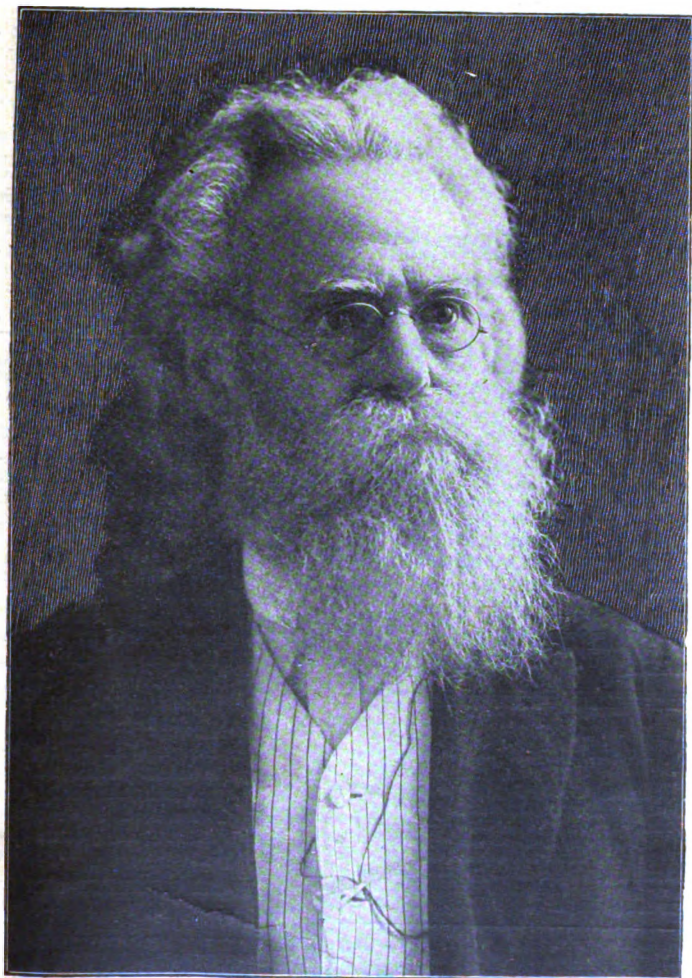


THE AMERICAN JOURNAL OF

EUGENICS

FEBRUARY, 1908.



MOSES HARMAN.

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The best thing in the magazine is a new story by Margaret Grant. It is called "An Unmoral Maid." Yes, the title is good and alluring, but the story is her best. She says it is, anyhow. It certainly isn't like any other story that was ever written.

JOHN RUSSELL CORYELL edits the magazine.

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THE AMERICAN JOURNAL OF EUGENICS

SUCCESSOR TO LUCIFER THE LIGHT-BEARER

Price 10 Cents

M. Harman, Editor and Publisher.

\$1 a Year

Vol. II. No. 2.

FEBRUARY, 1908.

Whole No. 1101

Editorial.

BY WAY OF EXPLANATION.

The official communications declaring the July, August, September, and October issues of *EUGENICS* unmailable are printed in this number, because we think they should be preserved in the volume containing the condemned articles. Since they specify certain "obscene, lewd, lascivious, and indecent" books and articles, the publication of these letters in itself makes this issue "unmailable" at second-class rate, and forces us to incur the heavy expense of transmission at third-class rate; and in order to lessen the weight the February number is printed on thin paper, without cover, and in more compact form than usual. The letters follow:

GENERAL POST OFFICE,
FINANCE DIVISION,
CHICAGO, ILLINOIS.

OFFICE OF SECOND-CLASS MATTER.

P. H.

CHICAGO, Dec. 7, 1907.

Publisher AMERICAN JOURNAL OF EUGENICS,
500 Fulton St., Chicago.

Sir: Inclosed for your information is a copy of a communication from the Department at Washington. In this connection please call at the office of the Superintendent Second-class Matter, bringing with you a copy each of the issues of July, August, September and October for official use. Respectfully,
Inclosure.

D. A. CAMPBELL, Postmaster.

* * *

(Copy)

POST OFFICE DEPARTMENT,
THIRD ASSISTANT POSTMASTER GENERAL,
DIVISION OF CLASSIFICATION.

C. D. No. 115307.

December 4, 1907.

Postmaster, Chicago, Ill.

Sir: Referring to the case of the publication entitled *THE AMERICAN JOURNAL OF EUGENICS*, application for admission of which to the second-class of mail matter at your office is now pending, you are informed that under an opinion of the Acting Assistant Attorney General for the Post Office Department rendered on the 15th ultimo (copy herewith), the issues of the publication for July, August, September and October, 1907, are held to contain matter which is regarded as coming under the terms "obscene, lewd, lascivious, or indecent," within the meaning of the law (Act of September 26, 1888, ch. 1039, sec. 2, 1 Supp. 621—sec. 497, P. L. & R.). All copies of the above issues are, therefore, unmailable and should be refused when offered for mailing at your post office.

Please invite the attention of the publisher to this matter and inform him that consideration of the case will be deferred a reasonable length of time to enable him to submit a copy of the publication which shall be free of the objectionable features noted, and otherwise conform to the requirements of the law.

Should such a copy be submitted to you by the publisher, the same should be promptly forwarded to the department. If in doubt as to its mailability, all copies

of the issue offered for mailing at your office should be held pending receipt of further instructions. Respectfully,

A. L. LAWSHE,

Third Assistant Postmaster General.

* * *

(Copy)

POST OFFICE DEPARTMENT,
OFFICE OF THE ASSISTANT ATTORNEY GENERAL,
WASHINGTON.

Hon. A. L. Lawshe,

November 15, 1907.

Third Assistant Postmaster General.

Sir: The copies of the publication entitled THE AMERICAN JOURNAL OF EUGENICS of the issues for July, August, September and October, 1907, submitted with your letter to this office of October 16, are herewith returned.

These several copies have been carefully examined and the conclusion is reached that each of them contains matter which, by section 3693 of the Revised Statutes as amended by the Act approved September 26, 1888 (ch. 1039, sec. 2, 1 Supp. 621), is forbidden transmission in the mails.

On pages 13, 18, 19 and 24 matter appears which is regarded as coming within the terms "obscene, lewd, lascivious, or indecent" within the meaning of the statute. On page 49, moreover, is advertised a book entitled "Karezza," issued by the Stockham Publishing Company of Chicago, which has been excluded from the mails as obscene, and on page 50 is advertised a book entitled "The History of Prostitution," which, from its very name, is clearly indecent and unfit for circulation through the mails.

In the issue of the publication for August the book "Karezza" is advertised on page 104, and on page 106 is a short article headed "The Gold Ball and the Gilt Ball," which is obscene.

In the issue of the publication for September there is found on pages 119, 120, 121, 122, 124, 139, 154 and 155 matter which is regarded as coming within the prohibition of the law, and on the back cover of the same issue appears an advertisement of the book entitled "The History of Prostitution" in the same terms as contained in the issue for July.

On pages 180, 185, 189, 190, 192, 219 and 224 of the issue of the publication for October, offensive matter appears, and on the back cover of that issue is an advertisement of the book entitled "The History of Prostitution" and books entitled "Vice, Its Friends and Foes," "Up to Date Fables," both of which, from the table of contents set forth in each advertisement, are obscene, lewd, lascivious, or indecent.

In my opinion each of these several issues of the publication in question is inadmissible to the mails, under amended section 3893 of the Revised Statutes, to which reference has been made. Respectfully,

(Signed) R. M. WEBSTER,
Acting Assistant Attorney General.

Although the censor says *Karezza* has been officially condemned as un-mailable, neither Dr. Stockham nor Mr. Hull had heard of such decision.

We wish, also, to submit to our readers the articles which were in type for the January number, but which were excluded because, in the opinion of Mr. Paul Hull, superintendent of second-class mails, they would come under the condemnation of the official censor at Washington. This was not an "official" decision; that is, Mr. Hull was not *certain* they would fall under the condemnation of the Washington official, but thought they contained matter similar to that in the excluded numbers. Therefore, he said, if they appeared in the January number he would have to hold the edition pending decision from Washington. As this would have occasioned delay of several weeks, and the possible loss of the edition, we substituted other matter. But we believe it is important that these articles see the light, if for no other reason than because of their official suppression. The absurdity of the censorship is manifest in this instance. Mr. Hull, whose business it is to decide in regard to the mailable of publications, was

unable to decide whether these articles were "unmailable" or not—he would have had to be able to read the mind of the Washington censor in order to so decide. Mr. Hull's letter follows:

GENERAL POST OFFICE,
FINANCE DIVISION,
CHICAGO, ILLINOIS.

OFFICE OF SECOND-CLASS MATTER.

P. H.

CHICAGO, Dec. 10, 1907.

Publisher AMERICAN JOURNAL OF EUGENICS,
Chicago, Ill.

Sir: Complying with your request I have "marked up" proofsheets of your January, 1908, issue, indicating what may be, in the opinion of the Department at Washington, objectionable matter. I am in no sense passing on the character of the matter. It may and it may not be objectionable within the meaning of the law. I am treating the proof as I will the copy of your paper—marking those articles and paragraphs which, in my judgment, should be presented to the notice of the Department.

You are required to submit a copy of your paper free from objectionable matter noted in the issues of July, August, September and October.

Use your own judgment in preparing such copy.

Answering your query, your November and December issues are mailable.
Respectfully,

PAUL HULL,
Superintendent Second-class Matter.

Since the foregoing letters were written the December number has been condemned, but we have not been told which are the offending articles.

TO BE OR NOT TO BE.

A HEART-TO-HEART TALK WITH THE READERS AND FRIENDS OF THE AMERICAN JOURNAL OF EUGENICS.

A word before I begin.

I want to give the keynote to this proposed talk, also the keynote to all I write, or may write, for the public. It is this:

Whatever others may *think*, I am *never looking for trouble!*

Never by act or word do I consciously *invite* trouble.

My attitude is not one of *defiance* towards my neighbors who may disagree from me, nor towards the elected or appointed public servants who so often make the terrible mistake of thinking themselves the masters of the people and not their servants.

I do not meddle with the business of other people. I find quite enough to do in taking care of my own.

I "think no evil of my neighbors," nor of the public servants afore-said, and therefore do not think so *meanly* of them as to *suspect* them of having evil designs against me, my business, or my friends.

With Abraham Lincoln I think "no man good enough to rule any other man," and would add that if *one* man is not good enough to rule another man neither is *any number* of men good enough to rule one man or any number of men.

Majorities have no rights over minorities except that of brute force.

The collectivity, as a whole, has no more rights—in equity—than has the humblest of the individuals composing that collectivity.

The despotism of majorities is quite as odious to the just man as is the despotism of minorities, and *may* be much the worse of the two, since ma-

gorities always include the more ignorant, brutish, and sensual of mankind.

* * *

I would first ask each reader of these lines to read over again the "Explanatory" on first page of the January number of this magazine, and then read over again the circular letter sent out by the "Eugenics Family," under date December 19th, addressed to "Subscribers and Friends." Also please read "At the Desk," by Lillian Harman, on page 51 of the January number.

This "Explanatory," this letter, these paragraphs, give a correct and sufficiently elaborated view of the situation now confronting the editors, publishers, and friends of the serial publication begun in August, 1880, and first named *The Valley Falls* (Kan.) *Liberal*; later, *The Kansas Liberal*; then *Lucifer the Light-Bearer*, and finally THE AMERICAN JOURNAL OF EUGENICS.

In addition to the questions asked by the office editor, Lillian Harman, I would now ask one or two more:

First—Is a serial publication devoted to *eugenics*—that is, devoted to the Improvement of the Human Race through better understanding of Heredity; better adaptation of parents to each other, physically, intellectually, temperamentally; better understanding of the reciprocal powers, duties, and responsibilities of motherhood and fatherhood and their relation to the present and future of our human society—is a serial publication devoted wholly or mainly to these subjects a *necessity* at the present stage of human evolution?

If this question should be answered in the affirmative, then, secondly, does THE AMERICAN JOURNAL OF EUGENICS meet the requirements of such serial publication sufficiently well to justify the friends of the afore-said eugenic movement in making a combined, a resolute and determined, effort to keep this journal alive, and to make it, much more than it now is, a worthy organ or mouthpiece for a *world-wide forward movement* along the lines just mentioned?

Another question I would ask of *each* reader:

Admitting that a serial publication, as organ or mouthpiece, is necessary at this stage of the world-movement known as *eugenics*, and admitting that our journal—now in its twenty-eighth year of existence and in its fourth *incarnation*—meets the requirements of such organ or mouthpiece sufficiently well to justify its friends, *collectively* or *at large*, in making a combined and determined effort to keep it alive and to make it far more than ever before a worthy and effective representative of the afore-said world-movement, one more question needs to be asked—and *this* is the *crucial* question—to wit:

Are *you*, kind reader, are you *individually* willing and ready to put *your* "shoulder to the wheel"—to use the teamster's phrase—and *push* forward the car that carries what some of us consider the "ark of the covenant"—covenant between the egoistic self and the altruistic self; covenant between the unitary selfhood and the universal selfhood, or whole human race present and future—are you, dear friend, ready and willing to *do* something and to *do it now*!

Am I asking too much? Am I *too persistent*?

I am not a Leonidas, and yet I feel at this crisis something of the im-

pulse that, presumably, moved Leonidas to *call for volunteers* to defend the pass of Thermopylæ. On that historic occasion Grecian liberty was menaced as it had never been threatened before, and therefore, as Leonidas saw it, no time was to be lost if the Greeks would not be slaves to a foreign tyrant and despot.

As I see it, the American doctrine of equal right to life, liberty, and pursuit of happiness is now threatened as it has never been menaced before. Never before has liberty of *speech* and of *press* been threatened as it is now threatened by the postoffice bureaucracy. For proof of this statement please read again the articles and paragraphs referred to at the beginning of this article.

If freedom of speech and of press is gone, then *all other* freedoms, *all other* liberties, will hang suspended upon the *arbitrary* will of the autocratic censor, since all know that freedom of speech and of press (which latter freedom necessarily *includes* freedom of mails) is the *palladium*, the natural guardian, of *all other* liberties; and therefore I feel like calling for volunteers to defend this palladium, this *citadel*, of human liberty.

I am not a Patrick Henry, but with Henry I say: "Give me liberty or give me death!"

I am not a John Milton, but with Milton I say: "Give me the liberty to know, to utter, to argue, according to my conscience, above all other liberties." (I quote from memory.)

Is It Worth While?

A few days ago a letter came from a Kansas friend—from one who has himself known what it is to be prosecuted by the postal censors—himself an editor of experience and successful as publisher, in which letter occur these words:

Am very sorry to hear of more trouble for the magazine. It is scarcely worth the worry, after all—is it?

I would like to know how many of our readers are ready to echo the words of this friendly and always helpful Kansas brother.

How many are ready—in the language of the prize-ring—to "throw up the sponge," and to say, "It is scarcely worth the worry, after all—is it?"

To my thinking, the question for each to ask is: "Can I afford to give up this fight—this ages-and-ages-old defensive fight for freedom and justice? Can I afford, by such surrender, to practically acknowledge that the defenders have all the while been in the wrong, and the suppressors of freedom all the while in the right?"

* * *

Addressing myself again to each reader individually, just as though I could take each by the hand and invite her or him to a seat in this ten-by-ten room, where I now write, I would say something like this:

Tell me—tell me! in strictest confidence and honor, tell me what you think of the situation? Do you agree with our Kansas friend that it is "scarcely worth the worry"?

Referring again to the old Spartan Leonidas at the pass of Thermopylæ, when he in substance said to his little army of veterans:

"If there is one among you who feels that his life is worth more to him than is the cause of Grecian independence, let him go—and *go now*, before the way of escape is completely cut off. As for *me*, I expect to die—to

die right here, in defense of this pass against the countless hosts of the King of Persia."

The little army of Spartans, who never before had retreated in the face of an enemy however great the odds against them, seeing the utter hopelessness of holding the pass, took Leonidas at his word and retreated in good order—all but three hundred, the immortal "three hundred," who deliberately chose to remain and die.

And die they did, all except one, who escaped as by miracle, to tell the story of Thermopylæ and its deathless three hundred, to whom the meed of valor, the prize of valor, has been cheerfully awarded by all succeeding ages down to the present day.

If our Kansas friend had lived cotermporary with Leonidas he would probably have said, "It is scarcely worth the sacrifice, after all—is it?"

Old Leonidas and his three hundred died in defense of civil and political liberty, and since their time millions more have suffered, bled, and died in the same cause; and yet today the cause of civil and political liberty is not wholly won,—as witness Russia, Finland, Poland, Ireland, and many other countries. Is it wholly won here in the United States of America?

How is it in the realm of religious liberty—the right to worship according to conscience, or to worship *not at all*?

How about economic freedom—the right to an equal share of the earth and its opportunities—the right to the whole of one's earnings?

And how about the liberty to choose and to refuse, in matters of *non-invasive morals*? The right to be a law unto oneself in regard to sex-companionships, so long as no one is deprived of her or his birthright to life, liberty, and pursuit of happiness?

And how is it in regard to that *pivotal* right, that fundamental human right already alluded to, the right to *free expression of opinion*? Are speech and press free in "the Land of the Free"?

* * *

But *wherefore*? After all is said in favor of liberty of speech and of press as the guardian of all other liberties, our Kansas brother's question still recurs, "Is it worth while?"

Is liberty of any kind, or of all kinds, so sweet, so good a thing in itself, that we should brave persecution, prisons, stripes, tortures, or even death in its defense?

Just the other day here in California, the son of a negro slave, himself nearly white, told of seeing his father whipped by his master,—severely whipped for some trifling misconduct;—but so accustomed to whippings had the slave father become, that he did not seem to mind it, and was soon as cheerful and merry as if nothing unusual had happened. Like Epictetus, the Stoic philosopher, when his bones were broken by a cruel master for the amusement of the master, this Southern chattel seemed to look upon the beating as a thing of course, a necessary part of life's experiences.

As compared with these two philosophic and contented slaves it would seem that Patrick Henry was scarcely *sane* when he said, "Give me liberty or give me death." And the writer of the song that has stirred the blood of millions to deeds of valor in liberty's defense, was scarcely *sane* when he wrote:

Oh Liberty, can man resign thee,
 Once having felt thy gen'rous flame?
 Can bolts or prison-bars confine thee,
 Or whips thy noble spirit tame?

From the standpoint of our Kansas friend we might well ask, Was Emerson really sane and sensible when he wrote: "Human virtue demands her champions and martyrs, and the trial of persecution always proceeds. It was but the other day that the brave Lovejoy gave his breast to the bullets of a mob, for the rights of free speech and opinion, and died when it was better not to live."

"What They Will Say."

Another very excellent friend, in Illinois, a loving and very lovable woman—one who has given the best years of her life to the "right that needs assistance" and to oppose the "wrong that needs resistance"—this faithful and loving friend writes me a long letter giving her views of the situation, in which letter occur these words:

You might get out a small paper occasionally, but if you printed the ideas dear to you, you would probably get in jail again, and the majority of folks would think you enjoyed the *notoriety* of the thing.

Others have written me in a similar vein, discouraging the idea of continuing the magazine with its present object and name, or under *any* form or name that means a continuance of the fight for freedom of speech and of press, and for the work of inculcating a higher and truer sexuality than that taught by church and state authority today.

With sincerest respect for the honest opinions of my Illinois friend and those who agree with her, also for the candid opinion of my Kansas friend and those who may agree with him, and with a profound sense of gratitude for the aid and personal sympathy of all who have helped me to carry the burdens of the prolonged fight, whether agreeing with me on all points or not, I will venture to ask their kind attention to a few more questions:

First—In mapping out a course of life for ourselves, would it be wise to seriously consider what will probably be the verdict of the "majority of folks" in regard to our conduct or our motives? No doubt the majority of folks in Lovejoy's time thought he enjoyed the notoriety of getting into trouble with his neighbors and having his printing press thrown into the Mississippi River—as was done, more than once, before these neighbors shot him to death as he stood in his own doorway. No doubt the majority of folks, even of those who agreed with him in his opposition to slavery, thought a man of common sense and of just a little prudence would have ceased trying to publish an "abolition" paper in a community where the vast majority believed in slavery for the negroes, after having received from those neighbors two or three warnings in the shape of destruction of his press and type. No doubt the majority of folks in Bruno's time thought *he* enjoyed the notoriety of being locked behind prison bars, again and again, rather than publicly renounce his heresies. Same of Michael Servetus, John Bunyan, and thousands more I might name.

Second—But if all men and all women who in all the past have differed in opinion from their neighbors had refrained from speaking or publishing those opinions because of the odium, misrepresentation, and persecution they encountered from the majority of folks, where, oh where would now

be our much boasted civilization?—where the progress (such as it is) that distinguishes the people of the United States and of Europe from the lowest and crudest of savages?

Many other letters have come to me within the last two or three months, from some of which I should like much to quote, but space forbids. While all agree that the late rulings of the postoffice department are the most irrational, most despotic, ever known in the history of our American government, and while all agree that the situation is *very serious*, all or nearly all express a willingness to do what they can to *keep the flag afloat* if the decision is to continue the fight for liberty and justice by continuing the publication of our magazine, in *any* form.

Not wishing to decide this exceedingly difficult question alone, I continue to ask for the candid opinions of those who have "borne the burden and heat" of the conflict for years and years, and who may, perhaps, be in better condition to decide this question of "To Be or Not to Be" wisely and justly than I myself could do if the question were left to me alone.

"In the multitude of counsel there is wisdom," saith the proverb, but the truth of this proverb necessarily depends upon whether the counselors are *themselves* wise. Among counselors who have added to the wisdom of the ages I know of none whose words carry more weight, or who is more frequently quoted with approval, than is Ralph Waldo Emerson. Thus believing, I need make no apology for giving place to a few of the well-known utterances of the Sage of Concord, as pertinent to the question now under consideration:

"A man is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he. . . . I ought to go upright and vital, and speak the rude truth in all ways."

"The characteristic of a genuine heroism is its *persistence*."

"Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the *last defiance* of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth and it is just. It is generous, hospitable, temperate, scornful of petty calculations, and *scornful of being scorned*. It *persistence*; it is of an undaunted boldness, and of a fortitude *not to be wearied out*."

In his essay on "Self-Reliance," while insisting that "conformity and consistency" destroy all true manhood and womanhood, he says:

"Let us at least resist our temptations; let us enter into the state of war, and wake Thor and Woden, courage and constancy, in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this *lying hospitality* and *lying affection*."

In my various efforts to be true to self and true to the race of which I am a part, much the hardest cross to bear has been the necessity, at times, of going contrary to the wishes of friends—friends by ties of blood and friends by ties of fellowship and of gratitude for favors received while working in the interest of a common cause. This is the way Emerson advises in such cases:

"Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am *the truth's*. Be it known unto you that henceforward I *obey no law less than the eternal law*. I appeal from your customs. I must be myself. I cannot break myself any longer for *you*, or *you!* If you can love me for what I am we shall be the happier. If you cannot, I will still seek to *deserve* that you should. I must be myself. . . . It is alike your interest and mine and all men's, however long we have dwelt in lies, to live in truth. Does this sound harsh today? You will soon love what is dictated by your

nature as well as mine, and if we follow the truth it will bring us out safe at last.

"But so you may give these friends pain?"

"Yes, but I cannot sell my liberty and my power, to save their sensibility. Besides, all persons have their moments of reason, when they look out into the region of absolute truth; then will they justify me and do the same thing."

These paragraphs voice fairly well the struggle, the inner conflict, that all must pass through who would be true to self, true to truth, and yet wish to avoid giving pain to friends; these words fairly well outline the difficulty of deciding in situations such as the writer of these lines is now passing through.

In order to clear the fogs that obstruct the vision, I often take down my copy of Emerson and read him carefully—not *reverently*, in the commonly received meaning of this word, for I claim to be the implicit follower of *no man*, but rather as a pupil should read a beloved and honored teacher. It is thus I read such utterances as the following, taken from the same essay:

"And truly it demands something god-like in him who has cast off the common motives of humanity and has ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law, to himself; that a simple purpose may be to him as strong as iron necessity to others. If any man consider the present aspects of what is called by distinction *society*, he will see the need of these ethics."

If Emerson had lived in the dawning of the twentieth century, so called, he would have had still greater reason for saying what he said in this last-quoted paragraph. In Emerson's day we had no national *censorship* laws by and through which laws "society" now attempts to control our reading, dictate our morals, regulate our habits, if not our *innermost thoughts*. What was true in Emerson's day, as voiced by these added lines, is far more true now:

"The sinew and heart of man seems to be drawn out [exhausted, destroyed], and we are become timorous, desponding *whimperers*. We are afraid of truth, afraid of fortune, afraid of death, and afraid of *each other*. Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state: but we see that most natures are *insolvent*; cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and so do *lean* and *beg* day and night continually. Our housekeeping is mendicant, our arts, our occupations, our *marriages*, our *religion* we have not chosen, but society has chosen for us. We are parlor soldiers. The rugged battle of fate where strength is born we shun."

Was Emerson really describing his own times or was he, with prophetic eye, simply describing *ours*? We today want men and women, as he says, who will "renovate life and our social state"; but when some of us attempt to show the only way in which such men and women can be *produced*, our papers and magazines are destroyed, and some of us are placed behind prison bars, or heavily fined by the agents of this same "society."

There were no postal censorship laws in this country fifty years ago. Persistent attempts were made before the great Civil War to secure the enactment of such laws, to suppress "abolition" literature, but there was still manhood enough, virtue enough, left in Congress to successfully resist such attempts. The infamy of such legislation was left to our own degenerate times.

One more quotation only, for this time, from my beloved monitor, R. W. Emerson. It is found in the last two paragraphs of the essay on "Heroism":

"Whatever outrages have happened to men may befall a man again. . . . Coarse slander, fire, tar and feathers, and the gibbet the youth may freely bring home to his mind, and with what sweetness of temper he can, and inquire how fast [how firmly] he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper and a sufficient number of his neighbors to pronounce his opinions incendiary [or "obscene" and *demoralizing!*]. . . . And yet the love that will be *annihilated* sooner than *treacherous* has already made death impossible, and affirms itself no mortal, but a native of the deeps of absolute and inextinguishable being!" [Italics in these quotations are mine.]

Is an apology needed for taking so much of our limited space with quotations from Emerson? If an explanation is needed, here it is:

The step I am now thinking of taking is one of the most critically important of a lifetime. This step involves consequences that may prove very serious indeed, not only to myself but to many others whose happiness is or ought to be very dear to me. Hence I am naturally anxious that my readers should know just why I am contemplating this step—this new departure, so to speak. Emerson is regarded by his disciples as far more *temperate*, moderate, and cool-headed than were most of the reformers of his time, such as Wendell Phillips, William Lloyd Garrison, James Russell Lowell, and Henry D. Thoreau, from whom I have often quoted language that would well explain the motives that now urge me to take the contemplated step.

Emerson has voiced these motives, these arguments, in words and sentences more fitting, more logical and clear, than I could do for myself, and coming as they do from a loved and honored teacher of the past century they will carry more weight to our readers than would the same number of words from *any living* man or woman whomsoever. Emerson is preëminently the ethical philosopher of the past century.

The Plan.

The plan—the new departure—spoken of in the foregoing paragraphs is simply this:

First—*Remove our publication office from Chicago to the Pacific coast.*

As I now see it, and as many others see it, the removal of the office of *Lucifer*, "Son of the Morning," from Topeka, Kansas, to Chicago, in the spring of 1896, was a mistake, a serious mistake. Public sentiment in Kansas is puritanic, reactionary, meddlesome, and invasive, but public sentiment in Chicago is far more completely dominated by these elements of human character than is that of Kansas.

Chicago is today, and for the past twenty years has been, the *storm-center* of invasive despotism in *matters of opinion*—political, economic, and ethical—in this country. Nowhere else, it may be safely assumed, nowhere else in the United States could four men have been hanged for a difference of opinion: hanged after a long, tedious, and deliberate trial, not in the heat of passion, but after the lapse of eighteen months; hanged by the neck till dead, for *no crime*, for a mere difference of opinion; hanged with all the "pomp and with all the solemnity and circumstance" that usually attend legalized murders.

And nowhere in the federal courts of the United States have such despotic rulings in matters of mere ethical opinion, it is believed, been enforced by heavy fine and by a year's imprisonment at hard labor—as was done in the federal courts of Chicago two years ago.

Nowhere else in the United States could public opinion be so completely hypnotized, and for so long a time—hypnotized into believing the monstrous falsehoods, the monumental falsehoods, concocted by police and press, as was done in regard to the real character of the “Haymarket” manslaughter in May, 1886.

After a lapse of twenty years, every now and then we see references in the reputable Chicago dailies to the “anarchist riot” and to the hanging of the four “anarchists” for the murder of policemen at the Haymarket, when all the world knows (except Chicago) that the only rioting done on that memorable occasion was done by the *police themselves* in their attempt to break up a peaceable meeting, a meeting that was then quietly dispersing of its own accord—knows that the prosecution failed, finally and utterly failed, to connect the eight accused men with the bomb-throwing that killed several policemen at the Chicago Haymarket.

If instead of moving to Chicago our publication office had been removed to the Pacific coast twelve years ago; it is now confidently believed there would have been no “hold-ups” by the censors of speech and press, no confiscation and destruction of whole editions, and parts of editions, of our weekly and bi-weekly *Lucifer*, and no arrest and imprisonment of its editor in Illinois; nor would five editions of our AMERICAN JOURNAL OF EUGENICS have been prohibited the mails by the postal authorities.

This last-named conclusion is reached, in part, because of the well-established fact that public officials, including prosecutors, judges, and juries, are governed in their decisions and actions mainly by what they believe to be the consensus of opinion of the *voting* population in the section of country in which the alleged offense occurred. This is proved by the failure of even any real attempt to enforce federal laws against lynchings of negroes in the Southern States, where public sentiment almost universally supports such lynchings.

And just so it is believed it would be with our JOURNAL. For more than four years past—ever since my first visit to this coast—I have been told by those who ought to know, that prosecutions for mere opinion’s sake would not be tolerated here as they are tolerated east of the Rocky Mountains, and that, knowing the temper of the people, the censorship would not attempt suppression of our publications on grounds similar to those upon which successful prosecutions have been brought against us so often in the Middle West.

The first and most necessary step, then, in the proposed new departure is to get the magazine away from the despotic East—all east of the Rockies is East;—away from the antediluvian, the Puritan-ridden East;—away from the land dominated by the ghosts of the “Covenanters” who once met in solemn conclave and passed two “resolutions,” to wit, “*Resolved, first, The Lord hath given the earth to his saints; Resolved, second, WE are his saints!*”—away from the inclement winds and tempestuous skies of the Far East and Middle West, typical of the meddlesome spirit and worse than brutal invasions of so many of their people.

“Westward the star of empire takes its way”—empire of the non-invasive, the mind-your-own-business liberty-lover.

The west coast of the United States is an empire in and of itself; an empire of purer air, and of ever-blooming flowers; an empire of more equable temperatures; of clearer, milder skies; of loftier mountain-peaks;

of more abounding fruits and nuts, the natural food of peace-loving men; an empire of largest trees, of largest vegetable growths of all kinds; an empire of boundless possibilities in the realm of physical and intellectual progress, and, more important still, a land where the people are constantly invited by Mother Nature to *breadth of thought*, to *liberality* and *fraternity of feeling*, suggested by the vastness and placidity of its ocean, the largest and most *pacific* of all the oceans on the face of our globe.

So much for the first reason in favor of removal to the Pacific coast. The second reason is—personally at least to *self*—scarcely less potent, namely, the *health* of the old young editor. The climate of Chicago, especially in winter and spring, is one of the worst, if not the very worst, so far as I am individually concerned, of all the localities in which I have ever lived. Not only by myself but by many others it is believed that my chances for ten or fifteen years more of active life, in full possession of all my faculties, would be increased many-fold by removal to this coast. While I have not yet fully recovered from the effects of the treatment received at the Illinois bastille there has been almost constant improvement in my health since my arrival in this city, one year ago, January 28.

Some Features of the New Departure.

Hitherto our work has been mainly general in character. Hitherto we have spent our energies mainly to show the need of honesty and truthfulness on eugenic lines—just as all admit the necessity of honesty and truthfulness in regard to religion, politics, economics, history, and every other subject of human interest. Just this morning I read a scathing rebuke of Rev. William Babcock, of New York, in the editorial columns of a conservative Los Angeles daily, because Mr. Babcock had asked “permission of his flock to preach the truth for two years.”

“What has this preacher been doing,” says the editor, “for the past twenty years during which years he has been drawing a comfortable salary from this same flock? Have his sermons been lies all these years?”

The meaning of the preacher doubtless is that during all this time he has been preaching *generalities*, “glittering generalities,” and that now he wants to make application of these generalities to the practical affairs of human life.

In like manner, for twenty years or more, we have devoted the pages of our journal mainly to discussion of general principles; but now that the right of free discussion of eugenics is supposed to have been won, the same as the right of free discussion of religious themes is supposed to have been won—now that eugenics has become “respectable” by the endowment of a chair devoted to that science in the University of London, the largest, richest, and supposedly most learned city in the world, and now that a “national committee of eugenics” has been appointed by the Assistant Secretary of Agriculture at Washington, D. C., with the approval of President Roosevelt,—with all these tokens of favor in high places, even among the ultra-conservatives themselves, some of us think it time to make a forward movement and no longer confine our teachings to “glittering generalities” in regard to the most vitally important of all human sciences, that defined by the Century Dictionary as “The doctrine of progress or evolution, especially in the human race, through improved conditions in the relations of the sexes.”

Accordingly it is now proposed to take the advice of the conservative

Los Angeles editor to the New York preacher; also the advice dwelt upon so strenuously by R. W. Emerson in selections quoted at length in this heart-to-heart talk, the same advice that we all have had dinned into our ears from infancy onward: "Honesty is the best policy." "Tell the truth!—the truth!!—the truth!!!—the whole truth and nothing but the truth."

Adaptation of Temperaments.

One of the most neglected of all the departments of knowledge pertaining to eugenics comes under the head of "improved conditions in the relations of the sexes" (see definition just quoted). Forty years ago William Byrd Powell of Kentucky maintained that success in creating new human beings depends mainly upon temperamental adaptation of the prospective parents to each other. He declared that he could tell with infallible certainty, if given the facts in regard to their respective temperaments, what human couples when married could become parents of "viable" children—children with vitality enough to be born alive. Also what couples could become parents of children with sufficient vitality to live to maturity, but of vitality so feeble that their lives would be practical failures. Also what couples could become parents of children better endowed in all respects than the parents themselves. All this he maintained could be foretold by and through correct knowledge of the seven human temperaments, to wit:

The Electric, the Magnetic, the Vital, the Alkali, the Mental, the Acid, and the Motive.

Having made for many years a special study of temperamental adaptation as the first condition to and for success in the creation of human beings, I now feel myself fairly well prepared to give instruction in this department of eugenic science, and therefore expect to make this subject a prominent feature of the New Departure alluded to in preceding paragraphs.

Another feature of said new departure is demanded, as I think, namely: A department of general *hygiene*—including dietetics, bathing, breathing, exercise, etc.

A page or two of question and answer in regard to these subjects will probably form a prominent feature of the old yet ever young and virile JOURNAL OF EUGENICS.

Financial Outlook.

But where, oh where is the *money* to come from to make the change of base from Chicago to the Pacific coast, more than two thousand miles away?

First—It is not contemplated to move much heavy material—type, books, furniture, etc.—at least, not for the present. It will not be necessary. Temporary accommodations can be hired until it is seen how much material will be needed. But a few hundred or thousand pounds even, will require a considerable sum for freight charges. Then the cost of getting out the first number in this city will probably have to be paid in advance.

In order to meet the expense of removal and to provide a fund to sustain the magazine when planted on the Pacific coast, three, if not four, schemes have been under consideration. One of these plans was suggested

by *The Public* (Louis F. Post, editor), Chicago. This valiant champion of the rights of the citizen against all monopolies and all plutocracies, this faithful and very efficient defender of freedom of speech and press, against our "Advancing Postal Censorship," after a most honorable and useful career of ten years is now threatened with extinction. In its issue of January 4 the editor tells his readers, in a seven-column heart-to-heart talk, the situation in which the new year finds his and their weekly magazine.

It is the old, old story; the story of all journals that do not wait for appreciative readers, but go resolutely to work to *create an appetite* in the public mind for the gospel that they feel themselves inspired to preach. During the first seven years of its existence *The Public* absorbed, besides its regular receipts on subscription, \$20,000 of its friends' money, as "deficits." Then a stock company was formed, which has financed the enterprise for the past three years, and now the stock company returns its trust to the original publisher and editor, Mr. Post, who informs his readers that *The Public* must go out of existence at the close of its tenth year,—in March next,—if certain pledges for its support are not made.

In the "Editorial Correspondence" column of the same issue Mr. Daniel Kiefer explains this "subsidy" plan as follows:

It is as important to save society as it is to save souls. For the latter, sermons are preached which are not expected to pay except in souls saved. Why should we expect *The Public* to pay except in its influence as a savior of society?

What voice have we if this is silenced? How can we measure in money the good this paper has done and is doing? What better agency can we employ to do the work that we are determined to have done?

The justification for the existence of such a paper is not that it makes money. Its justification is that it seems so essential to a good cause that men are willing and glad to sustain it.

I started out with the faith that there must be religious earnestness enough among the men of the single-tax movement to keep *The Public* in the field. I do not wish to share the responsibility of permitting this light to go out. I cannot write as others can. I cannot preach the gospel of social justice as others are able to do. But I can help to make it possible for such as these to do their work. And there are many among you who can help if you will.

Shall we not do our part? . . . We must have more pledges. [Mr. Post states that 800 pledges were already made.] I appeal to those who have not as yet responded, and again to such of those who have, as desire to increase their pledge to \$100 a year, or, in fact, to any amount, either less or more than \$100 a year. Thus far four have pledged the former amount, and a few have pledged from \$10 to \$50 each.

Prompt payment is not necessary; remittances on pledges may be made at any time before July 1, and in monthly installments if desired. All I need to know is the amount of pledges and that the sums pledged to make up the necessary amount will be paid.

Mr. Post is fortunate in having a friend, a lieutenant, such as Daniel Kiefer to set forth in detail the reasons for sustaining the only single-tax journal in existence. I have copied most of his arguments and his plan for raising funds to sustain *The Public*, and will now leave it to our readers and friends to say whether these arguments do not apply with at least equal force to *THE JOURNAL OF EUGENICS*.

A beginning has been made towards practicalizing the "subsidy" plan, the *pledge* plan of putting our journal once more on its feet. The Los Angeles Eugenics Association at a late regular meeting started a subscription, pledging the support of its members—not as a body—to the plan of bringing the publication office to this coast. The sums pledged are not

large; no one has yet promised \$100, as each of *four* supporters of *The Public* has done; but forty-five names have, thus far, been signed, pledging from \$1 up to \$10 each, to help defray expense of removal and to get out the first number of *THE JOURNAL* at this place.

This city is named as the new home of our publication office, for two reasons, namely, first, we have a much larger list of subscribers here than at any other postoffice on the coast, and second, the advantages of a large city in the matter of getting printing and binding done promptly, cheaply, and well, over those of a small city or town, are very great—as we found by experience while publishing our journal in Kansas.

Books.

Among the assets of our office, which, as we hope, can be made to contribute materially to paying expense of transfer to California and the cost of publishing when there, is a fairly good stock of books in the line of eugenics. If our friends will look up back numbers of *THE JOURNAL* they will find the names of most of these books; then if all will send orders for these books, either for home use or for presents to others, the aid received from this source would go far toward solving the problem of how to raise needed funds.

New Subscribers.

And still another very important source of aid for the removal and for support after removal, is the extension of our subscription list, all along the line, at the old price of \$1 per year. One of our earnest helpers here, a reliable man of business, who promises five new names, and the money therefor when the first number is issued at this place, thinks our list might easily be run up to 500 in this city if each of the old subscribers will do a little earnest canvassing.

* * *

Have I said enough?

It would appear so, and yet a brief recapitulation or summing up seems in order.

Comparison has been made between *The Public* and our journal, *EUGENICS*. Messrs. Post and Kiefer ask pledges to the amount of many hundreds if not thousands of dollars. If they do not get these pledges *The Public* will go out of existence. I do not like to make the continued existence of *EUGENICS* contingent upon the financial help of any person or any number of persons. I *feel myself bonded*, so to speak, to see that *Lucifer*, "Son of the Morning," shall live as long as I live in mortal flesh. To me the surrender of the banner of liberty—*Lucifer*, or, as now called, *EUGENICS*,—would mean *treason* to the cause of humanity, treason to the cause of human progress, the cause of oppressed womanhood, the cause of the voiceless unborn.

The Autobiography.

Among the objections brought against trying to publish *EUGENICS* under existing difficulties is the old one that it will prevent the finishing and publishing of the long-promised Autobiography. One good friend, Leonard D. Abbott, writes thus to Daughter Lillian:

I think the rulings of the postoffice are outrageous. What can be done? What ought to be done? That is the question.

I have never liked the monthly as well as the weekly. I think the change of name was a mistake. Was talking with J. William Lloyd, Saturday last, of your problem, and he seemed to feel as I feel, that the important thing just now is to get Moses Harman's memoirs written and published.

Why not issue *Lucifer* "once every little while," whenever the spirit moves you, and when there is something worth discussing?

There is no use in making an impossible fight, and Mr. Harman has suffered enough already.

You can count on me for some financial support, but I cannot just say how much, at the moment.

About the same time was received the following letter:

WESTFIELD, N. J., Dec. 22, '07.

To the "EUGENICS Family:." As you ask my advice, it is to this effect: Drop the paper, and go into other lines of work. There is no use in butting your brains out against a rock when other means may move it. In other words, I think the Harman family has suffered martyrdom enough, and I cannot advise any more. I would advise that Moses Harman finish his autobiography and publish it. His complete story needs to be written, and by himself. And these last preposterous decisions make a fitting climax. To stop the paper under such rulings is really a victory, if the world may only be duly told of it. Such a book, dedicated to Bernard Shaw, and introduced, say, by a preface written by Louis F. Post, Bolton Hall, or some such well-known man, would be an immortal protest against and condemnation of our American shame.

Wishing you a happy New Year,

J. WM. LLOYD.

Having read and reread more than once these letters, and having looked at the problems mentioned in them from every possible viewpoint, I wish briefly to reply to these much honored and much loved friends:

First, I fully agree that the autobiography ought to be published, and as soon as practicable without neglecting more important duties; but as between the book and the continued publication of *THE JOURNAL* I certainly think the latter the more important, vastly the more important.

The arguments in favor of the temporary suspension of *THE JOURNAL* are good, very good, as seen by a spectator in the "effete East"—the puritanic, the "Covenanter"-ridden East,—but not as seen by a spectator in the young and virile West, the liberty-loving, the superstition- and bigotry-hating West.

I cannot agree that the "fight is an impossible one," nor can I see that the postal censorship law is an immovable "rock." Even the granite rock yields to the persistent action of the softer and more volatile elements, air and water. Wendell Phillips said: "Build your castle of despotism high as the heavens, the *pulse of a girl will shake it down!*"

No doubt resistance to the fugitive-slave law was once considered an "impossible fight," and no doubt many thought the law authorizing the killing of witches an "immovable rock"; but the impalpable, the invisible, action of public sentiment shook these castles of despotism to the ground, and now none is so poor as to do honor to the memory of Chief Justice Taney for his "Dred Scott decision," or to that of Cotton Mather and of the Jewish lawgiver for their bloody statute, "Thou shalt not permit a witch to live."

These inhuman laws have become dead letters on the statute books of the world, mainly because no judge or jury mean enough can now be found to enforce them, and,—if persistently resisted,—the time will soon come when no judge or jury mean enough, ignorant enough, barbarous enough, can be found to enforce the Comstock postal law—a law that future ages

will designate as more baneful in its effects upon human progress than the fugitive-slave law or the witch-hanging, witch-burning law, ever was.

Brother J. W. Lloyd (and may his tribe increase!), the poet-laureate of the eugenics movement, thinks the autobiography of Moses Harman, giving an account of his experiences with the Modern Inquisition, would be an "immortal protest against and condemnation of our American shame."

As I see it, this biography, whether written by himself or by another, will lack one essential claim to immortality if the banner of liberty, the flag of freedom, *Lucifer*, "Son of the Morning," shall go into everlasting eclipse during the lifetime of Moses Harman. Men must die; journals need not die—at least not until victory is gained for the principle for which such journal stands as an exponent, as a visible and tangible representative. Garrison's *Liberator* lived till chattel slavery was destroyed; then was allowed to die because the purpose for which it came into being was achieved. When freedom and justice to womanhood and motherhood and to the unborn child shall have been achieved, then *Lucifer* may honorably be allowed to die; but not until then.

As I see it, *Lucifer the Light-Bearer* has been the visible emblem, the tangible banner, the concrete representative, of the eugenics movement for more than twenty years, as no other journal has ever been. To let it die now because of danger that its continued life and light might cause further prosecution and possible death in prison of him who was chiefly responsible for its existence, would be tantamount to the desertion of his banner by the standard-bearer of an advancing army, because of danger that his conspicuous position would invite the bullets of the enemy.

If I remember rightly, Brother Lloyd once wrote something like this when speaking of the Valley Falls prisoners—prisoners because of honest difference of opinion from that of the great majority on the eugenics question:

Honor to those who did not quail
In the shadow of the jail.

Has our poet-laureate changed his mind in the last twenty years?

I have often been distinctly given to understand by the agents of the Inquisition that the "government" had nothing against me personally,—nothing except my connection with *Lucifer*,—and that if I would stop publishing that paper I would no longer be molested.

Like a red flag, or a red handkerchief to a wild bovine, *Lucifer* has been and still is to the champions of sexual ignorance and sexual superstition—as shown by the fact that five out of the seven issues of the JOURNAL, under the new name, have been pronounced unavailable by the Inquisition at Washington, D. C.

* * *

While I fully intend to put the "memoirs" referred to by Brother Abbott into readable shape before many months, I think this a work of *secondary* consideration. As I see it, all the important facts connected with my life history are now to be found chronicled in the files of *Lucifer*, and if, when I am gone, my surviving friends should desire to see these facts in connected form they can employ some one to put them together. And, as I see it, the most important statement, or paragraph, that could be inserted in that biography—if really *true*—would read something like this:

"He never deserted his colors. He never showed the white feather in

the face of danger, no matter how great the odds against him. He was never known to 'quail in the shadow of the jail,' but like Lochiel's clansmen he was 'true to the last of his blood and his breath.' "

* * *

And now, my dear good friends all, this long-drawn and long-delayed heart-to-heart talk must close. My daughter urges me to send it on, saying, "It is not treating our friends just right to have it so late." I have taken plenty of time—several weeks, in fact—because of the very critical situation in which I find myself and the JOURNAL that is now, and has been for so long, the life of my life, the very "apple of mine eye."

Little more need to be said, though I would like to say much more. As said in the last paragraph, I can be true to my colors, as I think; but a standard-bearer cannot carry his banner to victory unless supported by an army. Is there an army—an army of *eugenic* veterans, ready to carry their banner of liberty and justice to victory over all opposition?

In closing I would like to quote just one more voice from the past as a motto for the future:

Onward, onward, onward ever!
Human progress none can stay.
He who makes the rash endeavor,
Shall like chaff be blown away.

MOSES HARMAN,

215½ West Fourth street, Los Angeles, Cal.

Feb. 13, '08.

With this number of EUGENICS my personal responsibility for the publication ends,—temporarily, at least. I expect to help it, financially and otherwise, as much as I can without neglecting other responsibilities. It is not practical, at present, for me to go to California. I have important interests and responsibilities here (which have been sadly neglected for nearly three years); and I have really never felt the "call" of the West, as has my father. But whether the move is best for the publication or not, I am certain that it is best for the editor, and so I am satisfied. If the publication which he feels is his life work should remain in Chicago he would feel that he must return to it, even at the expense of his health and comfort; so it is well that it should go to him rather than that he should come to it.

Every friend who is interested in the publication should let the editor know as soon as practicable what help he can reasonably depend upon. Either very material help must be given, or the expense, either in size or frequency of issue, greatly reduced. I think that the help, even though small, should be given monthly instead of intermittently, so that the editor may know what he can depend upon. We at home expect to send at least \$10 a month, and we hope much more after we have canceled indebtedness incurred in the publication of EUGENICS.

Among the most pleasant features of my work on *Lucifer* and EUGENICS are the friendships I have found therein: indeed, nearly all with whom I have become acquainted through the office correspondence seem like personal friends. I shall miss their letters greatly, but hope I shall not lose all of them. We shall be glad to see the friends who visit Chicago, if they will call at our home, 500 Fulton street.

The next number of the magazine will be issued from some place on the Pacific coast. I think it possible that it may not be Los Angeles, and that it may not be as early as May. Many details are yet to be arranged, and in this case it would seem to be well to "make haste slowly."

Until the next issue appears, orders for books and papers may be sent to 500 Fulton street, Chicago; but subscriptions, changes of address, and other matter in reference to the magazine should be sent to M. Harman, 215½ West Fourth street, Los Angeles, Cal.

LILLIAN HARMAN.

VOLUMES OF "LUCIFER."

We have for sale complete volumes of *Lucifer the Light-Bearer* from 1883 to 1897. Complete volumes from 1900 to 1907 will be sold for \$1 each; the preceding volumes for \$1.50 each; incomplete volumes, at the rate of one cent a copy. Ten copies, including a special number containing a brief history of the prosecutions against the paper, and a "Birthday Number" containing a sketch of the life of Moses Harman and portraits of his children and grandchildren, will be sent for 5 cents. For the cost of postage, 4 cents a pound, miscellaneous bundles will be sent to persons willing to distribute them. In ordering, state what year is desired. We wish to place these papers where they will do good work, so make price as low as possible.

IN THE EDITOR'S WAKE.

[EXCLUDED FROM JANUARY NUMBER.]

"IN the matter of divorce I consider the children first," said Professor Charles Zueblin of the University of Chicago in a recent lecture. "The primary obligation is to them. The parents have been able to make their own choice, and their first obligation is to their children. I would make the bonds of married people hard to sever, because many people can, under pressure, work out a happy solution of the marriage problem. There is sure to be a certain amount of friction where two people live together." It is difficult for me to see how children can be benefited by making the "bonds of marriage hard to sever." The benefits afforded by the compulsory feeding and clothing of children are of doubtful value when they force the children to remain in an unharmonious home environment. Love can not be compelled; neither can harmony. Making the "bonds of marriage hard to sever" never can aid in "working out a happy solution of the marriage problem." Love is the only thing that can do that.

"THE man of today regards woman as his property," said Professor Zueblin in the same lecture. "And although one may take the best care of his property, this is not the right kind of a relationship for a man and his wife in the twentieth century. The Unwritten Law is a law we do not dare write down in the statute books. When a man shoots his wife or her lover, it is not because of love; it is because his property has been violated. Where appeal to the Unwritten Law is oftenest made, there life is most barbarous and immoral." But can not Professor Zueblin see that woman would not be man's property if the law did not make the "bonds of marriage hard to sever"?

"MARRIAGES are not made in heaven," the professor went on. "Marriage is an institution of the State and is based on love. The State places bonds around marriage because of potential parenthood." How can a marriage that is based on love—that has love for its foundation—have any need for the aid of the State? What has the State to do with love? Are not the bonds which the State places "around marriage because of potential parenthood" the cause of the birth of so many millions of undesired children from unloving parents? Is not the State outraging love and desecrating motherhood when it compels a woman to live with a man whom she does not love and to have undesired children by him?

PROFESSOR ZUEBLIN is a thoughtful and courageous man, and his face is towards the light. But he is too lenient in his regard for the audacious and unjustifiable claims of the State to meddle with things which are none of its business. Still, he is beginning to see the injustice of it. The State forbids a husband and wife to love any other person of the opposite sex; but Professor Zueblin says: "It is entirely possible for men and women who are intensely devoted to each other to have great affection for other people also. But at present if a person has any kind of affection for one of the other sex it is scandalous. There are different grades of affection, and while there may be some people who are capable of loving but one person, nature has endowed most of us more liberally." Then the State's standard for its marriage "based on love" is that of persons possessed of the minimum capacity for loving.

ACCORDING to the *Chicago American*, Judge Cleland has made a discovery which deserves the attention of the women of the entire world. He has found a use for them which, while it is not new, it is astonishing to find receiving the approval of a judge at this stage of the world's development. Seemingly he urges them to become the mothers of a multitudinous progeny of drunkards. "Young drunkards are particularly susceptible to the influence of married life," the judge is reported to have said. What a glorious use for innocent maidens! Wonder how many judges, even among those who get on occasional sprees themselves—among whom, I hasten to say, Judge Cleland is not included—would relish the idea of their daughters or young sisters marrying drunkards to reform them.

IT seems to me a great mistake to teach children that sexual thoughts are vile and wicked instead of being the inevitable evidence of the natural instinct for race continuance. Why not, instead, teach them the dangers of indiscriminate indulgence of any of the appetites, the sexual included? Show them that it is injudicious to incur the risk of bringing children into the world without previous preparation for their proper care, and that indiscriminate indulgence also is likely to result in disease and physical disaster. These facts, by the way, are just as much facts after as before marriage.

THE UNDERSTUDY.

Free Divorce.

A Consideration of the Present Marital Unhappiness.

BY JOHN RUSSELL CORYELL.

[EXCLUDED FROM JANUARY NUMBER.]

When you see the fences and the barn doors and the rocks and the trees of a country covered with advertisements of cures for malaria, you may be reasonably sure that you are in a malarial district. So, likewise, when you find the press and pulpit excitedly discussing a given subject day after day and week after week, you may safely conclude, in the words of Grover Cleveland, that it is a condition and not a mere theory which confronts you. Sometimes it is race suicide that is discussed, sometimes divorce, sometimes marriage, sometimes the home; just now it is soul affinity mostly, with a scattering fire of talk under the other headings. From the pulpit we hear mainly hysterical screams about sacred institutions; though the celibate clergy of the Roman Church deals chiefly in unctuous words on the duty of reproduction. The newspapers devote departments to advice to the love-lorn, and give columns to opinions on all the subjects enumerated. And there is no agreement. On the contrary, advice and opinions run counter to each other even on the same page of one issue.

All seem to recognize that marriage is a terrible chance to take, and that it is often if not always a failure; and that recognition is the basis, consciously or unconsciously, of all the discussion. It seems to me that this is a great pity, for it is misleading. What we are concerned about is the result of the marriage; that is to say, the child. Why not, then, give ourselves to a consideration of the welfare of the child, and let the question of marriage take care of itself? If it be an ordinance of God, as the Church says, then God will take care of it; just as God or nature or the law of life—call it what you will—takes care of the paramount question of the child by making it the irresistible impulse of every normal human being to fulfill his destiny and reproduce. Thwart this impulse, and automatically the race perishes; but equally the race perishes if the conditions of life are made inimical to the welfare of the individual. So that it is not the breeding of many children that will save us from race suicide, but rather the creation of conditions friendly to existence. This is one of the important reasons for establishing in our minds the idea that when we consider the welfare of the child we shall more easily discover what is best for it than if we consider only marriage.

Marriage, it must be understood, is a man-made institution. Neither better nor worse for that, and to be judged on its merits. There are those who declare that it is a sacred institution and comes from God. There may be good grounds for that statement, but if so they are yet to be revealed in scientific form. And against this claim of the Church is the fact that all enlightened governments, which are also said by the Church to be instituted by God, hold a purely civil contract to be quite as good as a religious one: thus legalizing, at least, the notion that marriage is a man-made insti-

tution. But whether it be of man or of God, we may be sure that it has been and will be subject to the law of evolution. There was a time, if we are to believe God's inspired word, the Bible, when polygamy was as much a sacred institution among his chosen people as monogamy is among us now. And it is evident on the face of things that no one would be excused here for polygamy because he had found his warrant for it in the Bible. Of course, it must be borne in mind that when we now speak of marriage as a divine institution, we always mean the monogamic marriage. Now, if the divine institution of polygamy has been set aside and replaced by the divine institution of monogamy, it is fair to assume that the existing form of marriage may be replaced by some higher, or better, or different form; but still, of course, divine in character. That is to say that even the upholders of the present form of marriage as a divine institution may not on that ground refuse to believe that nothing better is either possible or probable. As for the believer in marriage as a purely man-made institution, he knows that the original ceremony was a blow on the woman's head with a club, and that the character of the union between men and women varies mainly in accordance with industrial conditions. In so-called polygamous countries, poor people usually live monogamously; while in so-called monogamous countries, rich people commonly if not usually live polygamously. I may say, incidentally, that we are not monogamic even in intention, whether rich or poor; but digamic. Monogamic means marrying but once, while digamic means marrying as often as one pleases after legally or mortally disposing of one's mate.

I have made this preface in order that it may be clear that the institution of marriage as we now know it, and whether we regard it as divine or human in character, cannot be considered either as perfect in itself, and so above criticism, or as immutably fixed in its relation to the end for which it is maintained. On the other hand, the institution of marriage, in one form or another, has, so to speak, stood the test of ages; and no one should approach its consideration either in a spirit of unthinking frivolity or of hysterical passion. But neither should it be assumed that it is a subject that must not be discussed at all; for it is not one of the abstract questions about which only a chosen few can be supposed to have an interest, but, on the contrary, is the one question about which every human being, merely as a human being, must be interested whether he will or not. The family is the very basis of society, and marriage, under existing conditions, is the only door through which the family may be reached. Now, to me the family is not only the most important fact of social life, but perhaps the most beautiful one; and while I would not abuse the person who would strike a blow at the family, I would certainly pity him as one who would jeopardize his greatest happiness in life. And I would know that his success would mean nothing less than the disintegration of society and the consequent degradation of the race.

The logic of this contention, however, is that it is the family which should be the object of our solicitude; and that we should not permit our attention to be distracted from that vital subject by the noisy cries of the enemies of the family. The fact that these enemies are ignorant may dispose us to pity, but should not tempt us to fight them with their own weapons. Vituperation is the language of hysteria and ignorance. This is

too vital, too important, a subject to be discussed otherwise than with soberness, sincerity, and knowledge.

Of course, when we say that the family is the real institution to be conserved, we all mean the child. It is not exactly scientific to say that the family exists for the child, but it is correct in substance, for the family is the outcome of the effort of the parents to protect the child. And this is as much the case with the lower animals as with the human animal, but in a lesser degree. At any rate, it simplifies matters for us if we put it that the welfare of the child is the one thing to be considered; and that the test of value in any of the customs which have grown out of the existence or activities of the family, will be the fitness of the custom to the end in view. Or, to express it in another way, we are not concerned about polygamy or polyandry or monogamy or digamy, but only about the welfare of the child. For my own part I am free to say that while I abhor polygamy or polyandry as a shocking form of the most degrading slavery, yet if I could be convinced that either tended to the highest development and the best welfare of the child, I would accept it. And, of course, I would expect to adopt the same logical attitude toward any other form of marriage. How could a reasonable person do anything else? If it be a fact, as I believe, that the family is the very basis of society, and that society is essential to the proper and full development of the individual, then there remains nothing for me, as an honest, earnest, thoughtful individual, but to assist with all my might in the maintenance of conditions which are best for me and my fellows; or, on the other hand, in striving to eliminate conditions which are inimical.

But first it is necessary to know the true from the false; and in order to know this there must be full and free discussion, without prepossessions if possible, and anyhow without the unscientific assumption that the thing under discussion is and must be right in itself; that to defend it from attack is a pious and commendable work, and that to even discuss it is as impious as iconoclastic. It may well be borne in mind that the truth can only be helped by the fullest discussion. And that person who demands that you shall not discuss his belief, betrays that fear which in itself is an evidence of his own doubt.

The condition with which we are now confronted is this: a prevailing unrest on the subject of marriage all over the civilized world. The subject of marriage, then, must be discussed freely and fully and openly, in order that we may come to a correct conclusion in regard to it. We must not assume that it is a sacred institution, divinely perfected, and therefore not a fit subject for discussion; for we have seen that God has approved of other forms before this, and may fairly be expected to do so again; and that, besides, if it really be a perfect institution, only good can come from discussion. Nor must we assume that the State is content with its work, and debars discussion; for our legislatures are constantly considering modifications of it, and are quite out of agreement with each other. Finally, society, —which is another thing altogether from the State, and whose problem it really is,—is in such pain and travail over the matter, that it asks permission of no one, but goes on seeking relief from the thing that is oppressing it and making so difficult its task of preserving the family. It may be that if society were left free to work out its own problem it would succeed in doing so much more quickly than it can do now, when both

Church and State, properly or improperly, have refused it permission to do more than suffer.

For a long time this suffering has been recognized and freely enough commented on, but the common assumption seems to have been that marriage was indeed an evil, but, as the world was constituted, an unavoidable one. The prejudice against marriage in the earlier days of Christianity, however, seems to have been due to the singular notion that all sexual manifestations were degraded and degrading. The Roman Church, which at that time was the Christian Church, had at first permitted its priests to marry, and had even been lenient with promiscuity and polygamy; but later sought earthly detachment and the assurance of heavenly bliss by insisting on celibacy among the priesthood. Much of the same attitude toward sex manifestation is still maintained by civilized man, with the result that reprehension is usually visited upon any one who discusses the question of marriage. This in itself would not be of much consequence; but the trouble is so real that it needs to be discussed; and it seems a great pity that the true friends of the family, of the child, should join together to make discussion odious. The pulpit and the press, from whom we have a right to expect wise guidance, have until quite recently combined to declare in passionate tones that everything was wrong in the family, and that the only thing to be done was to crucify any one who suggested a remedy, and to make more rigid the conditions encompassing the family. It is as if we were dying from typhoid fever, but should make it a criminal offense for any one to suggest purifying the water we drink. What would we think of a people who would declare that they would drink the water of wells polluted by sewage, rather than consider such a novelty as having their water brought to them from the pure and undefiled springs of the distant mountains? What if they stoned all who tried to discuss the matter? And yet it is what is being done in this matter which is troubling the civilized world. It is inconceivable that the men who cry out against discussion, and who anathematize them that refuse to be silent, are otherwise than well-wishers of the family; and yet, in the face of the evil conditions which exist, to cry down the man who honestly and earnestly seeks a remedy involves an ignorance which is close to willful wickedness. There is no need to assume that one is wrong because he is in the minority. It is true that it requires less courage to assault a small minority; but how awful that human beings with the identical object in view should not eagerly welcome discussion!

A few Sundays ago a man by the name of Shannon, a Methodist minister of Brooklyn, took up this very topic and treated it as I have indicated. I am bound to believe that Mr. Shannon desires to know how to best conserve the true interests of the family. He may love notoriety and may desire to gain it in the cheapest way; but that does not imply that he is an enemy of the family, as his conduct would indicate. And yet in utter ignorance of what he is talking about he vilifies a body of men and women for no other reason than that they earnestly and upliftedly discuss the subject of marriage. What could be sadder? And yet the man says these things in the belief that he is helping the cause of the family. I know that he is also trying to attract attention by yelping a little louder than the rest of the pack, but no one can doubt that at the bottom he really wishes well to the family. Alas! it is but another case of the evil that is done by ignorant

support. But if such vulgarity and ignorance are disheartening, on the other hand I find in an editorial in the *Evening World* some words that give hope that the press, at least, has taken long strides ahead. The clergyman's ignorance is as crass as his statements of fact are false, but the editor gives evidence of having given study and thought to his subject. I do not agree with him altogether, but I certainly congratulate him on his courage in boldly stating facts which must be unpopular if understood. He, too, says some things about the Sunrise Club which I believe to be incorrect, as that the "members seem to think that marriage is a matter of personal pleasure and indulgence." I am sure that if he were to talk with any of them he would find that they were in agreement with him, as he states it in his editorial, that "the social element of matrimony is the children, not the husband and wife." This is the contention of the sociologist. It is my contention here, and whatever I have said or shall say is based on that idea. If only other writers on the subject would be at once as fair and as charged with knowledge as the writer in the *Evening World*, our terrible problem would soon be solved. He says:

If the only object of men and women is personal pleasure or what Cardinal Gibbons calls "self-indulgence," it is unnecessary for them to marry. The initial marriage ceremony of such persons leads only to their application to the divorce courts for the legal sanction of their progressive polygamy. It would be better if they dispensed with both the initial ceremony and the subsequent divorces and remarriages. Then their polygamy would lack any pretense either of respectability or of legal sanction.

The logic of that is unanswerable; but I am lost in wonder at finding it on the editorial page of a conservative New York daily. A childless union between a man and a woman is not a marriage in the sociological sense at all; and this whole matter of marital unhappiness would be better understood and better remedied if it could be generally understood that society is not interested in the sexual pleasures of its individuals, but is only concerned that when children result from a union they shall be enabled to live and grow to be their best selves. Society is concerned that parents should learn to look upon their offspring, not as chattels, but as trusts. Society is not concerned with the quantity of children, but with the quality. Society can not look with favor on a condition that necessitates that four babies shall be born in order that two may reach maturity. Nor can it wisely sanction conditions which make for the moral and spiritual deformity of a child; and a home made unhappy by a brutal father, a vain and selfish mother, a lack of harmony and love, or by any other cause, is a place where the soul of a child becomes deformed. If, then, it can be shown that a child's welfare demands the separation of its parents, why, since the welfare of the child is the paramount consideration, should not the separation take place? Let it always be borne in mind that the institution of marriage exists for man. No sane person would contend that man existed for it. And yet we may not even discuss this institution without risking such an avalanche of filthy vituperation as that of the ignorant, notoriety-seeking person of Brooklyn. It may be that marriage as we now know it is exactly fitted to conserve the interests of the family. Then let us discuss it, so that we may all be sure of it; and so that the press and pulpit will cease to tell us with constant insistence that wedded life is an unhappy one, that children suffer from the homes they live in, and that marriage is a thing that can not be too carefully considered. We who wish to dis-

cuss the question and find its answer are not the ones who are calling attention to evils attendant on marriage. The press is doing that, the pulpit is doing it, the President is doing it, mothers do it when they warn their daughters to be very careful because marriage is a terrible risk; in fact, all society is bearing witness to the evil. And yet in the same breath all cry out, as if moved at once by the same superstitious fear, that we must not discuss marriage. Why not? Marriage is a means to an end; the end is the welfare of the child. Shall we, then, subordinate the end to the means? Shall we go on neglecting the child? Mind you! I do not say here that marriage is to blame. All I am contending for is the propriety, the wisdom, of keeping the mind clear as to the paramount interest of society. I am trying to make it understood that if the interest of the child should demand a reformation of our existing marriage institution, that reformation should take place as a mere matter of course. But to say that we may not discuss the institution of marriage, to say that it is hedged about by a divinity of character that makes discussion of it sacrilegious, is to be guilty of infamous nonsense. What if it should be said that a boy should have a pair of heavy iron shoes made for his feet when he was twelve years old; that he must wear them always, no matter how they hurt him, no matter how much too small they became as his feet grew? What if, in addition, it should be decreed that, although he might howl with pain in them, he must never say that they were too small? But is there any greater absurdity in that than in saying we must not discuss the marriage institution, must not point out its faults, must not seek to find some release from its evils? Are we to make the marriage institution a fetish to which we will sacrifice our children, when we might by rational discussion convert it into a beneficent agency? Why, it is sheer superstition.

But, after all, it is society's problem; and when you see the newspapers beginning to talk rationally about marriage you may make up your mind that those thermometers of the public temperature, those timers of the public pulse, are but recording their trained observations. An interesting example of this is presented to us once more in the editorial from which I have already quoted. He is taking issue with Felix Adler, whom he charges,—unfairly, I think,—with saying that soul-affinity was necessary in marriage. But I am glad he misunderstood Dr. Adler, for it leads him to make this remarkable statement:

Neither "soul affinity" to which Dr. Adler refers nor any other kind of "affinity" is necessary for marriage life any more than it is necessary for business partnership. The social element of matrimony is the children, not the husband and wife. Matrimony without children is incomplete, no matter how either sentimental or sensuous the feeling and attitude of the man and woman may be toward each other.

You may recall that this is exactly what I said in another way a few weeks ago. I contended that passion, or the sexual impulse, was the normal basis of the conjugal union, and not love or so-called soul-affinity. It is true that I was held up to execration by the *World* for saying so, but it is something to find an editor in the *Evening World* coming so soon to the same conclusion. But I wonder if he realizes where his reasoning will lead him. I feel that I cannot resist quoting from Felix Adler on this important question. I do not know that he has any specific remedy to offer, but his position in the community and his many years of thought and

service have made him in a sense an expert witness. You will notice that he and I agree almost in detail.

In our work there is no issue more urgent than the need of the reconstruction of the family. Under the multiplication of divorce in this country the issue is whether the sensuous nature of the marriage contract is to prevail or whether the spiritual is to predominate.

The old idea of marriage was inculcated and secured through two fundamental principles—reverence to parents and the understanding that the marriage was to be permanent. These principles are both imperiled. Under present conditions they are no longer tenable, for the first was founded on the idea that the child had no rights except through its parents. Its position was one of subservience, of unquestioned obedience to the parents; and as regards the permanence of the marriage tie, it was chiefly a bond that tied the woman to the man. Her position was one of subordination.

Today we admit that the child has rights which we are bound to respect, and that the wife is the equal of the man. What we need is a doctrine of marriage. There is no clear-cut doctrine of marriage. The Church is tied up to the ethics of two thousand years ago—the Oriental fantasies of Paul.

You see that he recognizes the dangerous conditions which prevail; he puts the interests of the child first; and he demands a change from the iron shoe of marriage which was made two thousand years ago by Paul, whose best contribution on the subject of marriage was that it was better to marry than burn. As I have said, I do not know what Dr. Adler's remedy is, nor even that he has a remedy. It may be that he would both reprehend and refuse to accept any conclusion I would come to; but he has thought on the subject untrammelled by superstition. How different is his attitude from that of President Roosevelt, for example. Mr. Roosevelt disposes of the matter as a charlatan would dispose of a skin disease—by driving it back into the blood. Women must bear more children, he says authoritatively. No, let me not do the man an injustice; he said wives must bear more children. The Kaiser, less particular, says, Let me have more children, however you get them; and, in his need for war material, gives legal recognition to illegitimate children. Now, there can be no doubt that there are enough children born into the world to serve the purposes of even Kaiser and President, but at least four must be born that two may live. Might it not be wiser, then, of Mr. Roosevelt to consider how to save the children that are born, rather than to multiply difficulties for the ones that live by refusing to investigate why the others die? If you think that I am going too far afield in considering this phase of the question I will refer you to Mr. Roosevelt, who connected the birth-rate and the marriage question in this way: He says, "One of the most unpleasant and dangerous features of our American life is the diminishing birth-rate and the loosening of the marital tie." If he be correct in this, then am I also correct in saying that this is society's problem, and that society will sooner or later solve it in its own way, no matter what the unthinking and ignorant Roosevelts and the vulgar and vituperative Shannons may say; for although they fully represent State and Church, they do not represent society. They are but the parasites that feed on society.

I would rather listen to the wife of one of our former vice-presidents, Mrs. Stevenson, for a sane word on the subject, and to get at the dumb consciousness of society. She says:

There is no thoughtful woman in America who has not been more than startled by the appeal for larger families.

While this appeal has been most urgent, I do not recall that there has been one word in reference to the health or life of the mother, nor has the ability of the

mother, physically, mentally, morally, spiritually, or financially, to rear children been touched upon.

The question should not be how many children, but what will be their condition and what kind of citizens will they make.

But an even more thoughtful word is spoken by that very clever young woman, Nixola Greeley-Smith, in the *Evening World*. I may say that I have purposely studied the *Evening World* during the past week to see how much space it would give to this subject and what its stand would be. The amount of space it has given has surprised and even startled me, realizing as I do that the newspaper can only be successful in measure as it reflects public feeling. But if I have been surprised by the amount of space given, I have been amazed at the advanced position taken by its most important contributors. Nixola Greeley-Smith says:

The poor woman of today who bears ten children to live starved and stunted morally and physically in mines and factories that grow rich by child labor, and sees them, when they are grown, industrial slaves, has not benefited any one but the seekers after cheap labor. She takes the half-loaf on which two or three might subsist scantily and divides and subdivides it till it can scarcely keep life flickering in the frail bodies of a too numerous offspring.

This is considering the question entirely from the standpoint of the rights of the child to be well born and well cared for, and leaves untouched the right of the mother to her own life unhampered by premature age or lingering disease. One need only contrast the extremes of fecundity and of childlessness—the faded, worn-out woman who has had ten children before she is thirty, and the radiant society woman who has had none at all and retains the complexion and figure she had at twenty when she is thirty-five—to realize what the Roosevelt dictum would exact of its victims.

In my opinion, it is questionable which of the two does society more harm—the one who has more children than the family can support and educate to be good citizens, or the one who shirks these responsibilities altogether.

I have already taken more space than I should, and I will therefore close with the statement of my remedy and my reasons for offering it. The remedy I offer is Free Divorce. Absolutely free divorce.

I have said that this is society's problem; and it is. When the Church will give evidence that the marriage institution is the work of God, it will be time for us to consider the claim. Until then we would better ignore the Church, with its silly fulminations and its monstrous interference. The State, indeed, may demand the right of interference on the ground of consideration for the future citizen; but it seems to me that in the face of the fact that the State is in close partnership with the privileged class to exploit the child and render null the office of the family to protect the child, it would be better if the State at last took its heavy hands off and let society take care of itself. And it is my contention that society could and would do so, because society, even in the lower groups of animals, has always done so; but mainly because society is the very expression of the desire of the individual for an opportunity to be his best self. Men and women do not love and care for their offspring because the law bids them do so, but because it is a law of nature that if they do not they will perish as a race. Or, putting it more scientifically, men and women are what they are because they have cared for their young. And they would care for them now, if they might, without interference. But the Church, with its unholy superstitions, and the State, by its alliance with the privileged class, absolutely prevent the vast majority of parents from doing what otherwise they would almost automatically do as a result of the habit of untold generations.

Free divorce would of course mean free marriage, or mating at will. Now let the Shannons have a convulsion of horror and cry out, Free love. I don't suppose they know what the expression means any better than I do, and I don't know at all. What I do know is that your upholder of the old conventions always rolls that phrase on his tongue with great relish, since it means to him the maximum of gratification with the minimum of expense; but to him I have to say that the house of prostitution is his product, and that the marriage institution that he hugs so close to him is its twin sister; for it is the testimony of competent witnesses that such houses are supported by married men; and it is also the dictum of all that, as things are, prostitution is a necessary evil.

No, free divorce will never involve free love in the filthy sense in which the conservative person uses the phrase, but it will mean men and women endeavoring honestly and sincerely and upliftedly to be free in that fine sense in which Herbert Spencer uses it—a freedom that is based on the recognition of others to an equal degree of freedom, with the self-imposed restraints that are involved thereby. In Japan in former days, if not now, marriage and divorce were not the business of either Church or State. Men and women married and divorced themselves. And if ever there was a paradise for children, it was Japan. I do not say that Japan had a perfect system; but I do say that under a system of free marriage and free divorce there was produced a condition that made for a beautiful family life and for the welfare of the child.

Yes, free divorce; not as a finality of progress, but only as a step in the right direction. And while I am speaking of divorce, let me say that it will be a good thing for society when a divorce between the State and the privileged class takes place. For I say that the misery of the child today is largely the result of that iniquitous, antisocial combination.

The Way to Sex Freedom.

BY BOLTON HALL.

[EXCLUDED FROM JANUARY NUMBER.]

A friend writes me:—

I have read a good many letters and memoirs of women of the eighteenth century, and am quite familiar with the manners and customs of that time. It was a time of great freedom of intercourse. All the brilliant, clever women of wealth and position married when very young, and then proceeded to live quite openly with the man whom their heart chose, and if he proved unsatisfactory in any way he was succeeded by another, often two or three at a time even, and no one was shocked, not even the husband. The husband, of course, was going his own way. In the beginning one feels as though it was a right and reasonable arrangement for the woman to console herself with the man she loved, and most reasonable for the husband not to object; but it went on until the promiscuity was disgusting, and it seemed as though there was no such thing left as decency or morality. Love degenerated into mere animal gratification, joined to the wildest fantasies and extravagance and absolute loss of balance or self-control: much more than this, even; everything was sacrificed to this passion—the family, the state, all trust, health, liberty, and life;—nothing seemed to have any reality, any value, to them but that. Of course, reaction had to come; and with it came all sorts of strict and severe ideas

of conduct and relation of the sexes, from which we suffer today, and which we are trying to modify. But how bring about a sentiment of more liberty, of letting the heart speak, without being misunderstood, without bringing about a state of license and promiscuity very far removed from our idea, or from any possibility of a high development?

This is a question which is ever in the mind of the Free-Lover. He knows that only in freedom can love exist; that blight and death follow excess just as surely as they follow unnatural restrictions, but it is difficult to make oneself understood by the masses.

The first step must be to strip prudery from the minds of people. When men and women regard the sex nature and its needs with the same frankness as they show to the rest of the physical needs and appetites, the way to freedom in sex relations will be opened.

The present hypocritical attitude is partly the outgrowth of conditions, and partly due to the deliberate purpose of man to keep woman in bondage. Woman is the greater sufferer from present conditions, just as she is still the sufferer if social customs are violated. Her economic dependence makes this inevitable, and her only real hope lies in achieving economic independence.

Woman is often called the worst enemy of her own sex, but this is her only logical position at present. Man takes a certain degree of freedom for himself, but allows no latitude to a woman—if she belongs to him, either as wife, sweetheart, sister, or mistress. The average woman is dependent upon some man for a living—particularly the average married woman. Her security depends upon how nearly she fulfils her husband's ideal of a wife. If she has children, the necessity presses but the closer. How, then, can she tolerate the "erring sister," the "Woman Who Does" or "Would Do"? That pitiful thing that men preach, "the sanctity of the home," must be preserved, and the only way known to the wife is to frown down the woman who seems to invade it. Though in her heart she may feel the stirrings of sympathy, she is oppressed by the fear of what may become of herself and children, and crushes down any other feeling.

So long as woman's life is this sort of servitude, so long will it be impossible successfully to preach freedom in sex relations. Few women are strong enough to endure ostracism by their own sex. If they ignore the canons of society, they are in turn ignored by society, unless they chance to be extremely wealthy or powerful, in which case society pretends not to know that its mandates have been disobeyed. This is not liberty, but *license*, paid for in the coin society recognizes; it does not tend to the ennobling of the licensed. There can be no liberty, no freedom, that is not for *all*. At the same time it should be borne in mind that freedom will not make a refined lover out of a beast. Some of us are slaves to animal lust, and to these freedom would simply spell license; but not because of them should freedom be withheld. All of us are still slaves to some lust, but freedom is the best antidote for slavery.

There can be no freedom in the relation of the sexes while one of them is economically dependent. Neither sex is economically free, but men possess a measure of independence unknown to women, and it is only through equality that we can come to freedom.

In that day it will be possible to preach freedom in all relations of life without being misunderstood. Only the free can appreciate freedom.

The Cost of Conformity to Custom.

BY GEORGE BEDBOROUGH.

[EXCLUDED FROM JANUARY NUMBER.]

One of the most hopeful features of progressive journalism in England is the success of the new *New Age*, a penny weekly published in London, which has just completed its first half-year under the able editorship of a couple of Fabian socialists. *The New Age* made itself famous formerly by its magnificent fight against the Boer war. Its newer history is likely to be signalized by the outspoken articles which Florence Farr is contributing every week. Miss Farr joins to an eloquent pen an individuality of style which would make her readers listen to anything she says. But beyond this she has a real message: she writes for freedom; her aim is to broaden men's minds; she wants a socialism which will mean social freedom. Her sympathies are with her own sex, but her ideals embrace the whole people; she is one of the half-dozen women writers in England today who understand the sex question. She is at present engaged on a series called "Ibsen's Women." I hope to say more about that series when completed. Just now I want a word with her about "Our Evil Stars," an article lately written by her for *The New Age*. "Our evil star," she well says, is "the force in us which says we cannot become all that we desire—the force which turns all opportunity into grotesque failure." I regret I cannot quote all the article; it is full of good things: but I quote the lines I criticize instead of the main points with which I agree, and which may be unintentionally misrepresented by these fragmentary extracts:—

. . . When some bold spirit longs to free the world from the bonds of matrimony and preaches the doctrine of free-love, and an ardent flock of young devotees offer themselves as the first martyrs in the cause, incidentally making themselves useless to any cause by doing so, the elderly person shakes his head. He knows very well that if the practice of free-love were likely to have an evangelizing effect, the world would have been evangelized long ago. On the other hand, it is well known that the sight of other people's excesses is the strongest stimulus to puritanism. . . . We gradually discover that in the end it is not the circumstances that make for happiness or unhappiness, but the temperament and mood of the individual. Whatever the customs of my country may be, I am I, and they make not the smallest difference to my happiness. . . . The only people who can hope to awaken the public to a sense of the danger of the present state of the marriage law to the public health and the general well-being of the race are people who are living decently within the law and have no personal object to serve. . . . Women think that by deliberately "losing their characters" they will help the cause of reform. But there is no use in attempting to endure this kind of martyrdom; in fact, any kind of voluntary martyrdom is abject folly. . . . So let us each recognize the truth that our first business is to change ourselves, and then we shall know how to change our circumstances.

Inasmuch as the individual is more important to himself than laws, customs, or institutions, we can all agree with the Omar view that "I myself am heaven and hell" to myself. But neither from the reasonable individualist nor the rational socialist point of view does it seem sound doctrine that environment does not matter; that I can ignore my neighbors' ideals in my soul's secret cell, but conform to my neighbors' dictates in my life's daily round. It would be absurd to ask Miss Farr to apply her far-reaching generalizations outside the sphere she clearly wishes them to be confined to.

"Whatever the customs" is a large order. Even if Miss Farr only means (as she of course does) "whatever the marriage customs," she will have to fix herself to time and place, or the "whatever" will include the most awful tragedies history knows. I cannot answer for Miss Farr, but I can say for myself that "the customs of my country" have often made the gravest difference to my happiness. They are answerable for the direst misery within my own immediate circle. How can I say that "because I am I" these things should not weigh upon me? I think I know the sense in which Miss Farr uses these words, for she is far more sensitive of the world's pain than most of us; but I cannot see any application of her words which would not suppress all our conscious action towards amelioration in every direction. The way of happiness, as of healthy individualism and sane ameliorism, lies in respecting my neighbor's liberty, and ignoring his ideals where they conflict with my sense of right.

The worn-out doctrine of conformity and of the dangers of unorthodox conduct never can weigh with reasonable men and women. Florence Farr would rightly resent the teaching if applied to her own magnificent work for the emancipation of men and women. Why should she write for freedom? Why not conform to the custom of her country? She will look (I have looked) in vain for any *custom* in British journalism of speaking such needful truths with a brave pen as she has done and is doing. Of course, her saving clause is in her emphasis on the "temperament and mood of the individual." In the long run these may be trusted to triumph over all the dictates of a short-sighted prudence. The truth is that all this fear of hindering the cause of reform by acting consistently with a belief in its righteousness, is based on an illogical timidity, and we are already paying far too high a price for conformity to customs we despise or have outgrown.

We find ourselves in a world of unrealities, a world we never helped to make, a world to which we never asked admission. We are not contented Diogenes-like to retire to our tub and forget the world which blots out our light. We neither want to be partakers in irksome and evil customs for ourselves, nor do we want our children to find the same vicious alternative before them of a disgraceful martyrdom or a still more disgraceful acquiescence. Unfortunately, it is the best of our race who suffer most from our idle conformity,—when we stifle our impulses towards revolt, and either relegate our cause to the shelf of things which can wait, or label our aspirations impracticable by not showing how fittingly we can practice them. The choicest spirits in all ages are not always the strongest: they are the honestest sort, the kind which cannot reason itself into conformity, the souls whose "friends are exultations, agonies, and love." We are making their path harder, adding to their pain, strengthening the walls of their prisons, tying our own hands in their defense, when he bow in the house of Rimmon. The outside world, of course, accepts this blasphemous worship from unbelievers,—it would have little support for its cherished anachronisms if it relied upon disinterested faith,—but it is not likely to care for the real convictions of acknowledged deceivers.

And what a price we pay for conformity! Novels like Thomas Hardy's *Tess* tell in sensational form what we all see in more sordid detail in real life: how "the woman pays" for the sins, follies, and ignorances of our conventional society. She suffers, of course, for her own awful ignorance, too;

but her ignorance is one of the counts of my indictment of society. Too busied with the innumerable trivialities of etiquette, the vagaries of fashion, the pastimes of art, and the irrelevancies of science, society's great crime is that it has had no time nor exhibited any inclination to educate men and women on the essentials of life. Our men reach maturity with misdirected ideals; our women fail to learn until "sorrow and care and child-birth pain have left their traces on heart and brain." And this ignorance is one of the costs of conventional conformity. We prefer to pay rather than to think. We economize in every direction except in the conservation of human life and happiness: there we are wastefully destructive because we never consciously aim at solidarity of productivity here. There must be an appearance of conformity to customs of which we have forgotten (if they ever had any) the reason, and of habits which probably originated in the freak of a madman, the mistake of a fool, or the wanton perversity of a tired hedonist. To secure such conformity, all individuality must be suppressed—and individuality means life. Experience would often be neither bitter nor cruel, even when painful, if society were so organized that its lessons were not wasted, and if our institutions were reconstructed in the light of history, so that the sufferings of some became the salvation of society as a whole.

For the mentally emancipated there is a minimum duty entailed. Duty has a harsh sound to the libertarian, but there is no other word adequately expressing the idea of what we owe to ourselves and to the ideas by which we inwardly live. We may not be made of the stuff which martyrs need, and we may be physically incapable of active resistance to the weapons the multitude uses against its enemies; but intellectual honesty is the least we can offer. We can surely refuse to enter into bonds which we realize are inconsistent with the progress of the race. We can abstain from defending institutions we despise, instead of being willing—as many freethinkers are—to find specious arguments to support a conformity we know to be morally indefensible. "Marriage may be all that you say against it," says one, "but any other form of sex union always, in practice, leads to moral deterioration"—a thesis supported by many of the advanced novelists and dramatists who have gone "as far as they dared" in our direction, and "saved themselves" by a judicious hedging which effectually canceled all the wisdom otherwise deducible from their work. Why do our fiction-writers invariably show such unions as either tragically sad or viciously squalid in their history? There is, of course, a moiety of heroes and heroines to whom an unconventional marriage is part of a long series of bohemian incidents, and the general character is led up to a fitting tragic climax by the novelist. But are there no average men and women who think themselves out of conventionalism? Who are the chief sufferers from marriage-law tyranny? Not poets, painters, and novelists; but average people whose average family and average acquaintances learn by painful facts what is the fruit of the orthodox tree. These are the material from which are made recruits to liberty. "Horse-sense and a little experience,"—even if it be, fortunately for them, vicarious experience,—will make converts in whose ears both religious and social threats may thunder in vain. If the lives of these people are made miserable it will not be the fault of their nonconformity, but because their rebel lives are not deeply enough based on philosophical foundations.

I think I see in Florence Farr's denunciations of those who "deliberately lose their character" a sensible protest against those who would wreck a sane, sober society for the sake of a senseless display of reckless sensationalism. But the real friends of a movement are those who act deliberately and quietly, living their lives according to their philosophy, and weighing the consequences of their example as well as of their acts. Fortunately, we have never lacked the steady common sense of practical pioneers whose light has been at once a signal witnessing to the world the practicable character of our ideals and a warm welcoming beacon of comfort to all within the camp. Besides, it is begging the question to talk about losing one's character—a dubious phrase, depending for its wisdom on one's definition of character. In the colloquial sense, few "characters" will survive association with advanced movements. Christ lost his "character" when first seen fraternizing with publicans. But the only character worth having is the character which endures calumny and bravely faces the sneers of the merely respectable. Perhaps heterodox causes gain more than they lose by the abstentions of the timid. Perhaps! But we want the timid to become courageous, because *they* are losing by their shyness.

"If hopes were dupes, fears may be liars;
It may be, in yon smoke conceal'd,
Your comrades chase e'en now the fliers,
And, but for you, possess the field."
"Charge once more, then!"—

London, England.

Southern California Notes.

This is the rainy season for California. For several weeks—about a month, I think—there have been more wet days than dry days, and sometimes almost continuous rains for several days and nights. But this, I am told, is rare in Southern California. It is now sunny and pleasant again, with prospect that the rains are over for a while.

So much dampness and absence of sunshine is not altogether agreeable, but when compared to the blizzards of the Eastern States and Middle West, these winter wet spells are not hard to endure. They have something of a depressing effect, however, and to this cause, in part, may be attributed the difficulty I have experienced in getting my copy for the magazine in the shape that pleased me. I have not taken cold nor been sick in any way, but simply seemed to lack the necessary energy to do my best work.

* * *

Have not failed to attend the regular meetings of the Eugenics Association nor of the Los Angeles Liberal Club, of which club I am a member, and be-

fore which club I had the honor of making a set talk last Sunday evening, upon "Free Speech, and What We Will Do With It When We Get It." This club meets at 517 South Broadway, every Sunday evening, and is one of the oldest and most successful Freethought organizations of which I have any knowledge. It has a paying membership of about eighty, and has good attendance at all sessions except when prevented by unusually bad weather, as was the case last Sunday evening.

The Eugenics Club was reorganized about the beginning of the year, and has held seven successful meetings since reorganization. They meet every Wednesday evening at Hall 401, Mammoth Building, 517 South Broadway. Membership fee has been changed from 25 cents per month to \$1 per year. The new plan seems to work well.

* * *

Winter is the tourist season for Los Angeles, and in spite of rain and financial disturbances there seems no diminution of the annual crop of visitors. This is shown in part by the crowds of peo-

ple fed daily by the restaurants, cafés, and "cafeterias." At one of these, the Fourth Street Cafeteria, near Hill, where I have been eating much of the time since my arrival in this city, the proprietor told me the other day he feeds on an average from 1,000 to 1,300 people every day. A good place to eat, as also is the Vegetarian Café ("Battle Creek"), on the corner of Third and Hill streets, open every day except Saturday, the Adventists' Sabbath.

* * *

Our list of pledges of help to bring THE JOURNAL OF EUGENICS to Southern California, and to sustain it when there, continues to grow. It now numbers fifty names, with promise of several more, all living in Los Angeles or nearby towns. No effort has yet been made to reach other and more distant towns. A few have paid their pledges, but most promise to pay when the first number of the magazine published at this place appears. A few promise to pay in work; among these are four printers. Several physicians are on the list, one of whom is the president of the Pacific Osteopathic College, and one the president of the State Spiritualist Association. Only a fraction of the old subscribers to the magazine, living in Los Angeles and vicinity, have yet been seen in regard to these pledges.

* * *

My stay at Vineland was brought to a close much sooner than I expected, on account of what I believed important duties in the city, but while it lasted decided progress was made in the work of revising the reminiscences of my life. As stated elsewhere, however, I do not think the work on reminiscences the most important thing for me to do just now. Other lines of work seem more pressing; revision of these old notes can be done when leisure invites. What worries me most in this connection is the reflection that I owe money to those who paid for the book and who persistently refuse to take other literature instead or to take back their money.

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[EXCLUDED FROM JANUARY NUMBER.]

Other San Diegan friends of eugenics have met with like rebuffs from the editors of the daily papers of that city. At our "parlor meetings" many of these friends demonstrated their ability to enlighten the average social leaders in the line of education for better parent-hood. The following instances illustrat-

ing the need of instruction in these matters were given by Leroy Cummings, whose name will perhaps be remembered as a contributor to *Lucifer*, showing the terrible results of ignorance on the part of parents. These instances came to the knowledge of Brother Cummings and his mother, in Maine:

(1) A pregnant woman was compelled to hold a struggling calf while her husband butchered it. Result: A monster that more resembled a calf than a child. It was kept in a sort of cage. When hungry it made a noise like a calf. It never learned to speak a word. It died when 28 years of age. Its mother died a few days later, fulfilling her wish not to survive the monstrosity to which she had given birth.

(2) During pregnancy a woman craved fruit, which her husband refused to buy, believing it to be a waste of money to satisfy such a whim. The mother stole fruit from the neighbor's gardens at night to satisfy her cravings. Result: A boy who was an incorrigible thief. After serving several short terms in the penitentiary he was finally incarcerated for life, as a hopeless degenerate.

(3) Another woman during pregnancy had a morbid longing for wine. Her husband was an uncompromising prohibitionist, who forbade wine being brought into the house. Result: A boy who became an incurable drunkard.

(4) Still another woman during pregnancy had a craving for fried liver. Enraged at her repeated requests, the husband brought home a beef liver, slapping his wife in the face with it as he entered the door. Result: A girl who had to go veiled all her life. One side of her face had the hideous appearance of a mangled liver.

MOSES HARMAN.

A CERTAIN CHANGE.

The superstition respecting power and office is going to the ground. The stream of human affairs flows its own way, and is very little affected by the activity of legislators. What great masses of men wish done, will be done; and they do not wish it for a freak, but because it is their state and natural end. There are now other energies than force, other than political, which no man in future can allow himself to disregard. There is direct conversation and influence. A man is to make himself felt by his proper force. The tendency of things runs steadily to this point—namely, to put every man on his merits, and to give him so much power as he naturally exerts,—no more, no less.—*Emerson.*

"The moral code—any moral code—is like Hoyle's *Short Treatise*: binding only when agreed to by all concerned, and utterly worthless to those who do not choose to play the game."

Social Purity Congress.

[EXCLUDED FROM JANUARY NUMBER.]

The keynote of the Purity Congress, at Battle Creek, Mich., was knowledge. Nearly all speakers made a plea that all subjects which included reproduction should not be tabooed, but should receive at least as much attention in education as that of raising vegetables, fruits, and animals. This undoubtedly was the point of unity throughout the congress. Most speakers made a strong plea for continence—misapplying the term for that of abstinence of sexual life, save for procreation. Some declared that Christianity, through the Bible, gives this law of sex life.

Asceticism and celibacy have been the outgrowth of Christianity, and it is fitting that through the utterances of orthodox Christians we may be led to retrace our steps and ascend the mount of knowledge. Taking a broad view of the subject, it is most hopeful. They may hold a fear of greater leniency in divorce laws, and put restrictions upon the freedom or right of women to choose the parentage of their children. If, however, ways and means are opened for the enlightenment of the young, we know that with knowledge we can trust future generations to make needed laws or remove those that are oppressive.

In a general way there was a plea that the government should give as generous attention to protection and improvement of babies as it gives to bears and other game.

It was urged by some speakers that women should be made economically independent as a sane preventive of prostitution.

So far as talent, eloquence, and earnestness goes, the congress was a great success. The committee is to be congratulated on securing the coöperation of so many eminent people. While individual views were often at variance, yet the management was tactful in smoldering firebrands in the ashes of conservatism.

For the most part, speakers in demanding social purity used plain English. The usual vagueness and symbology in discussing these subjects was wanting, and, as the saying goes, the speakers wore no gloves. They thus acknowledged that the reproductive functions had the

same origin as the rest of the physical organism. The notion has hitherto prevailed that God created man; he gave him intellect, voice, sight: but the devil created the sex sense. The word passion, as expressing male and female attraction, is spoken with bated breath, and is even blotted out of dictionaries. Encyclopedias containing extensive and reliable essays upon anatomy and physiology omit all knowledge of sexual functions.

Progress has been made when speakers in a large promiscuous audience easily, naturally, and without hesitancy speak in plain terms of the creative life of man. This is one of the first steps in the training for purity, and one that the workers themselves are slow to understand and acknowledge. When man learns that the sexual impulse is derived from the same source as sight and hearing, he himself has taken a long stride towards real purity. When he learns to place sex functions in the highest rank, when he knows in his innermost heart that they are from God and not under the seal of Satan, then he is ready for special and elective procreations.

Through training he has the power of transmutation, and this life that begets life may be used to create another body, to quicken the intellect or awaken spiritual faculties.

A. B. S.

WAGES AND PROSTITUTION.

[Abstract of speech read at the National Purity Congress, Battle Creek, Mich.]

BY BOLTON HALL.

[EXCLUDED FROM JANUARY NUMBER.]

If I say some things which do not commend themselves to you, I know you will bear with me, since for more than twenty-five years I have been investigating her over whom Christianity weeps and civilization cries, "Alas! my daughter." I have the same desire that you have to get to the roots of a fearful growth and to tear them up; for you know we may cut down the thistles year after year and find we have only strengthened them.

I read from the twenty-fourth annual report of the Michigan bureau of labor:

In 1905 two of our women inspectors interviewed 8,150 women wage-earners, employed by 837 different firms. They were engaged at over 100 occupations, and were receiving an average of 97 cents per day.

These women wage-earners labor on an average of 9½ hours each day and 11½ months each year. Their average age was 25 years; women whose life is just at its best maturity: over 88 per cent were native born, imbued with that free American spirit.

And now comes a more serious thought. Of this army of wage-earners, at that age and period of life when each should preside over a home of their own, in the beautiful relation of wife and mother, over 88 per cent were single.

Nor is this state peculiar; my own New York is even worse. Take the wages of artificial-flower makers — a trade requiring considerable skill, as some of you know. I read from the last report of the New York labor bureau:

The median wage, representing the point at which those earning more just balance those earning less than the median, is about \$6.80. . . . Hotels and restaurants and retail trade run from an average of \$1.07 per day down to an average of 67 cents per day.

And out of those wages must come 60 cents a week car fares, or else an increase over the ordinary rent that at least equals it.

I might stop here if most of our memories were not of wax and our imaginations of cast-iron. Here we have young American women, of the most vigorous race on earth, getting wages on which they can not live as American women should live and will live. Yes, thank God that, even at the price of shame, they will have their little amusements, their attractions of dress and even of education, every one of which costs money. For if they were content to exist on a mere living wage they would drag down with them your standard of living and mine. Wages, low enough at present, would go still lower; and women now on the border-line of decency would be forced into overcrowded quarters, with the usual results. In fact, appalling as the fact may seem, the ordinary "rescue work" simply means that the weakest of the respectable wage-earners will be displaced and fall into the chasm.

We have also strong young men hardly any of whom are able to support a wife even at twenty-one. You know how glad our high-school boys and our college graduates are to get a promising place at \$10 a week; few of them make that much at anything.

Here, then, we have the demand for women out of wedlock, on the one side, and the supply on the other; and we may educate and legislate as much as we please, but we never have been and we never shall be able to keep them apart.

I do not mean to say that every "fallen woman" is forced into that life by hunger; women, no more than men, live by bread alone. All good women love nice clothes and natural recreations and intercourse with men, and if they are deprived of the normal and healthy ways of getting them most of them will get such as they can in unnatural and dreadful ways.

You say that we can overcome that by moral and sexual education. Yes, all honor to Sylvanus Stall and Theodore Schroeder, who are giving that education through their books and in other ways. But these girls go to the factory when they ought to be in the primary school. These boys' parents are day-laborers, and they can get little enough common-school education, and none at all of the higher education that could teach them to know themselves.

On the contrary, the forbidden subject is made attractive by concealment, and the naturally strong passions of a masterful race are stimulated by our habits of diet and living.

For a wise purpose the law of nature, which is the law of God, has made these passions strong in women as well as in men, and those passions ought to be gratified, and they will be gratified in spite of all our education and religion.

You know how chaste my countrywomen, the Irish, are; sometimes the Catholic Church gets credit for that; it is entitled to some credit; but the Church has not made all the Italian nor the Hungarian girls moral. The Irish are no more moral nor less moral than the rest of us,—we are of one flesh,—but rack-renting has made them improvident and kept their standard of living down: consequently they marry as soon as the physical desires arise. They say, "When God sends mouths he sends food." So the boys and girls marry without regard to means, and, removing the temptation, they establish a standard of chastity which affects them all.

And, in truth, it is so that when God sends mouths he has sent food. He who feedeth the ravens and heareth the young lions when they cry has not forgotten us. In the beginning God created men, male and female, physically needing each other as well as mentally and spiritually; and put them on the earth with directions to fill it and till it, and that it should bring forth abundantly to "satisfy the desire of every living thing."

But we have allowed the earth to be alienated from those who would use it, so that less than one-fifth of even Greater New York is built upon and it is surrounded by lands laid out in lots that would accommodate fifty millions of people.

My conclusion, then, is that if we would make head against the social evil that is corrupting the health of the race, we must alter the condition of the race; we must get them back their inheritance that God has given to all the children of men.

For out of the earth, by labor, still

comes all that we eat or wear or use; and work consists of nothing but producing things directly or indirectly from the land and adapting those things for use. When there is plenty of land open to those who can use it, business is good and wages are high; when our speculation and restriction have lessened the opportunities for getting things and for using things, then when something jars the System we have depression and hard times and low wages and less marriages and more girls thrown on the street—your sisters and mine, thrown to the dogs of Monopoly.

The Personal Problem.

Since man came into existence he hath had too little joy. This alone, my brethren, is our original sin. And when we learn how to have more joy we best get disaccustomed to cause pain and to invent pain unto others.—*Nietzsche*.

CONDUCTED BY LENA BELFORT.

CONCERNING CHASTITY.

[EXCLUDED FROM JANUARY NUMBER.]

Probably no finer illustration can be found of the degrading effect of institutions and legal enactments than is afforded by the contrast between purity in love and marital chastity, which we are told is "sexual purity" and consists in "being guiltless of unlawful sexual relations." Chastity does not concern itself with the nature of an act or the motives which prompt it, but solely with the legal permission accorded to certain persons. Anything whatever inside the marriage bond is chaste. Any sexual love whatever outside it is unchaste. Under cover of the legal grant Innocence may be sacrificed to Lust; Covetousness may sell herself for riches; unwelcome babes may be forced upon weary and soul-sick mothers; excesses may undermine health and demoralize character: but the married pair are chaste; they may hold up their hands in virtuous horror over an unwedded mother, and drive her to suicide or, worse, despair. And this is the best the law can do to enforce purity!

Purity is "cleanness; freedom from foreign admixture of heterogeneous matter; freedom from dirt, foulness, guilt." How is the law to distinguish cleanness from dirt, or innocence from guilt? How is the law to judge of love? In the very nature of the case sexual purity

is a thing inherent in the individual, not to be adjudged by any other. Yet this is a thing with which law, custom, tradition, busybodies in general, especially concern themselves; a thing which all the compulsions of civilization are called upon to protect and ensure. And the result is a very travesty upon the name of purity. The result is the befouling of the very conception of purity. The result is infamous. And Church and State pride themselves on it!

Purity has vanished from the world, and Shame walks in its place. Shame hangs the heads of the youth and the maid who should look in each other's eyes with pride and joy. Shame drives the expectant mother into seclusion, when she should walk abroad proudly in all honor and reverence. Shame makes cowards of women and hypocrites of men. Shame lies to the little ones, tortures the adolescent, drives the most wondrous faculty of our human nature into ignorance, darkness, and degradation. Shame flaunts her infamies above the grave where Purity lies dishonored.

Who shall unmask the imposter and restore to us our Purity? They who walk in freedom, fearful of nothing, knowing themselves and trusting their own natures; they who know love, for "Lovers are the well-heads of morality." It is to love we must look to learn purity. Every unspoiled soul knows its own guiltlessness. When purity is an

ideal of the individual, with which no institution may meddle or concern itself, we shall have a great falling away of hypocrisy and sham. We shall become real individuals in a real world. We shall trust ourselves and learn to trust each other.

The old traditional chastity must go the way of all the Bugaboos. The new chastity is a personal ideal. Grant Allen has defined his conception of it as "A profound disinclination to give the body where the heart is not already engaged." That is a fine ideal, which will appeal to many; but we must not commit the mistake of trying to make a precept for others. If we would avoid all "admixture of foreign matter" we shall find there is just one, and only one, natural justification for sexual relations, and that is a spontaneous mutual physical desire. Without this no association is pure. With this, Nature bestows her approval. Whether this demand of nature is to be fulfilled or whether greater happiness will result from denial, is a matter for the individuals to decide, weighing all attendant circumstances, all consequences and responsibilities, choosing their course and directing their conduct toward the best happiness of each and the furthering of their most cherished desires.

This is the life which the radical sets over against the life of conformity to tradition: this life of constant choice and responsibility. This is the purity which is to unshackle Love, who shall lead us to happiness. This is the call of the Ideal which shall reveal sex as a thing of wonder and beauty and joy,—the Ideal which we follow to the regeneration of our world.

"LENDING OUR MINDS OUT."

Address all communications for this department in care of this magazine. Letters enclosing stamp will be answered, either in the magazine or personally.

[EXCLUDED FROM JANUARY NUMBER.]

Charles F. Edmands: A personal letter mailed Oct. 16 to address given has been returned to me by the postoffice. I am sorry I failed to reach you. Your problem interested me, and I should have been glad to be of some assistance.

LENA B.

Heart sore from the agonies of a dead love and a disintegrated home, a comrade writes me, questioning the whole radical position. I quote some pertinent paragraphs from his letters:

Again and again I ask myself how it would have been if I had never tried to

make a radical of J. If I had abandoned the position myself, and we had married and "settled down" in the conventional way. Would we not now have been together and happy? Ought one not to try to keep loving the same one? And can't it be done? The reason conventional people are supposed to shun all of the other sex must be that a home and the children are supposed to be the strongest considerations; those and the friendship-love, if that is all it is, which exists between the parents and homemakers. These are thought to be so highly important to keep and guard that they strive to shut out all passionate attractions, which sweep all before them for a time, die out, and leave so little.

To be frank, a "home" for me means a place, however humble, where a woman lives who loves me best of all (she might love another; I am big enough to share), whom I love best of all, and whose sex-nature goes out to me, and mine to her. Most people consider such a condition sacred, and try to hedge it about with convention and law. Radicals throw off both, and in that swing of the pendulum to the other extreme do they not ruthlessly tear out the little tendrils that grew about the two hearts (not the bonds and chains that were tied on), for the sake of a hotter passion which a new experience can always bring? It takes a good constitution to be a radical.

And as I said, to what end? Where will we land? Suppose I get a new lover, and one drops the other (for it rarely is mutual) in a few years. More heartache, and where have we got? If the best ideal of life we can bring forth produces such heart-wrings, such lack of continuity to our lives, such rapid changes, fevers of passion or grief; and life at the pace that kills by overwrought emotion, either passion or grief,—why, either our ideals are a failure, or life is a failure. Perhaps both.

Oh, well, marriage is a failure; so is unbridled, unrestrained free love; and society does try to punish those who transgress its rules, in the vilest, meanest ways you can conceive of. And you gain—what? A new lover once in a while. Freedom,—what sort of freedom? Why, freedom to suffer and be persecuted. Is it worth while, even if it is the highest way to live? Whom does it help?—R. T.

"What sort of freedom?" The most important kind, perhaps, is the freedom to profit by our experiences; an absolute essential to progress in any department of life, but absolutely denied by the conventional code in the relations of men and women. Barring accidents and rare crises, an exclusive union can be preserved, and that with a degree of comfort and happiness if the couple happen to be well suited to each other. But in order to so preserve the exclusive nature of the relation it is essential that all social intercourse with others be hedged in by restrictions. Men and women can have no deep friendships, cannot develop and enjoy the various attractions of mind and heart that naturally arise, lest they should risk "falling in love" outside the exclusive union.

This makes men and women afraid of each other; sets them in an unnatural opposition; forces even little boys and girls into a strained attitude which makes normal development impossible. The exclusive ideal strains and perverts the whole relation of one sex to the other, from the cradle to the grave. Is it worth this fearful cost?

No, and again, no! Comrade R. T. admits that marriage is a failure, but he seemingly fails to grasp the alternative. "Rapid changes," "fevers of passion," "overwrought emotions,"—are these the signs of a rational life? When we discard a code or an institution do we therefore lay aside our judgment? Nay, we perforce establish our judgment in a position of power and responsibility. When our actions are regulated for us by law and precedent we need no judgment. It atrophies. So it is no wonder we sometimes hit "the pace that kills" while we are learning to command ourselves. Marriage regulates our lives for us. We have merely to conform. Freedom regulates nothing, does nothing. Freedom is a clear vista, an open road; there are no fences, no toll-gates, no guide-posts. We have to choose our own course and find our own pathway. To be a sex radical does require a good constitution; it especially requires a sound self-control and a robust judgment, for it demands that each and every relation of life be taken on its own merits, and necessitates a continual analysis and a constant choice.

The relations between men and women are not to be adjusted by any magic formula, monogamous or varietistic, exclusive or inclusive. Every individual must make his own adjustments, taking into consideration physiological and psychological facts, and striving to so arrange his life that he may obtain the fullest expression of his own nature, the most perfect satisfaction of his desires. I fail to see why his sexual activities should require any special principles for their direction. They will require special study and self-discipline, for the reason that they have been neglected and perverted. But the same common-sense principles that lead to a harmonious adjustment between self and environment in other phases of life will be found equally sound in the closer personal relations of men and women.

The first step in the application of sex radicalism is a complete emancipation

from all traditional conceptions. Before we are rid of the old fallacies we cannot lay the foundations of any really lucid thinking or consistent action. It seems to me that around the word "home" there are a great many cobwebs that must be brushed away before we can achieve any real progress along this line. Comrade R. T. gives his conception of a home. Like the ages-old conception, this has a sexual foundation. "The home" for which the conservative orator is so concerned is the stronghold of the family, and the family is the married pair with their offspring. This has been the recognized social unit since ever there arose any social life. But the social unit is changing. The individual has been evolved, and today it is more and more being recognized that the individual and not the sexual group is the social unit, and that any profound understanding of social organization must take this into account. The rational home, then, is the home of the individual. It is his resting place, his retreat, where he can be alone with himself, where he can shut out all the world when he needs solitude, where he can welcome friends or lovers when he demands social life. If each one's home were as individual as his clothes, and recognized as quite as essential to his comfort and happiness, many of the problems of living together would vanish into thin air.

"Living together"? Surely! One can have one's individual home without living, like Diogenes, in his own tub! Comrade Kerr, even, can have his phalanstery where 5,000 persons gather under one roof, and 250 paid servants do the work,—if he really wants such a horrible thing, and can find 4,999 others with like strange desires. But the group home must always be an association of homes, not an amalgamation of interests and individualities, an indiscriminate, matter-of-course communism of bed and board, such as now ruins our dispositions and wearies us with life. Home-associations, home-comradeships, will be formed for various reasons. In freedom there will always be many variations, and those social arrangements that most nearly fit the needs of time and place will survive. Perhaps the most frequent cause for a home-comradeship will be the mutual care of offspring. That is a legitimate and rational basis for a home, especially under present economic conditions. Another rational basis for a home-association

is common work and interest in the same or closely related pursuits. This intellectual basis for home-association is one of the most fortunate, and will probably increase greatly as old traditions die out. The lack of intellectual understanding and companionship is one of the prolific causes of marital miseries. Where this is lacking there can not be permanent happiness in any close association; where this is fundamental the most perfect and beautiful comradeships and even fervent loves may develop from it, and with the element of permanency that nothing else can give. Permanency that is real and not forced is a valuable quality in human relations, and the rational individual will seek to encourage it. For this reason the sexual basis of home-association is the very worst. The sexual attraction is essentially ephemeral. Its tendency is to satisfy itself and die out. This is as true of the attraction as a whole as it is of each special desire in which it manifests itself. If there is not enough of friendship, intellectual and emotional sympathy, to keep up a home-association, it is folly to form one on the basis of even the most ardent physical passion. There is no logical sequence between a passionate attraction and a house-keeping outfit and a common purse. Indeed, the easy excesses incident to close living together are fatal to the persistence of passion, which preserves its

power and delight best when kept always in reserve. The possibility of children is no longer a demand for all lovers to form a home together, for we are coming to recognize that not every passionate attraction demands or even justifies children. There is many a passionate attraction between persons who are not fit to be parents, between persons who do not desire to be parents. On the other hand, there are persons who desire children and who are fitted to cooperate in procreation who nonetheless are quite unfitted by temperament to make a congenial home together.

Differentiation, then, becomes the essential factor of a rational sex-life. The old ideal was "everything or nothing." If a young couple "fell in love" they must perforce live together and have children together, and possess each other forevermore. The new ideal recognizes the development of the individual and the differentiation of attractions; and the rational life consists in analyzing each attraction, in balancing and choosing, and so directing one's life to the fullness of experience and the development of one's powers and the realization of all the joy of which one is capable.

If we remember that in seeking freedom we are seeking, not an end, but an opportunity, we shall the sooner come into the joy that is ours.

LENA B.

Various Voices.

THE BEGINNING OF THE END.

BY R. B. KERR.

[EXCLUDED FROM JANUARY NUMBER.]

During the past year many incidents have shown that at last the public mind is beginning to move on the sex question. To me, however, nothing is so wonderful as the criticism of the London *Times* on Shakespeare's *Measure for Measure*, which has lately been revived on the London stage. In this famous play a young man, Claudio, is condemned to death, but his sister, Isabella, has a chance to save him by yielding up her own chastity to the acting governor. She utterly refuses, saying: "More than our brother is our chastity." This is what the *Times* thinks about it:

We can not entirely like so feeble a hero as Claudio. It is not that we necessarily dislike him for clinging to life even at the

price of his sister's shame. That is quite human. It is that he has not the courage of that position. We think that he ought to have made out a far better case for a brother's life *versus* a sister's chastity than he actually does. He never pushes his point; he seems a mere drifter. Nor can we entirely like Isabella herself. We feel that she exaggerates the importance of chastity, and we think of more amiable women, quite as virtuous as she—a Saint Mary of Egypt, a Monna Vanna—who took a saner view. It may be said that to feel like that is to quarrel with the whole *motif* of the play, and that we must concede to Shakespeare the right to adopt the moral view of his time. Of course; but then we do not take the historic standpoint in the theater, we are subject to the sympathies and antipathies of the moment, and one undoubtedly feels a certain antipathy, along with one's admiration, for this "thing ensky'd and sainted."

The *Times* is on very dangerous ground. If we admit that a woman may give up her chastity to save a brother's

life, we shall soon be asking whether chastity is worth more than a woman's own health, and whether it is better to be chaste or to get the best possible father for one's child. The great American dailies are wiser in their generation than the *Times*. It will probably be some time before any daily newspaper of New York or Chicago says of any woman that she "exaggerates the importance of chastity."

INSTITUTIONS AND INDIVIDUALS —A REJOINDER.

BY EDWIN C. WALKER.

[EXCLUDED FROM JANUARY NUMBER.]

It is objected that these lines, found in *Our Worship of Primitive Social Guesses*, and reproduced in the *New York World*, do not express the truth:

Finally, legal marriage, by its autocracy, its narrowness, its blind selfishness, its greed of exclusive possession, its jealousies and rivalries, is an evil, a great evil, and that continually. It blights the brightest and sweetest flowers springing in the garden of the human heart.

These are the reasons given for the criticism:

A law or custom can no more exhibit greed, jealousy, etc., than can a wooden Indian. These failings are in the human heart that shows them, and in such hearts there are no gardens. There are married people whose hearts do grow flowers which legal marriage can not blight; therefore the statement is false. Only unfailing results can be stated as fact, in such a positive way.

If one had said that chattel slavery, by its autocracy, its narrowness, its greed of possession, its cruelties and murders, was an evil, a great evil, and that continually, and that it blighted the brightest and sweetest flowers springing in the garden of the human heart, what rational and disinterested person would have denied the facts by the evasive assertion that laws and customs can not "exhibit" any feelings? Of course they can not, but they can and often do protect the individuals who exhibit the "failings." Chattel slavery gave to all slave-owners the power to commit numberless atrocities, but not all slave-owners did commit all these atrocities. Some rose superior in many ways to the institution that put the dangerous power into their hands. But this fact was to *their* credit; it did not lessen the malevolence of the institution that sheltered and sustained the other slave-owners, those who exhibited the malign qualities that were parts of their natures and that were strengthened rather than weakened by the institution that granted them immunity.

So of marriage: Not all husbands and wives exercise the evil powers that the institution gives them, and that abstention is to be credited to those who refrain, not to the institution. The institution is to be debited with the protection it grants to the husbands and wives who do not in their conduct disdain the opportunity it gives them to exhibit the worse characteristics of their natures. And the very fact that marriage gives them a power over each other that they did not possess before, inevitably tends to bring out and intensify the least lovely of their known qualities, and to call into view others which were hidden and suppressed when they, outside of marriage, had to depend for favors desired upon the "good face" that each could make.

Talk about a "positive way" of making statements! How unjustified is the assertion that there are no gardens in the hearts that show jealousy, the spirit of unscrupulous rivalry, and the greed of exclusive possession! There *are* gardens there, and in them are both weeds and flowers. My contention is that marriage discourages the flowers and encourages the weeds, and for the reasons just stated, which are derived from the inductions of observing and thoughtful men and women in all ages and lands. Furthermore, as "Nemo" should have seen at once: In the garden of one heart in a home there may be mainly weeds, and these weeds choke and blight the flowers in the garden of the other heart in that home. Compelled to remain together, there is no relief. So, from every point of view, my original statement stands the test of cross-examination.

Put these two statements together:

"It blights the brightest and sweetest flowers springing in the garden of the human heart."

"The late frost blighted gardens and fruit trees."

Does either of these statements involve the assertion of "unfailing results"? Does either say that *all* growths subjected to the danger were or are blighted?

[EXCLUDED FROM JANUARY NUMBER.]

Editor Eugenic: In September *EUGENICS* the editor quotes the following lines from Professor Larkin:

Nature has given to every woman the inherent right to decide when she shall bring forth a child and who shall be its father.

I am in perfect accord with this statement. I feel the time has come when every individual should protest

against the serfdom of woman. I am confident that in the near future an evolutionary revolution will take place, and woman will find herself emancipated from the social, economic, and intellectual fetters with which she is so cruelly chained. She is morally degenerated by the present moralists.

One subject of equal importance has either escaped the notice of the writers on eugenics or I have missed seeing their writing on it. This subject is man—his needs, his wants, and his motives. Bernard Shaw has introduced his new man in "John Tanner," but in him he failed to express some of the natural instincts prevailing in men as in women. It is not only the "life force" that occupies the minds of men. Men are not merely the means to the end in the process of reproduction, as Professor Larkin appears to assume. I believe offspring is the motive and desire of many men.

The man of today is just as much the slave to present environment as is the woman. He suffers under similar conditions, and is to be made to realize his situation in order that he may emancipate himself. He has an equal "inherent right" to follow his instincts in choosing the woman he desires to be the mother of his children. Parenthood is the natural result of sex union.

The desire to experience parenthood is as natural to men as to women. In order to instruct rightly on the subject of eugenics, it behooves every teacher to be free from prejudice; neither to blindly accept Schopenhauer's estimate of her nor to exalt her beyond her merits, but to place her where she rightfully belongs—on an equal footing with man.

SOLOMON BAUCH.

Brooklyn, N. Y.

[EXCLUDED FROM JANUARY NUMBER.]

The Chicago dailies have recently devoted considerable space to the case of a woman in this city who left a comfortable home and went to work for herself because she found she did not love her husband. After two years she has brought suit for divorce in order to obtain the custody of her little daughter. The prominence given to the case is due to the fact that the persons concerned have high social position and wealth. The woman is said to have acquired new views of life through reading Ibsen, Shaw, and other unconventional writers. The newspaper reporters and other conventional moralists are greatly shocked by Mrs. Judd's action. To a reporter who

interviewed her while she was working in the linen-room of a hotel (she who might be ordering servants of her own!) she said:

For a man and woman to live together where there is not love between them—nothing but the hollow form of the marriage contract—I consider a greater sin than for them to live together with love and without the contract.

If Mrs. Judd had not been married to Mr. Judd it might have been possible for her to live in the same house with him without "sin"; but living together and "living together" apparently mean entirely different things. What a travesty on human nature, that a man and woman, with common interests in the home and in the child or children, are not able to live in the same house when the marital relation is no longer desired by one or both of them! If Mrs. Judd had taken the position of housekeeper and homemaker for a man not her husband, and cared for his child, she could have done so without necessarily committing "sin." Is the marriage ceremony a shield for crime? Is the legal mandate "once consent, always consent," so powerful that a woman dare not be alone in the house with a man if that man happen to be her husband?

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