Saleeby when he says, "The economic panacea must fail (at least as a panacea); the educational panacea must fail; the *eugenic* panacea may not fail."

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## CHILD AND STATE

BY PAUL TYNER.

### CLOSE RELATION OF SCHOOL AND STATE

First among the forces making for the sure and speedy evolution of that new social order in which love shall rule, is public education. Americans are beginning to see in the common schools a logical solution of the great problem of the socialization of society. On the education of the child, more than on aught else, depends the development of the ideal state—the right relation of individual growth and well-being to the emergence on our soil of the genuine commonwealth. That the common school is the cornerstone of the republic is an aphorism in much of our political discussion. Like many another aphorism, it is often empty rhetoric, a phrase but dimly understood, when not altogether meaningless, in the mouths of those with whom it finds utterance. Recent developments emphasizing the close relation of school and state, and the significance of their interdependence, direct attention sharply to the place of the schools in the life of the nation. New and vital meaning is found in the growth of the common school in the popular heart, and

in the possibilities opened up by its inevitable influence on our entire conception of the mission of republican institutions. The school, in fact, offers ready to our hands the most hopeful instrument for the shaping of our entire national polity along the lines of true democracy.

#### THE LARGER FAMILY OF THE NATION

Half a million children in the common schools of New York alone—nearly ten millions in the schools of America—means something. Education for all at the expense of all means recognition of the right of every child to the fairest and fullest consideration of its needs that the largest intelligence can provide. Such public education establishes inevitably in the fibres of our people the relation of the larger family of the nation, the brotherhood of citizenship, with its mutual duties and responsibilities. It amalgamates into the national life the great streams of old-world humanity constantly pouring upon our shores from beyond the seas; it preserves and perpetuates in our own youth those ideals that associate Americanism with an educated as well as a universal electorate—a system in which all should enjoy, not merely equal voice in collective affairs, but also equality of opportunity in the industrial realm. The instinct that calls for a vigilant and jealous regard for the maintenance of the common school as an institution most intimately and tangibly “of the people, by the people and for the people,” is a true one.

#### KINDERGARTENS AND MANUAL TRAINING

No lack of appreciation of what has been done and is being done by our public schools is implied in directing attention to the plain fact that among educators, and among thinking people generally, there is a constantly spreading aliveness to the defects of our present educational system. Just because we realize the larger possibilities of the system we want to live up to them. The best there is, and only the best, is good enough for our children. Here and there in the discussions at educational conventions and in private conversation we have evidence of a divine discontent which boldly questions the wisdom of things as they are in the schools. The call is not merely for improvement, but for radical revision of spirit, purpose and method in the training of the young. Our age has been characterized as “the child’s age.” Never before have the child’s nature and needs received such liberal, loving and intelligent attention. Our advanced attitude in this respect is strikingly exemplified by a comparison of the literature provided for juvenile reading today with that of a generation ago. And in all the vast and growing literature on the subject of child nurture and training, it is undeniable, thanks largely to our growing respect for the work of Froebel and of Pestalozzi—that arbitrary and wooden dogmatism and theorizing are giving way to treatment based on first-hand scientific study of the living and growing child as God made him. To say that our fathers sought to impose knowledge on the child-mind from the outside, while we seek to open out the way for the “hidden splendor” of its inherent nature, perhaps best expresses the fundamental difference between the old attitude and the new. That the new position is an advance on the old is freely admitted; but there seems to be much doubt and difficulty concerning its practical application. We move but haltingly in the new direction,



grudgingly voting appropriations for kindergartens and manual training classes, hesitating long about providing playgrounds and gardens. Under the piled up dead weight of the old traditional curricula, we stagger along in our public provision, leagues behind the demonstrated achievements of the new order in such private foundations as the Pratt Institute in Brooklyn, the Ethical Society's trade schools in New York, the Drexel Institute in Philadelphia, the Tuskegee and Hampton schools for negro and Indian children, and the Armour schools in Chicago and San Francisco, to mention a few shining examples of the larger way.

What are called "practical considerations" in the way of adjusting the school system to the newer ideas in education, and at the same time meeting the condition paramount of providing for a school population grown out of all proportion to facilities and equipment, cause us to resist the trend that would push to logical conclusions the innovation in methods which the success of the kindergarten and the sloyd bench plainly indicates. The situation, frankly stated by an eminent educator, simply this:

#### BIRTHRIGHT OF EVERY CHILD

"The opportunity for fullest development of all his faculties, through wisely directed and natural impression and expression, should be the birthright of every child in the republic. To realize this idea at all adequately would require a doubling or trebling of the teaching force and almost a doubling of the number of schools now required. It would cost much more than the taxpayers would be willing to contribute. So we are getting along the best we can with classes numbering often from 50 to 100 children in charge of one teacher, who finds it impossible to give them anything like individual attention."

That is to say, for lack of any large and general appreciation of the gravity of the problem on the part of the great public, we get along with a makeshift, consoling ourselves with the reflection that while it does not come up to the highest ideas in popular education, it is much better than no education and indeed pretty good as far as it goes.

#### MONEY PAID FOR EDUCATION AN INVESTMENT

It might be enough right here for practical minded people to suggest that money expended on education should be considered as an investment, rather than as an extravagance or a burden. Ninety-nine per cent. of our children, according to the reports of the Federal Commissioner of Education, never get to college; ninety per cent. are obliged to go out into the world and earn their living without the advantage of high school training. It is this ninety per cent. that make up the army of skilled and unskilled workers on the farms, in the mills, mines and factories, and in railway and steamship transportation, and which includes a large proportion of the vast army of clerks and storekeepers. Can there be any doubt that if popular education in the first eight years of school were directed wholly to such training of hand and mind as should make for character and efficiency among the workers, the schools would in short order add immensely to the wealth of the country, in even the material sense? Would not doubling our expenditures for education to reach this result pay well,

if it saved the country even one such strike as that of 1902 among the anthracite coal miners, or if it cut in half the cost of maintaining paupers and criminals?

(To Be Continued.)

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## BOOK REVIEWS

Having little time for elaborated descriptions of the various books and booklets contained in our list I herewith insert from the "Book Reviews of the 'Phalanx,'" edited by Delmar Deforest Bryant, of this city, a few appreciative notices, and for which neighborly kindness I wish hereby to return sincerest thanks:

"Institutional Marriage"; price 10 cents, M. Harman, 649 S. Main street, Los Angeles, California.

This interesting and instructive little brochure is one that should be read by everybody. It is a keen analysis and a very candid exposition of institutionalism in general and marriage in particular.

The author states what should be conceded without argument, viz., that man is the creator of institutions and as such should not be dominated by them. Yet exactly the reverse is true. He thinks, talks and acts as if he had no rights as against his own institutions.

For instance, we create the institution known as the State, and invest it with rights far superior to those enjoyed by any individual in the state. We make of it a power—a tyranny over ourselves. In like manner we bow down to other man-made institutions.

John Stuart Mill said, "Marriage is the only form of serfdom recognized by law." The author goes on to show that any reform directed towards freeing the serfs is met by the most strenuous opposition from the owners thereof, to which is added the most discouraging feature of such reform, viz., the apathy of the serfs themselves, who often aid the opposition as against their own best interests.

Just as when Count Tolstoy attempted to give back to his peasant tenants the soil and their natural rights, they could not understand his motive and immediately suspected some ulterior scheme to wrong them—so when you talk to women, enslaved by custom and prejudice, about self-ownership of person, and freedom in affections' bestowal, they are up in array and will accuse you of attempting to overthrow morality and turn the world back to savagery.

And, whenever a woman more courageous than the rest dares to openly assert her right to live a free, non-invasive life, she is branded a wanton, and if possible through ostracism and malignment driven from respectable society into the ranks of another class of serfs described by Lecky, the historian, as "the symbol of man's degradation—herself the supreme type of vice, being ultimately the efficient guardian of virtue—who remains while civilizations rise and fall the eternal priestess of humanity, blasted for the sins of the people."

The author resorts to a little pleasant fiction in order to emphasize his argument by introducing a "dweller from Mars" who, as an unbiased observer is able to present the subject succinctly and with telling force. When he has finished, you recognize the straw-man of matrimony by the straws sticking out of the ears, eyes and nose—and everywhere. You can even see the pole the scare-crow is hung on, and are mentally prepared to assist in the burning of the effigy. Read it and see.

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Another splendid booklet by the same author, M. Harman, is entitled, "Right to be Born Well," price 25 cents.

It would be impossible to extract the good things out of this little book without practically reprinting the pages. It shows the advantages of prenatal

endowment as against postnatal training—what a woman should demand, viz., a home of her own in which she is the supreme ruler—power of suggestion—passion a normal and necessary factor—harmonic and inharmonic auras—superstitious views of virtue—the pernicious influence on the embryonic mind of hypocrisy, deception and intrigue incited by conventional usages—importance of free and responsible motherhood—fatal consequences of propinquity—instances of remarkable prenatal impressions—what is legitimacy and what illegitimacy—closing with some valuable suggestions from Dr. Stockholm's Tokology on dress, dietetics, etc., during the gestative period.

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"Boy Lover."—Alice E. Stockham, Stockham Pub. Co., Chicago, Ill. Price, 25 cents.

Frankly, I do not agree with all Dr. Stockham has written on the line of sexology, but it must be admitted that as a writer she is both virile and versatile, and has written so many strong, splendid things that she is entitled, I think, to a public pension, rather than to the disgraceful persecution and prosecution that she has in the past been forced to suffer at the hands of acephalous officialism.

The little book before me is a gem in every way, and fitted to adorn the center table of any home or the shelves of public libraries—particularly school libraries.

The chapters are as follows:—Boy Lover—Girl Lover—Recreation—Courtesy—The Awakening.

See that your children read it, if you expect them ever to pass through the psychological experience of falling in love. The book will temper the malady and afford sanity to sequences.

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## FOR THE EUGENIST LIBRARY

Another invoice of books from Chicago, and still another from New York, some three hundred pounds in all, enable us to add a number of very valuable books and pamphlets to the Eugenics Library. Prominent among these are the following:

"Thoughts of a Fool," by Evelyn Gladys, is one of the books that once read will never be forgotten. It has made a greater impression upon the thinking minds of the age than did "Three Weeks," by Elinor Glynn, about which so much has been said. The following paragraph seems to be typical of the entire volume. Excellent paper, type and binding. It was at first sold for \$1.50. We have come into possession of a few copies, donated to *Eugenics*, which will be sold \$1.00 each, postage 10 cents. The author thus speaks of herself:

"My parents loved, and I am the fruit of love. Their love was perfect and my birth was perfect, and I am perfect. I am the child of Love, and I am Love. Yet I am a bastard, for no hocus-pocus incantation was chanted over the nuptials from which I issue. No wizard, no priest, no magistrate, had lot or parcel in my birning. Hence, I am greater than Magic, greater than Church, greater than the State. I am the incarnation of harmony, the essence of happiness, the product of nature. And you, unhappy children of chance, unwelcome and dreaded in your coming, how I pity you! I look into your tired faces, racked bodies, clouded brains, and loveless natures, and do not marvel to find you true to your father's superstitions. No, I do not despise you, nor will I deny you the benefit of my love. I love you, for I am the child of Love. Such am I, the bastard!"

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

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

- "Duty of Civil Disobedience," by Henry D. Thoreau. Price 10 cents.
- "Religion and Sensualism, as Connected by Clergymen," by Theodore Schroeder. Price 10 cents.
- "Woman in Her Relation to the Church, or Canon Law for Women," by Harriet M. Close. Price 10 cents.
- "What is Religion," by Robert G. Ingersoll. Price 10 cents.
- "Vaccination, a Blunder in Poisons," by Dr. C. F. Nichols. Price 15 cents.
- "Age of Reason," by Thomas Paine. Paper cover; good paper and type. Price 15 cents.
- "Diana," by Henry M. Parkhurst. Price 25 cents.
- "Demands of Liberalism." Price 10 cents.
- "Wrongs of Married Men," by Lady Cook (Tennie C. Claffin). Price 10c.
- "The Old God and the New Humanity," by Winwood Reade. Price 10 cents.
- "Prenatal Culture," by A. E. Newton. Introduction by Dr. Alice B. Stockham. Price 25 cents.
- "Magnetation," by Albert Chavannes. Price 25 cents.
- "Vital Force," by Albert Chavannes. Price 25 cents.
- "In Hell and the Way Out," by Henry E. Allen. Price 10 cents.
- "Infidel Death Beds," by G. W. Foote. Price 25 cents.
- "Vivisection," by Dr. Leffingwell. Price 20 cents.
- "Motherhood in Freedom," by M. Harman. Price 10 cents.
- "Freeland," by Dr. Theodore Hertzka. Paper bound. Price 50 cents. A remarkable work on the land question; 443 pages.
- "Marriage and Divorce," by Josephine K. Henry. Price 25 cents.
- "Temperance Folly," by Lois Waisbrooker. Price 10 cents.
- "To Me the Sound of Weeping," by Adaline Champney. Price 10 cents.
- "The Folly of Meat Eating," by Otto Carque. Price 10 cents.
- "Thomas Paine," by Dr. Juliet H. Severance. Price 5 cents.
- "Evolution of the Family," by Jonathan Mayo Crane. Price 10 cents.
- "The Bright Side of Kissing, and the Dark Side," by E. B. Foote, Jr., M. D. Price 20 cents.
- "Judgment," by Wm. Platt. Price 10 cents.
- "Vaccination, a Gigantic Crime," by Samuel Darling. Price 10 cents.
- "Facts Worth Knowing"; on many subjects. Price 10 cents.
- "Hints About the Teachings of Natural History," by Joseph Henry. Price 10 cents.
- "Foundation of All Reform," by Otto Carque; the Diet Question. Price 10c.
- "Freedom of the Press and Obscene Literature," by Theodore Schroeder. Price 25 cents.
- "Moncure D. Conway, Freethinker and Humanitarian," by Edwin C. Walker. Price 15 cents.
- "Impurity of Divorce Suppression," by Theodore Schroeder. Price 10 cents.
- "Mother Soul," by Laura Smith Wood. Price 25 cents.
- "Our Despotical Postal Censorship," by Louis F. Post. Price 3 cents.

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#### BOOKS FOR EUGENIST READERS

From the old office at 500 Fulton street, Chicago, we have received by freight more than four hundred pounds of books, pamphlets, files of **Eugenics** and files of "Lucifer the Light Bearer." Also by express from Chicago and from Denver, two large packages of books—altogether enough to make a good-sized Eugenist Library.

Prominent among bound volumes are the following:

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

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

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

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

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

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

The following are in paper covers:

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

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

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

"Religious, Political and Social Freedom," by Dr. Juliet H. Severance. Price 10 cents.

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

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

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

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

"Plain Words on the Woman Question," by Grant Allen. Price 10 cents.

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

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

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

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

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

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

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

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

- "The New Hedonism," by Grant Allen. Price 10 cents.  
 "Judgment," by William Platt. Price 10 cents.  
 "Vice, Its Friends and Its Foes," by Edwin C. Walker. Price 15 cents.  
 "Our Worship of Primitive Social Guesses," by Edwin C. Walker. Price 15c.  
 "Woman's Source of Power," by Lois Waisbrooker. Price 25 cents.  
 "What the Young Need to Know," by Edwin C. Walker. Price 15 cents.  
 "Evolution of Modesty," by Jonathan Mayo Crane. Price 10 cents.  
 "Do You Want Free Speech," by James F. Morton. Price 10 cents.  
 "The Rights of Periodicals," by James F. Morton. Price 10 cents.  
 "Education of the Feminine Will," by Miss Harlor. Price 5 cents.  
 "Children of the Italian Poor," by Paulo Lombroso. Price 5 cents.  
 "The Curse of Race Degeneracy," by James F. Morton. Price 25 cents.  
 "President Roosevelt's Gospel of Doom," by Lady Florence Dixie; 5 cents.  
 "How to Live a Century," by Dr. Juliet H. Severance. Price 10 cents.  
 "Communism and Conscience," by Edwin C. Walker. Price 25 cents.  
 Import and Ultimate of Our Sex Natures," by Edward Cowles, M. D.  
 Price 5 cents.  
 "Money, Banks, Panics and Prosperity," by W. H. Clagitt. Price 20 cents.  
 "Despotic Postal Censorship," by Louis F. Post. Price 3 cents.  
 "Who is the Enemy, Comstock or You?" by Edwin C. Walker. Price 20c.  
 "Giordano Bruno, His Life and Teachings." Price 10 cents.  
 "Liberty Luminants," by Henry Bool. Price 3 cents.  
 We also sell Edward Carpenter's "Love's Coming of Age." Price \$1.  
 Dr. Alice B. Stockham's "Karezza." Price \$1.  
 George N. Miller's "Strike of a Sex." Price 25 cents.  
 Some of the above-named books and pamphlets are getting very scarce  
 and will not, probably, be republished in their present cheap form. First  
 come first served while the supply lasts.  
 Address JOURNAL OF EUGENICS, 649 S. Main Street, Los Angeles, Cal.  
 Money orders and bank checks should be made payable to M. Harman,  
 publisher of Journal of Eugenics.

#### LITTLE BITS OF PAPER

(From the Public.)

Little bits of paper  
 Written on with pen  
 Make a mighty people  
 Slaves to daring men,  
 Make them follow notions  
 Of folks dead long ago,  
 Tho it bring them naught  
 But poverty and woe.

Little bits of paper  
 Sealed with ruthless hands  
 Give to haughty idlers  
 Might by owning lands,  
 Make the foolish people  
 Sweat, produce and do  
 All the useful labor,  
 Making rich the few.

Little bits of paper  
 Put into a box  
 Make the simple voters

Proudly orthodox,  
 While the real rulers  
 Pull the cunning strings,  
 Snickering the meanwhile  
 At the antics of the "kings."

Little bits of paper  
 Given man and wife  
 Make the woman property  
 All the rest of life.  
 He assumes to own her,  
 Body, soul and thought,  
 As the piece of paper  
 Says he may and ought.

Little bits of paper  
 Keep us all as clods  
 Just so long as mankind  
 To superstition nods.  
 Little bits of paper  
 By authority  
 Rob the unsuspecting  
 Of their liberty.

JOSEPH A. LABADIE.

## “MEN, WOMEN AND MORALS.”

BY MINNIE FRASER THOMAS.

The picture is one by Jules Breton entitled “The Shepherd’s Star.” Why the title is not disclosed by the portrait, save by the look of expectant mystery in the eyes of the girl, for she, too, has seen the vision of better things. She is not a shepherdess, but a gleaner, and piled high on her firm yet slender shoulders in her gleaner’s sack are the *impedimenta* of the day’s work; in her rude belt a sickle; homespun skirt and jacket hanging her hardened form loosely; sleeves rolled high, disclosing the graceful curves of arm, yet all too brawny for her sex; feet calloused and unshod, and the early dew upon her unfettered hair. The day is dawning rosy o’er night-perfumed meadow, and before her—the day’s work, unspoken hopes and unutterable yearning, and—the Star!

Would to God I could forget those eyes—but I see them daily in home, in church, in the market-place, wondering, questioning, accusing!

You sit in the barber’s chair, cautious as any transient should be of surrounding conditions. Scrutiny proves the place neat, the razors well-edged, the tools clean; an up-to-date receptacle filled with up-to-date antiseptic, deodorizer rampant on the air—but ugh! There is that same old razor-strop, the like of which hangs ominous in the most fastidiously appointed shop, begrimed, greasy and gruesome with the accumulated pollution of years! From it there is no escape—they all use them, and every razor, before the tonsorial operation, must be contaminated by it.

Here is the secret of the myriad miscarriages of civilization. We try every cure-all, adopt innovations of science, religion and philosophy as they come and make strenuous efforts to adapt ourselves to the order of progress, but in our moral, physical and intellectual kit we preserve intact and keep in constant use some age-polluted “razor-strop”!

The universality of application of the figure is apparent. I wish to direct it at this writing to Mr. Armstrong.

And who is Armstrong? I know not, except that he is guilty of the extravazation in the February “Stuffed Club,” entitled “Men, Women and Morals,” and that he advertised in that periodical certain other wares of like tenor and effect, “The chief object of which is to make money and reputation for the author by dealing with its topic (The Race Question) from the standpoint of the heartless logician.” Is not that sufficient introduction?

But Armstrong is candid in his premises, which he states substantially as follows:

“That woman is an intelligent, reasoning being, with a finer intuition than man, I do not believe, for no one but an unintelligent, unreasoning creature claims intuition, since intuition, philosophically considered, is knowledge independent of experience. . . . Physically weaker than her Sabine brothers, woman has come to protect herself automatically, and her so-called intuition is but the evolutionary product of sex-experience. . . . On account of his physical and intellectual superiority, man should and does expose himself more to the hardships and dan-

gers of existence, for if betrayed by self-confidence he may fight out of it, while woman betrayed is undone forever, and this happens because the self-fulfilling will alone is respectable, while the will of woman depending, as it must, on the strength of man for its highest satisfaction, is essentially degraded. . . . Admit the physical and intellectual, and the moral sex-inequality of woman inevitably follows. . . . If mankind are to continue to exist, the majority of women must bear children, and since the more their energy and intelligence are given to stirpiculture, the less can be given to anything else; they cannot excel in those things which exemption from child-bearing gives man opportunity and strength to pursue. Hence the struggle for existence . . . . was naturally undertaken by the primitive male, which, by constantly exercising his strength and intelligence, constantly developed them, until necessarily he evolved into the physically, mentally and morally dominant sex. Such subserviency (of sex, instanced by Lucretia and Cornelia), however, cannot be effected happily except through *indirect forcible subordination* of one sex to the other, for primitively woman is not more chaste and loyal than man, as shown by the history of prostitution in all ages. . . . That women excel men in the *negative* qualities of chastity, sobriety and kindred graces, may be admitted without damage to the general argument, as such admissions are more than off-set by the fact that they are deficient in the *positive* virtues of generosity, magnanimity and justice."

With such a statement of *facts* (?) every intelligent woman, whether she does or no, *should* take issue; for it is the quiescent protest, or the reluctant or unthinking admission of such postulates that has kept her sex subdued if not subjugated. "Indirect forcible subordination," in the mind of the sincere and ingenious thinker without regard to sex, is as thoroughly exploded a theory as the divine right of kings or infant damnation; and it has its rise in the same primitive dogma that has justified oppression in every age. That the doctrine of sex-equality should or could be destructive to social progress is as unthinkable as the rule said still to be maintained as a fundamental of the Chinese social order, that the son should not aspire to greater heights than the father. Taking the history of woman's progress in America as a criterion, the mind recoils at an attempt to fix the status of the sex below that discovered here by de Toqueville early in the last century.

Indeed, I lay it down as a proposition amply justified by history, consonant with the advance of civilization, and necessitated by the social revolution now threatened if not actually under way, that unless the sex-superiority, and the moral and intellectual equality of woman—yea, even her physical equality, though differing in kind—be maintained, (and they are attained by mere admission coupled with the reform hereinafter noted) Jules Breton's conception of woman as the burden-bearer, the repressed entity, the subjugated factor, may easily remain a social fact. That such has been her state in a greater or less measure cannot be denied.

(To Be Concluded.)



## Various Voices.

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

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

M. H.

Dear Old Man: Receive my heartiest greetings and best wishes. I knew you would go on. Keep it up.

Yours for love, liberty, justice and truth,  
BRUNO LEHMAN.  
Leipzig, Germany.

### Dr. Stockham's Kazezza.

I like your journal very much for its fearlessness in the cause of truth and free speech, but am sorry to learn from the February *Eugenics* that your troubles in bringing out the journal are not at an end. Let me congratulate you, however, on your fortitude and courage in facing them boldly at such an advanced age when people generally want rest.

Last year I obtained from your office a book named "Karezza," which although it teaches a new theory [of conjugal living] is not complete in itself. Will you therefore kindly answer a few enclosed questions.

BANSI DHAR GOUR.

Lucknow, India.

[The writer of this letter asks questions that cannot be answered through the *Journal* on account of the danger of arrest and imprisonment by the American Inquisition that makes it a crime to impart the most important of all instruction, that pertaining to the ethics of sex and reproduction. I can only say here that I believe Dr. Stockham's theories are sound and scientific, and would, if generally adopted, result in health and happiness for prospective parents and, more important still, would result in a greatly improved race of human beings.—M. H.]

Have just received July *Eugenics*. I do not know anything that has given me more pleasure, more enthusiasm,

lately, than the evidence it bears that the publication is to continue, and that help is coming to you when you need it. I love the magazine because of the light it has brought to me and because of your unceasing fight for the light of truth, freedom and justice. I enclose \$2 additional on my pledge, and \$3 more for the enclosed list of books.  
New York. WM. B. BUTTS.

### Eugenic Lectures in Schools.

Most of my sex are asleep (mentally) and suffering seems to be the only remedy. I have worked for race-improvement at least four years, but meet with almost no encouragement from my ignorant sisters. I now purpose to give lectures to children in the high schools, so-called, also in the normals and academies, rather than waste time on men and women—instructing the children on the responsibilities of rearing a family. I want every boy and girl to understand the consequences of their own acts—[their own sex acts]. Enclosed find one dollar in stamps for mailing.

Idaho. MARIE BURSTROM.

[A most excellent plan if only the school management will consent. Many trustees of schools are too ignorant and too prejudiced against eugenics to allow such lectures, but if a few American mothers would be as persistent as the British women, spoken of under the head, "Triumph of the Suffragettes," in this number of *Eugenics*, it would not be long before lectures to children in the schools, such as outlined by Mrs. Burstrom, would become popular. Then, instead of young girls in their teens, mature women would be preferred as teachers

of the schools, because better fitted from age and experience to teach "What the Young Need to Know" about themselves and how to prepare themselves for the most important of all human duties, that of transmitting a sound mind in a sound body to their offspring, when the time arrives for them to become parents.—M. H.]

#### Ideal Homes.

We have the promise of a reliable business man who has lived in this state twenty years or more, to help us in finding a good location.

Our plan is to purchase ten or more acres according to location and conditions, for each member. The colony is to be laid out like a city, each member having a lot on which to build his house, etc.

The rest of the land is to be worked and exploited co-operatively by those who desire to do so. If there are any who do not wish to co-operate, they should be free to cultivate their share individually. The advantage of co-operation would be a saving in tools and horses, with greater achievements and larger net profits.

The spirit of sociability would be encouraged by living in close proximity.

One comrade suggests bee-keeping.

In California from one to five acres will be found sufficient for any good worker.

Comrades from the East promise to co-operate with friends in California.

C. J. Z. thinks it is necessary for modern home-builders to be near a large metropolis.

#### Extracts from Letters.

"What we want is good people, first of all. If we get them, then altruism, mutual help and harmony will have easier growth."

"With liberty there should be fraternity. As John Stuart Mills says: "The greatest good of the greatest number with the least possible injury to any. That is moral; the reverse is immoral."

"But with the ideals we must have practical knowledge. Idealism, merely, will not make either material or spiritual success." R. J. K.

#### Another Colony Plan.

Some of us here are contemplating to go to Southern California and estab-

lish a colony (village) there. The rough outline of the plan is the following: Each member is to have two or three acres of land on which to build and to dispose of it otherwise as he or she pleases. The rest of the land is to be worked co-operatively by those who desire to take part in the co-operation. For the land we intend to pay cash in advance. If readers of *Eugenics* in California know of a suitable location for such a purpose they would oblige us greatly by communicating with the undersigned, who will also give information regarding membership and other details.

A. ISAAK.

1320 Teller Ave., New York.

#### Wants New Form of Marriage

It was a pleasure to see *Eugenics* again after so long a lapse. I dislike the idea of surrender to the postal censorship, but it may be the wisest plan for the present, and I fancy most of your readers will be perfectly willing to pay the 24 cents a year in addition to the \$1 subscription. At any rate it will leave the magazine far more free and all who receive it will feel they are being imposed upon, and this will hasten the day of deliverance.

I have a friend that thinks of marrying. Both he and his lady-love are opposed to making the usual marriage vows—"until death do us part," etc. Can you tell me if there is any form of agreement that is used anywhere that covers any such ground, and is simply a statement of the good intentions of the parties at the time? If so, I would like to get a copy. I suppose simply cohabitation [living together] in most states would be construed into a marriage should the matter come up regarding children or property rights. In this state the Code Revision Committee tried to make it a crime to cohabit without a license or marriage, but the legislature would not pass it in that shape, and struck it out. The law here has been construed very liberally toward a wife and child when a couple have lived together and publicly acknowledged one another and their relationship.

J. W. GRIGGS.

Minnesota.

#### Scientific Eugenics.

Dear Mr. Harman: I can send you a bundle of "Religion and Sensualism

as Connected by Clergymen," if you think it worth while to advertise and sell it. I wish you luck, and hope you can keep up the high standard (or improve on it) which Lillian set as to contents of *Eugenics*. It seems to me that it might be better to republish from other periodicals what they may say upon strictly scientific phases of eugenics, than to consume your space with superficial, street-corner opinions from those having the intellectual caliber of the grocer boy. This is intended as a very friendly suggestion. New York. SCHROEDER.

[This "very friendly suggestion" is from Theodore Schroeder, attorney for the "Free Speech League," assistant editor of the "Arena," and author of several very excellent books and booklets, among which is "Religion and Sensualism," of which he offers to send us a bundle. So absorbed have I been in getting things in shape for publishing *Eugenics* in its new home that I have neglected to give due notice of the issue of many books and booklets bearing, as this one does, directly upon the movement for a higher standard of sex morality than that now taught by church-state authority. Most sincerely do I thank Mr. Schroeder for his offer, also for his kind suggestion to republish the best "from other periodicals," etc. How much of criticism is intended in this suggestion I do not know, but I do know that "Faithful are the wounds of a friend," and therefore welcome everything Brother Schroeder and others may say in regard to the management of our "space"—not my space, in *Eugenics*.

I am fully aware that many good friends oppose giving so much space as I have always done, to the department called "Various Voices," which may with emphasis be termed the "Free Speech" or free platform department of our publication. Presumably our friendly critic has reference mainly to the letters in this department when he speaks of "superficial street-corner opinions," etc. If correct in this presumption I would, in all kindness say that in my opinion the free, unstudied, uncritical and often uncultured and unscientific letters found in this department are frequently the best part of the whole magazine. They are read because they are short and

easily understood, whereas long and elaborately argued articles are neglected because of lack of time, and also because of the mental effort necessary to comprehend the drift and purpose of the writer. Am I right? —M. H.]

Aside from the worth to everyone of a courageous stand on a vital question, your magazine has a value to me for what it did for me through years of "Sturm und Drang," as the Germans say. In all that time Lucifer was a beacon; a light in darkness. I want the magazine of *Eugenics* as long as I am able to pay for it; and I now enclose \$1.50 to go as far as it will, wishing it were more.

Having reached the conviction that there is but one avenue to woman's complete freedom, i. e., her economic enfranchisement, and believing that the Socialists are in the most direct line of accomplishment of such enfranchisement. I do not agree with you in the matter of methods. But I think we are in union as to ultimate ends.

I am sorry for your recent breakdown. Hope you are quite your normal, youthful self again.

The three numbers of Tomorrow replacing *Eugenics* for three months, arrived in my last mail. We find them interesting and Sercombe a clear thinker. Clear thinking is pretty sure to make honest speech, is it not?

LAURA H. EARLE.

Florida.

#### Socialism and Eugenics.

The *Journal of Eugenics* for June has arrived, and, as it is the last of my paid-up year. I herewith enclose a P. O. order as payment for the next year in advance, \$1.00, for the subscription and 25 cents for the postage at third class rates.

I didn't receive the three numbers of Tomorrow that you promised in lieu of the three numbers of *Eugenics* that were not published, nor do I care to, for Tomorrow is too insanely Socialistic for me. I would rather you would profit by the three unissued numbers of *Eugenics*, or else send value in radical pamphlets of your own selection.

By the way, I would think more of *Eugenics* if it were not Socialistic, and

if it advocated something practical in relation to the sexes. Trial marriages would be very radical, and easy divorce would be somewhat practical. Why not advocate a single code of morals for the two sexes—more stringent on the male and more lax for the female. "Free love" will never have any but impractical cranks and scallawags for supporters.

"Socialism," moreover, would bring on anarchy, and anarchy will be followed immediately by the most grinding despotism.

I don't want you to believe that I patronize your *Journal* because I approve or indorse your views, but because I want to give all a hearing. By familiarity with the various vagaries we become the better able to deal with them intelligently. So send the *Journal* another year, and oblige a subscriber and a friend of free expression. Michigan. A. AULL.

#### Helps Furnish Ammunition.

I enclose check [\$10.00] and hope I may be in position to do the same every year. I cannot help much in your fight but I can help furnish ammunition. Perhaps you remember my stand. I don't like to think of all the sacrifices you make. The world moves so slow. Of course martyrs deserve nearly all the credit for the advances made. I know you will say if they all were to cease fighting it wouldn't be long before we would be hushed for good, but still I don't like to think of the many sacrifices you have made and have to make.

Extend my subscription one year and if I send any names, please take same out of the check enclosed. [Please send on the names.] I should like to have a copy of each of Ida Craddock's booklets. I had them but some one forgot to return them. If you can furnish same, do so, and send bill. ED. ARNAUD.

New York.

[I regret to say that Ida Craddock's books are practically out of print, and no one seems willing to risk imprisonment by republishing them. Can any one of the readers of *Eugenics* answer this request? As to "martyrdom" and "sacrifices" I know nothing about them—in the old sense attached to those words. To give up the chances of worldly advantage in order to do

what I have been trying to do, is not sacrifice at all—it is simply following the line of least resistance, just as it is the line of least resistance for Brother Arnaud to contribute ten dollars or more each year (as he has done for ten years or more) to sustaining the paper that champions woman's right to self-ownership and the right of the child to be born well. —M. H.]

#### Ideal Homes.

We purpose forming a club for the purpose of purchasing a suitable tract of land where members may build homes and live according to their own ideals and co-operate in business if they choose.

Comrades who are interested will please send in their names at once, so we can notify them of our first meeting for the purpose of exchanging opinions and getting acquainted.

Send self-addressed and stamped envelope to Dept. C, American Journal of Eugenics, 649 South Main street, Los Angeles, Cal.

#### Correspondence:

Those who think it worth \$1.00 per year to be enrolled and entitled to exchange views with New Thought People, may remit to C. A. Kirk, Box 733, Mitchell, S. D.

#### Not "Begging" to Ask for Help

I observe what you say about postage, and shall be glad to help you a little. Am delighted you are in fair health, and hope it will continue, and that you will not, out there, be subjected to the harrassing interference you had to submit to in Chicago. I do not consider your appeals for help to radicals and sympathizers was "begging." It never took on that guise to me, for I realize you are not making a fortune out of old *Lucifer*, and that a cry for funds in the uphill work of teaching real freedom of thought and act to a stiff-necked generation, is simply a call to each who has the light to throw a ray over your path; if not in putting his shoulder to the wheel, then in furnishing the money to hire a shoulder to take his shoulder's place—just as, in times of war, the substitute is paid to take the real conscript's place, to be, perhaps, butchered or maimed or otherwise

maltreated in his place. Thus, those who have given their little pennies to help push your ardent and unselfish work have obtained a substitute who has, indeed, suffered all that an irregularly and unethically developed generation can concoct in its fight to maintain its precedence over the swelling forces of progress. Hope you get the office assistant you need. Where is Lillian? Busy, I suppose, in Chicago.

VIRGINIE D. HYDE-VOGL.

Colorado.

[Yes, Lillian is still in Chicago, if she has not succumbed to the terrible heat that the papers tell us is killing people in the "Windy City." But it is hoped that she will, ere long, bring her two children away from the inhospitable shores of Lake Michigan to the more genial climate of Southern California and join some one of its many co-operative colonies now forming on this coast, and not too far away from this city to allow active helpfulness with the struggling plant at 649 S. Main street, Los Angeles.]

Along with the first two numbers you sent me, at my suggestion, about six or eight copies of the December issue for distribution to prospective subscribers. These I distributed among my colleagues in legalized thievery [lawyers]. I hope that you have had some returns in subscriptions. The March, April, and May numbers of "Tomorrow" have come, and the substitution is satisfactory. Please look upon this letter as a request for a favor, and please make a real effort to send the other numbers of the first volume of *Eugenics*.

New York. S. H. VELLA.

[The supply of the first six numbers of *Eugenics* is exhausted, except November and December. A few bound volumes can still be had for \$1.50 each.]

I here send \$1.40—enough of this amount to pay postage on my subscription; balance to be used any way you like for the benefit of our magazine. Would like to give more but cannot now. If each and every person interested in the much-needed work you are doing would help as much or as little as they can afford, it would be a great help in the aggregate. I must

try to help at least a little more later on, and will buy one or more copies of your *Autobiography*. Please notify me when it is ready.

D. E. MOOREFIELD.

Virginia.

#### The Official Finger.

Many thanks for the extra copies of *Eugenics*. I was reminded that we live in a glorious land of liberty, and need to offer up our children as burnt sacrifices and victims of lock-jaw as a token of thankfulness for our freedom, when I got the package, ripped open by the official finger, so that the governmental eye might see whether your magazine were fit for immature persons like myself! What is to become of the moral sense of Americans if this theory is sound, and the postoffice continues to weed out our mail? Only the postmaster will have a "liberal education" along these lines. As it is, the public library has gathered up hundreds of "undesirable" volumes criticizing the present regime, and stowed them away where they cannot be gotten at without special permission. One is surprised that Shaw still circulates.

LOUISA HARDING.

Chicago.

#### Disgraceful to Parents of Sick Children

I have heard some people say that ill health is a disgrace, and no doubt in some instances that is true, but in many cases if there be disgrace it rests on the memory of our ancestors. I am not conscious of having done anything to cause my predisposition to disease, and yet, I have never been well. I can't recall a day in my life entirely free from pain in some form.

But this is not what I sat down to write. Doesn't it beat all how prone we are to air our afflictions whenever we get the chance? What I want particularly to say is that I have just received the July number of our magazine and am inclined to pronounce it "the best ever." Your comments on "The balloting habit" are right to the point. No greater humbug poses before the world today, according to my view, than Theodore Roosevelt. And to hear women sounding his praises as I do often, makes me almost ashamed of my sex.

The letters from abroad given in *Eugenics* are encouraging, but it calls

the blush to the genuine patriot to see that our own fair land is so far behind in this greatest of all reforms. But we must hope on, hope ever.

ELSIE COLE WILCOX.

Washington.

Am glad to note the vast space Harman gave me in last *Eugenics*. I was the South Dakota man who sent in the "Cradle" and comments mentioned in last issue and I was the "F. W." in former issue. Am glad the good man is getting such substantial encouragement, and now feel that the magazine will live as long as he lives and keeps out of prison. I send your name in for a sample copy of another publication of your city—similar to *Eugenics*.

F.

I want the Autobiography of Moses Harman as soon as published. Will continue as subscriber to *Eugenics* and when able will make such donations as I can afford.

A. G. WAGNER.

Minnesota.

#### Cost.

Workers of the world pay all expenses. Workers now have the power to change conditions. Why build ships of war for bums and idlers to sport in? Workers, awake!

Boston.

AURIN F. HILL.

#### The Rock of Debt and Disaster

Many—very many can write and speak well, eloquently, forcibly, convincingly—so far as the assent of the intellect is concerned, but only at intervals, and sometimes at long intervals, do we hear a voice that comes with the whole music of a great and good heart in it. It is a note that cannot be mistaken. It is a blessed cry of "Peace! Be still," that calms the stormiest waters of doubt and foreboding, and trims a wide flame in the Light House of Hope.

This isn't blarney, nor is it gush. It is appreciation, and an understanding sympathy with you in your courageous, patient, persistent labor, for the real betterment of human conditions, through the nobler development of human character. I wish we might personally know you and perhaps the future holds that gain in store for us. I wish with all my heart that we could

send you money—help, but as my son tells you, there are twelve of us and it is the biggest kind of a conundrum—quandary, how to guide our boat forward among the conflicting currents that toss the majority of lives between the rock of Debt and Disaster, and the domestic exchequer is often so flat that whole freight train could roll over it without making it any thinner! But if we can't (at least at present—there is a hint of better things in prospect) make you financially richer, we certainly will not make you poorer—witness refund of the stamps you expended on the package of *Eugenics*. Have you a photo of yourself to lend us that we may obtain a notion of how you look?

ZADEL B. GUSTAFSON.

New York.

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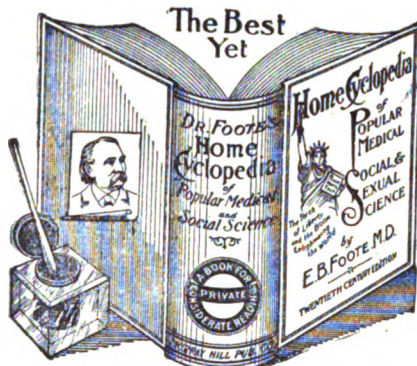
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Some folks do not favor plain talk; they would prudishly prefer our headline to read: "How to Be Prudent Parents and Produce Praiseworthy Progeny."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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