

EUGENICS



VOL. III---Nos. 7-8

JANUARY-FEBRUARY, 1910

Whole Nos. 1118-19

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M. HARMAN, Editor and Publisher

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M. HARMAN, Editor and Publisher

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MISSING NUMBERS.

So many write to us complaining of non-receipt of **Eugenics** for September-October, and other numbers, that it would seem there must be some trouble with the postoffice else our mailing clerks failed to send to those to whom the magazine was due. Most of our friends know that the number for July-August was omitted on account of the ill health of the editor and the unusually hot weather. To all who wish their subscription extended on account of such failure, we will gladly mark up their credit accordingly, and the same of the omitted November-December, 1909, number.

POINTERS.

The **Journal of Eugenics** is not a political organ and therefore our patrons will not expect to see in its pages much space given to the doings of our political rulers. But there are politics and politics. There is an ocean-wide difference between partisan and non-partisan politics. The first named is debasing and enslaving to a degree hard to describe in words, while non-partisan politics, so long as we live under a governmental system whose agents forcibly collect taxes from us to support themselves in their work of depriving us of our native right to free speech, free press and free non-invasive assemblage—so long as these things are done by the men who represent the artificial thing called government, just so long will the principle known as self-preservation compel us to take note of politics.

* * * *

Speaking of taxes, which word includes, of course, what are known as tariffs, it is now stated that the reason why the tariff on **wool** was not lowered by the tariff-revising congress, was because the Republican leaders could not afford to offend either the rich wool growers of the west or the rich manufacturers of woolen goods in the east. Does not this statement point to an **identity** of interests between the rich wool-growers and the rich manufacturers? That is to say, the reason we pay such high prices for woolen goods is because the men who own the manufactories own also the supplies of raw material? Just as the reason we pay so high a price for coal is the fact that the men who own the supplies of coal own also the railroads that carry the coal to the consumer?

Speaking of railroads, here is another very significant pointer. Postmaster-General Hitchcock,—who of course represents the President and the entire administration, including the federal judiciary—recommends that the privilege known as “second-class” postage, the one-cent-a-pound rate, be taken from the publishers of newspapers and serial magazines, so as to make the receipts of the post office department, equal the expenditures. For the thousandth time, or ten thousandth time, the government officials have been reminded of the fact, the shameful fact, that the postmaster-general pays the railroads enough money for the rent of cars every two years to build or buy cars of its own. That is to say, every two years the postal cars are bought by the government, (with the people’s money) and **presented** to the railroads. The annual appropriation for rental of cars is said to be \$4,800,000. In addition to this the roads are paid \$46,000,000 yearly for hauling the mails. This amount is said to be from seven to ten times as much, proportionally, as the express companies pay these same roads for similar service. If these statements be true—and they are not officially denied, though constantly iterated and reiterated by the public press all over the country—do they not point, unerringly point, to the conclusion that the railroads **own** the United States government?

Increase in the Cost of Living.

In his late message President Taft discusses the question of increase in the cost of living, and says the increase in the “output of gold is a substantial explanation of at least part of the increase in prices.” How many of the readers of that message will agree that our chief magistrate gave us the main cause of the increased cost of living? The “Philadelphia Record” of January 1st, gives a far more truthful explanation of the matter:

There is no denying the fact that the rise in wages has not kept pace with the rise in the cost of living. A few hundred thousand have become possessed of the natural resources of a nation of one hundred millions, control the raw materials of industry and the means of distribution; and behind a protective tariff wall this minority levies tribute and takes the cream of prosperity from consumer and producer alike. The breach of a promise given at Chicago in 1908 to remedy this evil, even in small part, was the meanest piece of political sculduggery of the year.

From pointers like this found in hundreds of papers and magazines a few of us draw the conclusion that it is hopeless to look to the government for relief in the matter of increase of prices of living and comparative fall in wages paid to those who must depend on labor of their hands for the means to buy food and other necessities of life. The only hope, as some of us see it, lies in the doctrine of **self-help**, and in order to practicalize self-help we must take the advice of Bolton Hall in his book “A Little Land and a Living,” also of Geo. E. Littlefield in his “Ariel,” wherein he describes his “Fellowship” colony at Westwood, Mass., the home of those who find one acre enough; also of B. F. Richards and of Walter Smith in this issue

of **Eugenics**, that is to say, we must get "back to the land" and to the "simple life."

Between the years 1840 and 1845 the people of Missouri and most of the then Western and Southern States of the American Union, practicalized home production to an extent unknown since the days of the commercial panic of 1837-40. I can testify from actual experience and observation that there was far less real suffering on account of lack of the necessities of life, than now, with all our inventions and our artificial methods of living. There was plenty of hard work then, but by exchange of work, and by fraternal co-operation there was far less of the **slavery of toil** than now, and while I would not advise going back to all the crude devices of home manufacture of "ye olden time," in order to get away from the artificiality of the present I certainly hope to see a revival of the old spirit of fellowship, of comradeship, and of simple manners that characterized the years and the people of the then pioneer states of the American Union.

Land in Southern California.

My dear Mr. Harman:

I have been a subscriber to **Eugenics** ever since its first issue. My purpose in writing this letter is to secure information which I consider you are best able to furnish me.

I and some friends—a family of four, consisting of a mother, two daughters and her sister, are considering combining forces with the view of going to California and ultimately purchasing a small plot of land to secure our living from it. We have read Bolton Hall's "Three Acres and Liberty," and "A Little Land and a Living," and are somewhat enthused over the prospect of independence as depicted there.

But before risking our little possessions in a journey to California we should like to know the conditions there as to the sort of employment open to us and the compensation for it, the cost of the necessities of life (also the comforts), the fertility of the soil, the climate, etc., and the possibilities of our securing our living from a plot of land of two or three acres a la Bolton Hall. We should like to know these particulars, and any others you may consider might be of value, especially of Southern California, whose beautiful climate you have so frequently remarked in **Eugenics**.

CHARLES MENDEL.

Care Physical Culture, 24 E. 22nd St., New York City.

This is part of a letter which may serve as sample of many others received by this office. In addition Mr. Mendel asks the "price of land within three or four hours' journey of Los Angeles." As I have very little time to hunt up the information desired by our friends I will refer them to Chamber of Commerce of Los Angeles; also, Chamber of Commerce of San Diego, within a few miles of which latter city there are said to be lands well suited to fruit, nut and vegetable culture, much cheaper than those lying near to Los Angeles.

There is said to be a colony of "Little Landers" near to San Diego who are now practicalizing the instructions given by Bolton Hall, in his book, "A Little Land and a Living," also in his "Three Acres and Liberty." Our friends living in Southern California are hereby requested to answer the questions of Brother Mendel. M. H.

A MIDWINTER GREETING.

And Heart-to-Heart talk from the old young editor to the readers of **Eugenics**, as they sit beside their blazing log-fires in the ice-bound and blizzard-swept north, or as they shelter themselves from the rays of the noon-day sun in tropical or semi-tropical climes.

Happy New Year to you all, and happy new year to all who labor and wait for the "Good Time Coming"! May the returning sun-god bring health, wealth, peace and comfort to all who do their best to cause this old-time prophecy to become a **realization** instead of merely an Utopian or iridescent **dream**, as it is now, and has been in all the past.

After an absence of nearly three months ye editor finds himself once more at his desk, and while very glad to be at home again he finds an accumulation of work on said desk that would be simply appalling to a man of half his years, and twice his ability to stand the strain of long hours of routine labor. Important letters had been forwarded to him while on the road, and had been attended to in part, but only in part, and now must no longer be put off.

While the temptation to indulge in a personal and gossipy chat with my friendly readers, about what I saw, heard, felt and have been, during my nearly three months lecture tour I simply have neither time, space nor strength for such indulgence. Suffice it to say, for the present, and in general terms, that everywhere I met generous and warm hearted friends, hearty and soulful welcome, patient and respectful hearing for the message I tried to deliver, and yet the results—the net results in a **financial** way, fell far short of expectation.

Looking for causes I can now easily see why financial receipts fell short of expectation. One of these, a local cause, was that the Yukon-Alaska-Pacific Fair had exhausted the spare cash in the pockets of the people of Seattle, at which city my most strenuous efforts to extend the circulation of **Eugenics** were made.

Another cause of small cash returns was the fact that November and December are **holiday** months, when everyone wishes to be generous in making presents to friends far and near.

Then there are the annual settlements at the close of the year to be considered, when all who care for a good reputation in business matters desire to pay off old scores and begin the new year with a "clean slate."

But most important of all causes of comparative failure in obtaining new cash subscribers for **Eugenics**, is the fact, the terribly **materialistic** fact, that the **cost of living on the planet earth** has been, for many months, advancing at a rate far exceeding the increase of receipts, for all who must depend on wage-earning for the things necessary to **make life possible**,—to say nothing of the things commonly considered necessary to make life enjoyable or **worth living**!

It is needless to say that it is to the wage-earning class mainly that we must look for readers and supporters of **Eugenics**,—including in this class, the small farmer, the fruit grower, the market gardener, the teacher in the common schools, etc, etc.

But why look to the wage-earner, the small farmer, the underpaid common school teacher, etc.?—it may be asked. Why not look to the comfortable middle-class and to the rich, for support to the struggling cause advocated by the **Journal of Eugenics**?

For the simple reason that the movement to secure good birthing to the great mass of human kind does not appeal to the rich and well-to-do people, as a thing to be desired. Consciously or unconsciously these people know that to secure better birth for all children would, in time, deprive themselves and their class of their present comparative **superiority**, and hence deprive them of the privilege they now enjoy of exploiting the said masses, the ill-born, the disinherited masses.

For instance: When the enormously over-fed, over-praised, but well-born William H. Taft addressed a few hundred starving men and women at the "Bowery Mission," New York a few weeks ago, and was loudly applauded for the **taffy** he dealt out to them,—as "patriotic Americans," etc., this over-pampered, but well-born son of American aristocracy knew full well that if these sycophantic applauders had been as well born as he himself had been, instead of meeting applause his demagogic falsehoods would have been received with shouts of derision and of angry **defiance**, and that he himself would have been lucky to escape with a whole skin from the wrath of the men whose impoverished condition is largely due to the **betrayal of trust** reposed in him and in his party leaders, by the voters who placed him at the helm of political power.

But it is not only the parasitic, the well-fed political leaders that ignore the claims of the old yet ever new science of eugenics. Many of the hard-working Socialistic reformers, suffrage reformers, religious reformers, etc., etc., do the same thing. Some tell us, substantially, that all our societal ills rest upon a false economic system, and that therefore the right adjustment of that system is all that is necessary to bring the long-prayed-for "Millenium." Others say it is the **wickedness** of the human heart that is at the bottom of all the trouble, and that we should seek first the Kingdom of God and His Righteousness and all these things will be added unto us—that is, all the evils of modern society will be cured when we all become real Christians.

Others assure us that the ballot reform is the panacea for all our troubles—and so on, and so forth. However, it is encouraging to some of us to know that not all the well born, not all the well-to-do, and not all the rich in this world's goods, uphold such narrow views. Occasionally we see items of news in the daily papers like this:

Says Mrs. Helen Baker, variously described as "the richest woman in Spokane," "suffragist," "reformer," "philanthropist," "humanitarian," and "apostle of brotherly love," and so forth and so on:

"There are already too many children in the world. What we want now is quality, and not quantity. Parents should be taught the responsibility of bringing children into the world, and then, when they have been taught that nine-tenths of the babies born every year are nothing more or less than human culls, I believe the birth rate will decrease, and we shall have a better and stronger race."

And again such paragraphs as this, clipped from the San Francisco "Bulletin," are not very uncommon:

MATERNITY WITHOUT MARRIAGE—WHY NOT, HE SAYS.

Poughkeepsie, N. Y., Jan. 6.—Professor Charles Zueblin, former holder of the chair of sociology at the University of Chicago, who recently said that a San Francisco Bohemian Club jinks would make a New York New Year's celebration look like a funeral, has shocked the fair highbrows who compose the faculty of the famous Vassar College for young women. In a lecture last night in Vassar Hall on "Education and Life," he declared that marriage was all right for those who desired to go through the wedding ceremony, adding that women, desirous of bearing children without the legality of the marriage ceremony were perfectly justified in so doing. His audience, a large one, composed mostly of Vassar faculty members, clergymen of the town and numerous literary folk, fairly gasped at this heretical statement. That an educator of such reputation should preach to the vestals of Vassar a doctrine so subversive of the conventions, came like a thunderclap and only the better judgment of his audience kept them from making a demonstration there and then against Prof. Zueblin. They contented themselves by hearing him to the end with a freezing silence. After the lecture, the Rev. J. F. Shehan declared Zueblin's "filthy proposals an insult to the city."

From items like these, found floating in the columns of the daily press we learn that there is gradually growing up, even among the rich, the conservative, the cultured, the learned and influential classes, a revolt against the conventional marital code which compels the builders of the new race to take upon themselves an obligation that practically condemns them to become the mothers of "human culls,"—that is, compels them to bring into the world a brood of unwelcome children, a brood of undesigned and undesired children—of children deprived of their natural right to be born of love and mutual respect on the part of the parents—if born at all.

And thus we are given to understand also, that while we must still look mainly for support of the eugenic movement to the poor, to those who seldom have a dollar ahead of their daily physical needs and needs of their families, there are a few, a noble and generous few, among the leaders of human society, whose sympathies extend to the voiceless unborn, as well as to the defrauded ones who can make their wants known by tongue or pen.

When leaving the goodly little city called Everett, (Washington)—the farthest point reached in my long-to-be-remembered outing for the year 1909—of the mythical and legendary Gregorian calendar—I hoped to get back to the office of **Eugenics** in time to get the November-December issue to press before the beginning of the new

year. But the temptation to stop for a few days at various points, to meet friends I had failed to see on my outward journey and to hold a few more eugenic meetings, was too strong to be resisted, the result being that the new year was several days old when finally the panting and wheezing iron horse landed me at the Arcade depot in Los Angeles. Then having been out of the editorial harness for so many weeks it naturally required time to adjust the straps, buckles, collar, etc., and to get down to office work.

To add to the embarrassment of the situation, I brought back from the region of the cloud-capped Mount Rainier—the modern name for the mountain called by the Indians, Tacoma—brought back as a reminiscence of my visit to the **rainy** Northwest, a lame hand, a **rheumatic right** hand, which fact for a time materially interfered with my use of pen and pencil. Of course, with plenty of money to hire stenographers, the fact of a lame hand would cause but little embarrassment, but—as before said, the lecture campaign had not brought the expected supply of shekels to pay for help in office. To make matters still worse, by exposure to cold rains in San Francisco and in making a four-mile ride at night in an open buggy to visit our good friends, B. F. Richards and family at Carmel, Cal., the zealous promoters of the “Unitary Home” idea (see elsewhere in this issue an article treating upon the possibility and practicability of exchanging the present cut-throat system of economics for a truly equitable and fraternal one), as result of these exposures I had contracted a cold of such severity that it seemed for many days quite impossible to do anything more important than the mechanical work of clearing off the accumulated correspondence already alluded to. Hence, although the main part of the matter for the next **Eugenics** had been in type for months, it seemed impossible to get the necessary editorials in presentable shape.

One of the causes of cold on lungs and in head was the phenomenal freezing weather, that extended over the whole United States, including the proverbial land of “Sunshine and flowers,” Southern California.

Now, at length, the elemental strife seems ended and with the return of balmy, spring-like weather “Richard is himself again,”—that is, the asthmatic visitation seems cured, the editorials such as they are, are written, and once more, after the prolonged delay **Eugenics** is, in a manner, ready for the press.

Much more I wanted to say, but this number of **Eugenics** is more than full, and must no longer be delayed.

What of the Future.

And now, dear patient reader of this long-winded “Midwinter Greeting,” will you kindly give me your attention for a very few words addressed to you personally and, as it were, in **strict confidence**?

Eugenics begins the new year with a “clean slate,” if we except a

few small debts due to publishers of books sold by us. The determination to keep out of debt is the chief cause of the very disagreeable fact that **only four issues of *Eugenics*** appeared during the year 1909. **Cannot we do better than this for the year 1910?**

Will you kindly read this number through, and then write me a personal letter telling me what you can do to make ***Eugenics*** beat its record for the past year? While the magazine is practically out of debt there is **no money** to pay for this present issue, not even enough,—despite the strictest economy—to buy postage stamps to send it to its subscribers. It is because I have faith that you, and others equally interested, will not allow our beloved ***Eugenics*** to languish and die, that I have asked the printers to put this issue to press without money in sight to pay them when their work is done.

Am I right in thus believing and in thus acting?

A **prompt answer** to these questions will be greatly appreciated by your old young friend and well-wisher.

M. HARMAN.

* * * *

THE OUTLOOK FOR FREEDOM AND JUSTICE.

A chief and very necessary part of the work of every reform journal is the guardianship of freedom of speech and of press—freedom of honest expression of thought on all subjects whatsoever.

Without such liberty there can be no real progress in sex-reform—eugenics; nor in governmental reform—politics; nor in industrial reform—economics; nor in any other line of needful progress. Freedom of speech and of press constitute the **palladium** of all other liberties—of everything in fact that makes life worth living.

What then is the outlook for liberty and justice along the lines just named?

Looking over the field in what are known as English speaking countries we find many things that inspire hope and courage, together with much that is discouraging.

In London, the head center of what may be called Anglo-Saxon civilization, the advocates of woman's right to political suffrage seem to have won their contention for which so many women have been imprisoned within the last twelve months, namely, their right to be heard in their own behalf by the English Premier, who, as all know, is the real ruler of the British empire. The turning point in the long drawn-out conflict seems to have been reached when the imprisoned "suffragettes" **refused to eat!**

It would never do to starve British women to death, and so Herbert Gladstone, son of the "grand old man," whose memory all Englishmen delight to honor, could do nothing else than surrender at discretion and set the prisoners free.

While Mr. Asquith, the premier, did not admit the delegation of women to a personal audience he really came out of his den and

received, into his own hand, a written communication from them. From the "New Age," London, of September 2nd, we learn that "they have gained from Mr. Asquith a promise that the Suffrage will be included in his Reform Bill," whatever that phrase may mean. While it may mean little more than a politician's trick to gain time it scores a signal triumph for the brave women who went to prison in defense of their right to plead their own cause in the immediate presence of their rulers.

The writer in the "New Age" thinks the cause of Woman Suffrage has been temporarily lost by the blunders of the Suffragettes themselves, but that though delayed, the cause itself is bound to win in the end.

As some of us here in America see it the political franchise has never yet brought liberty and justice to man, and may prove a delusion and a snare to woman, but the agitation of the British Suffragettes for equality of rights with man is of incalculable value as an educational force. It is teaching both women and men to think and act for themselves, and this, of itself, is worth all its costs.

The Warren Case.

Prominent among the signs of the times here in the United States are the late assaults upon personal liberty as connected with the right of citizens to criticize the acts of the public servants—the law-makers, the law-executors, the interpreters of law, etc. So numerous of late have been the outrages of this kind that I have room to speak briefly only of a few of more recent cases.

First—as one that has called forth more comment than any other, perhaps, is the case of Fred D. Warren, editor of the "Appeal to Reason," published at Girard, Kansas. For criticizing the action of the Federal judiciary in upholding the outrages committed by the State officers of Colorado and Idaho upon the persons of Moyer, Haywood and Pettibone, of the Miners' Federation, and for offering a reward for the kidnaping of a noted fugitive then wanted in Kentucky, to answer to the charge of murder—by which offer was shown the criminal attitude of the federal supreme court—for publishing this offer Mr. Warren has been sentenced to serve one year in prison and to pay a fine of \$1500.

Details of this unprecedented case can be obtained from the "Appeal to Reason," or from any one of the many Socialist publications throughout the country.

* * *

The Freeman Knowles Case.

Another case of not less importance, as showing the trend towards imperialism in the administration of justice by our courts, is that of Freeman Knowles, editor of the "Lantern," published at Deadwood, South Dakota. Mr. Knowles printed in his journal a very pathetic case,—a case by no means uncommon, of a girl-mother,

hounded to death by "Society"—the thing called a "conspiracy" by R. W. Emerson—hounded to death because she had not made a promise whereby she would have sold her body into life long sex-slavery, before becoming a mother. There were none of the words commonly called vulgar or "obscene," used by Mr. Knowles. No one was slandered or libeled,—simply a straightforward story of fact, plain unvarnished fact, similar to that told by Grace Potter in our May-June number.

For telling this "o'er true tale" in his paper Mr. Knowles is now, (August, 1909,) serving a term of six months in prison and is condemned to pay a fine of five hundred dollars.

From his prison cell this old man, an ex-soldier of the Civil War, an ex-congressman of the federal government, is sending to his paper some of the hottest of hot shot against the men and the party that have put him in prison.

Subscribers and friends of **Eugenics** are hereby requested to send 25 cents each to "The Lantern," Deadwood, S. D., for a trial subscription to that noble defender of freedom and justice, or better still, send one dollar and fifty cents for one year.

* * *

Addenda.

Since the above paragraphs were written the judicial murder of Francisco Ferrer y Guardia, of Barcelona, Spain, startled the world and called forth earnest protests from thinking men and women everywhere. A very substantial paper-bound book of 96 large pages, has just been received at this office, entitled the "Martyrdom of Ferrer. A True Account of His Life and Work," by Joseph McCabe, published by Watts & Co., London, and which doubtless gives the true and most authentic account of this national tragedy—a judicial crime that may yet cause the overthrow of monarchy in Spain, and ultimately may cause the dethronement of the power of the Catholic Church in that country, similar to its dethronement in France. The book is advertised in this issue of **Eugenics**. We shall be glad to fill orders from this office.

But little change has lately taken place in the English situation regarding the "Suffragette" movement, except that the government has added to its already dark record the blacker infamy of forcing food down the throats of the imprisoned women. That this worse than brutal outrage will hasten the ultimate triumph of the suffragettes is probably foreshadowed by the loss of popularity of Premier Asquith, as shown by the result of the late elections in England.

For lack of space and time I will just say that the cases of Fred Warren and Freeman Knowles are not yet ended. Mr. Knowles is now out of prison, released on bond during appeal of his case, if I mistake not. The situation in regard to Mr. Warren's case is becoming quite dramatic on account of the prospective impeachment of

Judge Grosscup. For a full statement of this prospective impeachment, together with report of a long interview with the judge, who reversed the sentence of \$29,000,000 fine against the Standard Oil Co., will be found in the "Appeal to Reason" of Jan. 15. Also some account of the inhuman barbarities inflicted upon the imprisoned "I. W. W.'s," at Spokane, Wash., within the past few months. M. H.

OUTLOOK FOR THE UNITARY HOME.

Our prospective property consists of about 380 acres, the greater portion of which is covered with excellent timber, red fir, sugar pine, yellow pine, cedar and some oak.

There are some open fairly level spaces ready for cultivation and about 150 acres can be cleared without difficulty for agricultural and horticultural purposes. The soil will produce in abundance and of excellent quality, vegetables, fruits, timothy hay and alfalfa. There is now a small apple orchard bearing excellent fruit, a garden patch and small patch of timothy.

There are numerous springs all over the property, providing water in sufficient quantity to furnish power for all local purposes and for irrigation.

There are several kinds of mineral springs, besides pure water—sulphur, iron, lithia and arsenic, with magnesia in some of the waters.

The place is now a summer resort for those who seek the curative virtues of the waters and the delightful climate, and for hunting and fishing.

There are several log cabins and barns on the property.

The springs lie at an elevation of about 3200 feet and about 35 miles from the S. P. R. R.

There is a fairly good mountain road to the property. The mountainous portion of the 35 miles is about 12 or 15 miles long. The remainder is excellent nearly level road to the railroad station.

To a small group of men and women who are wearied and sick at heart with the long hard unequal struggle with the cruel conditions imposed by corporation rule, with our "investment for profit system" which is nothing less than a refined cannibalism, this spot is an ideal one for a refuge and a resting place. I want a few earnest progressive warm-hearted men and women to join with me in testing in this place the virtues of an opposite mode of life.

Systematic self service reaches its climax in the corporation which is a creature without a heart, one utterly devoid of any sense of justice, or mercy. It values human life only in so far as it is susceptible of transmutation into gold under the pressure of its cruel thumb. It makes the many poor and miserable, and makes the few rich and hard-hearted, who shift all the burdens of life upon the breaking backs of the toilers.

It may be said with perfect safety that no investment can possibly

pay so well as the Unitary Home plan, in the matter of material gains alone, while the "dividends" that will come to us in the form of improved health, ease of mind and joy in living under conditions of free mutual service, are invaluable and incomparable.

If you want to own a particular parcel of this land you may do so. But it is of little consequence whether one owns or does not own, under such a system. For ownership is merely a means of holding something from the use of which all are benefited as much as the owner.

By utilizing all the resources of the property we can provide a home place for fifty families. And before this number have settled there we shall be able to acquire adjoining lands and have room and natural resources sufficient to provide free living conditions for many more.

If you want liberty and honest wealth as the means of rendering worthy, noble services to humanity in its battles with ignorance, superstition and cruelty, come and join hearts and hands with us in this effort to gain a secure foothold and a point of vantage in our contest with evil.

This particular piece of land if taken now will cost \$5000. I think \$1000 cash will be acceptable as a first payment if we can put in a saw mill to insure operations of a paying character. This makes \$2000 to begin with. How much of this can you spare now, and how much more at the end of six months, in all probability?

It is desirable that a few should go in advance and clear land and plant and otherwise prepare for others to come later.

Whether you are able to contribute any money or not the consummation of our plans will be hastened by your formal approval of the project and expressed determination to do your best in helping it along—if you are in full accord with our principles and aims.

Notice particularly that the plan of co-operation is one that insures to us all the full benefits of collective ownership without any of the unwise and undesirable features connected with the ballot. It is only required that the co-operator shall declare his or her acceptance of the principle of **giving** his or her own surplus to provide **free common** benefits instead of "**investing**" that surplus for **private profits**.

Those who give have the right to receive and enjoy the **free services** and **free benefits** provided. Those who do not **give** will have to pay the market price for all they get.

Those who give are free to consult their own desires and judgment in the matter of giving just as they do now in the matter of "investing." Only they are expected to give to some one or more of the various projects seeking support. The more they give the more they will decrease the cost of living and increase their capacity to give and to enjoy.

The principle is one which tends to draw the members together to consult one another's wishes and judgment and cause them to act

in concert without any rigid forms and rules and modes of procedure. **It sets every one at liberty** and urges every one to his best endeavors for the good of all.

If systematic **self** service does this, will not systematic **mutual** service, the opposite of self service, produce opposite effects, making all free and happy and wealthy? I believe it will. I believe it will set all at liberty, lift all burdens, lessen all labor and wipe away all tears.

If you will help in the acquirement of this property for the purpose of putting to the test this humane mode of life, I will use all my talents and surplus time and strength and substance to develop and utilize all the resources of this property for the free use and enjoyment of all who apply the same principle of voluntary social service to the regulation of their own lives. I will contribute thought, time, labor-power and all the means at my command above the actual necessities of life to develop all the water-power facilities to generate electric energy for power, light and heat for all purposes desired about the place; I will undertake the building of a Unitary Home and to equip it with all the known labor-saving machinery and devices to make the domestic labors as light and serviceable as possible, and provide the home with all the comforts, social facilities and educational means which can be suggested and made practicable. And all these things and everything else that loving hearts may suggest and willing hands provide shall be as free as air to all who practice the same principle of applying their surplus time, strength and substance to the common good instead of investing it in stocks and bonds and mortgages and in otherwise using it for personal gain to the exclusion of others.

"By surplus," I mean all that one receives in excess of what is needed to provide the necessities and moderate comforts of life—all that is commonly reckoned as "savings" and banked or loaned for interest or "invested" for "profit" or personal gain or advantage.

With machinery costing about \$1000 we can cut about 1000 feet of lumber per day per each man employed. The average value of this lumber in the nearby markets will not be less than \$30.00 per thousand for mixed grades. All that the lumber will cost us for the Home and all other purposes will be the labor power after the land is fully paid for.

The surplus realized from the sale of lumber will provide the means of purchasing materials, stocks and machines which we cannot ourselves produce or make. And we can produce a surplus of vegetables and fruits that will help to provide conveniences and comforts.

By each one devoting all surplus to the task of liberating all from poverty, weakness and mental and social and political bondage, we can, in the course of four or five years become independent and in a position to contribute material and moral support to many others in

their efforts to rise out of poverty and throw off the yoke of corporation rule and political graft.

B. F. RICHARDS.

Carmel, Cal., Dec., 1909.

RELATION OF VARIETY TO MATEHOOD

Dear Mr. Harman: It is a long time since I have contributed a line to the general controversy in *Eugenics*. I have been studying the subject from all points and finally, as I think, coming to a better understanding of it. To those level-headed, fair-minded people who desire truth for its own sake and not merely argument, I offer these lines for consideration:

I fully understand Mr. Kerr's brilliant, logical reasoning and, from the point of view he takes, fully agree with him. I also understand the view point of others who differ from him. I feel convinced that each individualized human being has a counterpart that vibrates in perfect unison with the one being and no other. In the instinctive search for that one it is natural for mankind, which of course includes womankind to seek satisfaction in variety; if not in actual demonstration at least in desire frequently unrecognized. Institutional marriage fosters and encourages deceit, satiety, untruthfulness and prostitution; the very things it is supposed to prevent. There are some that are happy, though married by law, but they are the exceptions and unless their happiness comes from having found the true mate, it is merely relative and not by any means true happiness.

Many keep together for different reasons who if not for the marriage tie would be glad to live apart. If all were free from the bonds of matrimony, I do not believe that any normal high-minded person would desire cohabitation with more than one during a period of time. If change occurred it would be because the right one had not been found. Once found there could be no more roaming, for in the right one would be found every imaginable and unimagined joy and variety, aye, multiplied to infinity. As Mr. Kerr well says, "Soul, mind and body" enter into the relationship, therefore fancy entire satisfaction of soul, mind and body found in one being and that one only. So long as the mate has not been found the desire for variety will obtain, for the soul is in search of complete satisfaction, and it is hoping to find it with each new found attraction.

The world will not always remain in ignorance of this truth and it is my opinion that divorces will become easier and easier until all cause for them is removed and that will only be when marriage as an institution ceases to be regarded as essential to respectability. The time is coming, but it is yet a long way off. Let us await it, patiently and with absolute faith. It is an evolution like all else, and except for mutual discussion in a rational way cannot be forced. Those in the variety stage can form no conception of the joys awaiting them

when the true mate is found. A strong desire held in mind to find the mate will result in the attainment. It is a consummation to be ardently wished for.

New York, Nov. 15, '09.

M. B.

IS THERE HELP FOR JOSEPHINE?

By Edgar Lucien Larkin.

Written Expressly for Eugenics.

[Note.—It is my earnest desire that every mother of a young woman, into whose hands this magazine may fall, will give it to her daughter and urge that she read this article carefully.—The Author.]

Beautiful, refined, pure and sensitive Josephine was a sales-woman in a large and fashionable store in a great city. She was loved and honored in her country home, and by everybody connected with the store in the city. The marble building bore aloft this sign in great letters of gold, "Bon Marche." Her duties were to make sales of silks, laces and costly fabrics to wealthy women of the gold-worshipping metropolis. Josephine had been selected by the managers for this, the most important place, because of her extensive knowledge of every kind of silk in the world. But this accomplishment was trivial indeed beside her consummate skill in reading her customers and judging what they most desired. Withal, her salary was not large. She was an orphan, and had been the sole support of an invalid mother to the day of her death, a few months before the scene of this pathetic series of events opens. At the age of twenty-six she was poor and beautiful. How well do students of existing conditions know this to be a dangerous combination! Gold, diamonds and wine are deadly, but deadlier still is the awful combination, automobiles and hypnotism. One bright morning Josephine was arranging her wealth of hair, as fine as the silk she reveled in every day, and was standing before a mirror in her not luxuriously furnished room. She was making ready to go to her daily work, striving to please her patrons and to understand their rapidly varying whims. Josephine was ever so good, and all who saw her soon became aware of her innate goodness and adornments of mind. She was the favorite sales-woman in the mammoth store, and all who could made it a point to be waited upon by the attractive and pleasing Josephine. But while brushing her long and splendid hair she suddenly felt a peculiar movement within her body. And another in a minute or two.

Within an Appalling Maze.

Her dreadful suspicions were now confirmed—she was to become a mother. Then a mental whirl came on—the blackness of darkness fell round about, and gloom settled like a pall upon her lovely face. So intense was her mental misery that her hair fell dry and lifeless; the electrical aura around healthy hair on a happy head, vanished. Her lips were touched with pallor, as well as the cheeks. Then her

mind began to race, and thoughts went flying with terrific speed. She soon found herself in the depths of an inextricable labyrinth of despair. Her well-known place at the breakfast table was vacant that morning. Her misery was so overwhelming that it could not be concealed; and her assistants in the busy store were sympathetic and made inquiries to know if she was ill. A well-known costumer came in, and she, too, noticed that Josephine's vivacity and spirit were submerged in some kind of mental torture. A sorrowful day passed into oblivion; and after a hurried trip through the merciless turmoil and roar of the city, where men and beasts struggled for a mere living in a world of pain, she found her way to her room and flung herself upon the bed. Humanity has produced but one brain hideous enough to be able to describe the exquisite mental misery suffered by poor, sweet Josephine during the long hours of a sleepless night. The appalling brain was that of Dante. Horrors piled on horrors stood up in the heated imagination of the suffering girl, and she conjured up wild scenes of relentless woe. Every economic condition and problem spoken and written about by modern students of social states dashed through her brain with the speed of light. By two a. m. she was burning with fever; hopeless pain seared and blistered her mind, and agony deeper than human speech can picture was her own. Her condition would shortly be detected by her employers. Then she would be discharged. Her landlady would soon know all, and then she would be thrust out of her room. Then she clutched her little bank-book; it had \$63 to her credit. With nervous hands she opened her purse; it contained \$16, but room rent of \$8 had to be paid within five days. What should she do? This she asked herself a hundred times. Plans were formulated that looked to be plausible, only to be dashed by some new argument. Tired nature gave way when dawn came; a weary head sank in a wilderness of misery upon the pillow, and fitful slumber came on. She dreamed of green fields, the running brooks, singing birds, and dear, blessed sights and sounds of her country home, before she came to the city, looked upon its horrific visage and felt the bite of its giant teeth. And in her dreaming she saw the pale and wan face of her departed mother. She rushed to ask her what was to be done. The mother's lips began to speak—when, alas! Josephine awoke with a nervous start. She was at once back in this world of dire necessity and reality. She did not rise, but began to think, trying to recall things that her mother had told her during girlhood and young womanhood. She soon found that her mother had not told her anything of value. She could not remember more than a few vague hints, but could remember that her mother was noted for her "modesty." Two weeks of misery passed away in daily routine, but her body grew larger, and so did a frightful incubus in her mind. One day a girl behind the counter cast a rapid glance at Josephine; rapid, but Josephine saw it, and the iron entered her troubled mind. The next day two other

sales-women cast glances her way, and steel cut its way into her proud spirit. Within a few days the lady manager came walking along behind Josephine's counter, and on the following morning the general manager came walking through the middle of the store—an unusual thing. Josephine was sinking into the very depths, and the walls of a labyrinth more puzzling than that of Arsinoe in Egypt lifted themselves high on all sides. Like a wounded deer, with pleading eyes, Josephine was now at bay. How escape disgrace, ruin for life, and misery? Her health began to wane owing to gnawing and biting insomnia. Every night was a night of horror. Stop a minute to think of the effect of this mental state on the growing child. In her depth of suffering she confided all to a companion in the store, a seemingly dear friend—Florence—and begged for advice. Florence went to stay with Josephine over night. A myriad plan were devised and rejected. Wearily the hours rolled away, and that remarkable hour on the night side of nature, 3 a. m., reverberated over the trouble-saturated city from great bells in the tower of the City Hall.

"Florence, I must resign my place this morning," said the despairing Josephine. "Where will you go, and what will you do?" asked Florence. "I do not know," was the pathetic reply of Josephine.

Deeper Within the Maze.

A long silence—silent for lack of words, but broken by sobbing and weeping—followed. Finally this became intolerable to Florence, and she said, "Do not resign." Josephine was astonished and said: "But I must very soon; the truth must become known. How can I avoid resigning?" A great sorrow filled the mind of Florence, and she regretted having made the remark. She remained silent. But the suffering of Josephine became so intense that Florence could not stand it, so she arose with the dawn to go. "Oh, Florence, do not go; tell me what to do. You have seen city ways longer than I. Do devise some plan," was the heartrending appeal of the distracted girl, Josephine. Florence was deeply touched by the utter despair of her friend, and after a period of severe mental turmoil she said: "Ask for a vacation, and return after all is over." "But they will not have me again," said Josephine, "if they know the facts." "They need not know," was the reply of Florence. And then Josephine poured out her woe. "I have no friends, money, or place to go. I could not be in the store and care for a child; nor could I pay a nurse to take charge of the little stranger."

"Ask the father to support you both," said Florence. This called forth a flood of tears, and between the agonizing outbursts, Josephine managed to say: "I do not know the child's father." Then Florence was aroused to a sense of horror of what goes on in huge cities, and of late in small towns, and later still in the country—even in simple rural districts. The appalling word "hypnotism" flashed into her

mind in an instant. In feigned amazement she said: "Do not know the father!" Josephine was standing by a chair and clutched it for support. "No, Florence, I do not. He gave me the name Stevens, but we met his friend who addressed him as Langley. I do not know where he lives or whether he has a home." "Were you ever in an auto with him?" asked Florence. "Yes, three times—twice in the park and once in the country" answered the trembling Josephine. "Have you no letter, writing or paper from him?" Josephine said: "No letter or writing, but I found this in the auto." She here gave a circular from a "College of Hypnotism," which must have dropped from his side pocket.

* * *

Dear reader, as I write, there is on my desk an elaborate series of advertisements, circulars and instructions how to join a "College of Hypnotism" and become a student. They will teach you "how to gain control of others," "how to influence persons," "how to make them do what you want," "how to captivate," "how to shape their wills," "how to influence them to surrender," closing with the serpent instruction, "how to protect yourself." These are sent by the hundred thousand and reach every postoffice.

Florence read them aloud to Josephine, explained every word to the pure, confiding girl and told her she had been in the hideous clutches of a hypnotist. Josephine was wild with unheard-of excitement, and boiled with indignation. She stormed against the world, the seething hell she found herself in, and against humanity. The blood came and went, and her lips were now red and then pale as death. She repeated, "What shall I do? What shall I do?"

Florence was so disturbed that she could see no bright light for Josephine, but only for her to go back to her birthplace in an adjoining state. This unnerved Josephine entirely. She said: "This would never do: I would be expelled from the church in high disgrace as a 'bad' woman. All the women neighbors of my mother would blister me with scorn, contempt and hate, and advise me to return to my haunts in the city. Should I remain and give birth to a child, be it ever so sweet and beautiful, they would hurl vile epithets such as 'bastard,' 'illegitimate,' 'born in sin,' 'born out of wedlock,' and the like against the innocent little one, and drive me to the verge of insanity. I cannot go to a hospital here, as I have no money. So what shall I do?" Florence had to go to her work in a factory, so she said to Josephine: "I will see an experienced friend of mine, tell her every detail, get her advice, and return to-night." She kissed Josephine, and as it was late, hurried to the mill without breakfast and began work amid deafening machinery. At the noon rest hour Florence told the details of Josephine's trouble to an intimate and world-wise friend, Margaret. She advised that Josephine ask for a vacation and submit to an operation.

The Maze Turns Dark.

That night Florence told Josephine, but the poor girl did not understand. Her ignorance was pitiable. Florence had to explain everything. All night the two whiled away the tedious hours. Finally, when Josephine comprehended all, her very being was filled with unspeakable horror.

I have no heart to write the details of the dreadful things endured by the good Josephine. Suffice to say that during the following month the horrible word, "illegitimate," "illegitimate," kept ringing in her brain. It drove her to a frenzy of despair—to the brink of insanity. The terror of having her child called illegitimate, in derision, by scornful tongues, goaded her on and on until one day she, with heavy heart, rapped on the door of a professional abortionist, virtually an insane woman. Human speech is impotent to portray the terrific agony of mind and body suffered by the pure and refined Josephine during an entire month.

Then she died.

Oh! mothers of girls, hypnotism puts on a number of insidious, sinister and forbidding forms. This new thing, "personal magnetism, as taught by modern schools, is one of the most horrific and formidable powers that can be exerted by the mind. It should be employed only by skilled physicians in the cure of obscure neurotic diseases. Josephine need not have been sacrificed on the altar of social ostracism, scorn and slander. These three words took her life. Had there been a good home which she could have entered without money, where kind words and helping hands were on all sides, both she and the child would have been spared. When maternity is honored and when invective is not hurled at an innocent child, such appalling misery as that endured by Josephine cannot occur. When it is made a criminal offense for anybody to insult a child or its mother by vile epithets, deaths like those of thousands of Josephines will be impossible. Mother and child should be cared for until able to face a flint-hearted world.

Beware of polished hypnotists, young women. I have seen them plying their accursed arts in crowds and on trains; and one only who has made a study of this awful thing can detect the vipers. The victim selected cannot. Hypnotists, male and female, go from large cities as far as a hundred miles to meet incoming boats and trains. A girl without a will like steel, traveling alone, is in great danger; for girls have a high price in the regular markets now flourishing in every city of Christendom.

Lowe Observatory, Echo Mountain, Calif., June 13, 1908.

HARVEST OF CRIMES.

Never in the world's history has there been such a bountiful harvest of crimes, as at the present time. Jails and prisons all over the

country are filled. There are many cases of newly discovered methods of crime, and the thinker wonders where the criminal genius will end!

Is it not time to use all preventive methods, since punishment weighs but little? Let the hands of everyone who sees where preventive work can be done, be held up, and let there be a stop to ridicule and oppression of anyone working in the best interests of the race.

The Press is the great agent in diffusing preventive methods of crime, and the country is to be congratulated that we now have a President who will restore the U. S. Constitutional rights of the Press, that have been so grossly taken from the people, in suppressing the most important knowledge and imprisoning the diffusors thereof.

The incarcerating of M. Harman in a United States prison for a year, for publishing an article called "obscene," when said article was written by a mother and grandmother, urging **"men to restrain themselves,"** has given a license to the worst of crimes, that are recorded all over the country without anyone seeming to think such records "obscene," but only "news."

John L. Whiting, of Bolivia, N. Y., is now serving a sentence in Auburn prison for his recent mistreatment of his thirteen and fifteen year old daughters, while there are statutes against so-called "obscene literature" that would be of service as preventives of such crimes.

There are crimes in homes, that are beyond the sphere of legislation, as are seen by the "race suicide" of bringing large families into existence, with a mother wishing the unborn dead, and wishing for suicide, to go where she could have rest. Such children are born to steal, as the mother did not have the desired food and home belongings. They are born murderers, as the mother wished them dead: and they are born with all the other vice inclinations, hence the "race suicide" on the "gallows" or in the "chair."

Mrs. T. Mainzon, of St. Paul, Minn., who is the mother of eleven children, said she "did not want people to know that Ted had written a letter to her, she was ashamed of it," and that "too many children is more than a pretty theory; it's a grief to the mother."

"Joseph Smith, of Pittsburg, Pa., is the father of twelve children, including three pairs of twins," is a news item published without a word regarding the crime of "over production and man's want of restraint"!

Quadruplets—Two Boys, Two Girls.

HAVANA, March 11.—The wife of a poor cigarmaker of Havana, the mother of fourteen children, gave birth today to quadruplets, two boys and two girls. President Gomez sent his congratulations to the mother as a woman deserving well of the Republic with tender and substantial assistance.

What time have women with large families, to attend to their own sanitary matters, to prepare their minds to give strength of brain, and instill pure morals and all the desirable qualities of noble citizenship into the unborn, to say nothing about the born, and give good bodies to do life's imperative work? What time for recreation, and the association with mind-strengthening people, and the reading of the best books? Even the necessary sleep is denied them, with ever wearing care of infants, and other things that make the severest of maternal slavery!

From these causes come the worst of "race suicides," with unwelcome children and a wish for their death before their birth, with a death of self, and with ultimate suicide of self or those to whom she has given birth. "No known cause for suicide!" Is it not time that the cause is known? since there is a cause back of everything.

The desire to commit crime on others, or on self, is just as much a part of a child born under most unfavorable conditions, as are their hands and feet; the "germ" of crime matures at various ages and stages of life, and the Press records "the murderer of but five years of age, who killed a playmate and hid her body"; and all that is said of infantile crimes is one word, "degenerate!"

When the crime of "cornering" the necessities of life is recorded, and when great financiers roll up illgotten gains, not even the one word "degenerate" is said, and not a word of the cause of degeneracy.

The boy who, thrust into existence through a beginning of unseen life from father's domination of mother, grows up to tell some girl, perhaps but a third of his age, that if she does not marry him he will kill her when she is not yet matured; who proceeds to do so, and then commits suicide, is but the legitimate outgrowth of the antenatal conditions.

The man who "sows his wild oats," and never gets them all sowed until after he leaves his family and takes advantage of a Government load of a thousand "females" landed on distant islands for "uses," returns home and shoots to kill another man who has been friendly, showing how he was born.

Another man all his life sought opportunities to mistreat girls and women of all ages, from six to sixty, and was called a "brute," thus simply insulting the brutes, by the comparison, since no brute ever mistreats females, except the jackass. The birds and insects, and all the other living "lower animals" regard the desires of females of tation. And if the wrongs that are beyond the sphere of legislation are their class, because they are not married and compelled into subjugation stopped, marriage will cease. A beautiful marriage is desirable, and should be sacred, with woman always the controlling power where she is personally concerned; then will maternity be desired, a fine race of people will be born, and children will at all times in life be free from moral ulcers.

Those deploring the "disinclination of wage-earning women for

marriage," need but one word of explanation—**slavery**.

The clergymen all over the country ought to read the Bible until they can master the assertion that "Figs do not grow on thorn trees," even if they read it a hundred times, as did an actor before he read the Lord's prayer in public; and then they should preach eugenics to the young people of their flocks, and thus save them from bringing children into the world in the near future, doomed for the gallows, the chair, or suicide, since "My people die because they lack knowledge," and thus the race suicide comes. Duty highly adorns a clergyman; and there is nothing immodest in the salvation enterprise. Duty transcends all conceivable efforts of humanitarian expressions; and it is to be hoped that moral courage, the grandest element in humans, will hereafter be exhibited in the pulpit, and eugenics be a sacred theme.

Before free schools were inaugurated, it was the prevailing belief that general education would make the world a millenium, and the higher the education, the sooner would that thousand years dawn. But events have proved that many of the worst people have had the best scholastic advantages, in the most approved institutions; and such colleges are now by some denounced, since "The proper study of mankind is man," and that was not in the curriculum.

The temperance army supposed themselves the all-saving power, but events have shown that some total abstainers have been far from saintship.

The men and women in great labor organizations have believed that "good wages" meant salvation for the race, notwithstanding the fact that multimillionaires have cornered the necessities of life, to gain still more money, and have cried out against the lesser sin of robbery of diamonds and plate.

The Audubon societies have inculcated the principle of justice to birds, but have said nothing about justice to unborn humans, thinking that such principles must be taken for granted—if they thought at all.

All societies and associations now named and unnamed, have wrought good, as far as they have understood and have had moral courage; but the one thing lacking is the making children right in their unseen growth, so that the germ of crime may not be implanted before birth.

The wanton killing of animals "for sport," and the "skinning of snakes when alive," take away the sacredness of human life, and educate the unborn in cruelty, by the educated man, since the mothers must know of cruelties, and are powerless to prevent.

Judicial murders instill murder in the unborn, by the mother, and the germ of murder is a part of the child.

A government bringing a load of "females" from China to the Philippines, is a license to all the rest of "possessions" to perpetrate crimes upon the helpless. Even right here in Oswego, N. Y., the example of immoral triumph of "might over right" have been fol-

lowed, as well as all over the country, regarding mistreatment of small girls.

The wicked domination principle—or more properly, want of principle—has shown itself in New York, by the arrest, imprisonment and fining of women for dressing so as to protect themselves morally, and so that they might be capable of self-support, by discarding clothes that hamper them, that use their strength to transport, and that cost more than they can honestly earn.

Sheath gowns, pantaloon dress, or any kind of covering, are what women should decide to wear, anywhere and everywhere, unless men can show where their authority for dictation originates, since ours is a constitutional government, and life depends upon method of dress and liberty of feet—things quite as important as liberty of hands speech and the pursuit of happiness in other ways. This tyranny to women has been the cause of so much suffering on the part of men from hernia, since the dragging of dresses and petticoats, and the use of corsets, have weakened the bodies of mothers, and sons, as well as daughters, have inherited weakness.

"The sins of the parents shall be visited upon the children," and fifty thousand women in this country are living fast lives. The "variety" was a born part of them, and the compulsion of law to dress, a lieutenant.

Graft is one of the great crimes, and daughters as well as sons, are inheritors. One of the most lamentable examples is found among women who deceive other women by arguing that the only way to secure women's vote in the United States where it is not used, is by constitutional amendment. This in the face of the fact that Chief Justice Chase and Charles Sumner both stated that the "crowning Constitutional Argument of Dr. Mary E. Walker had opened the door through which all women will yet walk and vote." And women in Wyoming, Utah, Idaho and Colorado, all vote the same as men, through said argument. Women of means have been approached with the amendment falsehood, and have given hundreds and thousands of dollars to "carry on the work," not knowing that they were deceived as to methods, because of graft!

How eugenics was needed by the parents of such women!

MARY E. WALKER, M. D.

THE CURSE OF CHRISTIAN MORALITY.

Lecky, the historian, is reported as saying, "There should be no mercy shown to the woman who lapses from virtue, for the Christian standard must be maintained."

And what is that standard? It is that under no circumstances may a woman hold the sex relation unless she first pledges herself to some man during life. This done, she must be subject to her husband as "unto the Lord." Her feelings need not be considered; she belongs to the man and must yield to his wishes. If the woman who has no

husband to obey dares to take her natural right, she is made an out-cast and the brothel receives her.

Yes, I mean it. Woman has a natural, an inherent right to herself, a right which church and state refuse to allow her to exercise; but the time is coming when she will take that right and refuse to be crushed. I have known one such woman, one generation ahead of her time. She was teaching school in Iowa, but her home was in Ohio. She was a Spiritualist of Quaker descent; her mother nature was large. She wanted a child. She believed it to be her right, and she took the step. She wrote to parents, told them she would go home if they said so, but if not, she had money enough to take care of herself where she was. They said, Come home; and they tried to find out who the father was, but she would not tell them. She said, "The fault was mine, if it was a fault, and he shall not be annoyed." To the day of her death, when her son was a man of forty and a respected citizen, this woman never ceased to respect herself.

Such a woman is greater than Jesus on the cross, or Daniel in the lions' den, for the cross disappears and the lions flee before the majesty of her womanhood.

Sex is the fountain of all life, therefore of all power; and what has been the result of human law daring to say in what channel this life may flow if at all? Woman may be thus suppressed, but not man. Men visit the brothels for which the Christian standard is responsible, and the result is they are poisoned by the most loathsome of diseases—this until those who have investigated declare that not one family in ten is free from the hereditary taint. A heavy price to pay for maintaining the Christian standard of virtue. Do I not well say that Christian morality is a curse?

It takes the following from an address by Dr. E. H. Benn before the Society of Medicinal Jurisprudence in New York City. I neglected to take the date of the meeting, but think it was about 1890. He says:

"Within a few days I have seen some statistics of the diseases caused by public prostitution in New York City and King's County in 1857, when the population was less than 700,000, and that of Brooklyn much less than it is now; and I was surprised to learn that in that year 14,770 persons were treated in the public institutions of New York City and King's County for syphilis. That is, or was, estimated to be about one-fourth the number treated in private practice, thus making about 74,000 patients for that terrible disease in those two cities in a single year. When we consider that this disease is hereditary, and that this sin of the parents is visited upon the children, not only to the third and fourth generations but far beyond that, we get some idea of this evil."

Yes, this terrible evil! This evil which is the direct result of the Christian standard of virtue and the attempt to maintain it. If woman were free, would such results follow? Not at all. With woman

free there would be no prostitution, no sex disease. Where is my authority for that?

First, common sense. Harmony is health. Where woman free she would accept only what she desired, so there would be no conflict of forces. Then I have questioned physicians of both sexes, have said to them: If woman received only when she desired and from whom she desired, would disease ever result? and the unhesitating reply has always been that it would not.

If the reader realizes the significance of Dr. Benn's statement, he cannot be surprised to learn that nine-tenths of the people are afflicted with the taint of this disgusting disease. Let us look at the facts. In a single year 74,000 syphilitic patients in those two cities, and when the population was less than half what it is now! We have no reason to think the proportion has become any less, so there must be at least 150,000 now who contract this disease in those same two cities in a single year. What then of the entire country? When those patients come from the hands of the physician the most of them think they are cured, but they are not. Active manifestations have ceased, but the virus remains in the blood. Yes, they think they are cured, and many of them marry and raise families, and thus the virus passes down from generation to generation.

But Dr. Benn could find no statistics after the date named. What was the matter? Did the sustainers of the Christian standard become alarmed? Did they fear that if the people learned the facts they would rebel—would no longer recognize their Christian claim?

The Theosophist uses the terms God and Satan to designate the right and wrong use of sex, and Dr. Elliot says men will have sexual intercourse. I am glad of it—no, I am not glad of the present ignorant and perverted use—but a living Satan is better than a dead God. Perverted use is better than no use, for the latter would wipe out the race. But the Christian standard makes it as near that as is possible and still perpetuate it in a condition to be subject to the demand, at least in appearance.

There is a cause for this persistent effort to maintain the Christian standard—**love of power**. Sex, as previously said, is the fountain of all life, therefore of all power. It follows logically that if the church can control sex she controls everything. What matters it to her that nine-tenths of the people are poisoned by the outcasts she dooms to brothels so that she retains her power? The vital life expended in such relations, even in brothels, becomes a part of her heritage. Yes, the standard must be maintained, no matter what the effect.

O, mothers of the race! your children are perishing. They stretch their hands to you for help, and where should a child go if not to its mother? Wake up! assert your right to yourselves, and live it. Harken! do you not hear the declarations of the Universal Life whispering through Mother Nature's attractions: "You belong to yourselves!" When you so listen to that voice as to take your free-

dom, the blood of your children will no longer be poisoned by sex disease, for that curse of Christian morality will no longer exist.

Then the power of the church will be gone, and people will have learned to conserve their creative life to their own upbuilding.

A noted physician who has left this life, but who was something of a philosopher, said: "The sexes seek each other for life." Well, what is it that thrills when lovers clasp hands or press lips? It is certainly something; and what can it be but the magnetism flowing from their creative life and blending to create more life for each?

But the Christian standard of virtue recognizes no such attraction as necessary. The wife who must be "subject to the husband as unto the Lord," gets no consideration for her attractions or repulsions. She is not supposed to feel anything of the kind. She is simply a sex slave. Indeed, woman's repulsions are not generally recognized, but I know of one case where such repulsion killed a child in the womb.

There were two doctors in the little village, one of whom the woman liked, and the other she very much disliked. Travail pains came on, and the doctor was sent for. The one she liked was absent, so the other was brought. The thought of having that man near her so repelled her that all pains ceased, and did not return for a week. The right physician was present then, but the child was born dead, and had evidently been dead a week.

Suppose that woman had been obliged to receive the man she so disliked as a husband? Can we imagine anything but conflict between the living forces of the sex life thus unwillingly brought together? The mind of the submissive one might become so hypnotized by the idea of duty as to make no protest, but not so the material germs: they would naturally antagonize, and thus the war spirit is created.

Whitman says that sex contains all. That statement cannot be gainsaid. There is not anywhere, visible or invisible, any one thing that is not the result of the action of the eternal two. The union always creates, but the character of that which is created is decided by the ruling party in the union.

The Christian standard of virtue, that which makes woman a subject, creates in such union slavery, tyranny, and the war spirit, because of the inevitable protest that nature makes. In the brothel money is the basis of the association; thus the money magnetism is created, and the money power rules.

Now, suppose we enumerate the curses already named by maintaining the Christian standard of virtue, to-wit, legal marriage and submissive wives—that standard which places human enactments above the law of the Infinite Life as manifested through Mother Nature:

The brothel, as the result of its cruelty to the woman who has violated the human edict; nine-tenths of the blood of the people

poisoned with hereditary syphilis virus; then the war spirit and the money power, both arising from this source. Were woman free there would be none of any of these. Were woman free brothels would be unknown. There would be no sex disease to poison the blood, no conflict in the mutual relation (and there would be no other), hence no war spirit. Money would never be the basis of the relations, hence the money power would die.

A heavy indictment against Christian morality, but the worst is yet to come, to-wit: the murder of millions of the innocents. In the city of Chicago, those who claim to know, say that there are 40,000 abortions in one year; 10,000 by married women who thus repudiate the unwelcome maternity forced upon them, and 30,000 by the unmarried, not one of which would occur if woman were free. That number in one city and in one year! What of the whole country, say in ten years! The number would certainly run into millions, and all this that the standard may be maintained and the church continue to rule.

It is true that in spite of the effort to maintain the standard, the enslaved sex is growing away from it. But few women will now promise to obey, and men who are not saints are helping to give them a chance to break intolerable ties. There is now in the most progressed part of this country the possibility of divorce. True, the woman is not left free, she must live "pure" until she is again bound.

The thought sent out into the mental atmosphere by our Iowa school teacher so many years ago, is beginning to bear fruit, however. Within the last few years I have known two thinking women who have claimed the right to motherhood and respected themselves in so doing; and I know of many others, some beyond the age for motherhood, who claim the right to themselves, realizing as they do, that the relation has other uses than for offspring. Two of these are above the average of womanhood, are widely known and highly respected. They make no parade of their positions, but never hesitate to assert their claim if the subject comes up.

The Christian Bible says the son of the bond (bound) woman shall not be heir with the son of the free woman. Society now is the child of the bond woman but the free woman is coming, and the curse of Christian morality will cease to exist, for the standard can no longer be maintained.

LOIS WAISBROOKER.

[The above is, as I think, the very last article written by Lois Waisbrooker for publication. As many of our readers already know, this tireless humanitarian worker departed this life at the home of her son and daughter-in-law, A. B. and Susie T. Fuller, Antioch, Calif., on the third day of last October, in the 84th year of her age. In the March number of **Eugenics** will probably appear some account of the life and writings of this truly remarkable woman. Peace and honor to her memory! M. H.]

"VARIETY" IN ITS RELATION TO VENEREAL DISEASES.

Editor *Eugenics*:—I have read with much interest R. B. Kerr's articles on Variety, and your admirable reply to them in the May-June number of *Eugenics*. As *Eugenics* has always stood for free discussion in matters concerning the sexual relations, I do not hesitate to broach one phase of the subject which I do not remember to have seen mentioned in the paper. I refer to the question of venereal diseases.

One of the strongest arguments against the practice of variety is the risk of infection from a person who has, or has had, some form of venereal disease. Every case of gonorrhoea which exists or ever has existed, and the large majority of the cases of syphilis, are a direct result of the practice of variety either by the individual infected, or the person from whom they caught it.

The extent to which these diseases exist, and the terrible after-results in the case of gonorrhoea, are but little known and seldom spoken of. The most conservative medical men estimate that from fifty to eighty per cent of our male population between the ages of fourteen and thirty are, or have been, infected with a venereal disease. To what extent it exists among women is not known.

I will quote four cases at present being treated by a doctor who is a personal friend of mine, and it is not to be assumed that these are isolated, exceptional cases. All were suffering from gonorrhoea.

One was a girl of fifteen attending the High School. She became infected as a result of an evening's walk with a boy student. Another was aged twenty-four and engaged to be married. She refused to confide in the doctor and denied having had any intercourse whatever. The third was aged twenty-five and had been engaged to be married. She was infected by the man she expected to marry. The fourth was a bride of a few weeks, aged twenty-two, infected by her husband.

How will the future of these four young women be affected by this disease?

They will always run the risk of passing it on to any man with whom they are intimate, even after a lapse of many years, as an absolute destruction of all the germs of gonorrhoea in an individual who has once been infected is unknown. They may at any time be seized with inflammation of the maternal organs through the secretion of the gonorrhoea germ, which can lurk inactive for years before breaking out in a form so severe that death may result; or, to avert that, it may be necessary to remove all the maternal organs. Pregnancy will occur very rarely, and should they become mothers they may give birth to children born dead, blind, idiots, deaf-mutes, or so weak that they cannot survive infancy. Given a choice of motherhood under these conditions, enforced sterility, lifelong invalidism, and the melancholic existence of the woman from whom the maternal

organs have been removed, you have rather a heavy price for the pleasures of variety.

I will give an extract from an article on venereal diseases by Dr. Prince Morrow, the celebrated New York physician. He says:

"There is abundant statistical evidence to show that 80 per cent of the deaths from inflammatory diseases peculiar to women, 75 per cent of all special surgical operations performed on women, and over 60 per cent of all the work done by specialists in diseases of women, are the result of a specific infection. In addition, 50 per cent or more of these infected women are rendered absolutely and irremediably sterile, and many are condemned to life-long invalidism. Every year in this country, thousands of pure, young women are infected in their relation of marriage, their conceptional capacity destroyed, the aspirations which center in motherhood and children swept away, or the holy office of maternity desecrated by bringing forth tainted, diseased, or dead children, and the women themselves often ruined in health or condemned to mutilation of their maternal organs to save their lives.

"The effect of these diseases introduced into marriage are not measured alone by the danger to the life and health of the mother, but are still further manifest in their danger to the offspring. From 70 to 80 per cent of the opthalmia which blots out the eyes of babies and 15 to 20 per cent of all blindness is caused by gonococcus infection. * * * Sixty to eighty per cent of all infected children die before being born or come into the world with the mark of death upon them. Those that finally survive—one in four or five—are the subjects of degenerative changes and organic defects which may be transmitted to the third generation.

"Such are some of the undeniable and scientifically demonstrated dangers of a class of diseases, aptly designated as the Great Black Plague, whose ravages have always been covered up and concealed from the public. These are some facts which it is more dangerous to conceal than expose.

"The fact that these diseases constitute the most potent factor in the causation of blindness, of deafmutism, idiocy, insanity, paralysis, locomotor ataxia, and other incapacitating and incurable affections, imposes an enormous charge upon the state and community."

R. B. Kerr pleads eloquently the pleasures and profits of variety, but he pleads with the subtlety of the lawyer who omits to mention anything which might damage his case. But the readers of *Eugenics* are seekers after truth and cannot afford to omit any phase of the sexual relations. Will the practice of variety and "the complete abolition of monogamy" bring greater health and happiness to the race in the face of the greater spread of venereal disease which will result? Free lovers of both New York and Chicago know to their cost the rapidity with which the disease can spread, once it has gained an entrance to a varietist circle.

Would R. B. Kerr care to write an article on Variety and Venereal Diseases?

J. B. SANDERSON,
Ellensburg, Wash.

The above letter, in manuscript was sent by me to Mr. Kerr with request that he answer it in time for this issue of *Eugenics*. He returned the manuscript with a brief reply but two days later I received the following in regard thereto:

"Dear Mr. Harman:

"Please do not print the reply to Sanderson I sent yesterday. It was written very hurriedly, and the subject requires a far deeper treatment than I have given it. Please print the last half of my article on "The Healthiness of Variety," which you already have in type. It deals to some extent with venereal disease. Then announce at the end of Sanderson's letter that I am taking him at his word, and that the subject of my next article will be "Variety and Disease." I am going to discuss it on far broader ground than that of mere venereal disease. I am going to point out that all new relations between human beings are accompanied by new possibilities of disease. The immense public meetings of our time afford boundless opportunities to breathe infection into thousands of persons. All new relations with foreign nations, China, India, etc. introduce new dangers of disease. All progress means increase of variety, and all increase of variety means new possibility of disease. Yet in spite of all these new possibilities of disease, perhaps because of them, disease is rapidly decreasing. By handling the subject in this broad way, I can elucidate the basic principles of the whole matter far better than if I confined myself to one kind of variety and one kind of disease.

"R. B. KERR."

In this connection I will ask our readers to peruse carefully the articles of Dr. Mary Walker and of Lois Waisbrooker in this issue.
—M. H.

THE GREATER LOVE—A FABLE.

In the city of Phillstia lived a woman, who, having given herself for Love, conceived and bore a child.

This child was born of love without sanction of Church or State; therefore, the people of the city said it was a natural child, and they persecuted the mother and cast her out. Much suffering she endured till, wearied of the struggle, she died; then the child also died.

The Spirit of the child, knowing no evil, joined itself to the Infinite Life. But the Spirit of the woman found no peace in Death, and returned to the earth.

There the Spirit of the Woman met the Christ and began to complain—"Master, because of my great Love, men wronged me. They persecuted me and cast me out from among them that I died. Therefore is my soul lonely and finds no rest."

And the Christ answered her, saying, "My sister, great was thy love, yet thy brethern who persecuted thee have need of greater Love. Turn thy heart unto them and thou shalt find peace."

BOLTON HALL.

New York.

REVERIE.

Today I am sick of the ceaseless wails
Of city madness, the huckster's yells,
The rumbling wheels and hammering rails,
The whistles and gongs and bells.
I am sick today of the theories of men,
Of proofs and axioms which give
The soul no room to grow, when
I long to love and to live!

I want a nook by a little brook I know,
A creek where cottonwoods grow;
I want a prairie, endless, wide,
With space to breathe, and tramp, and ride
Forever with thou, dear love, beside.

Come with me, love, where the mountains lift
Their snow-white peaks in a heaven of blue;
Where purple shadows, with never a rift,
Lure and invite the soul to Freedom and Right;
Where the mind is clear, and the heart is true.

Take my hand as you used to do
In the wondrous mornings of Yesterday;
As toward the foothills together we stray
Under a sky of witchery blue!
We shall laugh with a hearty, wholesome glée
We do not hear in this city-den—
No talk of Freedom and Justice when
In our prairie-paradise we are free!

How beautiful in the shimmering seas
Of light the cacti look, and the ghostly trees,
And last year's tumble-weed tossed and sent
To the ends of earth by a wilful, capricious breeze;
The yucca, the sage, the hermit's tent,
Bathed in a mist in the valley below
The bluff; the lake which mirrors the sky,
The creek with the cottonwoods hard by,
And thou, my love, and thou!

Our hearts beat time in rhythmic rhyme,
With our strides, on the sun-baked clay
Of a rugged land I shall ever love.
From now till my dying day;

For there I learned the meaning of love,
In the magic hours of Yesterday!

LILLIAN BROWN,
108 E. 112th St.,
New York, N. Y.

GREETING FROM "MOTHER EARTH."

My Dear Friend, M. Harman:

If we did not have anything else in common, we are at least alike in our tardiness of correspondence. You will, at least, see that I haven't forgotten you. I have been terribly rushed with the fight for free speech and Mother Earth. In both cases I am pretty much alone, although I have had very precious help from Mr. Leonard Abbott, Chairman of the Free Speech Committee, and also Dr. Reitman. I admire the optimism of you Americans, your naive belief in the miraculous power of advertisement. I can't see what good it does except to develop a very disagreeable side of the human makeup, that of superficial curiosity.

Mother Earth has received more advertisement than any other radical publication but it hasn't added one single subscriber to our list, nor one single dollar to pay the printer. The Free Speech Fight has been written up and down and in all sorts of manners yet Free Speech is still begging for a hearing. In fact, I am more convinced than ever that free speech is no longer a right in this country but a privilege, dependent altogether on the ordinary roundsman. We have free speech in New York now. Is it because we have fought for it, or because we have established it as a right? Not at all. A change in the police department, has established free speech temporarily. In other cities where there were no changes in the department all our efforts have been in vain, and in Philadelphia, we have met with the most disastrous defeat. The latter is always the result of inconsistent action. Realizing the impossibility of government to respect and maintain individual or social rights it was unpardonable on my part to appeal to the Government, or I should say to the Courts. Well, one has to pay a high price for every lesson.

I know when space permits you are always ready to give the cause of freedom a hearing. I dare say your struggle you have always with you. I know I have mine with me, and I also know that it will never leave me so long as I am foolish enough to give people what they don't want. One can't help being born foolish, can one?

I hope that you are well and cheerful. You are so young in spirit—the only real fighter in America. It does one good to think that there is at least one lone man, whom time and disappointment have failed to rob of his belief in the ultimate Truth.

Pretty soon I shall start on my annual lecture tour, which I

hope will also take me to the Coast. Until then I remain, with kindest regards,

Your friend and Comrade,

EMMA GOLDMAN.

New York, Dec. 22, 1909.

[No comment from me is needed by this letter. If the readers of **Eugenics** would know more of the exceptionally courageous and wonderfully persistent battle for free speech in New York and other eastern cities, that has been fought by Emma Goldman and her few steadfast friends, they should send stamps, dimes or dollars for copies of "Mother Earth," 217 Madison Square Sta., New York City. The friends of truth and justice everywhere should do what they can to make Miss Goldman's next annual lecture tour a triumphant success.—M. H.]

GREETING FROM AUSTRIA.

Writing from Klosterneuberg, near Vienna, Austria—Pierre Ramus, editor of the German Magazine, "Free Generation," sends greeting as follows:

"I perceive in the September-October number of our **EUGENICS**—which is really excellent—you could find no one to translate my introductory remarks to your pamphlet, "A Free Man's Creed"—in the German edition. It must be a source of pleasure to you and to your readers to see how the influence of your beacon light is expanding,—its rays sending their light all round the world, just like the sun.

"Regarding my manuscript which you have, I hasten to say that you may cut it down, correct and alter its various parts according to your needs and desires. I don't want you to endanger yourself by its publication. You will best know how to use it, according to circumstances in America.

But is it not remarkable that, in the land of the "Pilgrim's Pride," it is now dangerous to publish articles that can safely be published in the monarchical countries of Europe?

So I hope you will be able to publish my manuscript in some form."

P. RAMUS.

In explanation of the above I will say that Brother Ramus had sent us his translation of a pamphlet on the "Health of Women," showing the need of better education of the mothers of the race, especially in regard to the care of their reproductive organism. This pamphlet has circulated freely in German-speaking countries for years, hence the writer of the above letter was naturally much surprised when I wrote him that the publication of his translation of "Health of Women" would probably mean imprisonment for the publisher, in the land of the "Pilgrims' Pride."

Although much too laudatory in its wording, I venture to reproduce here Brother Ramus's translation of his introduction to the German edition of the pamphlet republished several times by us, entitled,

"A Free Man's Creed."

The author of the following work is a venerable man of 80 years—by birth and education an American. For thirty years he has worked for the noble cause of woman. This he did, through most of these years, through the columns of his excellent weekly journal named "Lucifer." Now, with undaunted spirit, he continues the same work in a scientific monthly review entitled the "American Journal of Eugenics."

Moses Harman belongs, as I take it, to the truly representative class of men sometimes called "Young America"—this in spite of his age. Three times this grand old warrior for woman's emancipation has had to suffer in prison for his convictions and his intellectual integrity. These years in prison—sentenced the last time when he was 76 years of age—are the laurels of his heroic struggle for liberty and social equality of the sexes.

Fortunately he found, in the course of time, many kindred spirits willing to aid him in his sacrifices for the cause. This movement has expanded, and today we may state it has come to stay, in spite of all the demagogical tyranny of American boodle politics.

These few remarks will serve to introduce Moses Harman, for the first time so far as I know, to a broader European public. They give a hint only as to what this great personality offers. But it will not be the last time the readers of this journal will meet, intellectually, this libertarian thinker. We are making a collection of numbers of the old "Lucifer" weekly, from which we intend to translate the best pieces Moses Harman has written in his life—for the benefit of the great cause of the liberation of mankind.

P. RAMUS.

"CHUMS."

Abby Hedge Coryell.

Whatever else we do, let us keep the children close to us. Not close in a physical sense. Let them be that, or not, as they will. But close in a spiritual sense, close in mind and heart.

Children are ready to be our friends. We are naturally their friends. Let us see that we are worthy of their friendship. And if we are worthy, they will prove worthy, too, I think.

To us, their parents and friends, they naturally turn for love, sympathy, knowledge. Let us not fail them. They respond and grow in an atmosphere of love and sympathy. And as they grow, they seek for knowledge. If we have kept them close, and won their friendship, they will come to us with whatever puzzles or interests them. Do not let us fail them. The child who can ask a vital question, is ready for a simple, truthful answer. If it gets that answer from us it will seek no further. But if we refuse to answer anything, because perhaps we are cowards, the child will seek and seek until some one else is found who will answer. And we cannot know how harmful that answer may be.

Nothing in life or its manifestations should be unbeautiful. It rests with us, the parents and close friends, to present life in its

beauty and simplicity. We can do it if we will. Let us do it. Let us prove worthy of the trust reposed in us.

Truthfulness, and fairness, and love, will draw the child so close that I think nothing can take him from us. Lies, or reticences, will drive him from us to other people. Do we want him to go to others for his ideas of life? Or do we want him to come to us? There can be but one answer to that, I think. So let us keep him close to us. Let us be friends. Let us be "chums" in very truth.

BACK TO THE LAND AND SIMPLE LIFE.

Dear Mr. Harmon:

Since the issue of the May-June number of EUGENICS, in which you incorporated in your "Hill-top Greetings" my letter in regard to natural living, I have received communications from people in various parts of the country who are interested in the subject and who would like to follow or at least learn more about this life I lead. Some wish to start colonies where they can live in the freedom of nature, and not be obliged to cover their bodies all up with the clothing that conventional civilization demands. I am pleased at the interest that is being shown in the subject. I would like to hear from all who are not afraid of such an idea, and will try to answer inquiries, concerning how I live, etc.

The climate of this region, and of others like it, is just the thing for living this life, for clothing is unnecessary during most of the year. However, people who live in cooler parts of the country need not migrate in order to enjoy some of these benefits, for there are very few places where it is so cold that clothing cannot be dispensed with for at least a part of the time, each year.

This free life in the country is ideal; and when a person begins to expose and harden his skin, his experience will be such that he will not willingly go back to the old ways. Renewed vitality with the blessings that go with it, makes one feel that he is really enjoying life. Relieved of the constricting encumbrance of clothing, one can easily accomplish work that before seemed hard and irksome; every motion is a pleasure.

It is very easy for a normal person to become accustomed to the sight and idea of nudity; one soon feels natural when wearing but the scantiest girdle, not only when alone but with others. Does a naked Indian have cause to feel abashed? No; nor need we. The Indians knew how to live in a manner that was good for them; that manner is also good for us. As I have lived this life I can speak from experience of its real benefits.

I trust you are well and thriving, and that you will enjoy your northern trip. I often think of you, and of the good work you are accomplishing. With best wish, very sincerely yours,

Phoenix, Arizona.

WALTER P. SMITH.

FREEDOM THROUGH FELLOWSHIP.

Mr. Moses Harman:

I, for one, am well pleased with EUGENICS, although I cannot agree with your views on economics. Love and freedom can thrive only in the soil of economic fellowship and justice. The frosty air of economic dependence and competition must ever be fatal to the delicate plant of sexual freedom and community. There is, thus, as it seems to me, a serious inconsistency between your teachings on the economic as against your teachings on the sexual relations of men in society. The trend of progressive thought, as I see it, is not towards individualism with its harshness and unsociality but in the opposite direction of fellowship and community of ownership of this world's goods, or, at least, of

the means of production of the world's goods, and I venture to state, your magazine would appeal to a vastly larger following if to your chief doctrine of "Love in freedom" were joined the co-relative principle of "Freedom through fellowship."

I enclose postal order for renewal of subscription.

RAPHAEL BUCK.

East St. Louis, Mo.

[Yes, certainly, I too advocate "Freedom through Fellowship"; this means "co-operative individualism" as I understand the term. The end sought by the Socialists and the Eugenists is the same, their differences being in regard to methods mainly. M. H.]

A CRITICISM THAT STULTIFIES ITSELF.

One reads much tiresome stuff in the numerous social reform publications about "free love" in its various forms. It is wearisome to wade through these everlasting discussions about how a man and woman might, could, should, or would live together. Some publications that are supposed to be devoted to "eugenics"—which means the birthing of better children—are mainly filled with this sort of stuff. Now, nature knows nothing whatever about ceremonies. A child may be well born out of wedlock, or ill born after an imposing religious ceremony.

The main thing is to study the relations of the sexes from a hygienic—which means a natural—point of view, and how the mother should conduct herself during a period that is pregnant in more than one sense of the word.

Oh yes, and the prospective father, too. That, also, is important. If he wishes to be the parent of a child that will do him credit, he also must put himself through a "course of sprouts" for a year or so before the child is begotten.

Many of these writers that preach so much about the relations of the sexes think they are very original, and very bold, and very naughty. Many people read such things because they have a delightful shivery kind of an impression that the discussions are improper. Oh shucks! They are simply tiresome.

One point which nearly all writers on this subject overlook is in regard to the children that result, in the natural order of things, from the union of a man and woman. What is to become of them? You may think it very bold, and independent, and courageous for you and a woman to live together without going through the regular form of matrimony, according to the custom of the country in which you live—although there is nothing particularly original about this—but you have no right to inflict upon an innocent child that you conceive the curse of bastardy—a disgrace that under our present social conditions may follow him all through life and cause him to heap maledictions upon you, the source of his being. Here is no question as to the right or wrong of our present marriage laws. They exist. You may, if you please, evade them yourself, but you have no right to involve your offspring in the result of your action.

Perhaps you will say there will be no children. Well, in that case you are not good citizens—you and the woman—for the begetting of children is the natural object of the union of the sexes. To evade it entirely is as wrong as it is to beget children that cannot be assured of proper physical, mental, and moral care. —Editor Harry Brook in Los Angeles Times Magazine.

SUSTAINING FUND.

Emma Wardlaw Best, Australia, 18c; J. E. Johnson, Ore., 20c; Dr. F. G. de Stone, Cal., \$1; G. A. Schee, Ia., \$1; D. E. Moorfield, 44c; A. W. Frankenberg, Ariz., \$1; Friend, Canada, \$7.50; T. F. Meade, N. Y., \$1; Nelson Wickens, Wis., \$1; Fanny William, N. Y., \$3; Chas. Caryl, Cal., \$2; B. F. Richards, Cal., \$5. These credits include the names of those who send money to pay for samples or trial subscriptions to be sent to friends.

BOOKS RECEIVED.

Fasting for the Cure of Disease, by Dr. Linda Burfield Hazzard. A practical exposition of the treatment of disease by fasting and natural methods. Price One Dollar, including postage. Address the author, 422 Northern Bank Bldg., Seattle, Wash.

Brother of the Third Degree, by W. L. Garver. A story of the Occult; 376 pages; well printed and bound; price, \$1. Purdy Publishing Co., 40 Randolph street, Chicago, Ill.

Echoes and Prophecies. Dramatic Sparks Struck from the Anvil of the Times, by the Hammer of the Spirit. By Virginia D. Hyde-Vogel. Westwood (Mass.) Press. Price \$1.

The Road to Power, by Paul Kautsky, author of the "Social Revolution," Origin of Christianity," etc., etc. Price, in paper, 25c; cloth, 50c. Authorized translation by A. M. Simons. Samuel A. Bloch, the Bookman, Chicago, Ill.

Sex and Salvation, Race Suicide, Ugenics, by M. F. Clark, 4202 Baker, Ave., Seattle, Wash. Price 25 cents.

Various Voices.

Greeting from a Chicago Editor.

Dear Mr. Harman:

I know you are just swamped with work. It is marvelous how you manage to do so much. I think of you often. Your life has been a great example to many of us who are a little younger. Personally, I wish to say you have been of great value to me. Your strong, brave, good life has meant everything.

Sincerely,

D. L. F.

Chicago, Jan., 1910.

Greeting from England.

Don't thing for a moment that I have lost interest in the cause of progress that you represent. You will find enclosed International money order for £2 (two pounds) which is about nine or ten dollars, for which please place my subscription that much ahead. I wouldn't be without **Eugenics**, no, not for anything. It shows up sex-slavery and all its concomitants so plainly. Hope to see you at the helm a long time yet.

ALBERT S. GOULD.

Somerset, England, Nov. 24, '09.

Man's Right to Rule Woman.

Ed **Eugenics**: Mrs. W. S. S. asks in **Eugenics**: If a woman is married to a man "who rules her more than is his right." I would just like to know where he gets any right to rule her at all.

Your September-October number is excellent, even more than usual, and it's record of spontaneous generosity of our friends is most inspiring. Your affectionate friend,

BOLTON HALL.

New York.

Greetings from Oklahoma.

"Pointers" in Sept. Oct. number is, in value, beyond the power of words to express. Am hungry for more Pointers—don't get them in any publication but **Eugenics**.

S. C. C.

["S. C. C." shows her faith in **Eugenics** by her works. She is paid ahead eleven years. M. H.]

Something Should Be Done.

Dear Harman: Please find inclosed draft for \$1.00, subscription for one

year. It looks to me as though something should be done with the blasted federal courts. They close the mouths of men who have courage enough to speak of freedom of any kind. If we chance to get a law upon the statute book that even hints at protection for the masses, up bobs some federal judge and sets it aside.

It's fine business—I don't think!

W. E. ROHDE.

Oklahoma.

Wants to Hear All Sides.

Friend Harman: I notice some of your critics are inclined to censure you because a large number of your contributors advocate variety in love. It would seem that in this day and age all persons ought to realize that there is great diversity of opinion on all subjects, and especially on the subjects of love, marriage, and better barning of children; and that if most of the articles that appear in your magazine advocate variety, it is simply because articles advocating a different theory are not offered, and that if you only published those upholding your own personal views your magazine would be dogmatic in the extreme. We should remember that no one is all wise, and that it is by the exchange of ideas that we arrive at correct conclusions.

I agree with you in your answer to Mrs. W. S. S., and Mrs. M. J. B. in the September-October number of *Eugenics*. I remember distinctly the trouble you had in 1886. Also the imprisonment of your daughter and her husband because they saw fit to marry in their own way. I did not entertain the same views then that I do now, but I could see the injustice that was meted out to you, and you had my sympathy. I enclose \$1.25, which, I believe, makes me square with you until February. Trusting that you may continue in health that the good work may go on, I am,

Very truly yours,

CHAS. F. RANDALL.

Okla.

Endorses Free Discussion.

About all that I endorse in your journal is free discussion of sexual physiology, including information relating to the same; freedom of divorce when

security is given for the maintenance of the children, the mother to have the choice of the children, up to the ages of 12 and 14 years, for girls and boys respectively; then for the children to elect. As an entering wedge I would suggest freedom of divorce at the petition of both parties, security being given respecting the children. I would afterwards urge a law that if a girl marries before she is 21 years of age, she could get a divorce as soon as she becomes 21, and to make the ex-husband maintain the children, and the ex-wife have the privilege of keeping them. I am opposed to the state—that is, the tax-payers—maintaining the children. The dancers should pay the fiddlers.

JOHN S. BOWLES.

Santa Cruz, de la Sierra, Bolivia.
South America.

QUESTIONS ABOUT LOS ANGELES.

Dear Sir: Am sorry you could not reply to my letter personally, though I am delighted to learn that you had been away on a lecturing tour. That shows how—in spite of your advanced age, in spite of the persecutions and prosecutions at the hands of the intolerant, narrow-minded, orthodox people—you are still persevering to propagate the truth about the right relations of the sexes, on which alone depends the real well-being and happiness of the race. I hope you succeeded in making many converts, or at least sympathizers, to your opinions, which deserve attention at the hands of all who have the real and permanent welfare of the human race at heart. May you be spared long and may you have every success in your noble efforts.

Please give me the following information:

1. I read in the sample copy of *Eugenics* some mention about the "Home Colony." What are its aims and objects? [Read the "Unitary Home" plan, in this issue.]

2. Are there any special classes or schools attached to the Maternity Hospitals, where nursing and midwifery are taught to ladies? [I know of none.]

3. Is there any Medical Registration Act prohibiting non-registered and non-

certified practitioners from practicing medicine there? [Yes.]

4. Are there any schools of Drugless Healing—Osteopathic, Chiropractic, Neuropathic, Psycho-Therapeutic, Magnetic, etc.—in Los Angeles? [Yes, several of them.]

5. How many different nationalities are there? Are they all on good terms with one another or is there racial prejudice? [All nationalities live peacefully here.]

6. Do Freethought and Liberal Lecturers get good audiences there? Are they paid well? [They get good audiences, but little pay.]

7. Are the Freethinkers and Liberals treated fairly by the Orthodox people and by the State? [Yes, generally so.]

8. What are the best months to come there? [Fall, winter and spring.]

9. What is the highest and the lowest temperature in summer and winter? Does it ever snow there? Do you have fog? [In summer about 100 degrees; in

winter about 30 above. There is but little fog and no snow.]

G. ANNA.

23A Barnard Road, Clapham Junction,
London, S. W., England.

[Our Los Angeles subscribers who may feel interested, will please answer our London correspondent.—M. H.]

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EUGENICS—The Doctrine of Progress, or Evolution, especially in the Human Race, through improved Conditions in the Relations of the Sexes.

—Century Dictionary.

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

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

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

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

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

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

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

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

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

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Edwin Markham
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Prof. Thos. E. Will

Brand Whitlock
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Lillian Whiting

Each Issue will be illustrated and will contain at least One Full Page Cartoon by Ryan Walker.

The following "Table of Contents" of leading features of the opening issue will give an idea of the general character of the magazine:

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Frontispiece, Hamlin Garland. From Mr. Garland's latest and best photograph.
A Representative Western Artist: A Pen-Picture of Professor W. L. Judson, Illustrated.
Direct-Legislation in Switzerland. Theodore Curti. An extremely important paper.
Ernest Howard Crosby and His Message. Hamlin Garland. A luminous paper.
Political Parties of the Future. Hon. John D. Works.
The Master Demand of Twentieth Century Civilization. Edwin Markham.
The Bondage of the Press. By a Prominent American Journalist.
British Rule and the Fundamental Demands of the Indian Nationalist. Taraknath Das.
An Automatic System of Relief for the Unemployed. Clinton P. McAllister.
Socialism Defined. William Restelle Shier. A brief and illuminating contribution.
The Income Tax and the Proposed Constitutional Amendment. W. R. Eastman.
Faith and Works of Christian Science: A Book Study. By the Editor.
New Zealand's Past and Present: Facts Versus Fiction. By the Editor.
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GOOD GENERATION

The Century Dictionary thus defines Eugenics:

The doctrine of Progress, or Evolution, especially in the human race, through improved conditions in the relations of the sexes.

Its central thought is Natural Selection through Freedom of Motherhood, the Self-ownership of Woman in the Realm of Sex and Reproduction—Intelligent and Responsible Parenthood; Woman First, Man Second.

This much neglected, this tabooed, disgraced, and almost unknown Science was named "Eugenics" by Francis Galton, cousin of, and co-worker with, the great Charles Darwin; and now, both in England and in Continental Europe, is beginning to receive the attention its importance demands.

The American Journal of Eugenics is in its thirtieth year of publication; sustained by a long list of able and well-known contributors, women and men of national and international reputation, it is now published bi-monthly—standard magazine size—price, \$1.00 a year postpaid; single copy, 15 cents.

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