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THE MARRIAGE QUESTION

(Continued from last week)

Natural selection stripped of environment would bring the young man and the young woman together prompted, if you please, by the God-given power of loving and being loved. Prompted by love, comes the sweetest and purest and best way to establish this home, this unit of government; but environment is such thatit makes our marriages commercial transactions too often. When the Hiawatha of today beckons to the maiden that he loves, he thinks of some building and loan stock that he has yet to mature, he thinks of that little bank acocunt that is not quite large enough yet, he thinks of a piece of land, perhaps, that he has not the first payment made on, and the girl thinks of what her mother tells her, she must finish her music, she must go through college, she must wait and postpone that marriage five years, and when the time comes it is a commercial transaction. I know this truth is not popular. I know it is not popular, but it is true nevertheless, and you will find it uplifting in all nature.

Birds are mating at this season of the year. If you will watch them closely, two will fly and start building their nest. The male does not say, "Sweetheart, you sit by here for four or five years until I get a nest ready." She doesn't say, "Oh, honey dear, I am not ready to marry yet. No, we will wait a year or two." But no, if I can make myself clear, the same natural influences that worked there will work in the human family, if it is stripped of the environment that has been coming as the res ult of science to better human families for the past 400 years. Let me tell you, we have read somewhere that the sins of the father shall be visited upon the children even until the third and fourth generations. Is eugenics going to now, with a little twist of the hand, counteract all that has been brought upon us along that line from the violation of that edict? I think not.

But I must hasten. The first question is, "Who should get married?" and then the next one is, "Who should not get married?" I am quite sure that what I am about to say now will not meet with your approval, but as I told some of the friends when this talk was first thought of, that the reserved seats would be nearest the door, so that if any could not stand it, they could evaporate. Let me say, first of all, that "Man cannot change a single law of nature but he can conform to natural laws much to his profit." Remember that and I say, first of all, who should get married? Every boy and girl, every young man and woman in this fair land of ours at the age of 22. At the age of 22 every young man and woman of sound mind and healthy body should get married. Why at the age of 22? Cortell has found out that the race that marries at the age of 22 will take the world in three centuries over the race that marries at 33, and if self preservation is the first law of nature, race preservation, my dear friends, ought to be a close second. I don't believe that it is right for men and women to live along perfectly unconscious of the race to which they belong. Now, who should get married next to this? I want to tell you that perhaps—oh I don't know how many—500,000 educated, cultured people who have gone through our universities. They should get married, and should get married quick. I say quick, not to produce and laughter, but while the population of this country has increased very much, the population of Europe in 1800 was 175,000,000 people; in 1890 there was 420,000,000 people, not counting 35,000,000 that had emigrated to other countries. But where was the increase? The increase was in the cabin we looked at at the beginning of this talk. The increase was where pauperism grows.

The cultured of our country, as a rule, if they marry, do not have children. It is an astounding fact, it is one of the biggest jokes on the American people, the way that our public school system operates.

We gather taxes here and there and we spend money for educating the children of America. The prime object of our school system is to make better citizenship. How can we succeed, when we educate from, rather than toward, parenthood? Statistics show an alarming condition along this line, that, I say, half a man or one man of these cultured that should marry and have children. Let me tell you, Cortell has figured out that there is three-fourths of a son to a graduate of Harvard university. Think of it. And in our great woman's college of Vassar, there is where the rich people go when our girls grow up and have a little money they want to laud over everyone. Cortell shows us that college has one-half a daughter to each graduate—that is from the time it was started. They don't have any at all now.

at all now figuredETAOINSHRDLU

Out in California, when Burbank had finished his talk, some one asked him, "Mr. Burbank, don't you think it is possible that the acquired habits, particularly that of intemperance, can be transmitted to the offspring?" Mr. Burbank said, "I don't know," and I thought he could not treat me any worse than that. So when I was making my talk, I reminded Mr. Burbank, "Is it not equally as possible, Mr. Burbank, that you transmit the culture of the college graduate to the offspring?"

He said if one can be, the other can. I turned to Prof. Fisher and asked, "What percentage of the Yale graduates has married and had children?" Incidentally he did not have the data on hand, and I reminded him that President Elliott of Harvard stated a little over 8 per cent of the graduates of Harvard had married and had children. He would not believe it. He said he would look the matter up and wirte me a letter when he got home. He has never written.

Oh, I long for the good old days, when we did not have such trouble as this. There was no difficulty then in establishing homes that were the proper or good units of government. There was no need in those good old days, as there was in 1860, or of President Wilson having a standing army of 300,000 or 400,000 people. Why, when the call came from Lincoln for volunteers, they answered, "We are coming, Father Abraham, three hundred thousand strong," and where were they coming from? They were coming from the homes where father and mother and sisters and brothers held each other dear. They were going forth to fight for something; they were going forth to fight for home and native land, and when you find men with that kind of spirit, you don't need such a large standing army to protect the homes.

What is the army for? Is isn't to protect these units of government; it is to protect the commercial interests of this country. That is what it is for. There has been little attention paid, if you please, to the building of homes of America. Our scientists that are racking their brains on interbreeding had better be paying attention to establishing and maintaining a home; then we can talk about people coming together on a natural selection and not what the scientists call proper selection.

Who, then, should get married? It is estimated that 90 per cent of the women of this country get married before they are 40 years old. Think of it, 90 per cent of them get married before they are 40; and I wonder what becomes of the other 10 per cent beyond 40. I want to say to those poor unfortunates that are past 40, that there is yet some hope, because I recall that Alexander Pope says, "There is no goose so gray but soon or late will find an honest gander for a mate." So if there are some not married by the time they are 40, there is yet some hope. Better late than never. Now that I explained conditions of things and who ought to be married when they were 22, who can imagine, if our public school system had been managed in such a way as to tend toward parentage and that our boys and girls had been cultivated in such a way that they marry at the age of 22, what would have been the condition of our country today?

Instead of this large ,fast increasing population of the poor, we could naturally expect we would have laws that would equalize things so this world's goods would be more equally distributed and would not have been in the deplorable condition that it is now, that a few own it all and the rest live in cabins, poor tenement houses, are poorly fed and poorly clad. Why wouldn't it be a good idea to start now? Why wouldn't it be a good idea to start educating society along that line and by our domestic science teach our girls how to make a few baby dresses? Why wouldn't it be a good idea to teach our boys to make cradles and baby buggies, rather than squandering their time in boring holes that amount to nothing? Why, in other words, wouldn't it be a good idea to transfer our public school to teach our own children, instead of gathering taxes for the American to educate the other families' children? If it wasn't for the foreign immigrant coming to this country and the natural way they live, we wouldn't have need of so many school buildings. This is an alarming condition of things.

Then who should not get married? I believe you will all agree with me that no man or woman that loves a poodle dog better than they love a baby ought to get married, and yet there are that kind of people.

Now, in this world of ours we have just four kinds of people. We have the black, brown, white and yellow. I don't think it is hardly right for a black man to marry a white woman. I don't believe it hardly right for a white man to marry a black woman; yet the amalgamation of the races is something that is appalling. We view some countries that have almost an entirely new race. New Zealand hasn't got the people she had 200 years ago. Australia hasn't got the country that she had 100 years ago. In America, we have in round numbers ten million black people; eight million of them or about, are pure black, about two and a half million are mulatos. These mulatos have increased twice as fast in the last twenty years as has the black people. That race question will take care of itself if it keeps on at that rate, and so we say the black man should not marry a white woman, and these races should not amalgamate; but what are you going to do when they do mix? Statistics show that that very thing occurs.

I don't know if I could tell exactly along the line of proper selection who should not marry. It is pretty difficult to make a statement of that kind to an audience like this; but you might as well know it; we must talk these things over. Who should not get married? That large army of men and women who have lingered too long at the shrine of the unclean Venus, have drunk too deep and too often of the cup of Bacchus, demoralized their physical and mental makeup until they should not marry. They should be sterilized.

Now, in conclusion, don't want you to think I am going crazy on this subject, but I want you, you teachers, you people who claim to be cultured and civilized, take a good square look at this boasted civilization of ours; and then go back to your histories and read of other nations and races of people. Look at Rome, how she drifted along, became wealthy and luxurious, and marriage, child bearing and child rearing became unpopular, unfashionable in Rome. And if you read your history close, you will find that they became unfruitful, and immorality increased until Rome that sat on her seven hills and ruled the world came down and paid the penalty of the law of Almighty God, the same as every other nation would have to pay if this condition of things continue.

Take Greece, who boasts of Demosthenes, of her Athens of learning, the same is true. Take Carthage, who used to be so particular they would kill off all the cross-eyed and crippled babies, so that they wouldn't grow only strong men that could run and fight. And the Spartans, who taught their youth to aim at the sun—and they would shoot higher than if they aimed at the moon. Conquest, victory and defeat seemed to breed immorality and sex gluttony. Child bearing and child rearing was unfashionable; the home, the unit of the government, if you please, was destroyed, and the government gave way to a natural class of men, men that were living closer to nature, and so it will be in the history of every nation. Think, my dear hearers, earnestly and honestly and sincerely of the race proposition; think of the Anglo-Saxon blood, of the price that has been paid to defend it, and in the sight of God have a conscious thought to establish a home—mother, father and children—that has the units of government, that will protect as in days of old.

I can do not better than to close this speech as I began it with the admonition of Isaiah:

"Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and He will have mercy upon him; and to our God, who will abundantly pardon."

Let us do this as a home, let us do this as a community, let us do this as a state, and as a nation, and all will be well.

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FOR EIGHT HOUR DAY

Railroad Employes Claim that Revenues of Companies Have Increased Enormously in Late Years

Cleveland, Ohio, May 17—The publicity bureau of the railway brotherhoods has issued the following statement:

The railroad brotherhoods are asking the railroads to better their conditions and grant an eight-hour day.

The men claim that the revenues of the companies have increased enormously on account of long heavy tonnage freight trains.

The men desire relief from the long hours of arduous labor which have increased greatly in recent years on account of the heavier and longer trains. Official reports show that there has been an increase of 33 per cent in the tractive power of locomotives, an increase of 30 per cent in the capacity of freight cars, an increase of 29 per cent in the number of freight cars in a train ,an increase of 23 per cent in the number of loaded cars in a train, an increase of 19 per cent in the tons carried in the loaded car and a total increase of 47 per cent in the tons carried by the average freight train.

A statement issued by the executive committee of the Association of Western Railways, April 23, 1916, declares that the railroads received in the year 1890, $1.65 per freight train per mile and in 1914 the earnings per freight train per mile were $3.31 or an increase of 100 per cent over 1890.

The freight train crews are producing double the revenue for the railroads according to this statement by the roads themselves.

All this shows that the freight train crew of the present time is moving a far greater amount of traffic and producing a far greater revenue for the roads than the crew of a few years ago. A greater amount of tonnage movement is thus concentrated in each of the working hours. It follows that even with a shorter work dy of eight hours the freight train crew of today can move a greater amount of tonnage than the same crew moved in ten hours a decade ago.

By increasing the tonnage moved by the train crew from year to year, the railroads increase their revenues enormously without increasing the expense of moving the train.

In the testimony of Daniel Willard, president of the B. & O. railroad before the Interstate Commerce Commission, April 19, 1914, he makes a statement that the increase in the train load on the B. & O. from 1910 to 1913 resulted in a saving of $4,500,000 in train movement expenses.

If only one railroad can save $4,500,000 by increasing the work of their train crews, the corresponding saving to all the roads in the United States amount to a tremendous total.

And yet, the railway officials inform us that the granting of an eight-hour day would cost the railroads one hundred million dollars. Aside from the fact that this estimate is "a figure of the imagination," it is assumed without any consideration whatever of the economics of train operation.

Should not a part of the "saving" to which President Willard refers go toward bettering the condition of the train crews whose work makes the "savings"?

Railroad officials anticipate that freight trains will continue to become heavier and of greater tonnage.

The employes claim that by all rules of right and justice, they are entitled to a shorter work day, as their work becomes more and more arduous, taking their strength and endurance to the limit.

There is more Catarrh in this section of the country than all other diseases put together, and for years it was supposed to be incurable. Doctors prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Catarrh is a local disease, greatly influenced by constitutional conditions and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is a constitutional remedy, is taken internally and acts thru the Blood on the Mucous Surfaces of the System. One Hundred dollars reward is offered for any case that Hall's Catarrh Cure fails to cure. Send for circulars and testimonials. F. J. CHENEY & CO., Toledo, Ohio.

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Adv—May

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5c. All grocers. Ask for them by name.

The Diamond Match Company

Papers Stand Corrected

Newspapers are always picking on some people. Here is a man who has a real grievance. He is William Hassinger, Parsons, who issues the following statement in the Sun: "I wish to say to the people of Parsons that the report of the arrest of myself and two others for gambling, as given out by the authorities, wherein it is stated that I was fined $25 and costs in police court, is misleading, for the reason that it makes it appear that I was engaged in a big poker game, when the facts are that I was not. It was only a penny ante game, and I have not paid the $25 fine and costs, but must make payments every two weeks until the $25 is paid or go to jail. I was born in 1863 and anyone who says that I have engaged in a real poker game since I was fifty years of age is a liar, and I'll back up the statement, officers included. This was simply a penny ante game."

When the newspapers get a pick at a man how they do distort the truth against him!—Emporia Gazette.

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Adv—2

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