

THE AMERICAN JOURNAL OF

# EUGENICS

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## Dr. Saleeby on "The Ideal Marriage."

BY RAYMOND PARNELL, M. D.

"There is no adequate excuse for bias in the search for truth, and if there were it would not redeem the search from failure," remarks Dr. C. W. Saleeby in an article on "The Ideal Marriage," published in *Harmsworth Self-Educator* for August.

Dr. Saleeby is one of the best-known popular writers on science and is the leading exponent of Spencer's theory of evolution. But, like many other scientists, he abandons the scientific method when he encounters problems of ethics. In other words, he finds it impossible to avoid "bias in the search for truth," although he himself admits, as the quotation above shows, that it is practically sure to cause the search to result in failure.

His abandonment of the scientific method in investigating marriage is shown clearly when he says:

It is not even necessary to condemn leasehold marriage by pointing to facts of observation and experiment. The *a priori* method of reasoning is quite adequate to serve for its utter condemnation.

What is that *a priori* method? He assumes that the consequences of leasehold marriage would be bad for the coming race; *therefore* leasehold marriage should be utterly condemned. The merest tyro in science can see the ineffectiveness of such an argument. He can see that it must first be proved that leasehold marriage would have such bad consequences, before it can be condemned. The investigation should be made fairly, without bias either for or against leasehold marriage.

Dr. Saleeby says it is unfortunate that novelists and dramatists have turned their attention to the sex problem, because they "are unequipped for the study of sociology." This position is more that of a theologian than of a scientist. It is the dictum of theology that its dogmas must not be attacked by those "who are unequipped for the study of such questions." Science,

on the contrary, welcomes criticism, even from the unequipped, and accepts truth wherever found.

He describes the views propagated by Bernard Shaw, H. G. Wells, and George Meredith as "puerile, superficial, and pestilent"; but presents no proof that they are so. His condemnation is merely the malediction of the obsessed exorcist, and not the verdict of a scientist who has arrived at his conclusions by examination of the evidence. Yet immediately after this biased denunciation he remarks:

In certain grave social subjects we plainly must be prepared with scientific warrant for the doctrines which serious and responsible sociologists have formulated and the truth of which they have proved.

If he was "prepared with scientific warrant" it is remarkable that he did not utilize it to prove what he has merely assumed.

Let me remark, before going farther, that I am making no plea either for or against leasehold marriage, polygamy, monogamy, or any other relation of the sexes. I am merely seeking facts as nearly as possible without bias, and am applying Dr. Saleeby's own avowed rule,<sup>1</sup>—which he himself so flagrantly violated,—in considering his article on "The Ideal Marriage." All quotations which I make from him hereafter in this connection are from that article.

#### *Genetic Marriage and Institutional Marriage.*

Confusion is caused by his use of the word "marriage" in two different ways without making the distinction clear. He does not distinguish between genetic marriage as a social relation,—“the living together of male and female after the act of propagation until the birth of offspring,”<sup>2</sup> which is found among birds and other animals besides man,—and marriage as an institution, which exists only among human beings. Disregarding this distinction, he says:

No church, living or dead, is or was the inventor or originator of the institution of marriage. This institution is definitely older than any existing church or any historical church; it is definitely older than even the most primitive of all primitive religions; nay, more, it is older than the human race itself.

The only truthful assertion in this quotation is the statement: "This institution is older than any existing church or any historical church." Any person can see that it is impossible for a human institution to be older than the human race. A contrary assertion can be made only by one who does not know what the word institution means.

It must not be imagined that Dr. Saleeby is the only scientist who permits bias to hamper his investigations. He finds similar bias in the writings

<sup>1</sup>"We must enter upon our study with no prepossessions in any direction."—Saleeby.

<sup>2</sup>Parsons, *The Family*, p. 115.

of Herbert Spencer and Westermarck, whom he quotes to support his views. Westermarck's *History of Human Marriage* is an extremely valuable work because of the vast amount of data it contains in regard to the sexual relations of different peoples and different animals; but the careful reader of it will do well to draw his own conclusions from the data given, rather than accept the opinions of Westermarck, who throughout the work shows a strong bias in favor of monogamy.

Westermarck never loses an opportunity to twist facts in such a way that they will give seeming support to his view that primitive marriage was monogamic, at the same time holding that the tendency of polyandrous and polygynic peoples is to become monogamic. Admitting his premise that primitive marriage was monogamic,—which he certainly has not proved,—the tendency of polyandrous and polygynic peoples to become monogamic must then be a tendency to revert to type, or a backward instead of a progressive tendency. I do not say that it is, but I do say it must be so if his theory is true, and I do not think known facts support his theory.

Following Westermarck,<sup>3</sup> Dr. Saleeby says:

It may be said that polygamy has never been the rule anywhere. It may have been permitted, which is a very different thing. Generally speaking, among peoples where polygamy has been permitted it has been practiced only by the wealthy few.

By "polygamy," in this quotation, Dr. Saleeby means what Westermarck means by the more distinctive word "polygyny." "Polygamy" means merely plural marriage, whether it be with plural husbands or plural wives. There are two kinds of polygamy: one is polyandry, in which there are several husbands of one wife; and the other is polygyny, where there are several wives of one husband. Obviously the assertion that polygamy is "practiced only by the wealthy few" does not apply to the form of polygamy known as polyandry.

#### *Strange Disregard of Ethnological Facts.*

The assertion that "polygamy has never been the rule anywhere," because only the wealthy could afford it, is unworthy of a sociologist. It is sufficient that it was the rule among those who could afford it. The manners and customs of a nation are not judged by the status of its poorest inhabitants, who, as a rule, are only prevented by their poverty from following the customs of the wealthy. So in countries where polygyny is permitted it generally is the case that polygyny is the rule—not in the sense of being compulsory, but in the sense of being the prevailing custom.

With astonishing disregard—or can it be ignorance?—of facts, Dr. Saleeby says:

It is most positively and warrantably believed that in the course of the history

<sup>3</sup>Even where polygamy is permitted by custom or law, it is by no means so generally practiced as is often supposed.—*Westermarck: Hist. Human Marriage*, p. 438.

of man, whether under the tropical sun or amid the polar snows, there never was any stage of promiscuity.

Among the Point Barrow Eskimos (Parsons, *The Family*, p. 124) promiscuous relations between married or unmarried people, or even among children, appear to be looked upon simply as a matter of amusement. At Repulse Bay at certain times there is a general exchange of wives throughout the village, each woman passing from man to man till she has been through the hands of all. The Behring Strait Eskimo enjoys the rights of a husband before living regularly with the woman he takes for a wife, unmarried women being considered free to suit themselves.

Mrs. Elsie Clews Parsons, lecturer on sociology in Barnard College, who has made an extensive study of the subject, says there is "little doubt that sexual hospitality was once common everywhere."<sup>4</sup> Mention of many peoples among whom promiscuity is common is made by Westermarck, who contends, however,—and I think rightly so,—that such practices do not prove that promiscuity was the general form of primitive sexual relations.

True to his bias, from which it seems to be impossible for him to escape, Dr. Saleeby says:

It is every day being more clearly recognized by serious students that the form, or normal type, of marriage is none other than monogamy, and that all the other forms of marital relations must be regarded as mere local and relatively unimportant deviations or aberrations from the normal type.

Regardless whether or not the monogamic is superior to every form of sex relation, a view of the facts collated by the various historians of marriage does not reveal the slightest evidence that there ever was a time when monogamy prevailed exclusively. Neither is there evidence that monogamy is a distinguishing mark of culture or intellectual refinement. The Rock Veddahs of Ceylon, who are said to be so deficient in intelligence that they cannot count beyond four, are strictly monogamic, as are many other savage tribes. Many of the anthropoid apes are monogamic. Wild ducks are monogamic, but they cease to be so when domesticated. Westermarck says:

The lowest forest tribes in Brazil and the interior of Borneo are monogamous. Among the Veddahs and the Andamanese, monogamy is as rigidly insisted upon as anywhere in Europe. According to Captain Lewin, the monogamous Toungha are "unamenable to the lures of civilization"; and he thinks it will be found difficult, if not impossible, to wean them from their savage life. The Mrús are despised as wild men by the polygynous Khyongtha; and the Californians, who, according to Mr. Powers, were far less addicted to polygamy than the Atlantic Indians, are a "humble and lowly race . . . one of the lowest on earth."

It would be interesting to the lay reader to have Dr. Saleeby explain

<sup>4</sup>*The Family*, p. 126.

how the "norm, or normal type, of marriage" has been preserved among these lowly races who possess the minimum of human intelligence.

As a matter of fact, there is a reason for the monogamy of these lowly races, just as there is a reason for monogamy among other races; and the reasons in the two different cases are by no means the same. Among the low races which do not practice agriculture, but support life by hunting, there is little scope for female labor and it is difficult for a man to keep more than one wife. When this custom becomes established it is likely to continue even after conditions change, provided it has become an institution. Among the higher races monogamy, as a general thing, is more seeming than real. A man of means will have one wife which he holds as his exclusive property, but his sex relations are by no means confined to her. As a matter of fact, all the evidence available tends to show that no races except the lowest have been strictly monogamous. Prostitution has always been most prevalent among monogamous races. It is even so today among civilized monogamous races.

*Too Much Importance Attached to Jealousy.*

Dr. Saleeby asserts that "the mere mention of the word jealousy is sufficient to make any one a skeptic so far as the theory of promiscuity is concerned." "Skeptic" is one of those expressive words which have lost their original significance. Literally, the word skeptic means a truth-seeker; but it is easy to see that Dr. Saleeby uses it in the sense of incredulous, which is an entirely different thing. If he were a skeptic in the literal sense of the word he would investigate jealousy and see if it is as important a factor in the promotion of monogamy as he seems to imagine.

If it is, how does he account for the many races which make it a custom to lend their wives? Jealousy must be rare among the Urabunna tribe of Central Australia, as the following passage from Spencer and Gillen's description of their marital relations shows:

There is no such thing as one man having an exclusive right to one woman; the elder brothers, or *Nuthie*, of the latter, in whose hands the matter lies, will give one man a preferential right, but at the same time they will give other men of the same group a secondary right to her. Individual marriage does not exist either in name or in practice in the Urabunna tribe. . . . A man may always lend his wife—that is, the woman to whom he has first right—to another man, provided always he be her *Nupa*.

Nor is it a fact that women in polygynous countries are invariably opposed to polygyny. According to Reade, the women in Equatorial Africa are the stoutest supporters of polygyny. "If a man marries," he says, "and his wife thinks he can afford another spouse, she pesters him to marry again, and calls him 'a stingy fellow' if he declines to do so."

Livingstone, in his *Narrative of an Expedition to the Zambesi*, speaking of the Makalolo women, observes:

On hearing that a man in England could marry but one wife, several ladies exclaimed that they would not like to live in such a country; they could not imagine how English ladies could relish our custom, for in their way of thinking, every man of respectability should have a number of wives as a proof of his wealth. Similar ideas prevail all down the Zambesi.

It must not be supposed that defense of polygyny is made only by women of low grade of intelligence or by those who never have had an environment of monogamy. Some of the brightest women in the Mormon Church were the strongest supporters of polygyny. One of them remarked a few years ago to Jules Huret, correspondent of *Paris Figaro*: "I would far rather be the tenth wife of a superior man than be the only wife of an inferior man."

Just such articles as this one by Dr. Saleeby tend to discourage rather than promote fair and unbiased study of social conditions under different forms of sex relations. The vast majority of the American people, blinded by inherited bias, condemned without investigation the polygyny of the Mormons, among whom there were few if any prostitutes, and stood up strenuously for the sacredness of the quasi-monogamy of other states, with its attendant annual harvest of thousands of girls to fill the brothels.

Still contending, merely because of personal bias, for the sacredness of monogamy, Dr. Saleeby says:

The truth, indeed, is that in all times and in all places the dominant tendency has been toward monogamy, and it is monogamy that has played the great part for which the word marriage stands in the development of humanity.

If monogamy was the primitive and normal form of sex relation, and the tendency in all times and in all places has been towards monogamy,—a ridiculous assumption, since that would be mere inertia, and not a tendency,—how did polyandry, polygyny, and other plural sex-relations ever come into existence?

He asserts dogmatically, without an attempt at proof, that "monogamy has been the dominant form of sex relation in the history of mankind." Investigation, however, shows that, except as noted among the lowest races, monogamy never has existed among any people except in name. Monogamy in many countries is the only sex relation which is recognized as legal; but as a rule it has been binding merely on women, and few if any restrictions have been put on a man's illegal concubine.

But Dr. Saleeby maintains that monogamy is the superior form of sex relation because

it provides the best conditions for the children who grow up to be the best men and women, and who survive in the struggle for existence as compared with their neighbors who practice polygamy—let alone polyandry and promiscuity.

Where are these "best men and women"? Let Dr. Saleeby name them—not necessarily in print, but to himself. Then let him investigate and see how many of them were the offspring of strictly monogamic parents, of men who confined their sex relations exclusively to one woman for each. Then let him look on the great and good men of history who were born out of wedlock. Then where does his argument—or rather his assumption, for it is merely an unwarranted assumption and not an argument—stand?

But he goes still farther and makes this preposterous statement:

The reason, therefore, why we find so scanty a record of forms of marriage other than monogamy in human history is that these forms have handicapped the races which adopted them as against the monogamous races. On the other hand, we hear much of monogamy *because it is the monogamous races that have made human history.*

The words italicized are so italicized in his magazine article. Then the Jews, the Egyptians, and the Arabs had no part in the making of human history! This from a writer of popular science in a magazine called the *Self-Educator!*

#### *In Regard to Trial Marriages.*

A mild sensation was caused by George Meredith, the distinguished English novelist, in September, 1904, in an article published in the London *Daily Mail*, in which he advocated "leasehold" marriages, called by Mrs. Parsons "trial marriages" in her book *The Family*. Mr. Meredith said:

Certainly, however, one day these present conditions of marriage will be changed. Marriage will be allowed for a certain period—say, ten years.

A flood of denunciation of Mr. Meredith's "immoral" suggestion poured forth at once from thousands of pulpits and editorial sanctums. Dr. Saleeby says:

Indeed, it has been intimately discussed all over the world during the past two years; and it has found favor in many quarters, though it need hardly be said that no one with the smallest pretensions to be regarded as a sociologist has been found to express anything but richly deserved contempt for Mr. Meredith's opinions.

There it is again: "Richly deserved contempt." Deserved contempt is contempt which is based on reason. Far be it from me to intimate that Dr. Saleeby has no reason for holding Mr. Meredith's view in contempt. Possibly such reasons are "as plentiful as blackberries"; but even if there be only one reason, it must be a good and valid one if the contempt is "richly deserved." It is unfortunate that Dr. Saleeby did not strengthen his argument by giving one reason at least.

William I. Thomas, associate professor of sociology in the University of Chicago, certainly has some "pretensions to be regarded as a sociologist."

Professor Thomas, on page 193 of his book *Sex and Society* (University of Chicago Press, 1907), says:

We must recognize the fact that monogamy is a habit acquired by the race, not because it has answered more completely to the organic interest of the individual, but because it has more completely served social needs, particularly by assuring to the woman and her children the undivided interest and providence of the man. But in early times the law of natural selection, not the law of choice, operated to preserve the groups in which a monogamous or quasi-monogamous tendency showed itself (since the children in these cases were better trained and nourished), and in historical times and among ourselves all the machinery of the church and state has been set in motion in favor of the system. In point of fact, the members of civilized societies at the present time have become so refined and have so far accepted ethical standards that monogamy is the system actually favored on sentimental grounds as well as on grounds of expediency by a large proportion of any civilized population.

There it is, concisely stated. There are only two grounds on which monogamy is favored—sentiment and expediency. The supposed religious ground is merely sentimental, since monogamy is nowhere commanded in the Bible, and polygamy has been permitted, or at least tolerated, even in the Christian world. St. Augustin expressly said he did not condemn polygamy.<sup>5</sup> Luther allowed Philip the Magnanimous, of Hessen, for political reasons, to marry two women. He declared that, as Christ is silent about polygyny, he could forbid the taking of more than one wife.<sup>6</sup>

But is monogamy still serving its purpose in such a way that it still should be upheld on grounds of expediency? In answer to this question Professor Thomas says:

Speaking from the biological standpoint, monogamy does not, as a rule, answer to the conditions of highest stimulation, since here the problematical and elusive elements disappear to some extent, and the object of attention has grown so familiar in consciousness that the emotional reactions are qualified. This is the fundamental explanation of the fact that married men and women frequently become interested in others than their partners in matrimony.

Mrs. Elsie Clews Parsons, lecturer on sociology at Barnard College, stands preëminent among women as a sociologist. Although she also strongly favors monogamy, she recognizes the many evils connected with present marriage customs, and says:

It would therefore seem well, from this point of view, to encourage early *trial* marriage, the relation to be entered into with a view to permanency, but with the privilege of breaking it if it proved unsuccessful and in the *absence of offspring* without suffering any great degree of public condemnation.

It will be noticed that she would have such separation permitted only where there is absence of offspring. Might not the existence of offspring be one of the strongest reasons for such separation in case the incompatibility

<sup>5</sup>Hellwald, *Die Menschliche Familie*, p. 558.

<sup>6</sup>Saalschutz, *Archäologie der Hebräer*, vol. II., p. 665.

of the married couple was so great that its effect on the children would be pernicious?

Engels the Socialist, friend and co-laborer with Karl Marx, clearly holds that the monogamous family is merely the product of economic conditions and is in no sense divine. He looks forward, he says:

to a race of men who never in their lives have had any occasion for buying with money or economic means of power the surrender of a woman; a race of women who never have had any occasion for surrendering to any man for any other reason but love, or for refusing to surrender to their lovers from fear of economic circumstances. Once such people are in the world, they will not give a moment's thought to what we today believe should be their course. They will follow their own practice and fashion their own opinion—only this and nothing more.

#### *Marriage in Its Relation to Eugenics.*

From my own study of the subject of marriage, historically and as it exists today, I am unable to escape the conclusion that there is not a monogamous race in existence today,—unless it be among the most primitive and undeveloped peoples,—and that in historic times there never has been. Monogamy, as a matter of cold fact, is a misnomer for a form of sex relation which requires strict marital fidelity on the part of the wife and permits the widest possible range for the husband. It is a false pretense, which degrades woman by depriving her of the right to the control of her own person. It is the most prolific cause of prostitution, because the men who require fidelity of their wives will not abide by the same rule themselves. It makes woman a sexual slave, for the wife must accept the embrace of her husband at his solicitation or command, regardless of the fact that he may be a drunken sot, a diseased debauchee, or otherwise disgusting, whereas the harlot is free to reject the attention of the man whom she for any reason at all dislikes.

Monogamy may be the ideal marriage, but men are not ideal creatures. The sociologist must accept facts as they are and base his theories on them rather than on utopian ideals. Eugenics requires that the woman shall be the sole judge as to when and under what conditions she will bear children. She can never have that right so long as any form of marriage exists which compels her to accept the embrace of any man against her own wishes, even though that man be her husband.

Taking the psychology of sex into consideration, it seems to me that the only justifiable form of marriage, the only one which will recognize the dignity of womanhood and manhood, the only one which will free women from sexual slavery, will be a conditional union in which the fullest liberties of both wife and husband will be recognized and which may be dissolved at any time, without process of law, when for any reason the union becomes no longer desirable for either party.

The objection may be made that in such a union there would be no protection for the woman. Perhaps that would be all the more reason for the woman to give the matter careful consideration before entering such a union. It would tend to stop the custom of marrying just to get a home or to secure a life of ease. It would tend to hasten the day when women will no longer be mere social parasites, economically dependent on men. As for the children, arrangements for their custody could be made before their birth, at the time of forming the union. Even under the existing form of marriage it is not uncommon for a man to forsake his wife and her numerous children; and under present conditions few of the children of a wife so deserted were brought into the world because they were desired. If the woman had not leaned on the false belief that marriage protects the woman, she probably would have been more cautious about bringing children into the world. Monogamy does not protect her; it degrades her. Yet there could be no objection to the free union being monogamic if that were part of the agreement.

The most important thing, the thing of vital importance to the development of the human race, is the abolition of sexual slavery. The law of love should be the only law under which children shall be begotten.

## The Fallacies of Puritanism.

BY R. B. KERR.

One of the things most necessary to progress is the total annihilation of Puritanism. By Puritanism I mean the doctrine that human beings are so constituted that it is necessary to wage a constant war against one's desires and appetites in order to lead a worthy and admirable life. This doctrine is held to some extent by almost everybody, although it has been held in a very different degree by different persons and in different ages and countries. It was carried to its extreme limit by the early Christian ascetics, such as St. Simeon Stylites, who is thus described by Lecky:

He had bound a rope around him so that it became imbedded in his flesh, which putrefied around it. "A horrible stench, intolerable to the bystanders, exhaled from his body, and worms dropped from him whenever he moved, and they filled his bed." Sometimes he left the monastery and lived in a dry well, inhabited, it is said, by demons. He built successively three pillars, the last being sixty feet high and scarcely two cubits in circumference, and on this pillar, during thirty years, he remained exposed to every change of climate, ceaselessly and rapidly bending his body in prayer almost to the level of his feet. A spectator attempted to number these rapid motions, but desisted from weariness when he had counted 1,244. For a whole year, we are told, St. Simeon stood upon one leg, the other being covered with hideous

ulcers, while his biographer was commissioned to stand by his side, to pick up the worms that fell from his body, and to replace them in the sores, the saint saying to the worm, "Eat what God has given you." From every quarter pilgrims of every degree thronged to do him homage. A crowd of prelates followed him to the grave.

Everything which could contribute to health or happiness was for many ages considered horrible by devout Christians. Washing, for example, was regarded as a dreadful evil. One aged nun was considered a wonder of sanctity because since girlhood she had never washed anything but the tips of her fingers. When the Christians overcame the Mohammedans in Spain they ruthlessly destroyed all baths, public and private. But of course the most dreadful thing of all was the other sex. The early Christian ascetics fled to the desert, so they might never again behold a woman. Sometimes a mother went out to the desert to try and see her hermit son once more, but if he was a truly devout man he remained shut up in his cell, and refused even to look at her.

Even in modern times Puritanism has sometimes taken a tremendous hold of whole communities and even nations. Scotland is a terrible example. Buckle thus describes the Scotch moral code of the seventeenth century :

According to this code, all the natural affections, all social pleasures, all amusements, and all the joyous instincts of the human heart were sinful, and were to be rooted out. It was sinful for a mother to wish to have sons; and, if she had any, it was sinful to be anxious about their welfare. It was a sin to please yourself, or to please others; for, by adopting either course, you were sure to displease God. All pleasures, therefore, however slight in themselves, or however lawful they might appear, must be carefully avoided. When mixing in society, we should edify the company, if the gift of edification had been bestowed upon us; but we should by no means attempt to amuse them. Cheerfulness, especially when it rose to laughter, was to be guarded against; and we should choose for our associates grave and sorrowful men, who were not likely to indulge in so foolish a practice. Smiling, provided it stopped short of laughter, might occasionally be allowed; still, being a carnal pastime, it was a sin to smile on Sunday. Even on week-days, those who were most imbued with religious principles hardly ever smiled, but sighed, groaned, and wept. . . .

To be poor, dirty, and hungry; to pass through life in misery, and to leave it with fear; to be plagued with boils, and sores, and diseases of every kind; to be always sighing and groaning, to have the face streaming with tears and the chest heaving with sobs; in a word, to suffer constant affliction, and to be tormented in all possible ways,—to undergo these things was deemed a proof of goodness, just as the contrary was a proof of evil. It mattered not what a man liked; the mere fact of his liking it made it sinful. Whatever was natural was wrong.

Even now Scotland has not got so very far beyond this stage. Some years ago I was talking to a man who holds one of the highest financial positions in Scotland. He had just been reading the life of Henry Fawcett, the eminent economist and statesman. He said he had always admired Fawcett, but had now changed his mind, since he found that Fawcett was so fond of skating. What made it worse was that Fawcett was blind, and

should therefore have been more serious than ordinary men. My friend said he had come to the conclusion that Fawcett was "a man of pleasure."

It is only fair to say that Puritanism is not in any way peculiar to Christianity. It is carried as far as possible by Hindus, Buddhists, and many other religions. In India men swing on hooks thrust through their bodies, and lie on boards covered with sharp nails. Even the Mohammedans are badly tinged with it. "Music must be kept in check," said Mahomet; and accordingly music has always been excluded from the mosques of his religion.

In America today Puritanism is almost entirely confined to matters connected with sex, and the great thing is to destroy sex Puritanism. But to see the absurdity of sex Puritanism it is necessary to see that it is only one of many forms of Puritanism, nearly all of which are now admitted to be absurd. It is simply the last surviving relic of a vast system of thought which once dominated the whole of human life.

The fundamental error of Puritanism is the belief that pleasure is an evil. Our ancestors thought it an evil because it displeased God, but with the decay of theology a school sprang up which said that pleasure was bad because it was injurious to health, and made people weak and degenerate. When I was a child it was taken for granted that whatever children liked was bad for them. Anything with sugar in it was thought injurious, because children liked sweet things. Disgusting medicines were thought good, because children hated them. To sit on a comfortable seat was thought very bad for a child. Hard study for many hours a day at some perfectly useless branch of knowledge was thought good, but holidays were looked on as a great evil, unless they were very short.

The whole of this system of ideas has been shattered into atoms, and the man who did most to shatter it was Herbert Spencer. When Spencer is forgotten for all the other things he did he will probably still be remembered as the champion of pleasure. He showed that pleasure has been evolved by ages of natural selection to show us what is good for us, and pain has been evolved to show us what is bad and should be avoided. Accordingly, in matters where the needs of mankind have remained the same for many ages, pleasure is almost an infallible guide. As Oscar Wilde says, "Pleasure is nature's test, her sign of approval." For instance, we now know that children are intensely fond of sugar because sugar is a food of great value, and very important to a growing child. Thirst is almost the most intense of our sensations, because water is the greatest necessity of life. The pleasures of sleep and of sitting in a comfortable chair are great, because these things economize our energies, and enable us to recuperate. The pleasure of sex has been made very intense, to drive people on to continue the race; and nature has made it very pleasant for a woman to suckle her infant, so as to make sure that she will do so. Whatever it is very important that we should do,

nature has made pleasant for us, except in cases where there has been a great recent change in the habits of the race; while bad things have been made as painful as possible.

Moreover, Spencer has shown that pleasure has a very stimulating effect on the whole constitution, while pain is very depressing. He says:

Every power, bodily and mental, is increased by "good spirits," which is our name for a general emotional satisfaction. The truth that the fundamental vital actions—those of nutrition—are furthered by laughter-moving conversation, or rather by the pleasurable feeling causing laughter, is one of old standing; and every dyspeptic knows that in exhilarating company a large and varied dinner, including not very digestible things, may be eaten with impunity, and indeed with benefit, while a small, carefully chosen dinner of simple things, eaten in solitude, will be followed by indigestion.

Spencer adds:

Every pleasure increases vitality; every pain decreases vitality. Every pleasure raises the tide of life; every pain lowers the tide of life.

Even that is not all. Spencer justly points out that by being happy we make others happy. Nothing is so delightful as the company of a person who is full of spirits. The greatest service one can render to humanity is to enjoy oneself. Often a very selfish person causes great happiness to others by his lively spirits, while self-sacrificing martyrs make everybody miserable by their lugubrious demeanor.

Many people now realize that in most cases pleasure is good. But there is one pleasure that nearly all still fear—the physical pleasure of sex. Even among persons who think themselves advanced we constantly hear disparaging remarks about "mere animal desire," "physical sensation," and so on. "Yes," cry some would-be radicals, "we are in favor of love, but not of lust." All this is utter drivel. Sexual passion, like all other natural cravings, has been evolved by ages of natural selection for the good of the race. Not only does it impel people to continue the species, but it tells us which mate to choose so that we may have vigorous progeny. Nature causes each person to be attracted by those who excel in what he is deficient in, so that his progeny may possess all the qualities useful to the species. This is what we call the attraction of opposites. Blondes and brunettes attract each other, little men admire tall women, and tall men little women. Refined and ethereal men have an intense craving for very animal women, and refined women have a similar taste. Such are the true attractions, which produce the best offspring. If men and women are drawn together by affection or sympathy instead of passion, they will probably have very inferior children; for sympathy draws similar persons together, while passion causes the attraction of opposites. I have many times seen a sensitive, intellectual couple, loving one another like doves, but with miserable, puny children.

Sex unions founded on soul love, mental attraction, sympathy, or anything like that, are crimes against nature. Only the children of mutual passion are born well, for passion is the feeling which nature has evolved through millions of years to guide us in this matter. The trouble is that the persons who are best fitted to have vigorous offspring together are the ones who have the least mutual sympathy and community of thought, and are therefore totally unfit to live together. But what we must do is to alter our social arrangements, instead of repining against the laws of biology. There is no more reason for persons who have children together to live together, than there is for persons who play cards together to live together.

Another stumbling-block to many is the strong varietist instinct of all healthy persons. Every man who is worth anything desires many women, and every woman who is worth anything desires many men. To many persons this is such a startling and dreadful fact that even trained scientific investigators talk of it as if it were something outside of the laws of nature. In fact, the varietist desires of men and women are as much the result of natural law as anything else in the universe, and are thoroughly healthy, natural, and right. They are merely one example of the law of variety, which biologists and psychologists recognize in all other matters. In his *Plain Home Talk* Dr. E. B. Foote says:

In societies where the monogamic marriage system prevails, the physician engaged in a national practice like mine, and who may be consulted by letter, or in person, by people who may never meet him again, and who would not intrust such secrets to home physicians, encounters swarms of impotent men, and a still greater number of sexually apathetic women. The causes of these infirmities may, in many instances, be ascribed to disease, bad habits, etc., which have been treated of in their proper places. But may not the cause, in many more, be ascribed to the generally recognized law that "variation of stimulus is necessary to preserve the tone and health of any organ of sense, and that prolonged application of the same stimulus exhausts it"? And further, may not matrimonial infidelity, instances of which are constantly breaking out on the eruptive skin of fashionable life, and now and then come to the surface of the smooth cuticle of rural society, result from the recklessness of repressed nature under the disregard of this law? Needlewomen may save the strength of their vision by not confining their work too constantly upon cloth of one color. A constant writer need not contract that form of paralysis called "steel-pen disease," if he will use pens of a variety of metal; or, in other words, change from one kind to another. . . . The sense of smelling is made sick or paralyzed by an irritation with one odor, however agreeable when not too long applied. The sense of hearing is not impaired by loud, variable noises, but under the constant din of monotonous sound. The sense of taste becomes sated if only one article of food is used for a long time; and unless a person subsisting upon it is engaged in manual labor which causes great physical waste, loss of appetite will be an inevitable penalty. Frictionize the ends of your fingers for a long time on any one thing, and they will become numb, and I have no doubt that if the hands should be exclusively employed in handling some one material they would become paralyzed. . . . The mind, too,

is dissatisfied, if not disgusted, with monotony. . . . Everybody is seeking change—change of air, change of food, etc.

In *My Century Plant* Lois Waisbrooker quotes one of the most eminent woman doctors in America as follows:

I know of lives being saved by variety; not one, but many. I know of hundreds dying by inches from *sameness*, falsely called *virtue*; and this, too, where love ruled for years till the sex nature began to rebel against the one kind of food that no longer filled body, brain, or spirit.

Even Professor W. I. Thomas concedes that exclusiveness is biologically injurious, but says it must be maintained for economic purposes. But the day is gone by for people to submit to sacrifice health to economic systems. The laws of biology come first, and economic systems must be framed to suit them.

Finally some one will cry, "But are we not all inclined to carry our appetites to excess, and do not we need Puritanism to keep us within bounds?" No, we are not inclined to go to excess—at least, average persons are not. For millions of years natural selection has been weeding out all whose desires are either too strong or too weak for their general welfare, and the result is that normal people have just the amount of natural appetite they need, neither more nor less. It is a well-known fact that wherever there has been any degree of sexual freedom the persons who enjoyed it were very temperate. The temperance of the Oneida communists was admired by everybody. But Puritanism, by suppressing the natural instincts, unnaturally excites them, and drives people into secret excesses. "Stolen waters are sweet, and bread eaten in secret is pleasant." Tell people that anything is wicked but delicious, and you will at once inflame their desire to do that thing. Thus Puritanism manufactures the very evil it professes to be fighting against.

Puritanism also causes great excesses by its concealment of the human body, and the unhealthy curiosity and excitement which it arouses in that way. Everybody who has at all observed the facts of daily life knows that erotic feelings are especially aroused by the occasional uncovering of those parts of the body which are usually concealed. As Dr. Auguste Forel says, in his recent book on *The Sex Question*:

Custom always diminishes the erotic effect of certain sense perceptions, and inversely erotism, or sexual desire, is especially excited by unaccustomed perceptions and images relating to the other sex.

To take a familiar illustration, every man knows that a woman in bloomers or other rational dress has no exciting effect on the male, especially after one becomes familiar with the sight; but a woman in a long skirt who occasionally exhibits what a woman in bloomers always exhibits has a very exciting effect.

Westermarck in his *History of Human Marriage* has clearly shown that dress was invented largely for the purpose of exciting sexual desire. Among many uncivilized peoples dress is worn only at dances, feasts, and other entertainments at which men and women are very anxious to be attractive, while on other occasions everybody goes nude. Moreover, among various peoples only prostitutes wear clothes, while all the other women are naked.

From these facts it is clear that if every person were familiar from earliest childhood with the sight of the human body, erotism would be greatly diminished. It is particularly important that children should often see the nude human form of both sexes, so that all curiosity about the body may be prevented. There is not the slightest doubt that the feminine skirt is mainly responsible for the bad habits of boyhood. If the skirt were abolished, and every male infant circumcised, there would soon be a wonderful improvement in the health of the human race. But these are just the points that a Puritan cannot see. He wants to cover the body still more closely, and thus to cause still more curiosity, suspense, and excitement. The Puritan is an ass.

There is one argument, and one only, in favor of Puritanism. The strongest statement of it I ever heard was by a girl of thirteen. She said that if love were free there would not be half the fun in it that there is just now. "I always like a thing best when I have to sneak it," she said. Accordingly this young lady, though far from strict in her own life, is an enthusiastic supporter of Grundyism, and a pitiless critic of all other women who do what she does herself. Hypocrisy is to her a religion. I quite recognize that this view deserves serious consideration. The one thing to be aimed at is pleasure, and if there is more pleasure in falsehood than in truth, then by all means let us have falsehood. But I think that, on the whole, Puritanism causes much more pain than pleasure. A few strong natures, or persons brought up among very advanced people, may get great delight from being wicked under Puritanism; but look at the misery it causes. To vast numbers it means enforced celibacy, and consequent disaster to health. Many strong women, who ought to be mothers, are forced by Puritanism to be childless. Puritanism fosters concealment, ignorance, and prostitution, and thus spreads venereal diseases throughout the community. It arouses unhealthy excitement in children, and creates health-destroying habits. Many who do enjoy the pleasures of being wicked are afterward smitten with remorse, and are miserable for years. Thus the miseries of Puritanism are greater than its joys, and it must be swept away entirely in order that we may arrive at the greatest happiness of the greatest number.

# The Science of Stirpiculture.

BY R. W. SHUFELDT, M. D.

As far back into history as we can trace we find that man in a great many parts of the world, in an experimental way, understood the production of varieties and species of plants and animals under domestication through careful breeding and selection. In China and Japan they have done such things for untold ages; but with those nations, generally with the view of producing forms that were either pleasing to the eye or were curious to behold. This breeding to produce certain species and subspecies in the animal and vegetable kingdoms is known as stirpiculture, and in modern times, in Europe and America at least, the laws governing it are chiefly utilized by scientific horticulturists and stock-breeders, with pecuniary gain as the sole object in view. Some experimental naturalists, however, undertake such researches for the purpose of elucidating certain laws in nature, or to further demonstrate what is already known about them. It is now a well-known fact that all the stirpicultural experimentation done in the world was, as far as history informs us, down to about the middle of the last century, made without any exact knowledge of the now recognized law of evolution. When Darwin and his followers flashed that great truth upon the world, scientific stirpiculture not only received an enormous impetus, but it was clearly shown at the same time that man, instead of being a specially created type, was nothing more than a highly specialized mammal of the class *Mammalia*, and subject to all the laws to which all other forms of life on this planet are subject. This put a very different face upon the entire realm of nature, and scientific stirpiculture was more urgently spurred than ever, to meet the demands of man's greed and desire for gain. As a consequence, at the present day we find among many civilized nations that the most extraordinary forms of animals and plants have been produced through artificial, though scientific, selection under domestication. Among these we find horses of ponderous proportions, or the reverse; dogs both handsome or hideously ugly, of scores of species and varieties; curious cats and even crazy mice; and so on for various kinds of cattle, hogs, goats, a long list of fowls, not a few birds, some fish, and, indeed, the representatives of a good many other families and genera. With all this progress, demonstration, and industry, however, man rarely thought of making any serious and combined effort to improve his own race along the same lines he was producing such marked changes in other animals. Some, indeed many men, at once banished any such an idea from their minds, for the reason that the very thought was repulsive

to them—that is, of being merely another representative of the animal kingdom. To be sure, there have been a few sporadic attempts made in the direction of human stirpiculture, resulting in varying successes, but nothing of a permanent character. If there is any work of the kind going on, on any scale at all, at the present time, the writer is not aware of it,—surely we have nothing of the kind on foot in this country. Yet, were we to strictly apply the laws of scientific stirpiculture to men, they would respond to them with precisely the same precision that other living forms in nature and under domestication do. Where failure resulted, it would be through the lack of knowledge we had of the laws, or how to properly apply them. Man would make an especially interesting species for the scientific experimentation of the stirpiculturist, from the fact that he possesses the power of speech, very high mental development, and extraordinary use of the upper extremities, especially the hands. Many years ago it was stated by me in some one of my publications, that, were it possible for me to select two thousand couples—men and women—of any race now on the globe, but preferably Indo-Europeans, and bring them *entirely* under my control upon a thoroughly isolated island of ample extent, possessing the proper climate, food, and other prerequisites for the experiment, and then give me a thousand years to live, I would breed a race of men, or several races of men, to any required standard, mentally and physically, within the range of possibility and the nature of the material. Although perfectly true in all particulars, nearly every one sneered at the very thought of such a thing, some even going so far as to say that the very statement was a sacrilegious one. Under such conditions it would be possible for me to breed men that were closely covered all over with thick black hair, be six feet high, with great long noses, and no nails on their fingers or toes; or any other type that I took a fancy to produce. Or I might breed for brains or beauty; steatopygy (as in Hottentot women) or the reverse; or, indeed, anything that the initial material was capable of producing; and in time some very fantastic and grotesque specimens might, in fact would, follow from such experimentation.

Now, in breeding people in any such manner, a marital question of any form would of necessity have to be entirely ignored and forgotten. One would have to be entirely free to select the couples as his judgment dictated, the matter of sex entering into the problem only in an incidental way; that is, in *Homo* the two sexes are essential to procreation, and unless we have at our command a more or less equal number of them to select from, experimentation in human stirpiculture drops at once out of the question. Eugenics I take to be simply a special field of research in stirpiculture in general, and I believe that was the meaning Galton intended to convey when he first employed the word. It was meant in the sense of race-culture for

the human race, the improvement looked for to be gained through the scientific application of the known laws of organic evolution. In the application of eugenics, however, we have a problem to deal with not met with in general stirpiculture, and that is the artificial institution of human marriage in its various forms. It is for this reason that in defining eugenics we give special emphasis to the question of the relations of the sexes, while otherwise the laws of scientific stirpiculture apply here in precisely the same way that they do in the case of all other living forms.

Under the present form of legal marriage in the United States, and the laws relating to the relations of the sexes in all particulars, both in and out of wedlock, it would be out of the question to hope for any improvement in the race through the application of the principles of scientific stirpiculture, or eugenics. We might within the next million years meet with some success for the human race as a whole on the globe, were other laws to come into effect, particularly the most rigid ones governing the question as to who should be permitted to marry, *or even have children at all*. Even then the progress would be extremely tedious and uncertain. As a matter of fact, the present sex-relations would of necessity have to be entirely revolutionized and placed upon a different basis. This will require generations to effect, though the monogamic marriage is now rapidly passing, and a more natural institution will gradually replace it in the comparatively near future.

Then, to have eugenics at all effective after the sex-relations have become regulated, education must be far more universal and a knowledge of the laws governing sex far more general. In the absence of these conditions there can be no unanimity of opinion as to the manner in which the laws of stirpiculture are to be applied to the human race, and, what is equally important, no unanimity of opinion as to what kind of improvement is being striven for through scientific breeding. We may breed for beauty, physique, or intelligence, or for all three together; but surely it would be an unfortunate thing to have stirpicultural selection so conducted that the tendency would be to produce but a *single type of man*, and a *single type of woman*, however perfect they might be.

As a biologist I may say that the outlook at present is not very encouraging, and chiefly for the reason that the material to be experimented with is of so different a character. In the correct breeding of people,—that is, as we find the stock here,—there are so many, many objectionable features to be gotten rid of, that no other families of animals on the earth possess or have to contend against. In the United States, for example, we have, during the past quarter of a century, permitted to land and breed here a great mass of people the major part of which have in them all the worst rottenness that characterizes the human species. Think of all this

having to be *bred out*; think of the laws now in operation; the superstitions and rank religions that prevail; the obsessions and crimes that rule the day; the ever-present clouds of war, rapine, robbery, murder, and poverty,—and indeed scientific stirpiculture has a mountain of big proportions to remove before even the tiniest ray of encouragement coming from the rising sun of a *real* race improvement can be detected.

*New York City.*

## Did Christ Condemn Adultery?

BY GEORGE BEDBOROUGH.

Readers of the regrettedly defunct *Agnostic Journal* will turn with interest to any work of one of its most brilliant contributors, whose *Heresies*, in three volumes, are as fresh and modern as they are clever and inspiring. Mr. H. Croft Hiller has written a fascinating little volume entitled *Did Christ Condemn Adultery?* Mr. Hiller writes from a theistic standpoint of his own, and so far as this work is concerned he accepts the Bible story as it stands and takes for granted the doctrine of non-resistance as the keynote of Christ's teaching. It is not for the pages of *EUGENICS* to be bothered with theological discussions, and we are only interested in welcoming the work of one who approaches our ideals from a somewhat similar point of view to that of Rev. Dennis Hird, whose *Christian with Two Wives* proved such an expensive expression of honest thought to its Episcopalian author. Mr. Hiller appends to his suggestive essay a chapter in answer to Leo Tolstoy's *Relations of the Sexes*. The arguments in each case are necessarily related, the authority of Jesus Christ is quoted, and Mr. Hiller's views of the famous Jewish reformer are admirably marshaled in contradicting the ascetic reading of Tolstoy. The latter puts himself hopelessly out of court in attempting to distinguish between moderation outside the married state and the same quality as displayed in exercising the sexual function between husband and wife. When Tolstoy (or his translator) calls the latter form of moderation "chastity," and only recognizes abstinence as chastity outside marriage, even a less keenly critical mind than Mr. Hiller's is capable of doubting the logic and even the common sense of the attempted distinction.

The chief bone of contention between Tolstoy and Hiller lies in this, that Christ failed at times to make clear to the average man or woman whether he approved the old Jewish law and desired to strengthen it or whether he desired its abolition. Hiller seems to me to be on strong ground

in regarding the statement, "I came not to destroy but to fulfill," as tantamount to claiming his own superiority to the law he "fulfills." If this statement stood alone Christ must be very differently judged, but taken in conjunction with his whole life's teachings in so far as the gospels give them there seems much less to be said for Tolstoy's reading than for Hiller's. Hiller more than Tolstoy himself in this instance is harmonious with Tolstoy's general view of Christ's teaching. If Tolstoy's views on non-resistance and his interpretation of Christ's teaching thereon are compared with Tolstoy's ascetic sex-philosophy, his bias will be evident. Hiller argues with consistency and force that Christ merely *discusses* adultery—he does not condemn it; that he points out how, logically, adultery may include the merest side glances of attraction to the opposite sex, but that he does not say adultery is wrong. Christ is apparently throwing discredit on the Jewish law all the time, like any Euclid reducing to absurdity the postulate he condemns by stating the logical conclusions of it. Hiller goes farther than this; he refuses to debit against Christ the suggestion that chastity was even an ideal to aim at. Tolstoy, you will remember, calls chastity "not a rule or precept, but rather one of the conditions of the ideal." This chapter of Mr. Hiller's book is excellent, and if it stood alone would be worth publication; but the "Answer to Tolstoy" is a small part of this well-printed, inexpensive book of about 120 pages, in which Socialism, Religion, the Single Tax, and other topics, all find discussion. The principal subject-matter is explained in the title, and no Christian should leave Mr. Hiller unanswered. If Hiller is right, Christian teachers from Paul to Tolstoy (omitting the rare dissentients) are wrong on a vital point: on no mere detail, but on a grave department of morals, social service, happiness, and even life itself. There we can leave Tolstoy, Hiller, and the Christians to fight out an interesting and far from useless battle.

A thinker who has given an uncommonly fine intellect, with a fascinating gift of expression, to the usually thankless task of grappling with "the specters of the mind," Hiller deserves serious study. My chief regret is that his incisive logic in this little volume leaves me incapable of disagreement with his ethical eugenic conclusions. His theism and its corollaries cannot be discussed here. His sociology commends itself to EUGENICS. In any country undrugged by ages of superstitious fetishism, senseless Grundyism, and ignorant Comstockism, Hiller's works would be in every library and the present volume discussed in every intellectual circle. As it is, his brain-children (half a dozen or more books read appreciatively by Herbert Spencer, W. H. Mallock, and others) are doubtless an expensive "white man's burden" to the author, costing time, money, and brain, and returning many kicks and no ha'pence at all. The following extracts are

not meant as a substitute for, but an inducement to all EUGENICS readers to obtain and read the book itself.\*

If marriage involves assertion of rights by the man over the woman, or woman over the man, it is immoral. It must be a matter of mutual consent, to be moral. The maintenance of the marriage contract ought to be a purely private concern of the two parties to the contract. Outside compulsion destroys the life of the contract.

At root the sentiment [against unchastity] is immoral. Exaltation of chastity in literature is mainly by men. When woman exalts it, she does so as imitating men; her sentiment being one of antipathy to her erring sister, whose indiscriminate indulgence is a sort of trespass on the limited indulgence. The man wants exclusive possession of the woman, and the woman of the man. That is what it amounts to.

Had Christ adopted like procedure in regard to adultery as in regard to "an eye for an eye," saying something to the following effect, as comment on the Jewish injunction against adultery: "But I say unto you that ye deny not one another your bodies, any more than your coats or cloaks,"—though he would have repudiated the Jewish legalism no more than he does in the command to turn the other cheek, he would have had all the "powers that be" execrating and vowing vengeance on him analogously as is now the case in regard to advocacy of "free love," etc.

Any outside compulsion maintaining the marriage contract when mutual repulsion of the parties to it renders it intolerable, is immoral.

Force applied on behalf of exclusively utilitarian, sentimental ends is immoral, because it must then be applied as the right of one body of people to impose their inclinations and expediencies on other people.

Force on behalf of what is called public morals, as now applied, is immoral.

*London, England.*

\**Did Christ Condemn Adultery?* Obtainable by sending 30 cents to the author: H. Croft Hiller, Didsbury, Manchester, England.

## The Wife.

BY VICTOR ROBINSON.

O never come again to me,  
 Too long you've tarried here;  
 You must not speak of love to me,  
 For I am married, dear.

I've sold myself for bed and board,  
 What can I know of Love?  
 Below I serve an earthly lord,  
 And worship One above.

\* \* \* \* \*

If Custom's grip were not so great,  
 I'd follow you, dear heart;  
 I'd leave at once the man I hate,  
 And would with you depart.

But never could I stand the frown;  
 I could not bear the jeer;  
 The Christian look would knock me down;  
 So you must leave me, dear.

Ah, never come again to me,  
 Too long you've tarried here;  
 You must not speak of love to me,  
 For I am married, dear.

# Sex in Social Evolution.

BY PAUL TYNER.

[An address at the annual meeting of the Society for the Study of Life, New York.]

In addressing this society I feel very sure there is no necessity for the conventional apologies with reference to the subject being a "delicate" one.

You appreciate fully, not only its importance, but also its naturalness. Furthermore, we probably agree with Walt Whitman that the natural is divine and the divine is natural.

It is a little curious that any discussion of the problems of sex suggests woman more particularly than man.

This exclusively feminine society and feminine audience is but one of the many evidences of the tendency to emphasize woman's femaleness; to regard the sex side as the woman's side of the question. We should remember that every boy is the son of his mother; that every girl is the daughter of her father; and that maleness and femaleness are not absolutely differentiated in men and women, but that in all important particulars the male is modified by the feminine and the female by the masculine nature. Absolute maleness or absolute femaleness is simply an abstract conception of the mind. There is no such thing anywhere in the universe as an embodiment of life purely female or purely male. All birth into outer form and existence involves a union of the sex forces. Sex, therefore, is not a matter of maleness or femaleness separate and apart, one from the other. Sex, in itself, suggests the union, the interaction, of two complementary forces,—forces so necessary to each other that one can have no existence without the other. The man and the woman are indeed *one*. Woman is not to man "as moonlight into sunlight or as water into wine"; but she is to him, as he is to her, the complementary half of an integral whole. Male and female are counterparts, not opposites.

Life itself is defined by a deep thinker as "The tendency of matter to self-consciousness." That is a definition which is accepted in biology. To the materialist it does not seem to involve the idea of spirit or soul. Yet the thing unfolded,—toward the unfolding of which matter is ever tending in life,—is something that can only be described by the word "soul." That which can know itself in and through matter is not matter merely, although matter may serve as its reflection—as its "image and likeness."

Matter becoming in itself *self-conscious*, implies a contradiction in terms. We know the principle, the essence, which animates matter, which underlies it in all its forms, is something more than matter. "The life is more than

meat." So it is that the something which we call "soul" is that which comes to self-consciousness through the tendency it has produced in matter.

Sociology, it is generally agreed, is the science around which all other sciences are finally to be centered. The vital core of this center is the science which presides over reproduction. Plato, in the fifth book of his *Republic*, represents Socrates as urging upon his pupils the importance of applying the same judgment and care in the breeding of human beings as were already observed in the breeding of horses and cattle. "What extremely perfect government we must have!" he points out as the one grand result of a recognition of the law by which the human race may be improved, as are the breed of animals, by artificial selection.

Following up this idea, there have been attempts at various times,—several notable attempts in our own country,—to develop what is called the science of stirpiculture; to apply Darwin's theory of the origin of species through the survival of the fittest, in scientific propagation of the human species. None of these attempts has given us anything like a completely satisfactory solution of the problem. Yet even in their failures we are helped immensely. For one thing, it has been made plain that the breeding of better men and women is not quite so simple a matter as the breeding of better horses, or better cattle, or better poultry. While what is called the psychic factor undoubtedly enters into the love relations of the higher animals below man,—sometimes in a marked degree and with very beautiful expression,—in man this psychic factor becomes paramount.

You can not reckon upon producing a higher type of humanity simply by attempting to apply the rules of the stud-book to human propagation. The matter is much more complex, precisely because of the complexity of these psychic factors,—because of the constantly increasing complexity of the emotional nature in man and of the relations between emotional states (or states of mind) and states of body. On this side we are only beginning to perceive the possibilities of conscious individual control. Experience indicates that in the human species scientific propagation is primarily, not a physical, but a psychic process.

There are about a hundred different theories in regard to the nature of sex, and nearly every writer on the subject has tried to show that his predecessors were all wrong. I shall not attempt to describe, or even to name, the hundred theories in the time at my disposal. But I think it will help us very much if we can understand that these many and contradictory theories, so constantly increasing, have each in some degree helped us to a clearer understanding of the whole problem; for the wisest thinkers frankly acknowledge that the last word on the sex problem has not yet been said. We are only in the beginning of anything like a conception of the nature of sex: its origin, its development, its uses, its possibilities. Even on the

merely material side, observation and experiment in regard to the sex nature is only in its beginning. And yet, in a very general way, we have never been without some very clear intimations of the molding and guiding influence of the sex principle, the sex forces, in human history. We have been content, for the most part, until very recently—until within the last forty years—to get all we know of sex from the poets and romancers. Indeed, most of our poetry, our music and painting, our sculpture and architecture, our fiction and dramatic art, are but blind worship of sex. Of sex as a dynamic power, as a molding and directing influence in society, we yet have very much to learn. Charlotte Gilman's book, *Woman and Economics*, may be said to mark the beginning of any real appreciation of the subject on this side.

Society had its beginnings in sexual association. The attraction that draws men and women together and holds them together led to the establishment of mankind in families. The family is the germ of the tribe, the clan, the gens. Through these the family has naturally developed into the nation. The nation is really the larger family, the family in fuller development. Out of the nation we are slowly evolving that grand ideal of social solidarity which shall take form in the union of nations into a Federation of the World. Such a consummation, when it comes, will derive its form by an unbroken series of developments from the primitive family formed by the mating of two human beings. The ideal society will be as free and perfect as the ideal mating.

Progress is in a circle; and side by side with the greater and more complex organization of society, we find individuality unfolding. The genius appears simultaneously with the fullest flowering of each period of the national life. The hero is called out by the occasion—by the crisis which brings to focus the forces and issues of a people's advance. Geniuses and heroes are only individuals highly developed in certain directions. Individuality emerges whenever and wherever there is freedom for fullest action, for perfect expression.

We have fancied that the individual must be a man living unto himself; that the hermit, so to speak, represents the individual. But what opportunity for the development of individuality can there possibly be in solitude? How narrow the opportunities for the development of individuality in the simpler conditions of primitive society! No; this opportunity for the development of individuality is afforded only by the conditions of a highly organized society. Society in our own day has reached a stage of evolution more complex in organization, and more far-reaching in its influences, than at any previous period of the world's history. Side by side with this development, and as part of it, the individual appears, and appears with increasing frequency. In our day men and women are more

than ever daring to be themselves, to live their own lives, to think their own thoughts, and to do their own work in their own way. Nor does the individual always stop to separate himself from the institution that molds so many men into mere images of clay. I think the influence of "institutions" has been greatly exaggerated. We have had, and always shall have, men who, even in academic chairs, in party councils, in the pulpit, and even on a bishop's throne, stand forth in that potent individuality before which institutions must bend or break.

To say that throughout this splendid metamorphosis of collective humanity sex has been ever the factor of greatest importance and must so continue, but inadequately states the truth. In very truth, social evolution would be as impossible without the activity of the sex principle as would the existence of the race. Despite lack of any real knowledge, and the prevalence of more or less distorted views as to the nature of sex, the influence of sex-force as a molding and directing agent in social evolution is as obvious as its influence in the development of music or painting.

"Love lieth at the foundation." This is why Jesus summed up the law and the prophets in the injunction to love—"Love God with all your heart and soul and mind!" You cannot love God unless you love your neighbor as yourself. At another time Jesus made the injunction even more pointed and condensed, when he put it into three words: "Love one another." I do not think we always realize how very distinctly, how very certainly, sex is included in that command. We are to begin by loving one—the Lord our God who is "one"—the God in us—and "another," not as something separate and apart from the one, but that which makes the one complete; which fills up, so to speak, the oneness of the Real Self. Mated man and woman are one; male and female *together* are required to make the complete unit. Love lieth at the foundation of all progressive changes in the social structure, as of all growth in nature. Wherever this divine and universal influence has had fullest and freest way, there will we find beauty filling life with joy and grace, peace and harmony.

"All the world loves a lover," and all the world worships beauty. All love and all beauty are sexual in a sense. "The glory that was Greece" was born of a clear recognition of the nature and power of sex. That beauty in Greek sculpture and architecture which even in its broken ruins is the admiration of the world, sprang from frank, open, candid, honest admiration and appreciation of the beauty of the human form; of its flowing lines; of its possibilities for the expression of feeling in motion and in repose. How are we to preserve and better this splendid inheritance from the old Greeks, if we foster the notion that the human body is a thing to be covered up; something not to be draped merely, but disguised and distorted by the fashion of its garments? How shall we know the pure and enduring joys

of love and beauty if the body and its sublimely natural functions are things tabooed, things "not considered nice and proper"? I think we should thank God that we are coming at last to genuine sense of purity and of *honesty*; for surely we now begin to see that that which is really "not nice" is any morbid and shameful thought about the body and its functions, rather than the things in themselves.

A disturbance of sexual equilibrium found vast and vivid expression in the Roman empire,—with its preponderance of the masculine, or katabolic, element,—in the concentration of life on military prowess and dominion. The Athens of Pericles, with its glorious reaches in social organization, as in art and philosophy, illustrated an epoch of wonderfully balanced and harmonious sex adjustment.

In society, as in the individual, the man is never wholly without the woman nor the woman without the man. In our time the passive femininity of the Orient is being awakened into new life by the masculinity of the West. There are cosmic causes producing cosmic results of vast importance to the race in the British invasion of India and the American assimilation of the Filipinos.

Coming down through modern times, one has no difficulty in tracing the varying recognition of sex in the alternating periods of peace and war, light and darkness, poverty and affluence, that dot the history of the centuries in Europe. Richly suggestive indeed are the facts that, during a time of fierce and incessant internecine strife, Italy gave us the priceless heritage of genius in two poets, both inspired by the sex-passion raised to its most sublime power. For it may be assumed that we would never have had the *Divine Comedy* but for Dante's love of Beatrice; nor the sonnets of Petrarch, had it not been for the inspiration of his Laura. Hardly less interesting and instructive, studied from this point of view, will we find Elizabethan England, in which, with Shakespeare and Bacon, we had also Raleigh and Hudson. The Renaissance, with its splendid flowering of beauty in art and in letters, was truly born of the stirring of that great conjugal embrace in which the chivalry of the returned Crusaders fecundated monastic medievalism.

Realizing with some degree of clearness what sex really means, and recognizing the part it has played in social evolution, we may profitably account for much of the best—and of the worst—in the civilization of our own time and country. Sex is ever at the root of both, best as of the worst; the veritable tree of the knowledge of good and evil. It is the inevitable power in all progress, all progressive change. And I am optimist enough to believe that *all* change is progressive. Nothing can happen that is not for the better in this evolving world. But I am optimistic enough also to prefer light to darkness, and to believe it worth while for us to examine into the

causes that make violent and painful those changes which should be, and may be, peaceful and pleasant. Legislation waits upon scientific demonstration of truth. If in the public opinion that rules and is ruled by our social order we have in some respects rightly recognized sex, its place and power, with happy results; and if, in other particulars, we have ignored or misinterpreted sex with disastrous consequences, with wretchedness and woe as accompaniments of the inevitable changes of growth,—then our study of life will have been worth while, and our duty made plain. It is just this important possibility that I want to suggest here. The position assumed will be made clear if I revert briefly to familiar facts in biology.

In *The Evolution of Sex*, Prof. Patrick Geddes and Mr. Arthur Thompson have given us, in admirable form, probably the latest authoritative word on this whole matter. Describing the results and investigations by very many leaders in thought and work, reviewing candidly and fairly their conclusions, these authors set forth a theory which I think we may accept, not as the last word, the ultimate, but as "true up to date." Indeed, so well based and logical are their conclusions in this particular that no later discovery can materially affect the larger application I have in mind. At the very beginning of sex life, in the differentiation between the male and female reproductive cells, this differentiation is simply an essential part of the process of growth and nutrition. The male cells are blessedly hungry with a hunger which the better nourished and larger female cells are blessedly ready to fill. The one stands for appetite, and the other for that with which the appetite shall be fed. This suggests the ugly but accurate characterization of the male element as katabolic, or destructive in the sense of consuming in activity; and the female as anabolic, or constructive and conserving. Here we have sex in the beginnings of life exemplifying the universal law of rhythm through the interaction of opposites—especially of the active and passive principles.

This continuous rhythm, this universal rhythm, as Herbert Spencer calls it, is found in every form of matter and energy throughout nature. The passive female cell is brought into activity—into life and growth—through unfolding by conjugation in some way with the active male cell. Neither of these cells—that is, in the more highly developed forms—can continue to exist separate and apart from the other. It is found that all reproduction is but growth, though its continuity be interrupted. Instead of going on increasing in volume, in bulk, it is found more convenient to break up—to divide and multiply. Now, this matter of the anabolic tendency characterizing the female cell, and the katabolic the male, runs through our whole consideration of sex. It is as true of man as of the lower animals; as true on the mental and spiritual planes as on the physical. The male seeks the female because he is hungry for that which the female can

afford him; the female calls for the male because she needs the activity of the male to rouse her into growth and to exercise her functions as gatherer and provider. And this process—this rhythmic process, which is the law in music, the law in color, in vibration throughout nature—is essentially sexual in its nature. Does not this fact suggest a new significance in that passage of Genesis which informs us that “God created man in his own image; male *and* female created he them”?

Femaleness and maleness are of God. Sex characterizes all life everywhere, but it is most perfectly reflected in humanity. Man may consciously cooperate in the trend to harmony in this universal rhythm. Harmony and health, fullest life and growth, individual and social, are to be attained by securing the most perfect balance between these naturally complementary forces.

According to Professor Geddes, preponderance of anabolism, or passivity, means femaleness, and the preponderance of katabolism is maleness. That reduces the whole question of sex to the simplest possible form. It makes clear what is absolutely necessary for the right relation of the sexes. In great degree, it explains the phenomena of preponderant passivity at one time and of preponderant activity at another, in the individual, in any particular community, or in the race as a whole. The happy mean, of course, is where the rhythm is maintained evenly and steadily; that is, where growth and nutrition, and rest and action, are balanced.

[*To be concluded.*]

# A New Public Guardian

BY LILLIE D. WHITE.

If the new ideas of eugenics were to be formulated into a creed, the following statement from Professor Larkin represents a sentiment which would doubtless be embodied as one of its articles of faith. I have seen similar statements by other eugenists, so Professor Larkin is not alone in his ideas of protecting the dear people from their own ignorance. He says:

The time will come when eugenic societies will see to it that pairs shall not be joined where their auræ are in unharmonic oscillation. Skilled mentalists will read auræ of those who think of marrying, and prohibit the union if out of tune; and divorce all those who have been married under this deadly and capital mistake of all ages.

Poor, suffering humanity! For ages past we have been dosed by the doctors, policed by the state, prayed at by the preachers, preyed upon by all of them, and now we are to be auræd by the skilled mentalists!

The sensible person is just beginning to discover that doctors, preachers, and policemen belong to a superstitious age. He is learning that he can take care of his body and health without the help of doctors; he is not worrying about the salvation of his soul, and he does not believe that his morals are improved by the policeman's club. Will this sensible person be willing to place his conjugal happiness in the hands of a skilled mentalist and abide by his verdict as to "unharmonic oscillation" (whatever that may be)?

Our venerable guardians, Church and State, have interfered and do interfere more or less with our personal affairs and relations with each other. They impose certain conditions and bonds, but as yet, so far as they are concerned, we are free to choose our mates. They have not presumed to force upon us the results of their speculations concerning the occult, intangible forces of life. How long we will enjoy this freedom after the new "science of harmonics" becomes firm on its feet and stands alongside our other great protectors, remains to be seen.

I wonder if our skilled mentalists will be ordained like the preachers, licensed like the doctors, elected like the judges, appointed like the policemen,—or will they establish themselves as the palmists, astrologers, and fortune-tellers do? We need not be surprised if we see in the near future professional business cards something like this:

Professor Blank will read auræ of people who think of marrying. Certificates

of harmonic oscillation can be procured at special rates. Come early and avoid the rush. Charges moderate.

This will all prove of great benefit, no doubt, for people have always had a great deal of trouble with their auræ. Sometimes a person whose aura is full of vibrations and oscillations reaches out to one whose aura does not respond nor oscillate in harmony with his. This condition always means trouble and often leads to murder or suicide or lifelong misery.

Then there are the lovers who are supremely happy and satisfied with each other. Life is one sweet dream of bliss that will endure always, yet in a few years all this is changed to indifference, if not to aversion or hate in many cases.

And there is the lover who is intense and ardent in his attentions until he arouses the oscillations of another's aura and they vibrate in perfect harmony; then he reaches out to conquer other auræ. The glory of conquest is all he wants. This is not always the man lover. Olive Schreiner describes him this way:

A man's love is a fire of olive-wood. It leaps higher every moment; it roars, it blazes, it shoots out red flame, it threatens to wrap you round and devour you. . . . The next day when you go to warm your hands a little you find a few ashes.

How perfectly lovely it will be when the eugenic societies and skilled mentalists get to doing business and "will see to it" that this sort of thing is corrected, and we will never again hear that "The course of true love never runs smooth." Everything will go according to harmonic oscillation. There will be no more broken hearts or disappointments, no more unhappy marriages, no more married people who do not love each other.

I hope the professor will tell us how the eugenic societies propose to mate people or prohibit marriage any differently than they do these things now themselves, and also how they will divorce them differently than the desire of the pair concerned and the consent of the state now accomplishes this end.

## Some Random Remarks on the Subject of Monogamic Marriage.

BY WILLIAM J. ROBINSON, PH. G., M. D.,

EDITOR OF *THE CRITIC AND GUIDE, THERAPEUTIC MEDICINE, ALTRURIA, ETC.*

Some of my antimonogamy friends remind me of a German friend of mine with whom I traveled. We stopped in a small place in Switzerland, and from there we were to go to Paris. When the time came for departure, he exhibited some nervousness and hesitation which I could not explain. When I asked the cause of his unwillingness to go to *gay Paris*, he confessed that he feared he might be killed there. And he pointed to several numbers of *Le Matin*, where in the column entitled *A Travers Paris* quite a few assaults and murders were reported. And his fear was no affectation. I told my friend as gently as I could that he was a fool; that the beatings, slashings, and murders of which he read took place in the worst quarters of Paris, where no respectable foreigner is supposed to go; I assured him that the streets of Paris were as safe as those of his beloved Berlin, and that, on the whole, no more crimes took place in Paris than in New York or London. My friend went, and convinced himself that Paris is the most beautiful, the pleasantest, and one of the safest cities in the world. Well, as I said at the outset, some of our monogamy-opponents remind me of that German friend of mine. They read in the papers of a husband who brutally maltreated or killed his wife, or they read that half a dozen women applied to the courts to free them from the chains that tie them to their legal lords and masters, and they conclude that the marriage institution is a failure, that it is the principal cause of human misery, that it is the etiologic factor of nine-tenths of the suffering in the human race. To all of which I am obliged to say (with all due respect to the feelings of my friends, and a full appreciation of the seriousness of the situation): Fiddlesticks.

I know hundreds and hundreds of families, some very intimately, some in the quality of a medical adviser. Some I have known ten, fifteen, twenty and more years. As I analyze those families one by one, I cannot discover more than one or perhaps two unhappy marriages in a hundred. I do not mean to say that in the remaining ninety-eight cases there has never been a disagreeable word passed between husband and wife. No; such an assertion would be absurd. There have even been occasional quarrels, but nevertheless they are happy marriages, and I *know* that in each case the husband would gladly sacrifice himself for his wife, the wife for

the husband, and both—for their children. I am making no guesses. I speak whereof I know. And I know that the longer the man and wife live in a true monogamic marriage, the more wrapped up they become in one another. They finally reach such a stage that one becomes, almost in the literal sense, a part of the other, and life alone becomes an impossibility. Begging the readers' pardon for a personal intrusion, the writer would say that though he is not a very old man (he has not yet reached his fortieth birthday) he cannot see how he could live without his present life companion. Can such attachment grow and ripen in a polygamous or promiscuous state of society? Never!

Even if the few unhappy and discordant households were the direct result of the monogamic system of marriage, it would be very well worth while in view of the many millions of happy monogamic households. But I deny that this is the case. I affirm that in a promiscuous, polygamous, or varietist state of society the number of unhappy homes would increase a thousandfold, nay, a millionfold. Certain quarters of Paris contain more free-love households than any other part of the civilized world. I am not referring to the Parisian prostitutes and their male consorts. No, but there are quite a large number of the working class in that city that find it too inconvenient or too expensive to get married and prefer to live in free union. The wife is free to leave her husband whenever she chooses. Are those marriages happier than those indissolubly united by the Catholic Church? Far from it. The greatest number of quarrels, fights, beatings, slashings, stabbings, and murders take place in those "free" families. And any rational, thinking man would know *a priori* that this would be the case.

I assure my readers that it is not upon moral or religious grounds that I defend the monogamic state of society. I am not bound by any chains of custom or fetters of superstition. If I stoutly defend monogamy, it is purely on social and economic grounds. My only criterion is the welfare of the human race. Were I convinced that a polygamous or varietist state of society would better conduce to our progress and civilization, I would not hesitate a moment to defend the latter; but I am firmly convinced that if, by some miracle,—fortunately not likely to take place,—promiscuity in the sexual relations became the universal custom, we would at once fall five thousand years back. In fact, no real progress would be possible. In spite of what an insignificant number of hare-brained cranks may say to the contrary, the paternal feeling is very strong in the human race, and no father would exert himself to the extent men do now for children of whose paternity he could not be even reasonably sure. Leaving out of consideration a few geniuses,—who will do their work under all circumstances, simply because they can't help it,—the average man will not exert his mental and

physical powers for a brood of strange children. And again the opinions of the hare-brained cranks to the contrary notwithstanding, the greatest incentive (I do not say the only, but I do say the greatest) to continuous, steady, and well-sustained endeavor is the welfare of our children. I am leaving out of consideration the not unimportant fact that under the varietist system, relationship would be a rather doubtful quantity and marriages would be apt to be entered into which, from close consanguinity, would result in degenerate offspring.

Risking the ire of my varietist friends, I cannot help saying in conclusion that polygamy or variety is clamored for only by sexual degenerates or hopelessly depraved roués.

And now I stand ready to "catch it."

## An Almost Forgotten Reformer.

BY JOHN A. LANT.

Reforms move slowly and sex-superstition will be late in putting on her wraps. A glimpse at the experience of a distinguished reformer of the latter part of the eighteenth century may be of interest at this time to the readers of *EUGENICS*.

Thomas Spence was indicted in the forty-first year of the reign of King George III as "a seditious, malicious, and ill-disposed person," advocating a single poundage to the state (single tax), no private property in land. "Let the land be ours and it will be so," he wrote. "The land shall no longer be suffered to be the property of individuals, but of the parishes; the rents of this parish estate shall be deemed the equal property of man, woman and child, old, young, rich, poor, legitimate or illegitimate." The book was published at Newgate Prison, high treason side, December 17, 1794, by the "Author of the Spensonian Alphabet and Spelling." In his defense against the indictment Spence said:

My lords, I am punished that no more theories of government may be written. Perhaps, my lords, I entertain too high an opinion of human nature, for I do not find mankind very grateful clients. I have very small encouragement to rush into prison on various accounts. It is only the government that wishes to make me appear of consequence. The heavy and manifold fees, there is no getting through the various impositions. Before a poor man is sent to prison he, or somebody for him, ought to have a few nights' license on the highway to furnish him with money for the multifarious occasions he will have. Thus, my lords, one robbery calls loudly for another. I hope your lordships will deign to look upon me rather as a fellow laborer than a culprit.

Spence was sent to prison again for one year and fined £20, or \$100. In an appeal on January 3, 1795, Spence said:

I have been a considerable sufferer for liberty since the prosecution began in 1792. I have been four times dragged from my business, three times indicted, and twice they have found true bills; thrice have I been lodged in prison for different periods of time, once put to the bar. Neither did my son, a boy of twelve, escape a prison for selling *The Rights of Man in Verse*. The poems which he had were confiscated and I paid the fine, and thus this mighty affair ended.

For what has all this been? For doing those things which my own rights and the rights of mankind would not suffer me to dispense with, and which to decline would have been to betray the liberties of my country.

The following appeal, published by Thomas Spence, August 18, 1800, is of particular interest at the present time, when so much is said and written for and against stricter laws for the regulation of divorces:

Citizen: The late attempt of some of our legislators to amend the laws relating to adultery could not but attract your attention as well as mine. But I think better preventives have been adopted by a neighboring nation than any proposed in our Parliament.

The facility of divorce which the French now allow, must have the happiest effects. The matrimonial couples need not always now be chiding each other to no purpose about misconduct. For as they know they can part so easily, they must, if they wish to continue together, study to make each other happy by sobriety, industry, civility, etc. Gross follies will not always be borne with now by either side; therefore disgraceful bickerings will cease and the nuptial state become like a continual courtship, because a good husband and good wife will be valued, and used as they deserve through fear of being lost.

Another good effect must also flow from such possibility of separation. Men will no longer be afraid to give a beloved woman a fair trial of domestic life, though formerly she may have borne but a loose character; by which many will be reclaimed, the number of single women lessened, and the state of society much mended.

But under our unalterable establishment, what a dreadful thing it is to make a wrong choice where there is no remedy for life. It is enough to make one shudder to think of being indissolubly bound to a spendthrift, a drunkard, a sluggard, a tyrant, a brute, a trollop, a vixen. . . . What signifies reform of government or redress of public grievances, if people cannot have their domestic grievances redressed? If they must behold ruin and disgrace overwhelming them like a deluge, without any power of prevention? (See Deut., chap. 24, ver. 1; Est'r, chap. 1, ver. 10, and Matt., chap. 1, ver. 18.)

This subject is so feelingly understood in this country, that it is supposed the chains of Hymen would be among the first that would be broken in case of a revolution and the family business of life turned over to Cupid, who, though he may be a little whimsical, is not so stern and jailor-like a deity.

## The Personal Problem.

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

CONDUCTED BY LENA BELFORT.

*Greeting:*

Being a practical person, although a dreamer, I long to see the living result of all these investigations and theories. I long to see radical thinkers the happiest people on earth. It is true this is a difficult age in which to think and still be happy; but every age is a transition period to the thinkers who are living in it. I know we can never be free alone. I know the world's woe is our woe; we cannot and we would not escape our share of the world's burdens and pain. But in our own personal lives, in our inner circles, in our homes, we should be able to realize some of these ideals for which we are working. And it is important that we should do so. If the rational life does not lead to more happiness it has no justification. How can I urge my neighbor to espouse a cause which offers only failure and disappointment? If it has brought me no greater joy, if I have not even tried to practicalize it, how shall I justify it to the truth-seeker?

In the earnest belief that rational relations between men and women are livable, that they tend to greater happiness here and now, and in the certainty that their practicalization is important to progress, I am opening this department that we may get together and help each other along the new road.

I am not offering to solve your problems for you, nor am I offering you good advice; but I have had some measure of experience and observation, having been much associated with people who are trying to live the new ideals, and I have put a great deal of thought into the subject. The problems of the new life are unique. They are not to be solved by precedent and tradition; often they seem out of the realm of former experience, and I have found that there are times when an impartial observer may be able to hit the keynote of a situation in a way that proves very helpful to those involved.

I invite your coöperation. Tell me your problems, your experiences, your difficulties; tell me your own theories on the matter; tell me of problems you see or hear of or read of in the lives of others, and let us examine them in the light of rational ethics. If you will join with me I

think we can "help each other so, lending our minds out," and we can make this department very useful in establishing the principles of freedom on a living basis. I most earnestly believe in the practicability of the free life here and now, though its full realization must be a fruit of years of growth. My sympathy goes out to every earnest seeker after truth and happiness, and I would fain broaden my little life by the hand-clasp, the word of comradeship, with all who are going my way. There are many such, but we are scattered. Let us get together and find practical ways of realizing our ideals.

Yours for the joy of living,

LENA BELFORT.

Address in care of this magazine. All letters inclosing stamp will be answered, either in the magazine or personally.

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#### A TRIAL TRIP.

A certain woman grew tired of the tyranny of fashion. "I will have no more of it!" she said. "Dressmakers and tailors shall no longer dictate what I shall wear. I will choose my own clothes and be free from this compulsion." So she selected a beautiful fabric and began to fashion her own garment. And as she worked, a child came and sat upon the table to watch her.

"Why do you cut it so long and full?" asked the child. "Will it not make it hard for you to walk and run?"

"Perhaps," replied the woman, "but modesty always conceals a woman's limbs."

"I should think that small waist would pinch you!" cried the child.

"That may be," admitted the woman, "but think how ugly I should look with a big waist!"

"The sleeves are very big, aren't they?" asked the child.

"Yes," said the woman, "but if I made them small, people would look at me on the street; and a lady must never be conspicuous."

"So much trimming must cost a great deal of money!" said the child.

"True, but people will think I am poor if I don't put it on; so I must have it whether I can afford it or not."

"Dressmaking is very funny!" said the child as she ran away to play.

So the woman wore her new garment and said: "Now I am free from tailors and dressmakers." But the garment seemed no more comfortable than those she had worn before, nor any more beautiful, and the woman began to tire of it. She watched anxiously to see what her neighbors thought about it, and when one looked at her gown she straightway felt she was being criticised. She heard one say, "I do not believe that gown

ever saw the dressmaker!" and the woman was worried, and she remodeled the garment to make it more in the mode, and she went about in fear lest some one should discover that she had made it herself. One day she met the child again. "Is that the new gown?" asked the innocent one. "It looks just like the one you used to wear, only it does not fit so well!"

The woman went to her home and wept. Then she went back to the dressmaker and cheerfully paid her price and submitted to her dictation. "One must conform!" said the woman. "Outside of convention there is only striving and failure."

### REGARDING IDEALS.

Where do they come from,—these standards by which we so confidently measure ourselves and our human kin? Have we had anything to do with the making of them? Are they akin to our mature judgments with regard to life and the conduct thereof? Or do we take them as they came to us,—from the ancient Ark maybe, or the tombs of the Pharaohs? We have inherited certain moral principles, and we are too apt to take them without question. Inherited, I say; for though they may not be built into the structure of our brains when we come into the world, yet we find them awaiting us, and we imbibe them unconsciously, from those about us, from literature and art, while we work and while we play and while we dream, and we build them into ourselves with our every thought. It may be that later on, when we find our individualities, we modify or entirely renew our beliefs and opinions; but these ingrown things, our feelings about life, our "consciences," are much slower to yield to the new light, and often persist in the face of new ideas that are utterly at variance with them. Hence the anomaly of Freethinkers who carry a scourge for the Christian, free-lovers with prudish instincts, Anarchists who tyrannize over their families. Hence many of the failures in attempting to live a free life. We have ideas of progress, but we have not absorbed them into the substance of our emotions and impulses, those deep wells whence spring our actions.

It behooves us, therefore, if we would live a rational life directed by reason rather than custom, that we examine our ideals from time to time to ascertain if we are really, deeply, free.

It is true that the great ideals which sway us are race-ideals, but they are growths, and their form and character change with time and place and development. Human nature is not the same yesterday, today, and tomorrow. "The old order changeth, giving place to the new"; and the ideals of this generation are distrusted by our grandparents, as theirs are despised or even wondered at by those of us who are abreast of the new growth. The trouble is that oftentimes we are trying to live the new life, bearing in our consciences the dead ideals of a past age. The result is misery; and we

attribute this to the new ideas, not to the incubus of dead things under which we are staggering.

It is my purpose in these pages to take up some of the great principles of human life and conduct, and present them in the new aspect, freed from the old traditions, in the hope of facilitating the formulation of a rational Ethics of the Free Life.

Next month I will consider Good and Evil.

## The Outlook—Optimistic and Pessimistic.

“In the twentieth century war will be dead; slavery will be dead; persecution for opinion’s sake will be dead; monarchy will be dead; plutocracy will be dead; aristocracy will be dead; the governments of this world will be merged into one universal republic—one universal brotherhood of equal rights for all and special privileges for none.”

Such in substance and partly in exact words were the glowing predictions of Victor Hugo, one of the greatest writers of the nineteenth century of the Christian chronology—the third century of the more scientific Brunonian chronology.

Optimism is good when based on facts and reasonable probability, but when based upon false or inadequate premises optimism may prove to be a bad thing. It may bring about a revulsion, a reaction towards pessimism, because of disappointment,—because of failure to materialize or practicalize the good things promised, at the time and in the way promised by the optimistic prophet.

And such, it is to be feared, will be the result of this famous prophecy by the noble and grand humanitarian, Victor Hugo.

One of the greatest men of the eighteenth century, Patrick Henry, said, “I have no guide for my feet but the lamp of experience,” and this saying is echoed by the wise and good of all times. All knowledge, all *real* knowledge, of man and his relations, of man and his institutions,—all *ethical* knowledge,—comes through experience. Experience shows that like causes produce like effects under like conditions—every time.

Judged by this rule, the glowing predictions of Victor Hugo will not be realized during the twentieth century of the Christian Era.

Looking for causes and conditions producing human ills, we have absolutely no reason to believe that war will be dead within the next hundred years, or that the coöperative commonwealth—the universal brotherhood

of mankind—will be practicalized within the next hundred years.

All things *desirable*, and at the same time *conceivable*, will become the *real*—will become the *actual*, the practical, the *factual*—give us *time* enough; but Hugo has not given us time enough in which to make his dream a reality.

Today the causes of war, and conditions that make these causes active, are such as to make war in the near future a logical necessity. National wars,—that is, wars between classes or sections of nations, and wars between nations, races, tribes, and peoples,—international wars,—are today a logical necessity and will continue to be a logical necessity until causes and conditions are radically changed.

What are these causes and conditions?

There are certain ethical maxims, sociologic maxims, that carry all the force of axioms in mathematics. One of these maxims reads thus:

The institutions of every nation or people are as good and as bad as the people themselves who make these institutions; or,—what is the same thing,—who passively submit to institutions fastened upon them by their ancestors or by foreign powers.

The necessary inference, the logical conclusion, from this ethical maxim is that to get better institutions, better laws, better customs, whether political, economic, social, religious, we must have *better people*; since it needs no argument to show that people were here on earth before their institutions, and that people make institutions and are not made by them, although it is readily admitted that institutions *react* upon their makers.

Let us briefly consider our political, or governmental, institution. Time was when all men bowed in meek acquiescence to the commands, "Fear God; honor the king." "Submit yourselves to the powers that be, for the powers that be are ordained of God." In later times there have been many successful rebellions against the idea that men must have a king, an earthly king, to rule over them; but these same persons who want no king accept the doctrine that the "voice of the people is the voice of God," forgetting that the people themselves may be as tyrannical, as despotic and unreasoning, as any monarch, whether that monarch be elected by men or appointed by a supposed divine ruler of the universe.

Experience has shown that there is little gained by the change from a hereditary monarchy to an elective one, and that every government of man by man, whether called a monarchy, aristocracy, or republic, is as good and as bad as the people who make or who submit to that government. The government of Russia, for instance, is neither better nor worse than the people of Russia. An unlimited autocracy is the ideal government in the minds of most Russians. The czar is an unlimited autocrat and will continue to be such until he ceases to be the ideal of the masses of Russians.

The ideal of the English people is a limited monarch: a ruler whose powers are restricted by a so-called constitution and by a House of Commons,—the chief legislative body elected by the property-owning minority of the people, excluding women, minors, the non-taxpayers and foreigners among the males,—and by a hereditary House of Lords to act as buffer between the king, the judiciary, and the clergy, on the one hand, and the people on the other. So long as such a form of government is the ideal of the masses of people in England, just so long will limited monarchy successfully resist all efforts towards radical governmental reform in that country.

Likewise in the country called the United States of America. Most people in this country will tell you that there was a "revolution" in 1776, whereby the government was changed from a monarchy to a republic. Never was there a greater mistake. There was no change in the *spirit* or in the basic principles of government. The war of 1776 resulted in a *division* of the British empire; a part of the American colonies of that empire separated, set up a government of their own, in which the form and spirit of that of the mother country was very closely followed.

As in the mother country, there are three principal branches of government—the legislative, the executive, and the judiciary; the legislative consisting of two houses—the "lower" house, elected by the people (in England called the Commons, in this country called House of Representatives), and an "upper" house, here called the "Senate," there called the "House of Lords." The executive department of the government of England is supposed to be the hereditary monarch, but such is not the case. The king is the *figurehead* of the executive department, not the real ruler. The real executive is the prime minister, appointed by the king *at the dictation of the people* as represented by the House of Commons. Whenever the prime minister finds himself in the minority on any question of national importance he resigns his portfolio, and a new minister is appointed whose views are known to be in accord with the wishes of the people, as determined by the votes of the popular branch of the government.

To show how nearly powerless the titular monarch of England is, the story is told that W. E. Gladstone when prime minister carried a bill to the queen and asked her to sign it.

"No," said Queen Victoria, "I will not sign that bill."

"But you *must* sign it," said Gladstone.

"*What's that?*" replied the queen. "Do you know who it is you are talking to? Do you know that I am the *queen* of England?"

"Yes," said the prime minister, "you are queen of England, but *I am the people of England!*"

*The bill was signed!*

It is said the veto power has not been exercised by the English monarch for more than a hundred years.

Compared with this English figurehead, our president is a *real live monarch*. With his veto power over legislation, his appointive power—in the army, the navy, the postoffice department, the judiciary department, cabinet offices, etc., etc.—he can well afford to say, as did the old French king:

*"The State? Why, that is me! I am the State!"*

In England they have "primogeniture" and hereditary aristocracy, but these governmental evils are more than offset on this side the Atlantic by *corporate* aristocracy, landlord aristocracy, including railway and mine-owning lords, and through the control of volume and issue of "legal tender" money by the banking lords.

The parallels and contrasts between the English and American governments could easily be extended much farther, but what I have mentioned is quite enough to show that the American people did not get rid of monarchy and aristocracy when they revolted against the rule of old King George and of his prime minister Lord North; quite enough to show that in many respects we have copied the worst features of the mother country's institutions and failed to absorb the better features.

A study of the history of our federal constitution as revealed in the *Life, Letters, and Speeches of Patrick Henry*, by Wirt Henry, his grandson, shows us that the framers of our "Magna Charta" never intended this to be a government of the people, by the people, and for the people. They desired and intended it to be a government of, by, and for the property-owning class. The British monarchy was their ideal, and they modeled the new government after this ideal, in *spirit*, and as nearly in *form* as the temper of the people of the revolted colonies would allow them.

As in the mother country so in this the issue and volume of money is a government monopoly, and the class that owns and controls the government controls the issue and the volume of money. By means of this power it is easy to secure tribute (interest) from all trades, all occupations, by those who can get on the right side of money; and then, through mortgages on land, it's easy for money to capture land, houses, factories—in fact, all other forms of property—by creating a scarcity of money, by precipitating a *panic*, and thus gathering in the accumulations of a lifetime produced by the honest toil of those who do not desire to rob their fellow beings through the governmental device of legal-tender (debt-paying) money.

Talk of "dishonest money," "tainted money,"—is there any of this government money (which means *bankers'* money) that is not dishonest? that is not tainted with robbery of the real earners of all wealth?

Barnum, in his famous lecture on money, said, "Get on the right side of money; for if you do not, money will *beat* you in the long run,"—mean-

ing, of course, that the owners of money will beat you out of your honest earnings through interest and rent.

But the worst of all the institutions copied from the parent government is the marital, the conjugal, the mating-for-home-and-family institution. Home and family are necessary to human happiness; necessary to the right borning and right training of the coming generation. Government control of money is a terrible evil, and the prolific parent of untold crimes and miseries; but government control over the mating-instinct is the legitimate parent of still more crimes and miseries than is the control of volume and issue of money, because more permanent, more lasting.

The cure for the evils of government control in either case is simple enough. It is comprised in one word, namely, LIBERTY!

Abolish the money of privilege,—the robber money, the bankers' money,—substituting therefor the money of *Freedom!* Let every man and woman have the undisputed right (the *political* as well as the *natural* right) to issue his or her own money, being responsible always for its redemption, as per terms of issue. No one being compelled to take his money and no one having the power to compel him to buy the money of privilege to pay his debts, there would be fewer debts made, and these would be paid upon *honor* instead of on *compulsion*. Then there could be no money panics to demoralize trade, impoverish the honestly industrious, and send millions of innocent people prematurely to their graves.

And in the same way, and for similar but still more forceful reasons, we should abolish the marriage of authority and the divorce of authority—the government-controlled and church-controlled marriage. Let marriage and divorce be private and personal affairs, as food, drink, and worship are personal, and as they are elsewhere in nature's realms,—as among birds and beasts that mate for a season or for life,—for family reasons. Let woman, who by nature owns the creatory, control that creatory, thereby controlling the issue and volume of reproduction—so far, at least, as she herself is concerned. Then there would be fewer children born and these would be cared for upon *honor* and because of *love*, instead of on *compulsion*, or to keep them out of the poorhouse, as now.

Then there would be no "illegitimates" born except such as are by nature illegitimate, which is the fate of most children born under present laws and conditions.

Artificial laws and customs produce artificial children; that is, unnatural children—hunch-backs, club-footed, epileptic, imbecile, idiotic, and, what is incomparably worse, born so deformed *mentally* that they naturally drift to vicious and criminal ways of living. This kind of deformity is far more common than is physical deformity, but far less apparent to the ignorant and superstitious observer who attributes all vicious and criminal tendencies

to "depravity" inherited from Adam and Eve, instead of tracing such abnormalities to their legitimate cause, namely, the ignorance of parents and the enslavement of womanhood and motherhood in the conjugal relation.

These are some of the reasons that compel many of us to look upon Hugo's prophecy as entirely too optimistic for the next century, if not for many centuries to come. Our money laws and our marriage and divorce laws are too firmly established in our governmental and societal fabric to permit the hope that they will be eliminated or radically changed for hundreds of years to come; and until they are abolished or radically changed we may expect the same kind of wars, the same kind of oppressions and slaveries, or very similar kinds, to continue.

Until womanhood awakes to a sense of the fearful responsibility incurred in bringing children into the world, and until children are educated, trained, from infancy in the science and art of *parenthood* with far greater care than is now devoted to educating and training them for any of the other occupations or professions, we may expect with infallible certainty that crimes and criminals, penitentiaries, and asylums for the insane and idiotic will continue to increase, as now, in greater ratio than population increases.

At present the greatest and worst overproduction is overproduction of the *unfit*, of those who are unfitted from birth for the struggle of existence; and the worst feature of all this is the *demand* for increased production of the unfit, the demand for a perennial supply of "hewers of wood and drawers of water." The most important, most necessary, then, of all strikes is a strike of motherhood against this demand; but when, oh when, will womanhood and motherhood go on strike against this demand of the lords of creation? against the Napoleons who want soldiers; the Roosevelts who want voters; the "captains of industry" who want cheap and contented laborers? to say nothing of sheriffs, prosecuting attorneys, "criminal" lawyers, judges of courts, etc., etc., who want *victims* to justify the payment of their salaries and their lordly perquisites?

Echo answers, WHEN?

M. HARMAN.

## A Little Journey Around the Elephant.

One Théophile Gautier was a most immoral writer, so they say. He was somewhat deficient in the perception of evil where it did not exist; and he went so far as to imagine a heroine who should impersonate a golden mean between the gross immorality and coarseness of many men, and the stupidity and cowardice and deceit of many of the other sex. His women have a good understanding of the world; although so short physically that they must stand on tip-toe to be kissed, yet they find it not impossible to peer into D'Albert's mind, with its strange perspectives and its variety of coloring; they know the artist better than he knows himself.

D'Albert and Rosette had only for one instant (that of the horseback ride) the pleasure of a perfect comradeship; for the tie that held them was no stronger or more adequate than that which unites the average husband to his wife. Therefore they broke it when it began to weary them. Would they have been happier or better, or would the world at large have gained, had they resolved to perpetuate a friendship such as theirs? Even the good moralist will scarcely go so far.

However, this same worthy censor of our literature is somewhat superficial in his total condemnation of the beauty-worshipping Gautier,—for this Frenchman is no true Greek at heart; the taint of superstitious deference to Christianity is in his book. He believes that the true attitude of paganism toward women is reflected in such a verse as this:

Cynthia, you are beautiful; make haste;

When you are old, Cynthia, no one will have anything more to do with you. . . .

The smallest wrinkle may serve as a grave for the greatest love; . . .

and he seems to feel that the cherishing of mental qualities in women was un-

known before the monks had taught us that the beautiful in nature was all vile. He forgets that the position of women among the Romans was in some respects much better than it is today. The spirit of paganism is with him, as often elsewhere, distorted into a mere love of beautiful exteriors,—a false position, for the authors and philosophers of Greece were not forgotten despite the honors given to the athlete, and Sappho was not called the "Pride of Hellas" for her personal charms. The distinguishing feature of pagan thought is the absence of an unwholesome, unnecessary, and insane debasement of the physical in the hope of a consequent exaltation of mentality. That a mind so powerful as that of Gautier should have conceded these extravagant and ill-founded claims of Christianity seems strange enough; however, we remember that he wrote about this errant lady when but very young, and that his was not the temperament of the scientist, but rather of the artist, the poet, and the pagan born greatly out of date, and therefore influenced by the Spirit of his Times.

As to the fact that Théodore rode away with some abruptness at the conclusion of this tale, leaving the hero to remember her, if so it pleased him, only as a dream,—how can we doubt that she perceived the nature of the artist heart? D'Albert's was one of those dispositions, fortunate or unfortunate as we may think of them, to whom the perfect and the vividly intense alone give happiness; fortunate, because their pleasure is extremely keen; and unenviable, because it comes so seldom, and is transitory. The fire will smolder evenly upon the hearth for many hours; stir it, however, into a climax, and the flame leaps high and beautiful a little while,—and then we find the ashes, white, and cold, and dead-

ening. Those flowers which last the season round, standing so decoratively upon our stiff mantels in the wintertime, are rather too conventional in shape, have but a little color, and no scent at all. The rose, which exposes its rich heart freely to the passing insect world, and scatters its intoxicating perfume recklessly upon the air, lasts but a few days before it fades and falls in fragments to the earth. Sad facts in nature, these, but facts for all of that. Pray, my dear Burbank, when will you make for us a perfect rose that lasts?

Sundry women betook themselves unto our city slums lately, that the dwellers in the underworld might gaze upon the beauty of virtue and become inspired to hasten and be likewise. They might as well have shown a penniless and starving man the members of a family gathered around a well-filled dinner-table, and then admonished the impecunious one to go forth resolved to starve no more. Virtue, fair explorer into these dark spots of the world, is very easy—when it is also profitable.

Yesterday the water rolled in far along the beach; today I saw fish lying high and dry upon the sand, their mouths wide opened in the last cruel gasp for breath. Now that they were quite dead, no doubt a great wave would come along some time and take them back again into their native element. Beetles were landed helpless on their backs; and some butterflies who had hovered too closely above the white foam flowers had been fastened firmly into the wet sand, where they lay with colorless, extended wings. The water rolled in quietly below these wrecks on shore; the sun shone brightly from a fine blue sky, and the fresh wind passed its soft fingers carelessly across my face. It was a true glimpse of Nature.

As a rule, one does not think the bomb-thrower takes the best way to do away with injustice in the world; but I would far rather grasp his hand than that of

the man who sits complacent in the face of a cruel wrong which doesn't happen to increase the bread and shoe bill of his own especial family or clan. The former sees a weed and pulls it up (with considerable rudeness, it is true, and with a general up-tearing of the surrounding soil); the latter sees it flourish undisturbed so long as it is in the next yard, although a little thought might show him that the autumn winds will carry the obnoxious seed directly over the fence and implant it upon his own premises.

I notice a suggestion that the young music student from this city who recently committed suicide at Colorado Springs was driven to the deed by deep remorse for having lived six months with a physician of this place, minus a license from the state or proper benisons from the clergyman. Said physician was responsible for a disclosure of the fact of this illegal residence. This is an unfortunate circumstance; for now, no doubt, we shall have the other party to the offense blowing out *his* brains somewhere because of grief and remorse at the discovery of his misdemeanor; the past will "prey upon his mind so that mental aberration, culminating in self-destruction," etc., etc. Will it? Well, I hardly think it will.

"From playing all day upon a typewriter to practicing upon a Steinway grand; from taking stenographic notes to dictating to a half-dozen servants in her own home; from a few carefully planned and simple gowns to an elaborate supply of fashionable 'creations,' " etc., ran on the newspaper reporter lately, in telling of the working-woman who had just been married to her wealthy employer. Had this same scribe been speaking of a former clerk in trousers, who had just married some one with more money than himself, can you imagine said scribe writing the thing up thus: "From walking up and down the crowded aisles of the department store to pacing the deck of his fine private yacht; from yelling 'Cash!' to gently pressing the button for

a servant with a bottle off the ice; from pressing out his trousers Sunday morning in the kitchen, to purchasing the most expensive 'pick-me-ups,' and so on for a good half-column on the front page of the Chicago Daily *Grubber*. I rather surmise that the young benedict would hit him down to headquarters and scalp the man who got out this report. But I don't remember that I ever yet saw any such "story" in a newspaper about a male; and the idea somehow or other percolates into my cranium that the daily press is pretty largely an institution which thus far is of men, for men, and by men; and I do not forget, either, the department rather insolently labeled "For Women," which gives one valuable information relative to the embroidering of the blue dog against the pink background, the making of sweet pickles, the darning of the family sock, and other very interesting things.

Once I remember reading about a man that even his good qualities helped to ruin him. It is a lie; no fine word or thought or act ever contributed to the downfall of anyone. Sometimes we do have queer ideas of what success in this world really is, but I suppose that if it consists in plenty of fine things to eat, and total freedom from the necessity to work, the lap poodle comes in for the best part of the deal.

At the zoo the big lion looked most amiably at his mate. He did not wed her with a ring, nor promise with his worldly goods to her endow. If he did not chance to like his mate, and were still forced to stay in the same cage with her, what would this lion do? Oh, he would kill her, I presume. There are no divorce courts needed in the jungle, for lions are but beasts and lack all the refinements that civilized communities enjoy. None the less did Omar see a tawny-coated animal like this walking about "the courts where Jamshyd gloried and drank deep," and where Jamshyd

and his kind no longer drank or walked about at all. Why did the lion live longer than the Splendid King?

It is not true that women do not admire a lovely person of their own sex; I would follow one a mile to look at her. Very well I can remember the most beautiful woman that I ever saw. Her face was of a perfect oval, very pale. The great black eyes were serious, and held nothing in them of self-consciousness. The setting of her head and the delicate molding of her hand both spoke of gentle blood. Such lines of the figure as were visible were of the utmost grace, but they were unfortunately but ill displayed under the dark, ugly garb of a Little Sister of the Poor. I followed her along the street; she saw my eager gaze, but looked at me without displeasure for my boldness, seeing that I, too, was garbed in petticoats. And yet I wondered if many men would not have regarded her with a feeling as impersonal as this admiration of another woman for a nun?

The romance often tells us of the "breaking down" of women's wills when they conclude to wed. Now, prithee, why? Is there something peculiarly weakening to the will about the entering into the matrimonial estate, so that we might liken it to placing harness on the horse? If so, is not a horse more beautiful at liberty? Do women never will themselves that they will love? Somehow I never hear about these quiet, passive souls, lacking in red corpuscles and energy, but that my mind reverts to Mary, ruler of the Scots; to Elizabeth of England, and to Catherine of Russia; and the dowager empress of China has decided a few questions of state upon her own initiative, so they say. However, these were all royal women, who had a chance to exercise their wills, and therefore were of course endowed by heaven with resolution of extraordinary type. Bless me, what a difference royal blood does make!

ANN.

# Careful Thoughts of a Careless Fellow.

BY JAMES ARMSTRONG.

Instead of a free country, I had rather see a country in which everyone was bound—to attend to his own business.

My right to control another is just as valid, and no more so, than his right to rebel. Thus any kind of government is invariably wrong unless voluntarily submitted to; and so, if right ever prevails, people will mate and unmate in accordance with their own wishes.

Religion always uses sex in accordance with its own interests. Thus priesthoods have favored everything—prostitution, polygamy and monogamy—except free association of the sexes; and you cannot blame priests for that, for there is nothing in any kind of freedom for any kind of a parasite.

When men speak of good women, as a rule they mean those who are sexually loyal; and all loyalty means nothing more than doing the will of another, regardless of the will of oneself or the misery resulting therefrom.

It is better to be the freeman of error than the slave of truth.

Command me to tell you the truth and I am almost certain to tell you a lie; for who are you that you should command me to do anything except not to invade your liberty!

If a highwayman robs me he invades my liberty; so, also, if an official excludes my writings from the mails. The censor is, however, by far the greater criminal, as anyone will see who considers the difference between being deprived of money and being deprived of self expression.

There is nothing in nature that may not properly become the subject of pub-

lic discussion, nor is there anything that should be more frequently and thoroughly discussed than sex, since the relation of sex to our lives is that of the sun to the planets.

The discussion of sex is obscene in the same way that marriage is holy. Triumphphant Hypocrisy makes it so.

I have talked with all kinds of women and I have yet to find any whose conversation is "cleaner" than that of those who talk of sex as freely as of anything else. Another thing, I have never even heard of a radical courtesan. Sex commerce, like all business, is always carried on by conservative people.

It is impossible to convey thought exactly with speech, and so it is easy to criticise anything verbally. Everybody knows what is meant by freedom, yet it is easy to upset any conception of freedom verbally stated; and this happens because the meaning of words, while theoretically exact, is practically diffuse, and all one has to do to reduce anything to absurdity is to consider theoretically that which was only intended to be considered practically, and vice versa.

A free thinker is not one who thinks as he pleases. No one has any choice as to what he is to think of the addition of two and two. If one thinks mathematically he *must* think a certain way. What, then, is meant by a "free" mathematician? Why, simply one whose own volition determines how he is to use mathematics—whether as bookkeeper, surveyor, astronomer, navigator, etc. As a free mathematician he might select one or the professions named, attempt several or all of them, and at last give them up for something entirely different. As with free thinking so also with free

loving. A free lover is simply one who objects to interference with his natural sex tendencies by the will of another. There is no such thing as free loving, but there is such a thing as freedom from (absence of) interference by others in letting our affections express themselves as they will; and in such freedom alone lies the greatest happiness for all concerned.

Speaking of trial marriages, are not all marriages trials?

Obscenity is not a thing, but a relation of a thing or idea to the mind; and the mind creates the relation. Sex, therefore, is not obscene unless you think

obscurity into it. And then it is your thinking and not sex that is at fault.

Under existing conditions the conservative woman is a social cipher.

Marriage is nothing but a contract, and a marriage certificate is not any holier than a mortgage, a banknote or department-store trading-stamp. Really, marriage is nothing but sex-mating put on a business basis, and the work of the maternal matchmaker is not any more sacred than that of the village horse-trader.

“Holy,” “sacred,” etc., are simply trade-marks which piety-peddlers place on their wares.

## San Diegan Notes.

SAN DIEGO, CALIF., Aug. 30, '07.

Tuesday, August 6, on board the good steamer *Santa Rosa*, I came from Redondo Beach, near Los Angeles, to San Diego. The day was perfect for enjoyment by such as prefer an ocean ride to the noisy, dusty, boxed-up railway travel. Our old-time friend and faithful helper, Albina L. Washburn, had sent a man to meet me at the wharf, but from misunderstanding of time of arrival of the boat we missed each other, leaving me to find my way alone to the Washburn cottage, 1320 Third Street, where I found a hearty welcome and hospitable entertainment, reminding me of the visit I made at the Washburn farm near Loveland, Colorado, in the summer of 1893.

Friday afternoon of the same week I had the pleasure of meeting a number of friends of *THE AMERICAN JOURNAL OF EUGENICS* in the parlor of mine hostess, where, for some months past, Friday afternoon has been the time of meeting for Albina's Eugenic Society. This society is not a large one, but is composed of earnest investigators and independent

thinkers. Tuesday evening of the next week I was met by a company of some seventy-five persons interested in Eugenics, at the Temple of the Spiritualists, to whom I was introduced in a neat little speech by Dr. Hendrix, of this city. I talked about one hour, then was introduced to quite a number of the listeners, most of whom expressed themselves much pleased with my presentation of the old yet ever new question—how to secure a better race of human beings through better knowledge of the causes of failure.

A few days later I went with Dr. Hendrix, who is prominent as a lecturer and healer, to the Spiritualist encampment near to Escondido, a little city in the mountains, and there found many friends from Los Angeles, as well as other California towns, among whom were Arthur S. Howe, president of the California Spiritualist Association; Mrs. M. E. G. Howe, state organizer of Spiritualist societies; Colonel Dryden, state secretary, and T. J. McFeron, secretary and manager of the camp-meeting. From all of these and some others I received

a hearty welcome to the camp, and later was by them given the opportunity to talk Eugenics from the platform for about one hour.

I remained at the camp five days; then back to San Diego, and since my return have been the guest of Mrs. and Mr. S. A. Stern, whose home is at 710 National Avenue, overlooking the Bay of San Diego, a most delightful location for one who wants the fresh breezes from the great Pacific Ocean and who enjoys bathing in salt water.

Harmony Grove Camp Ground is situated in the finest, most stately grove of live oaks I have ever seen, nestled in a canyon surrounded by mountains five hundred to five thousand feet high. The ocean breezes reach this grove through a gorge in the mountains, thereby preventing excessive heat.

Brother McFeron, whom I met (also Mrs. McFeron) in 1893, at the World's Fair, in Chicago, and who have long been faithful co-workers in extending the gospel of Eugenics, gave me the following items in regard to this association, which has just closed its eleventh annual encampment:

Number of tents belonging to the association, thirty, all filled with from one to four persons each; besides four two-room cottages; auditorium covered with burlaps,—top and sides,—capable of seating five hundred people; good rostrum; kitchen; dining-table capable of seating fifty persons.

No one can appreciate the advantages of this unique retreat from the bustle, noise, heat, and dust of cities until he has spent a few days there, himself—or herself.

San Diego claims about forty thousand inhabitants, which number is said to be rapidly on the increase. So far as I have seen, the number of buildings now being erected seems equal to those going up in Los Angeles. San Diego certainly has many advantages not possessed by its sister city. Prominent among these is a cooler and more equable climate.—Los

Angeles being inland about twenty miles;—a most excellent harbor (whereas the larger city has no harbor worthy of the name); much larger supply of much purer water, direct from the mountains.

On the other hand, Los Angeles has had hitherto much better railway communications north and east, and this advantage, it is maintained, has been the chief if not the only cause of the more rapid growth of the Angel City. But now work has been commenced on the San Diego & Arizona Railroad, which, when finished, will give this city direct railway communication eastward.

In my next I hope to give a much more complete statement of the advantages of this city and its environments for settlement by those who are looking for homes in Southern California. Till further notice my address will be at 710 National Avenue, San Diego, California.

M. HARMAN.

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## At the Desk.

The stock of July EUGENICS is running very low, so we are unable to either give away or sell any more of them. The greater number of our new subscribers want subscriptions to begin with the first number, and we will accommodate them as long as possible.

Volume I. will end with December. Bound volumes will be ready in time to be used as holiday presents. The price will be \$1 each, and we will appreciate early orders.

The present style of paper will be retained to the end of the first volume; but it is possible that we may use a lighter tint for the next. We appreciate the interest manifested by those of our friends who favor us with their impressions of the magazine. We want to make EUGENICS a thing of beauty as well as utility,—of which its friends may be proud. That which is worth doing at all is worth doing well.

Monogamy, variety, and related subjects have been quite thoroughly discussed in the columns of *Lucifer* during the year just passed, and it seemed to me that the discussion would be best dropped for a time at least; hence I have declined quite a number of articles on these subjects. But it seems hard to suppress, and when the contributions by Mr. Kerr and Doctors Robinson and Parnell came to me for publication I had to give up and let them appear. I think that both sides of the question are very fairly and forcefully presented, and I trust that the champions of each will be satisfied for a time with this presentation.

“Beware of over-departmentalism in EUGENICS,” is the friendly admonition of an enthusiastic supporter of our magazine. Yet there seems to be an ever-increasing call for special departments. Several more are in prospect; for instance, a Review of Reviews—that is, a

résumé of important articles on Eugenics and related subjects which appear in the European and American magazines and reviews. This will be a helpful feature, and the work will be undertaken as soon as time and space will permit. But we will not have a great many departments in each issue. Last month the department of short letters and articles,—“Various Voices,”—had to stand over; and this month “Our Young People,” by Winifred, and “Culture,” by M. Florence Johnson, are crowded out. They will appear in the November number. The department “Various Voices” has been a feature of *Lucifer* for many years, and I grew rather tired of it; but so many old friends say they miss it that it is reinstated.

Our subscription list is growing at an encouraging rate; new names are enrolled every day. A large list of subscribers and a good advertising patronage are vitally essential to the maintenance of the present size and quality of workmanship and material. Even the present magazine is far below our ideal. We hope and believe it can be greatly improved in every respect. The enthusiasm and whole-hearted helpfulness of the friends of *Lucifer the Light-Bearer* sustained it through the years of attempted suppression. Equally hearty coöperation is being given to our new journal, and a continuation will insure its great success. We hope that every one interested in the success of EUGENICS will do all possible to increase its circulation.

We hope to make our magazine as broad and tolerant in its policy as possible. Communications from conservative and from radical sources are solicited and cordially welcomed. Of course, it is impossible to publish everything received. We hope correspondents

will bear this in mind, and will make their contributions as concise as possible; also that they will have them put in type-writing whenever they can do so.

. Here's a good idea! One of our friends, whose subscription was in arrears nearly a year, guards against future lapses by sending \$10, and says:

Will you please apply this to current year's subscription and for nine additional years, as I frequently forget when the subscription expires, and I want the journal sent to me without interruption; so kindly give me credit for ten years' payment.

This is the second ten years' subscription received within the month. We would gladly accept many such subscriptions!

Prof. Edgar L. Larkin, director of the Lowe Observatory, California, has recently returned from a trip to Alaska, during which he collected much valuable material which he expects to use in his work for Eugenics. An article by Professor Larkin for October magazine arrived too late and will have to be deferred till November.

Dr. Shufeldt's paper on "Scientific Stirpiculture" is the first of a series of four or five which he is writing for us, and which will appear in later issues.

In a note accompanying his contribution Dr. Robinson says:

I enclose a brief article for THE AMERICAN JOURNAL OF EUGENICS. Of course you will not like it. And of course you will print it. I believe you are fair enough to print things which even go against your grain. I intend to write an article in answer to Mr. Schroeder's two articles in EUGENICS. I would not advise you to change the external appearance of your journal. You have an excellent cover; only the crude and inartistic can object to it.

Dr. Robinson's work has the excellent quality of being *alive*. I always find much in his *Critic and Guide* which I enjoy reading, whether I agree with it or not. This note is characteristic and for

this reason I give it here, though not written for publication. I feel strongly impelled to express some thoughts aroused by his article, but refrain.

The following is taken from a personal letter from Margaret Grant, author of *A Child of Love: A Story of Japan*, which story has been read and appreciated by many of our friends. I am sure they will be pleased with the prospect of the promised serial:

I am so pleased with your magazine that I shall feel it a privilege to be one of the contributors. I am rejoiced that the

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change was made in spite of foolish protests,—of which I was the guilty maker of one,—and I feel assured that you will make a financial success of the venture. I say this not because of the merit of the cause you represent, but because you are presenting your matter interestingly.

May I make a comment which may have

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interest for you? I believe you are correct in your estimate of the Japanese notion of freedom, but you make one error of fact. At any rate, it would not be true of the old Japan which I knew. You say: "But a woman cannot divorce her husband and send him away and retain her children." The children, it is true, always belonged to the husband; but a woman formerly, if not now, could as freely divorce her husband as he her; only it was not done, because the woman, being economically dependent, clung to her husband as to her "job." What charges the situation with great meaning is the attendant fact that in one province of old Japan the women had developed such exceptional skill in the growing of silkworms that they had in the course of time become economically independent, so that they had no fear of exercising the right of divorce, and did exercise it. Moreover, they usually retained the children, because their husbands were less able to care for them.

I trust you will understand that I state this as a fact, and not at all as an argument to prove that the "woman question" is included in and will be settled by the economic question. On the contrary, it is just as abhorrent to me that the children should go with the money, whether the man or the woman possess it, as it is, for example, that a woman should be a slave to a lover instead of to a legal husband. Children should not be chattels; they should not belong to either parent, but only to themselves; it is their welfare that will be paramount in any truly enlightened community; and all talk about the rights of father or mother is, to me, nonsense.

Pardon me for saying so much more than you probably have time to read. On this subject I am always garrulous.

I mean to try to give you a serial. I have one in my mind that is longing to be born, but the labor has not begun yet.

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## Various Voices.

### THE UNWRITTEN LAW.

Since you permitted the article under the above heading to be published in the August number of *EUGENICS*, you will no doubt give space also to these few lines, especially since you are ever ready to proclaim yourself the champion of the mistreated woman.

As one of many I wish to proclaim my complete disagreement with the sentiments voiced by the prominent clergyman and teacher, and evidently subscribed to by M. C., whoever that gentleman may be. If it be true that that prominent clergyman and teacher has given such opinion on the case of the Virginia girl, one certainly must feel intensely sorry that a person of such a standard of chivalry is in a position to influence hundreds of growing minds, especially of young men. This generous gentleman says: "It is probably true that the story told by the girl to her father was false." What gentleman will not blush at the knowledge of having such representatives among his sex that are shameless enough to heap insult upon injury in accusing the injured of being a liar or throwing that suspicion upon her against all evidence in the case.

Christian civilization, that gentleman claims, has done away with the duel. What a tremendous achievement! It was also his "Christian" civilization that, at the time anesthetics were introduced in medicine, brought forth an outcry against the use of anesthetics in difficult cases of childbirth as being against the curse that God had put upon woman. What student of history is not familiar with the innumerable insults, atrocities, and crimes committed upon women in the name of "Christian civilization." What real man will not have his blood driven to his face when recalling how

women were ever treated by the ones in power—the nobility, the clergy, the victors, etc. In the face of all this, what a relief to hear that it was not possible to get twelve men to convict the father of the girl, in spite of all written laws. Every true gentleman will salute these men, and can only feel the utmost contempt for those who, under the pretext of law and justness, would condemn a gentleman for doing away with a brute.

How welcome to every woman must be such news, that twelve men promptly

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acquitted the father of the girl. It is only through such occasional actions and incidents that men can at least make an

effort to atone to some extent for the injustices committed against women.

I do not wish to invite discussion upon this subject. The unwritten law will live as long as there are gentlemen; from the others we cannot expect a recognition of it. MAXMILIAN KUZNIK, M. D.

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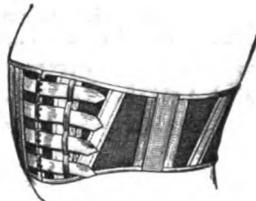
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THE AMERICAN JOURNAL OF EUGENICS is before me, born of the travail of *Lucifer*, and while we mourn the loss of the former, we welcome the latter, its child, with a hearty joyousness, filled with fond hopes of its great achievement in the future, if it is furnished proper environment.

Mr. Schroeder's article was timely and unanswerable. Without a free press, advancement is impossible, except in a limited degree.

Mrs. Johnson was right in criticising the assumption of eugenics as a science. It is simply a reformatory movement, and all reforms pass through three stages: first, ridicule; second, discussion; third, adoption. Eugenics is just entering the second stage, and those who dare its discussion must pay the penalty of ostracism, if not imprisonment. It will be a long time before it becomes a science, with demonstrable facts systematized and classified. After it can be generally discussed, with adequate experimentation, it will doubtless become a science; but just in what that science will consist we can only conjecture.

Mr. Walker's analysis of our mar-

riage system is most excellent and cannot be denied by any observant, reasoning mind. When I made my first speech against marriage, in New York in 1858, in which I claimed that mutual love and desire and not law was the true basis of sex-relationship, it was like a thunderbolt in a clear sky. Today it can be discussed in a few places, but not generally. It is in most places a tabooed subject. But there is progress being made, and I am hopeful of a coming day of human emancipation from slavery in any form, whether to law, fashion, public opinion, appetite or passion, and that freedom will obtain in all the relations of life. Let us faithfully labor for that good time surely coming, for which we must "wait a little longer."

JULIET H. SEVERANCE, M. D.  
Chicago.

*Lillian Harman:* I like the title EUGENICS much more than I like "The American Journal of." Why not omit these unnecessary words? Our dictionaries don't help us here, like they used to with *Lucifer*. My dictionary says:

EUGE—Well done.

EUGENIA—A genus of the Myrtle, including allspice.

EUGENIC—Obtained from cloves.

EUGENIC ACID—An oily liquid.

EUGENIN—Small crystals, etc.

The first expresses my sentiments admirably. The second is at least encouraging—Myrtle standing for everything that is fresh and bright in nature's spring. I don't care about allspice or cloves; and as to the acid which is oily, it looks like a paradoxical criticism of R. B. Kerr's delightful articles, which are as biting as any acid, but which are *liquid* in so far as they are the opposite of *dry*, and oily only in the sense that they go down easily and always assist the wheels of progress to run smoothly. Your own articles are the "small crystals"—always crystal, but never lengthy enough for my taste.

Yours is the second *Lucifer* to change its name. The English *Lucifer* is now

the *Theosophical Magazine*; *The Crank* has become *The Open Road* this month (July); so changes are not altogether unknown here.

You must have lost a good friend in Dr. E. B. Foote. I suppose the busi-

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ness goes on as before, as E. B. F. must have been out of active service for some years.

Is Moses Harman keeping as well as would appear from his cheery words in *Lucifer*? I hope to see him again, yet remember me to him and tell him I envy his youthfulness.

Victor Grayson, the Socialist who obtained a seat in Parliament recently in opposition to a Liberal and a Conservative, is friendly to our point of view. His first words when elected were: "We stand for human equality, sex equality, and for the abolition of the sex ties." He stood as an independent revolutionary Socialist, and although fighting for the labor cause he was not officially supported or helped by the Labor party—only one Labor member of Parliament (Philip Snowden, husband of the Woman Suffragist writer) helping him in his fight.

GEORGE BEDBOROUGH.

London, England.

Dear Lillian Harman: I have just received the August number of *EUGENICS*. It is needless to say that I am highly pleased with *Lucifer* in his new dress. Now it is up to us (the readers) to do all that we possibly can to spread the information that there is a journal published in these United States that teaches a science which can be the means of so changing the human family that this earth will be a dwelling-place that far surpasses our fondest dreams.

Yes, send me a quantity of "stickers." I will use them to the best advantage. As soon as possible I will also have a rubber stamp made with which I will advertise our journal. If the Western News Company supplies the Seattle dealers, I will endeavor to get them to place *EUGENICS* on their stands; there are many radicals among the news-dealers here. I expect to get some subscriptions in a short time. There has only been one complaint, and that is the color of the paper. It seems that people with weak eyes have trouble in

reading the print on yellow. I thought that possibly you may have received similar complaints from others; and if you have, it is worthy of consideration.

Here in darkest Seattle there is a crying need for knowledge on eugenics. Brothels are conducted like public markets for the barter of female flesh. The community gets its revenue from these places through the "fining system"; that is, each girl is fined so much per month, and if she cannot pay or refuses to pay she goes to jail or is driven out of the town. Any day in the week one may see the sad spectacle of a procession of human beings chained together at the ankles with heavy iron chains. It takes a great deal of courage to live in such a community.

Wishing you and your dear old father the greatest success in the epoch-making work you are so lovingly engaged in, I am, cordially yours, OTTO BOSSIEN.

Seattle, Wash.

Friend Evans will find, little doubt, like other Liberal would-be coöperators, that coöperation, if it is to succeed, must be conducted within the somewhat narrow limits into which industrial evolution has directed it in the world at large. It must be a business enterprise, pure and simple. It must be so organized, if that is possible, that the perpetual shifting about of our restless radical population will not shatter it to bits before it is fairly started. No permanent structure can be built on rolling-stones. Outside the ordinary business corporation, about the only successful combination of labor and resources of which I know is that of farmer-neighbors, exchanging work during harvesting and threshing times, but remaining entirely independent as regards their ordinary industries and their possessions. Even this very loose form of coöperation implies approximate equality of ability and effort, and the shiftless farmer must do a man's part at these times if at no other. The wage-workers who wish to get out of

that "slavery" may be divided, roughly, into two classes, the first consisting of those who want to escape work, and the second comprising those who are willing to work and expect to work, but desire to be their own bosses, to "run" the business in their own way. Of course the first would be only dead-wood in a coöperative enterprise, while the latter are very apt to be altogether too much

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alive for successful combination and concentration. Successful consolidation of interests requires substantial unity of aim, and no less the capacity to obey or-

ders than willingness to give them. After all, however, the nomadic character of the progressive elements is the greatest obstacle in the way of either communism or coöperation; or even neighborly living, in cities. When you can not get ten radical families into an apartment house and keep them all there for three months, nor half of them there for a year, certainly the outlook for industrial coöperation is not particularly brilliant. You may gather a few score persons together in a rural community, on individual holdings, where transitoriness does not militate materially against a common business, there being none, and where the only coöperation is of that informal character prevailing to a certain extent among farmers, and get along quite well, so far as neighborliness is concerned; but I am sure Mr. Evans meant something other than this when he wrote of coöperation.

E. C. WALKER.

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*Editor American Journal of Eugenics:*

Thanks for sample copies to the ninety names I sent from San Diego. Enclosed find first dollar for yearly subscription; expect more anon. This dollar is from a grandmother, worker in many lines of human advancement and education,—from "away back" in New England among the abolitionists she comes. Her father was a conductor and caterer on the "underground railroad," whose home was the home of the oppressed, as well as headquarters for the friends of the slave. Horace Greeley, William Lloyd Garrison, Abbey Kelley, Lucy Stone, and others of that noble persecuted band, were familiar family names to her. And "away out West" she has gone on blazing the way with her good husband, and, since he "passed on," rearing her sons and daughters in California, who, active in practical business, honorable, inventive, and public-spirited, call her blessed; while she still pursues her work, teaching her grandchildren by the garden outdoors, and the blackboard,

the piano and the best books indoors, the way toward happy lives and useful citizenship. Such a woman cannot but know the value of well-born children, and has long felt an interest in eugenics and the work of Moses Harman.

ALBINA L. WASHBURN.

San Diego, Calif.

Dear Lillian Harman: Yours of the 12th at hand. I thank you for sending me the stickers, and I shall surely use them to the best advantage. I am glad that you are being encouraged in your new venture. At first I disliked a little to give up *Lucifer*, but I believe I admire the JOURNAL quite as well. You are doing a grand and noble work, and I know you will hold its standard high. The Children's Department is a beautiful idea and I shall encourage the children of my Sunday class to write to Winifred.

CHARLES W. DICKINSON.

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SARA CRIST CAMPBELL.

*Shawnee, O. T.*

*Dear Moses Harman and Lillian:*

Through the kindness of one of your oldest subscribers, I have been a constant reader of *Lucifer* for the past three years, but I think it about time I was "showing" myself, and I inclose

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Long live THE AMERICAN JOURNAL OF EUGENICS, its able editor Moses Harman, and capable assistant Lillian.

MRS. LOUISE WILLIAMS.

Round Mountain, Nevada.

*Dear Friend:* I have been interested in your work for many years and have defended Mr. Harman on several occasions. I say to them, "The farmer has his books and papers informing him how to improve his stock, etc., but just as soon as you approach the sex question in mankind that subject is then ob-scene." I am taking three magazines—*International Socialist Review*, *To-Morrow*, and *New Thought*—and have all the reading matter that I easily find time to read, but have decided to take

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Dear Lillian: I have been with you from the first, and it is with a pang of regret that I have to give up *Lucifer*. It seems like the passing of an old and tried friend. Perhaps the change is a wise one, and with all of my prejudice in favor of the old name I shall try to keep up with the procession.

After reading Theodore Schroeder's

appeal for advice, I would like to ask him a question: By what *general* test would he have courts determine the existence of witchcraft—such witchcraft as he thinks the law ought to punish? I suppose he would reply, "There never was such a thing as a witch," and yet thousands have been punished for this *impossible* crime.

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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.

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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."

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

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

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