



Why the Eugenic Marriages are Turning Out So Badly.

A Woman Scientist Explains That Couples Who Sacrifice Old Fashioned Love for the Good of the State Must Logically Make Up Their Minds to Allow the State to Censor Every Detail of Their Marriage.

Jessie Dana, the Grand Niece of Henry Wadsworth Longfellow, Who Killed Herself Because She Thought She Had Failed as a Eugenic Mother.

Alene Houck and Charles Flynn, the Eugenic Babies, Pledged to Eugenic Marriages by Their Parents, and Who Will Probably Find That the Government Will Have Made Their Matrimonial Path Easy by the Time They Have Grown Up.

By Mme. Selma Huldriksen, The Famous Norwegian Psychologist and Feminist.

TWO recent experiments in eugenic marriages have challenged the attention of the world. Eugenists throughout the earth are considering the results these instances present of honest, earnest attempts to serve the cause of race betterment.

The ocean, tossing up the frail body of a woman on the beach of the New England town, Nantucket, afforded a spectacle startling even to representatives of science. For Jessie Dana, grandniece of the American poet, Henry Wadsworth Longfellow, by suicide, had proclaimed her failure.

In Brooklyn two would-be eugenic parents have asked the court for a separation. The pair, Dr. and Mrs. Charles E. Weber, are childless. Again written over against a sincere experiment is "Failure."

Are eugenists discouraged by these signal failures? No. The first to essay the working out of a truth are always sufferers, are in a degree, indeed, victims. The pioneers in a new country die of the pangs of hunger or in the fangs of wild beasts. The first squad of men to storm a trench know that they will perish. Theirs is the glory of providing a bridge on which other soldiers will charge to victory.

So she who sleeps beneath the rude wooden slab on which is written "Little Comrade" has served a purpose. She has sacrificed to science, for by her suicide she shed a light upon the workings of difficulties in the way of the practice of eugenics. To remedy we must first see what is to be remedied. The young wife who drowned herself because she thought she could not rear well her baby by her act held aloft a torch shedding a lurid light upon the great field of eugenics. Mrs. Anna Weber's statement in court that she refused to bear children because her husband had not enough money to properly bring up and educate them, was a practical aspect of a practical problem. Vivacity is added to the situation by the story that when Mrs. Weber asked her father, who is wealthy, to execute a bond that she would provide for and educate the children she might bear, he slapped her face. Shrieking modesty it not, it appears, confined to our sex.

In a statement unparalleled in human annals for its personal detachment from the subject of the young widower, Edmund Trowbridge Dana, professor of philosophy and logic in the University of Minnesota, said of his wife's departure from this plane:

"Our life together has been a beautiful comradeship, and has now had a tremendously tragic but beautiful end. For Mrs. Dana bringing up a child was a religion. She had the strongest sense of duty in regard to the making of a human life and consciousness, combined with what is rarer, a sense of the enormous importance of environment, all external circumstances as air, food and persons. Like Nietzsche, she had a contempt for mediocrity. The baby must be brought up not merely well enough, but in the best possible way."

"She had everything planned to a scientific nicety, and when after boiling the baby's bottles the carbonate of soda left a little sediment inside it was a very serious matter to her. Likewise when she would scrub the rubber nipple with a boiled brush and a hair came out of the brush and stuck to the rubber she would make a big matter of it. Worry over these details sent her into moods of melancholia. She was too weak physically, and too temperamental to make a good mother. Her ideals were beyond her power and now I believe that she was firmly convinced that she would never be well enough to bring up the boy right. That she took her life under the circumstances was a beautiful act."

So "The Little Comrade" removed herself from her son's life path. The year-old son, named in honor of George Bernard Shaw, has been left in charge of an uncle and aunt at White Plains. The young father will go back to his professorship at Minneapolis.

To sentimentalists it is a sad story. But what does it mean to science? Simply that eugenics is right, that it is scientifically sound, and that it will eventually be accepted and generally practiced. That Jessie Dana died, self-slain, at twenty-nine merely shows her own errors in the practice of eugenics. The big truth, spread where all may see, by the failure of the Danas and the Webers, is that a pair, however zealous and public-spirited, may not practice eugenics with any hope

of success alone. They must have the help of the State. The noble plan for the improvement of the human race must be under government control.

The couple who contract a eugenic marriage should be wards of the State. Their progeny should be its wards.

Conditions that permit a eugenic mother to be literally worried to death, as was the case with Jessie Dana, should be abolished. That mother who earnestly desires to lend herself to race improvement should enjoy freedom from de-vitalizing care.

There should be absolute censorship

of the eugenic marriage. From the moment a man and a woman announce their intent to form a eugenic union they should have the aid of the government.

First in the matter of a medical examination. Had Mrs. Dana secured before her marriage the advice of a conscientious physician, concerned not merely for her health, but taking a broad racial view of the matter, she might have received the advice to abstain from maternity, even from marriage. In the eyes of medical science she might have seemed unfit for the task of motherhood. Had it discovered incurable neurosis it would have forbidden the marriage, and the roll of the world's tragedies would have been lessened by one. Governments should establish a bureau of medical examination. One of the examiners should be a skilled neurologist and psychologist, who would detect unfavorable symptoms that might escape the attention of the man who concentrates upon merely physical aspects.

Granted that the couple satisfactorily pass this examination they should receive assurance that the State would be the guardians of their young, in case of need. That the father is wealthy should not preclude this governmental promise, for in the event of the loss of fortune the assurance would be of immeasurable benefit to the mother, for it would rid her mind of care and her body of the toxins of worry. The government should formally accept the responsibility of rearing the child in physical comfort and guarantee it an education, in the event of the poverty or death of the parents. For example, that graceful and beautiful pair, Edward Shawn and Ruth St. Denis, artists, both, should be freed from such anxiety.

But this is not enough. It has made the way easy for the birth of a healthy, happy child, healthy because its parents are healthy, happy because the mother's mind has no such guests as the spectre of fear for the little one's future. Yet government supervision should continue after birth.

There should be house-to-house visits



Edward Shawn and Ruth St. Denis, Whose Eugenic Marriage Is Being Watched with Interest by All Students of Eugenics.

and ministrations of the government competent to give advice about the care of the child. Had some such household inspector for the government been paid Mrs. Dana a visit once a month the distraught little woman would not have magnified the importance of that carbonate of soda sediment, or the hair from the scrubbing brush. And she would have been taught how to eliminate both. In Australia there is such government inspection of households, an agency that reduces the death rate by a considerable percentage and that increases appreciably efficiency. Holland is looking to the improvement of the race in the same personal manner. Counsel about how to bathe the baby, how to feed and clothe him, and the place and manner of his sleep would not be resented by parents who before the child's birth have made him, in that sense, the ward of the government.

In case of emergency, too, the parents should have the privilege of summoning government aid in the form of government physicians or nurses. All the accumulated wisdom of the nation in regard to child rearing should be at the command of the eugenic mother.

The government should have supervision, also of the child's education. The parents would have the privilege of suggestion and of conference with government officials in regard to the little one's welfare, but in matters which the good of the child is involved the government should be supreme. It should have the right, when it was deemed best, to take the child from its parents and rear it according to the government's standards. Thus government supervision would be carried to its logical conclusion by service of the child when grown to maturity in some branch of the government activities.

The censured child, product of scientific parenthood, would then thus repay the government for its guardianship. I foresee the army and navy recruited from such efficiently because of that law. The term of service should be compulsory for only a comparatively brief time. After the expiration of that term it should be elective. Love marriages without regard for fitness for parenthood might still go on. But

they would not be seriously taken, and their progeny would be negligible factors in the State. The government's pride and hope would be in the censured children of the parents who, having come to its offices saying, "We desire to contribute to the great work of race betterment," had been registered as specimens of scientific parenthood.

Such a course, and such results, are expected from Alene Houck and Charles Flynn, aged four, who, themselves eugenic babies, have been pledged to a eugenic marriage by their mothers. By the time they grow up enough to marry, men and women will probably have accepted State supervision in all details of married life, and so these two will have no

What You'll Eat Before You Die

If you are of average weight, height, and appetite and live to be seventy-five you will have eaten fifty-four tons of solid food and fifty-three tons of liquid. That is about 1,200 times your own weight.

If you were to stack the bread you will have consumed in this number of years the pile would equal a fair-sized building. The amount of butter you will have used on this bread would come to a ton and a quarter. If you are a lover of bacon and were to stretch that which you have eaten

out in single slices four miles would be the length. Five tons of fish and 12,000 eggs would stand to your credit, while the normal cheese eater would easily have consumed 400 pounds.

The vegetables you will have eaten would fill a train three miles long. You will have consumed some 10,000 pounds of sugar and 1,500 pounds of salt. If you are a smoker you will have used about a half ton of tobacco in pipes and will have smoked 1,000,000 cigarettes.