

## **Call for a new social order : some activities of Charles Fremont Dight.**

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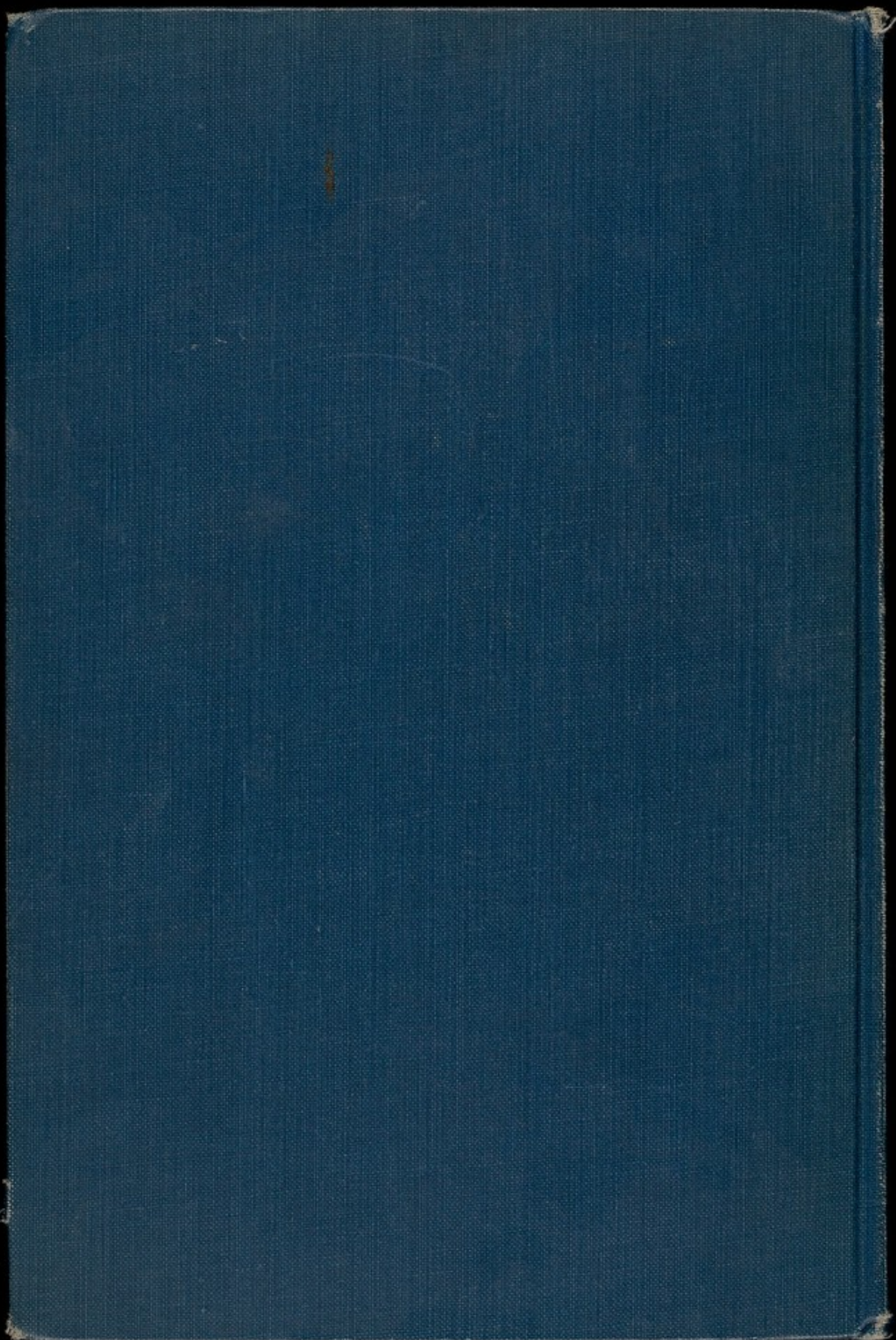
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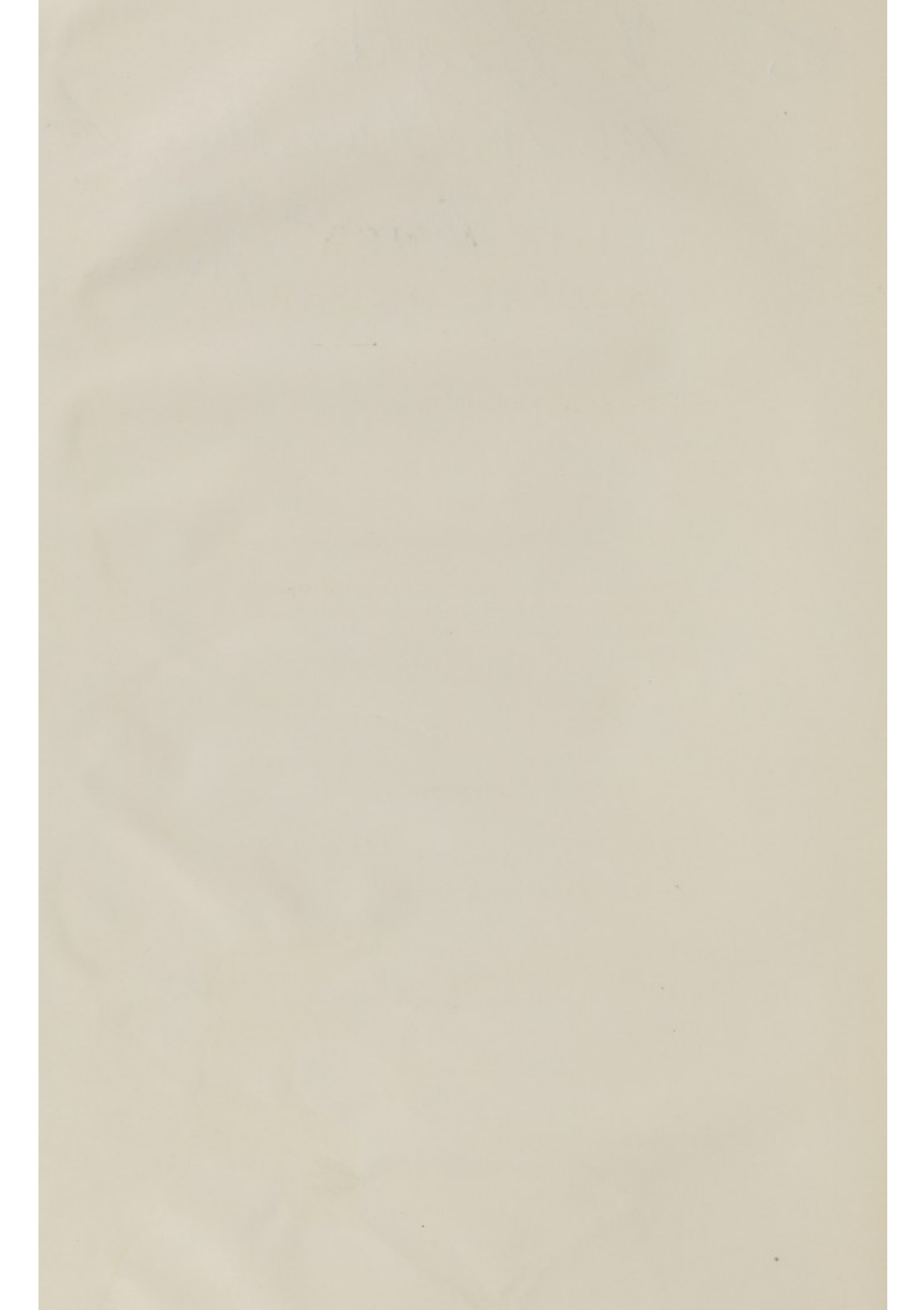




C. F. Dight<sup>-5</sup>

100 W. Franklin Ave.

Minneapolis -  
Minn.





# CALL FOR A NEW SOCIAL ORDER

Some Activities of

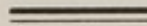
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Advocate of

SOCIALISM AND EUGENICS

President of The Minnesota Eugenics Society

Formerly and for twenty-six years a teacher  
of medical students in the medical departments  
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American University of Beirut, Syria, Asia;  
Hamline University; University of Minnesota;  
Medical Director, 1900 to 1933, of the Ministers  
Life and Casualty Union



Author of

Progress in Sanitation;  
Science and Socialism; Eugenics;  
History of the Early Stages of the Organized  
Eugenics Movement in Minnesota  
for Human Betterment



100 WEST FRANKLIN ST., MINNEAPOLIS

SEPTEMBER, 1936

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BY THE SAME AUTHOR

Investigation of Borax and Boric  
Acid as Food Preservatives

Skulls of Palestine Monks of the  
Sixth Century

Increase of the Unfit a Social  
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The Human Body a Co-operative  
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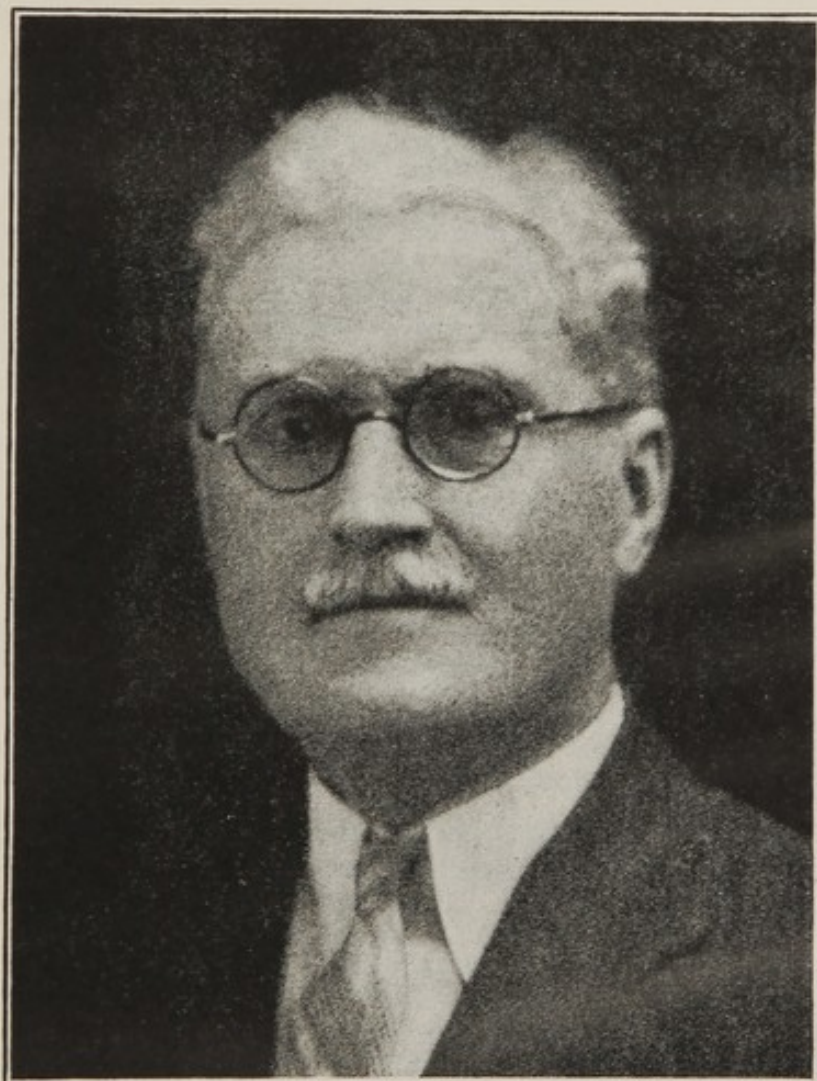
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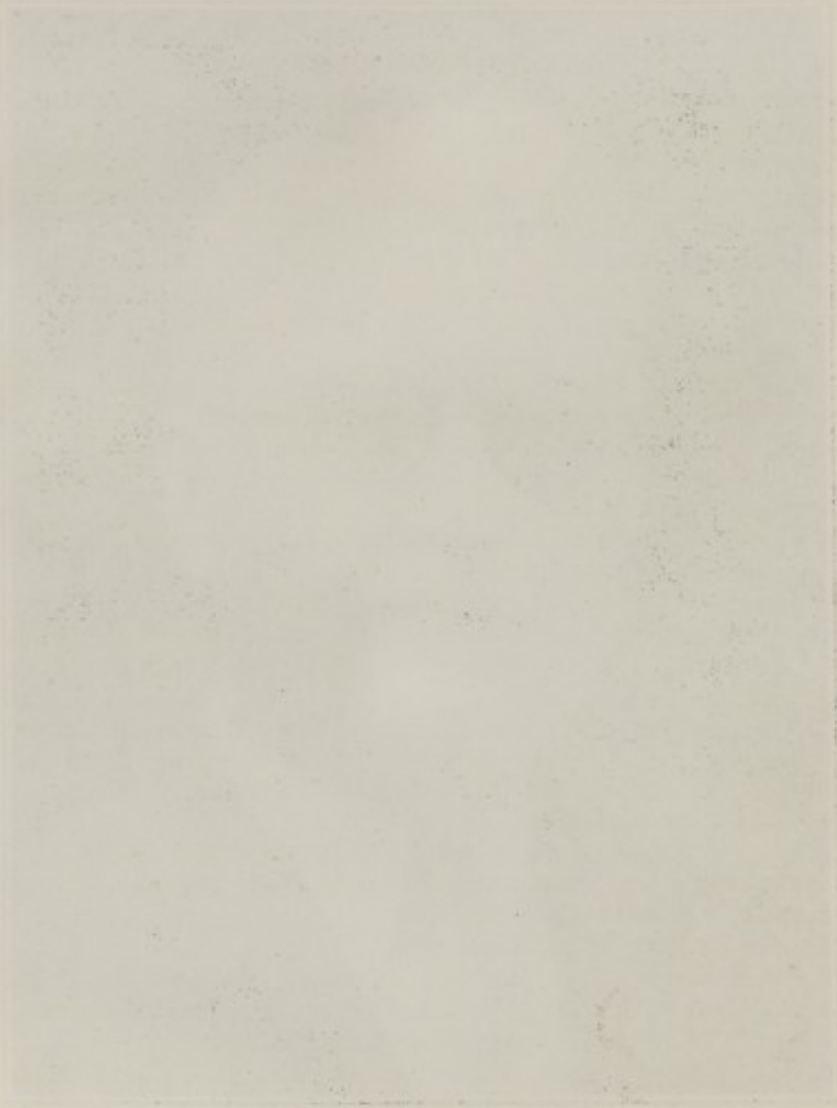
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C. F. DIGHT, M. D.



C. F. BENTON, D.

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## INTRODUCTION

In this introduction to the memoirs of a former Minneapolis alderman it seems fitting to say a few words about the form of government of Minneapolis. As in most cities of Minnesota it is the mayor-council form. Such form of government lacks a responsible head. The mayor is the head of only the police department. In addition to that he has the right to cancel licenses that have been granted by the city council and to veto certain actions of that council, whereupon a two-thirds vote of the council overrides his veto. The mayor also appoints members to certain city boards and commissions, subject however to confirmation by the city council.

The city council is after all the real governing, and the legislative body, of the city and if the people do not elect conscientious and altruistic aldermen and the other elective officers—city treasurer, comptroller, members of the school, the library and park boards and municipal judges—they cannot expect to get good government nor to be protected against the greed of public utility and other corporations and racketeering individuals whose chief thought is to make profits at the expense of the public. The success of any form of city government, whether it be the mayor-council type, the city manager or commission form depends chiefly upon the integrity of those who govern.

The great cause of bad government is private profit making, and not until that is abolished or strictly regulated will we have good government. Greed for profits is destructive of good government. It leads to all sorts of crime and meanness.

The government of Minneapolis has become a complex mechanism by the mixing into it of civil service, state legislative requirements and several boards, all of which are good institutions. But simplification of our city government is thought to be desirable with more centralization of responsibility.

The Minneapolis city council consists of 26 aldermen, two from each ward, elected for a period of four years. It appoints the city clerk, city attorney, assessor and most administrative heads and conducts its business through a large number of standing committees of aldermen, to which almost all matters brought before the council are first referred for committee study of them before the council acts on them by accepting or rejecting the committee's report. At the meetings of the committees any person interested in a matter under consideration may



appear and present his or her views or wishes. This can not be done at council meetings.

Council committees are appointed by the president of the council and as a matter of fairness are generally composed of both conservative and liberal aldermen. The conservatives, especially in former years, were men who sought to further the desires of the business leaders of the city; the liberals have sought to sense the feelings of the wage earning classes towards public questions, at the same time being fair to business interests.

Generally there has been a conservative majority large enough to prevent any definite movement away from the conventional methods and philosophy, but from time to time liberals have been able to break through the conservative defenses with a few votes to the good; some of the changes, such as that from the contract system of doing city work to the day labor system, have remained fixed despite conservative victories.

Several of the ablest men that have represented various wards in the council have been defeated for re-election because they believed that their chief duty was to guide the entire city aright rather than spend their time answering the requests of some of their immediate neighbors. Generally these have been liberals who have dreamed of a better city with the utmost benefits for every citizen. Often it was to the selfish interests of certain groups to attack such an alderman with charges that he was forgetful of the good of his friends. For that reason it has been hard to keep in the council men of the studious and serviceable kind, and that Doctor C. F. Dight could remain a member of the council for a full four year term without being once approached improperly is a tribute both to the character of the doctor and to the good sense of those who might have offered him preferment or even substantial gain if he would favor them.

The story of that term is much more than a chapter in the life of an honored citizen "of no mean city;" it is an important chapter in the history of Minneapolis during the World war period (1914-1918) and indicates not only how nobly some men can act while others seek their own advantage. If Doctor Dight is not the only man who has thus served Minneapolis he is as fit a representative of the forward-looking who have sat in official seats as can be selected to be the actor in the tale of municipal operations which is here told in part as gathered up from his record in the city council and from his career preceding and since that time. He is the first alderman in the history of Minneapolis to have published his memoirs connected with city council affairs.



It is worthy of note that one of the leading capitalist papers of Minneapolis in 1914 aided the election of Doctor Dight, a socialist, to the Minneapolis city council. Later, during his aldermanic service, the same paper often misrepresented his attitude taken in council affairs. Doctor Dight had at that time, in 1914, gained some notice as a writer, traveler and an educator in medical schools and since 1914 has become a recognized pioneer in the eugenics movement in the north-central states. About 300 of his articles on heredity, eugenics and related subjects have been published in the Minneapolis daily papers during the last fifteen years and numerous articles from him have appeared in several monthly periodicals.

He has traveled much; lived for six years among the Turks and was one of the faculty of the medical department of the American University in Beirut, Syria. In the hospital and the out clinic there about 12,000 patients were treated yearly by Doctor Dight and his four American colleagues. He owes to his Scotch-German ancestry his stamina and courage which was often exhibited on trips with his friends through Arabia. On one excursion he and a friend were in Jerusalem and they decided to explore an old abandoned tunnel leading through a high limestone ridge that was formerly used as an escape way from Solomon's temple. Water from a spring at its upper end flows through the tunnel. Let the doctor relate what happened in the youthful dare-deviltry act, as he calls it.

"We made our purpose known to only one Arab whom we took with us to the upper end of the tunnel to carry our clothes to the lower end, about a third of a mile south, to wait there for us to come through. Mr. Beattie and I each carried a lantern and had matches placed in the folds of a towel wrapped around our heads. With old clothes on we entered the tunnel in which we could walk upright for only two rods, then, as the tunnel roof lowered and its width narrowed, we had to get onto our knees and soon lie down flat and crawl along. We were encouraged to keep on by finding the tunnel at places a little larger, but when about a fourth way through it became so low and narrow that we were cramped by its walls.

"To diminish our shoulder width we put one arm forward to full reach, holding the lantern in that hand and with the other arm reaching back we wormed onward until we became dangerously wedged in the narrow tunnel, which at that place was so low that while our lanterns scraped the limestone ceiling and our heads were



pressed against it, the water touched our chins and was about to put out our lighted candles.

"'Dight, let's go back,' said Beattie, 'this is a foolhardy undertaking.'" 'We can't crawl back now, and if we dam up the loose dirt we are in just a little bit we'll drown; let's go ahead,' I said.

"Beattie agreed, for I was in front and would naturally be first to stick tight. Just then the water splashed against my candle and put out the light. I had great difficulty in getting a hand to the matches and lighting one which gave out only a sizzle when applied to the water soaked wick.

"I can hear that tantalizing sizzle still. We were getting chilly in the spring cold water. After several attempts the wick was lighted and we pushed and squeezed along until we reached a room that would hold perhaps a hundred people.

"What difficulties we might encounter in the last half of the way we did not know, but we took the risk and were two happy fellows when the first gleam of light appeared from the tunnel's lower end at 'Siloam's shady rill' which we caused to be a muddy one and which angered the natives who came to get water in their goat-skin water-bottles and porous jugs."

It is not hard to understand how a man of this daring and sturdiness could become the doughty fighter that the doctor is known to be for the cause that he has espoused. Some of his contests in the city council are herein related.

The doctor had for years been a socialist and he frankly announced before the primary election for nomination in 1914 that he stood four-square for the full socialist demands of that time which made him an opponent of the capitalist system, since the socialist demands were in opposition to the policies of the democratic and republican parties and it seemed paradoxical that those capitalist parties, through a capitalist daily paper, should have aided in the election of a socialist. But that they did so, whether with an honest purpose or not, is shown from quotations that follow from the paper in 1914.

Doctor Dight at that time lived at 4818, 39th Avenue South, in Minneapolis, near to the parkway and beside Minnehaha creek in a house that was unique in structure and which, because of that and its beautiful site, had repeatedly been photographed and written up not only in Minneapolis papers but in papers as far east as in New York and Washington, D. C., and as far west as Denver, Colorado. Many people drove long distances to see the house, and perhaps its owner, and it was not unusual for parties under all sorts of excuses to seek



admission to the house. Doctor Dight never objected to entertaining them for it was rather a pleasure to him, and seldom did they go away without taking with them some of the doctor's compositions expressing views, which he held, on economic, medical, biological or other subjects. In case such compositions ran short, verbal expression never failed the doctor to which fact many persons can attest.

Over the front windows on the outside of the house, surrounded as it was and still is by trees, facing Longfellow lakelet and gardens, with its, at that time, "flaunting flags" was this neatly painted legend

**"Truth Shall Triumph  
Justice Shall Be Law."**

On this motto and Doctor Dight's career as a medical teacher, traveler and a constructive rather than a destructive socialist, the Minneapolis Tribune of October 4, 1914, commented elaborately and said that while Doctor Dight did not seek to be nominated for alderman he was selected by referendum vote of his party and then "modestly accepted the call, made the run, and was the second highest candidate at the primaries." That was in 1914.

The Tribune said further, "Dr. Dight is a Socialist of the more conservative sort. He has no sympathy whatever with the violent type of Socialists. He accepts the theories of the Socialist party, but he is a believer in the step by step attainment of those theories. He believes in putting public ownership and other ideas into effect only as fast as the public is educated up to them and in no case would he do violence to public opinion by too abrupt methods. If he were elected alderman, he says he would be guided in his official acts on great and important matters, such as renewing franchises or taking over public utilities, by the consensus of opinion of the recognized party leaders, determined by conference. But he says these conferences are not exclusive, nor are they confined to socialists. Anybody interested in bringing about better conditions for the common people is welcome to attend councils and to participate in them. He would accept the suggestions of these councils on big matters, he says, on the broad theory that two or a half dozen heads are better than one. On matters of routine business, minor ward improvements and business on which there could be no party question, he would act on his best judgment. But always, he says, he would put the interests of the common people first."

"The political pot," the Tribune said, "is already simmering in the Twelfth ward. Party leaders are announc-



ing meetings and literature is being distributed. The Barr forces (Dr. Dight's opponents) are not asleep. Soon the engagement will become general along the whole front. If Dr. Dight is elected he doubtless will be the only alderman in the United States who has his abode among the birds and squirrels in the tree tops. In that respect he will be unique."

Well, Dr. Dight was elected alderman by a good majority at the end of a campaign in which lies were told about him by capitalist opponents, to which he paid very little attention but kept on making public talks to groups of people throughout the ward on the political situation and on economic wrongs from which the masses suffered, the removal of which wrongs was needed then and needed much more today because of the unemployment, poverty and suffering which they have produced and will continue to inflict upon us so long as they exist.

—E. DUDLEY PARSONS







PART I.

MEMOIRS





## GETTING ELECTED

### Activities in Campaigning for Nomination

During the 1914 campaign for nomination Doctor Dight told his audiences that all Socialist candidates for election were selected by a referendum vote of the party members and that all candidates had signed a pledge to resign from the position sought in case they were elected to it and failed to adhere to the Socialist platform. The pledge was a signed, undated resignation to be dated and executed in case of unfaithfulness.

"There is no need," Dr. Dight pointed out, "for the Republican and Democratic parties to thus pledge their candidates for office since both of those parties stand firm to perpetuate the present order of almost unrestrained private profit making and they put up only such candidates as stand pat for that order; an order of injustice, declared of late years by large religious bodies to be unchristian, unethical and antisocial because it throws people out of work, prevents them from earning an honest living, takes from them their means of support, has in recent years plunged more than one-fourth of our total population into poverty and distress and has made a few people excessively rich. Such an economic system, and that is what the foremost leaders of both the old political parties would continue, has outlived its usefulness and should be abolished. To continue it is to oppose social justice and betterment and is foolishness profound. It can lead only to destruction. Yet of the two old parties, the one that is out particularly if it be the Republican party, is chiefly interested to get in and the one in to stay in, the 'pork barrel,' as former President Taft called it, being accessible all the time. If the devil should come to claim his own what a scampering there would be in political and financial circles."

Dwelling on these thoughts, Dr. Dight, in the campaign of 1914 pointed the way out from the evils of our economic system. It is through large co-operation of the working class and ultimate socialization of social utilities and their operation for service instead of for private profits. Under such an economic system every person capable of rendering service might have work at such employment as his taste and ability fitted him to follow. The



hours of work in the publicly owned basic industries for the production of our necessities would be less than now, estimated by most competent investigators, at government expense, not to exceed 16 hours per week. That would mean ample leisure for all workers and still better, economic security for all people, since, with all the motor power which this country possesses, the ample machinery of production, raw materials and labor waiting to be employed, commodities of all kinds can be produced in such vast quantities that every family of four people in the United States, if paid for their 16 hours of work a week, in goods produced, might have the equivalent of approximately \$5,000 yearly. This is not fantastic but the conclusion arrived at by the combined studies of scores of electric and other engineers each an expert in his line of work. This is presented more fully on page 61. The co-operative movement for the protection and benefit of producers and consumers which is growing rapidly promises to bring about this better condition in a peaceful way. Much good has already been achieved by it in Scandinavia, and among our states Minnesota leads in co-operative enterprises.

In 1914 capitalism was in its heyday of abuses, at the zenith of its carnage in blood and profits; the World War was on; there was work with good pay for all who were willing to work and about 20,000 Americans became millionaires in four years time through war profiteering. To make more profits some 14 billion dollars of the people's money were loaned to or invested in European nations and most of it lost, as events have shown. Then the depression of 1929 came on, and many millions of people were thrown out of work and were on relief. Only in that way were they and are they at this writing kept from starvation. A pathetic feature of it is that, of late years, thousands of bright, ambitious young people are being graduated from schools into an economic world which denies them work and a life of usefulness. The capitalist system which we live under does that.

Capitalism is no longer capable of supplying the vital needs of our people. It has broken down as an economic order and is unworthy of continuance. But to prolong it the "new deal" has brought in an order of scarcity for profits while abundance for all with economic security is what is needed. For this better condition there is a constantly increasing demand, since it is evidently attainable through the socialization of social



utilities and their operation for service only. Which shall it be, Production of Scarcity for private profits or Production of Abundance for all for Social Uplift and Economic Security?

### WHAT CAPITALISM DOES

The Evils of Capitalism, which system both of the old political parties would continue, are almost endless. Of these evils, Dr. Dight in 1914, pointed out the following to his audiences:

1. Capitalism makes the wage earner a wage slave.
2. It is oppressive and subversive of human rights through the wage slavery which it maintains.
3. It allows the wage earner, on the whole, only a bare subsistence wage that capital may make more profits.
4. It gives to labor only a small part of the wealth that it creates.
5. It makes labor subservient to capital, while labor should rank first.
6. It produces classes; the monied aristocrats on one hand, the struggling masses on the other. **The old parties by defending capitalism defend these things.**
7. Capitalism causes need and distress by closing privately owned factories when the workers produce an over abundance of the necessities for life and comfort.
8. It has made it so that the more the workers labor and produce wealth, the more they increase their masters' capital and enslave themselves.
9. It makes the employer of labor the owner of the output of the workers toil, and gives the worker a wage so small that he can buy back only a small part of what he produces, enough only for a bare subsistence and often not enough for that.
10. It places dishonest values on commodities. The old parties by defending capitalism defend these things.
11. Capitalism makes it impossible, in the main, for the worker to own the machine he operates.
12. It is a wasteful system, by duplicating work in the competition for business and for lack of co-operation and order.
13. It has, by permitting private ownership of social utilities, enabled the few owners, backed as they are by law and the militia, to coerce the workers and exploit the public.



14. Capitalism prevents marriage and destroys the home. The combined wages even of two average wage-earners is barely enough for their subsistence; not enough to provide a home such as maternity requires and their self-respect demands, much less to keep pace with the elegance of the wealthy class, whose advantages it is natural to wish to enjoy.
15. It creates the brothel and the saloon. By preventing marriage it makes the brothel. The saloon would not exist for a day if the profits on which capitalism lives should be abolished. **The old parties defend this also by defending capitalism.**
16. Capitalism develops selfishness and opposes the sentiment of brotherhood.
17. It makes private interests and greed paramount to public good. Its laws have mainly benefited the few, and this, with the inequality of wealth and opportunity which it causes, outrages the idea of democracy, "Equal opportunity for all, special privileges for none."
18. It encourages graft and discourages honesty.
19. Capitalism does not reward people justly, according to their ability or the merit of their deeds.
20. It causes a constantly increasing army of unemployed people, creates the tramp, discourages youth. **The old parties defend the system that does all this.**
21. Capitalism heartlessly exploits childhood in mills, shops, mines and elsewhere.
22. Its methods make it practically impossible to follow Christ's precepts in business. These methods have been declared by the General Conference of the Methodist Episcopal Church to be "Unchristian, Unethical and Antisocial."
23. The methods of capitalism cause antagonism between working class interests and employing class interests and this is the irreconcilable conflict. **The old parties, by defending capitalism, tacitly defend this whole category of wrongs.**

### A CALL TO THE WORKING CLASS

All of the above is a part of the capitalist system, whose private profit making and exploitation of labor, the old parties have stood for. Each vote for the candidates of those parties is a vote to perpetuate the wrongs you suffer. You, the wealth producers, have unwittingly in the

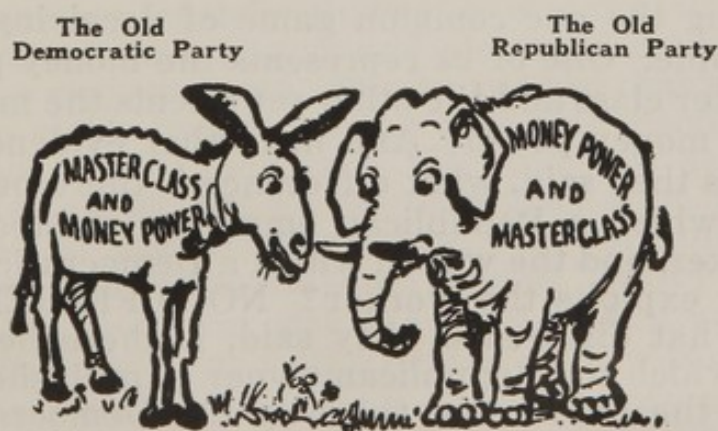


past voted the capitalist parties and this system, the power which crushes you. Reverse your vote, elect a majority of non-capitalists and you can soon legally remove their power to crush. This is the only way, if you would avoid bloody revolution, to peacefully free yourselves from exploitation and the grip of the money power and the master class. "Working men of all countries unite; you have nothing to lose but your chains; you have a world to gain."

In his political campaign Dr. Dight proclaimed and elaborated these twenty-three facts and he told the people that "The Big Capitalists and the Candidates of the Two Old Parties Will Betray You." He described, in the following characterization, the union of those parties which union took place in 1912 or 1913, and they called themselves nonpartisan, for protection against the Socialist party which threatened to dominate politically and which in 1916 elected a Socialist mayor in Minneapolis—Thomas Van Lear.

### CHARACTERIZES OLD PARTIES IN CAMPAIGN PAMPHLET

Now, the Republican party has for years been symbolized by the elephant, and the Democratic party has been symbolized by the donkey. Eighteen months ago these two animals, or what they represented, united in Minneapolis, and gave origin not only to a political party that would continue to deceive and exploit you, but that union gave origin to such an animal monstrosity as has never been seen until this time. Here we have it in its formation.



The Republican party has all along represented the MONEY POWER and the MASTER CLASS, and the Democratic party has all along represented the MASTER



CLASS and THE MONEY POWER. That has been essentially the only difference between them; a great distinction without a difference.

Eighteen months ago they said, LET US UNITE AND THUS DEFEAT THE SOCIALIST PARTY. So they got together.

So They Got Together



The elephant and the donkey, side by side, close up, and they united, and fused, and combined, and blended, and amalgamated and surrounded themselves with a great iron band (their political platform of nothingness except to keep in power and on the backs of the working class) which they securely fastened on with spikes, for they said we must stick together, if we don't stick the Socialist party will defeat both of us. So they drove in another spike and then they embraced behind with their tails, and they said to each other, although we have been bitter enemies for many years, there is no reason why we should be, for we are really alike. We have both been practicing the one common game of deceiving the common people. One of us represents the money power and the master class and the other represents the master class and the money power. And in further evidence of their likeness they said, what difference is there between the way in which a Republican employer of labor exploits the worker, and the way in which a Democratic employer of labor exploits the worker? NO DIFFERENCE, they said. What difference, they said, is there between the way in which the Republican owner of mill, shop or mine exploits the public and the way the Democratic owner of mill, shop or mine exploits the public? Absolutely No Difference, we are alike, they said. So they kissed each other a kiss of political fraternity, and then embraced in front with the trunk of the old G. O. P., which means,



GONE OUT PERMANENTLY. And the PRODUCT OF THAT UNION, what was it? This ANIMAL MONSTROSITY.



A HUMAN SATAN, with the arrow tail and a spear in hand, and the cloven foot, and a dollar heart, half elephant and half donkey, with a purpose in that heart to deceive and continue the exploitation of the common people, the working class. That is essentially what the union meant, what the "nonpartisan" party so called, is and seeks to do. Will you vote for its candidates?

The reason assigned for this union was that with three parties in the field a mayor and alderman could not be elected by a majority vote. The wonder is, that since the old parties claim that to be the only fair election, that they did not urge it long ago. Why did they see it and adopt better ethics just at the time they were about to be defeated by the Socialist party, but were blind to it all along before? It recalls these lines of "Bobby Burns":

"When the devil was sick the devil a saint would be, but when the devil was well a devil a saint was he."

When danger of defeat by a Socialist vote appeared the old parties immediately had a spasm of righteousness in which they saw the truth. Fright causes spasms. Let us hope that they may be convulsed again so they may see the wrongs which the rule of the money power, which



that non-partisan party represents, has brought upon the people of this country. But they will not see it, to heed it, until the common people through a Socialist ballot "throw another scare into them." Do it now at this primary election.

The fact remains that the monied leaders and corruptionists of the nonpartisan party, so called, who seek to elect officials who will do their bidding, are as much the betrayers of the great common people as Judas was of Christ.

This last statement is as true today as when Dr. Dight made it twenty-two years ago. The union of the two old parties did not last long. They separated and the chief purpose of the party that is out at this time seems to be to get in and continue the old methods of exploitation that have brought this nation into its desperate condition of distress.

### WHAT SOCIALISM IS AND WOULD DO

Having stated on a preceding page what capitalism does I now indicate what Socialism would do. First, **What is Socialism?**

Socialism is a world-wide movement of the working class and its sympathizers to have the products of labor go to those who produce them; in other words, to secure for the producers of wealth the wealth which they produce, that they may be better housed, better fed, better educated and live a larger and better life.

#### **Broadly It Urges:**

First. That the means of production and distribution of wealth, that are social and public in their nature, shall be owned collectively. This includes the great wealth of raw materials in the earth, oil, coal, iron, etc., which the Almighty created for all men alike, and machinery for its elaboration and distribution, which machinery the workers have made but do not own.

Second. That all social utilities, being collectively owned, shall be democratically managed for the benefit of all who work and that profit-making, whereby one person exploits another, shall be abolished.

Third. That all who can labor shall be given opportunity to labor in the collectively owned industries, and, when Socialism is full-fledged, shall receive, directly and indirectly, the full product or equivalent of their toil, and until then a wage just as near the selling price of their product as is possible.



Fourth. That those who can, but will not labor, though they may, should there be such under Socialism, shall receive according to what they produce; nothing if they produce nothing. The old and worthy dependents, however, shall have their interests protected and needs supplied. Child labor in gainful occupations and productive industry shall be abolished and juvenile education made universal.

Fifth. That each person may own privately as much non-productive property as he or she can earn by any honest labor of hand or brain. This would include your home, your library, automobile, yacht, and all other private personal effects not used for exploiting purposes.

**Socialists believe that Socialism, by abolishing the profit making system in business, and by establishing the co-operative commonwealth, will remove more than anything else proposed, the motive as well as the opportunity for political corruption, economic wrongs, and the commission of crime without destroying individual liberty or the incentive to worthy effort.**

Socialism is not anarchy. It is as different from it as is light from darkness or good from evil. Neither is it communism and certainly not fascism.

### DEFINITIONS OF SOCIALISM

1. The Encyclopedia Britannica says: "The ethics of Socialism are closely akin to the ethics of Christianity, if not identical with them."

2. Professor R. P. Ely said: "It is applied Christianity, the golden rule applied to everyday life."

3. F. G. Peabody, professor of Christian morals in Harvard university, said: "Jesus was a Socialist, if judged by His teachings."

4. Emile de Laveleye said: "Every Christian, who understands and who earnestly accepts the teachings of his Master, is at heart a Socialist."

5. Dr. Lyman Abbott, while not a Socialist, said: "The tendency of the time is towards Socialism; nothing can prevent it, and nothing should prevent it."

6. Father William Barry has said: "Let no man fear the name of Socialism; the movement of the working class for justice by any other name would be as terrible."

7. Alfred Russell Wallace, C. T. Steinmetz and many other scientists have accepted fully the teachings of Socialism, and the Rev. Father McGrady said: "Under So-



cialism religion will conquer the globe, education will expand and science will dazzle the world with its glittering sheen." Socialism, however, is not a religion, but strictly an economic and moral question.

8. "Socialism requires that the process of production and distribution shall be regulated, not by competition with self-interest for its moving principle, but by society as a whole, for the good of society."—Dictionary of Political Economy.

9. "A theory of society that advocates a more precise, orderly and harmonious arrangement of the social relations than that which has hitherto prevailed."—Webster's Dictionary.

10. "A science of reconstructing society on an entirely new basis by substituting the principle of association for that of competition in every branch of industry."— Worcester's Dictionary.

11. "Government and co-operation are in all things and eternally the law of life; anarchy and competition, eternally and in all things the law of death."—John Ruskin.

12. "Socialism being the product of social evolution, the only danger lies in opposing it."—Rev. F. M. Sprague.

WHAT SOCIALISM WILL ACCOMPLISH by abolishing our competitive and private profit making methods in business, and by establishing co-operative methods are in part as follows:

- (a) Socialism will abolish wage slavery with its oppression.
- (b) It will advance the worker's wage from a bare subsistence wage to the full value of the product of his labor, increasing his income several fold.
- (c) It will eliminate class distinctions based on wealth and will establish social and economic justice.
- (d) It will establish the dignity of labor and rank it above capital.
- (e) The production of an overabundance of commodities for life and comfort will not, under Socialism, cause distress and need as now by closing down mills, workshops and other industries.
- (f) The more wealth you produce the more you will possess, instead of adding it, as now, to the capital and exploiting power of a master class.
- (g) You will escape the ironical fact of capitalism that as wages advance living expenses increase, for all



- commodities will be supplied at cost, the value of a "social labor hour" being the basis on which the price of commodities will be determined.
- (h) Since Socialism would establish collective ownership of social wealth, you would be an equal owner with others in that wealth and you would thereby escape from the power which the private owners of social utilities and the tools of industry now have to at any time drop you out of work into the bread line.
  - (i) Under Socialism there will be a vast saving of labor and expense through the economy of cooperation in doing work, and the work day for all workers will yield larger results in wealth production than now, and might be shortened if desired.
  - (j) By giving the wealth producer five-fifths of the output value of his toil, instead of one-fifth, as capitalism does, it will promote marriage and re-establish the home which capitalism has largely destroyed among the laboring masses.
  - (k) Socialism will immediately, on its adoption, begin to remove the need if there be such, for the brothel and the saloon, and will soon eliminate them both. Under it you can be clean in business and Christian-like seven days in the week, instead of on Sunday only, which makes you a hypocrite all the time, even against your will, because of our competitive methods. It will reform politicians and make them upright men.
  - (l) It will restrain human selfishness, stop graft and promote brotherhood and honesty. Every person may "live on easy street" for the producer of wealth will be its possessor. Girl clerks getting the value of \$25 to \$50 per week in department stores, instead of \$5 as now, will not be asked by the Christian (?) manager, "Can you not get a gentleman friend to help you?"
  - (m) Socialism will make the good of the public a dominating thought and true democracy a realized condition. Merit will be the basis of reward.
  - (n) It will cause the labor-saving machine to fulfill its greatest possible good. It will give employment to all workers during their productive years. It will remove the fear of want and poverty. It will stop child labor in productive industries and give all children equal opportunity for an education. It will pension and protect the old. It will make it easy to do right, hard to do wrong, easier to follow the good precepts of the Man of Galilee.



- (o) Socialism will end strikes, lockouts, lost jobs and the ever constant war that is waged between capital and labor. It will end the deceptions of a hundred kinds that are practiced for profit making. It will eliminate disease, to a large degree, by bringing within the easy reach of all those conditions upon which health depends, plenty of pure air and sunlight; enough good food and healthful drinks; cleanliness, proper clothing and shelter; regular periods for and sufficient rest, sleep, and exercise.
- (p) Socialism will start the human race, when combined with sane eugenics, on the highway to quick attainment of such perfection in ourselves, physically, mentally, morally and in our environment as the world has never seen.

If we can, with any certainty at all, forecast the results of the operation of any new economic system or plan of concerted action before it is actually put into operation, we feel confident that Socialism will do all that is claimed for it.

Capitalism served a useful purpose in the evolution of industry, but its usefulness is chiefly outgrown as the usefulness of the egg shell ends when the chick inside the egg is ready to break through. As the shell then has to be destroyed, so capitalism will have to go or be greatly modified. The fight is on to give the nation an economic plan that will solve our present distress, which capitalism has caused, a plan that will lead to our future happiness.

The sooner we adopt a social order that will permit no one to take from society values greater than he in some way returns to society, the sooner will we begin to practice the golden rule and the happier we will be.

### **A NEW PLAN PROPOSED FOR WARD ACTIVITIES**

Aside from pointing out the evils of capitalism and the good that Socialism would bring, Dr. Dight, in his 1914 campaign talks announced that if elected to the city council he would bring into existence a Ward Advisory Council which would consist of one Socialist and one capitalist, elected by vote, from each of the eleven precincts of the 12th ward, making a council of 22 persons who might consult with the ward alderman regarding their wishes and those of the people generally concerning big ward and city matters, thus guiding the alderman somewhat in his action in the city council and bringing about co-operation of the people with the alderman in a larger way than was customary.



After Dr. Dight was elected he proceeded at once to organize such a ward advisory council. A meeting was held in each precinct of the ward from which two persons were elected to the council. A series of weekly night lectures, university extension lectures on social problems by prominent persons was carried on also in the ward. It extended over several months. The advisory council plan which was original with the new alderman was written up extensively in the daily press which predicted that it might be adopted widely in cities throughout the country. A Minneapolis daily paper said of this, "Here's an alderman with a new hunch for serving his constituents." The work of his council "will be so arranged that it will supplement and aid the work of the improvement associations already organized in the ward." Later, after it had operated successfully for a time and the people of the ward had voiced their feelings on several important matters pending at that time, including agitation for a union depot, granting a street railway franchise, paving of Minnehaha Ave., and a better milk supply, some of the Republican ward-heelers and politicians spoke of the plan as a dangerous departure from the old order, a deep laid scheme by which Dr. Dight might build up an unbeatable political machine in south Minneapolis. The red flag was hoisted by these protesters. But Dr. Dight was free from criminal intent. He has never been anarchistic. There was really no danger in the plan, as shown by later events, for the interest which people first took in it finally died out. Lack of continued interest in even a good cause is the weakness of most people. Not more perhaps than one in a thousand persons will fight persistently for what is right and best. Selfishness, ignorance and indifference form the great bar to progress. It was so in this case.

The advisory council meetings which were open to the public were addressed from time to time by prominent Minneapolitans, among them C. J. Rockwood, Stiles P. Jones, Daniel F. Carmichael, Professors W. A. Schaper on Government in Germany and France; C. D. Allin on Australian Experiments in Democracy; E. T. Dana on Philosophy of Socialism; Dr. Raymond V. Phelin, on The Workers Out of Work, and by other University professors and some state legislators.

Having thus indicated a few of the things in industry and democracy which Dr. Dight advocated before his election and which he still urges, it now follows to mention in a brief way some of his activities as an alderman. No person who stands for right principles and progress but will get into skirmishes and fights, especially if he is



an alderman. But after it is all over the fighters are as good friends as before.

## ACTIVITIES IN THE CITY COUNCIL

### Opposes the Saloon

It was Dr. Dight's opposition to the saloon that first gave commendable notoriety to his council career. During his full term of office he voted against licensing saloons. At the first meeting of the new council in 1914 when his vote was called for on saloon licenses he arose and said:

"Mr. President, I want to say a few words in regard to my attitude concerning the matter of granting saloon licenses and I may as well say them now as at any time.

"As a physician I am quite familiar with the scientific facts which show beyond any doubt that alcohol when taken in excessive quantities is harmful to the cells of the human body. Since the saloon is a place where the temptation is great to drink alcohol to excess and where it is taken to excess, I am therefor opposed to the saloon.

"In saying that I do not want to be understood as opposing the use of beer in moderation. That drink contains only from three to five percent of alcohol and considerable quantities of it can be taken without introducing alcohol into the system in excess.

"It has been shown that the average adult person can burn up, can oxidize, utilize about one and one-half ounces of alcohol daily within his system. That amount is perhaps a food and is a heat and energy producer, but a quantity beyond what can be thus used becomes a narcotic poison. Since in saloons drinks are sold which contain up to fifty percent of alcohol and alcohol is taken in excess, I am therefor opposed to the saloon and if it is in order to do so, I want to ask the clerk of this council to always record me as voting NO on all petitions for saloon licenses. I say this at this time so that I may not always have to make myself in this way conspicuous.

"Just a moment more and I am done. I want to read a clipping from the Atchison Globe. It was copied by the Minneapolis Journal, I believe, and was headed, 'SOME SENSE TO THIS.' It says, 'To the married man who cannot get along without his drinks, the following is being suggested as a means of freedom from the bondage of the saloon. Start a saloon in your own house. Be the only customer. You will have no license to pay. Go to your wife and give her two dollars to buy a gallon of whiskey, and remember there are 69 drinks in one gallon. Buy



your drinks from no one but your wife, and by the time the first gallon is gone she will have eight dollars to put in the bank and two dollars to start business with again. Should you live ten years and continue to buy booze from her, and then die with snakes in your boots, she will have money enough to bury you decently, educate your children, buy a house and lot and marry a decent man and quit thinking about you. I VOTE No on the petition before us for a saloon license.

This advice caused some merriment among the assembled aldermen and one of them, contrary to his custom, voted NO with Doctor Dight on the pending license. But he and the other aldermen thereafter kept on voting saloon licenses though some of them were total abstainers, were fine men and avoided saloons — they prayed for heaven but voted for hell. This led Doctor Dight to pay his respects to the city council at a later meeting when a vote was on to pass an ordinance to keep minors out of saloons. The doctor said before he voted that

“This proposal to keep minors out of saloons which by your former votes you have created is practically an admission that you have made a thing so bad that it is unfit for minors to enter, and it may be inferred that you are ashamed of what you have done. In order, therefor, to help out of this absurd and shameful situation, so far as one vote can help, I vote AYE—to support the ordinance. But bearing on your future votes keep these things in mind.” The doctor then read this:

#### “ALDERMANIC CONSISTENCY (?)

- “1. Ye shall not drink intoxicants, not even beer; yet ye shall vote to license saloons where intoxicants are sold.
- “2. Ye seek a dry town; yet ye vote to license saloons which make it wet.
- “3. Ye contribute of your money to abolish saloons; yet always vote to create or continue them.
- “4. Verily ye know that the number of saloons in Minneapolis are a few too many; yet ye constantly vote for more.
- “5. Now where within thy cranium doth thy reason reside, if ye say, ‘the saloon is an evil’ and then vote to continue it.
- “6. Ye shall not contend with thy neighbor if he sayeth of thee that thy actions and the actions of men generally are determined by their material interests.



- "7. Ye attend meetings of the 'dries' and show that thy sympathies are with them; yet ye vote against them in the city council. It may be called expediency, not hypocrisy. But the people are discerning and understand.
- "8. In fact ye pray for heaven, but vote for hell.
- "9. Ye have heard it said that 375 saloons in thy city is the limit fixed by council action; yet ye have permitted more to exist, which suggests that ye have set before the people the bad example of wilful violation of council agreement. If ye continue in this practice how can ye expect the Health Department of the city to enforce sanitary ordinances and keep flies out of thy restaurant soup? The cook will simply say to thy sanitary inspector, 'Go too, thou fool; first reform the city fathers before ye complain of us.'

Needless to say that Dr. Dight's attitude towards the open saloon as it existed at that time brought commendatory letters to him from the many anti-saloon people in the country, most of whom, however, still support the private profit making system which creates the saloon. Not connected with this but of interest is the statement which the doctor often made to his friends that the shortest and perhaps the most impressive temperance talk he ever heard consisted of the following ten words which he listened to when a medical student at the University of Michigan. They were spoken by his professor of anatomy as he slowly drew a hardened human brain and spinal cord up out of a tall glass jar containing alcohol which stood on the table in front of him. Raising his head and quietly surveying the 300 assembled students in the amphitheater lecture room the professor said in his impressive way, "Gentlemen, alcohol preserves the dead brain, but harms the living one."

### ATTITUDE TOWARDS THE WORLD WAR

Doctor Dight served in the Minneapolis city council during the entire period of the World war. From its beginning until the United States got into it he was a pacifist and felt free to denounce war, declaring as he did that its chief cause was commercial rivalry between nations for profit making; for the securing of advantage, fair or unfair, of one nation over another on the low ideal heretofore practiced even by Christian (?) nations that "He may take who has the power and he may keep who can." No member of the city council was more opposed to this country entering the war than was Dr. Dight; but



when we got in he ceased protesting since it was no longer of any use, and he sought first through measures such as the city council had the right to use, to prevent abuses of the public by war profiteering in foods by greedy dealers who would skyrocket food prices. In this effort the state participated through a Minnesota Commission of Public Safety that was appointed, and which expressed to the city council of Minneapolis its opinion that "for the protection of the public against profiteers it is entirely legal for cities to fix food prices." In support of this it cited the case of *Budd vs. Jork* 143 U. S. 517, and then added that "During the war particularly there must be price regulation in many of the necessities of life."

### **FIRST COUNCIL BATTLE Proposes a Municipal Market**

Doctor Dight proposed the establishment of a municipal market of a type that would bring foods directly from the producers to the ultimate consumers in the most direct and least expensive way, eliminating the unnecessary middleman profiteer so far as possible. A plan for such a market had about that time been worked out by a commission appointed by the mayor—Thomas Van Lear—after the approval by the city council of a resolution calling for it that was introduced by Dr. Dight. The members of the commission who functioned efficiently were Attorney Benjamin Drake, H. L. Day, C. F. Dight, nicknamed the three D's—and Carl H. Lewis. Their report, which should still be on file with the city clerk, made a 60 page printed booklet, giving much valuable information about the marketing of foods and the happy experiences of many cities in operating their municipal markets, whereby food prices were reduced by from 15 to 25 per cent in normal times on foods generally and often as much as 100 per cent on vegetables and fruits. This was shown by replies to a nationwide questionnaire sent out by the commission and from other reliable reports. (Such reductions in food prices could no doubt be made today—1936—to the people of Minneapolis through a municipally owned public market of the right kind properly operated.)

The commission in its report made recommendations as to the best type of market for Minneapolis; its operation, site, etc., and pointed out that Minneapolis "under its present charter and provisions of the state statutes has the legal power to acquire, own, and operate or lease, and in all cases to regulate, a municipal market."

The report states that "In the establishment and operation of a municipal market the consumer is of first con-



sideration; the producer is of secondary consideration; the necessary middleman is of third consideration; the unnecessary middleman does not merit consideration and should be eliminated."

The following statements and recommendations made in the report may be opportune at this time to our city council dealing as it is with the vexatious problem of a market in Minneapolis.

"For cities to buy and sell staple foods may become a highly appropriate function in times of peace as well as in times of war, since one of the purposes of government and of organized society is to protect itself against its too aggressive and greedy individuals, who in their practices have robbed the public, as is well established by the large number of Federal, State and Municipal investigations that have been made."

"IN THE SELECTION OF A SITE for the public market, the following essentials should be borne in mind:

- (a) A central public market to be at all complete must be a source of food supply for two groups of people, namely, the Consumer, to be served by retailing; the Grocer, to be served by wholesaling.
- (b) A central public market to be at all complete must serve both of these groups of people all the year round with all kinds of food, perishable and non-perishable, so far as possible.
- (c) The retail and wholesale departments of the market should be separated. They may be on the same market ground, if it be properly located.
- (d) The retail department must be centrally located at or near to where people afoot come in large numbers. It must, in other words, be located where the thousands of people, whose occupation brings them downtown daily, will naturally and easily reach it.
- (e) The market must have railway trackage, to receive state and interstate shipments of foods; it must be connected by convenient wagon roads with country food producers; it must be conveniently reached by retail grocers.
- (f) In determining location, not merely present but future needs and conditions must be kept in mind.
- (g) The market site should comprise at least two and a half city blocks.

A Municipal Auction Market should be operated as a department of the central market to which food producers can haul or ship their produce, and have it sold on commission by a bonded city auctioneer under city



ordinance, and strict regulations to guarantee protection to producers. Such markets are operated in European cities. They tend to stabilize food prices and eliminate speculation and unfair manipulation.

"Extension of service of Central City Market should be made easily available to the largest possible number of consumers by the establishment of outlying city branch markets and curb markets for the convenience of nearby market gardeners."

The Commission's report emphasized the fact that "the market should be operated so as to be self-supporting, but the general policy should be to render social service rather than to make profits for the city, and rigid rules should be formulated and enforced against profiteering and unfair practices."

The answers to the Nation Wide Questionnaire Sent Out by the Commission suggested that the remedies for the evils of the present marketing system (including perhaps the present day chain stores) lie in doing away with speculation in foods, the elimination of the unnecessary middleman, extension of the market facilities directly to consumers, coupled with municipal ownership, control and regulation of the market and its practices." Perhaps it might be well for our present city council to consider this.

Doctor Dight gave talks before groups of people on the market question and he prepared a leaflet on "What Minneapolis Needs in Markets" and had it distributed in the city. To continue the agitation the well known Saturday Lunch Club made one of its meetings a big "Civic Dinner" at Hotel Dyckman. At the meeting Mr. R. H. Adams, manager of the old inadequate T. B. Walker privately owned market, argued for its continuance while Alderman Dight argued for a city owned market. A Minneapolis paper said of the debate that "Adams had statements enough, in a pamphlet he read from, to founder a battleship but there wasn't enough facts to sink a mussel shell." In reply to a question by Dr. W. E. Leonard, Mr. Adams stated that T. B. Walker had made less than four per cent on money invested in his market in the last ten years, and that a municipal market would cause the city to lose money; cause many people to lose their jobs and that Dight's proposal to regulate the price of foods was unconstitutional. To this the same paper replied, "Anyway, Adams, if the Dight plan goes into effect the loyal citizens of this city won't see T. B. (the multimillionaire lumberman) starve." Mr. Adams, the paper said, "read off a string of figures longer than a parson's prayer and a list of vegetables that ranged from tropical fruits to granulated sugar, but when W. O. Clure



and Benj. Drake called his attention to the fact that very few of the articles of food he had named, were native to the markets of this city, Adams stoutly maintained that "onions and potatoes were" and offered to prove he had those two life preservers on his list.

About that time more than 400 market gardeners near to Minneapolis petitioned the city council to provide a municipal market sufficiently large to meet their needs and the needs of grocers and the general public; and more than 500 grocers in Minneapolis petitioned the council "To construct a municipal market centrally located to make it an inducement to the farmers, gardeners, grocers and private citizens to patronize it."

In view of this urge and the need for an adequate market, Doctor Dight as a public servant and chairman of the council Markets Committee could not do less than he did to secure the type of a market which Minneapolis at that time needed, and still needs but lacks.

The people of Minneapolis finally, after the city council had given its approval by a vote of 21 to 2, took a referendum vote on whether or not they desired the city to issue bonds to the amount of \$500,000 and certificates of indebtedness to the sum of \$2,000,000 if necessary to acquire a central, city owned market. The vote was almost three to one to incur the indebtedness. But to do it, it was necessary at that time to have the state legislature authorize it. Had the city vote been 100 to 1, state authorization would still have been required. Since then Minneapolis has secured home rule to some degree and the market fight that was waged for about two years time aided, no doubt, to it.

Doctor Dight sought to have a special legislative session called to act on the market question and on other almost equally important matters, such as milk pasteurization and garbage disposal which war conditions made it necessary for the city council to consider as never before, and which led to almost as strenuous and long continued efforts on the part of Dr. Dight as did the market question. Each of these three matters was championed by the doctor.

At one time it looked as if the efforts to secure the market would be successful since the city council through the Hennepin County Delegation asked the legislature to give it that power; and since the lower House had passed a bill permitting Minneapolis to issue bonds for the purpose; and since the Federal government was encouraging "cities to acquire municipal markets in order to lower and regulate the price of foods." But through "the opposition of a few members of the Hennepin County Dele-



gation of Senators, for some reason not fully made public, the legislative bill, which the House had acted on favorably, was not allowed to come before the Senate to be voted upon."

Minneapolis, therefor, lost the fight for a municipal market, evidently through the greed of a few private profit makers who saw that Dr. Dight's proposal to get a great "Central City Owned Market and Retail Food Department Store" would, as a Minneapolis paper said of it, "Not remedy the present obsolete plan of marketing foods but will exterminate it, and that's what is needed—the utter extermination of the Privately Owned and Controlled Municipal (?) Market."

The Wealth of Information that was gathered by Mayor Van Lear's Market Commission, with its recommendations, were passed on to the new city council in January 1919 when Alderman Dight retired. It was hoped that with what had been done, and the home rule which Minneapolis was in process of securing and did secure in 1919 with authority to issue \$1,000,000 of bonds for a market, the council would carry on the work and secure a market of the better kind. But not even yet—17 years later—has that been done. Greed, lack of vision and private profit making have stood in the way. The chain stores have come into existence and while they may have some features of economy it is all for profit making. And what act is there so mean or what crime so great but that it is done for private profits? Consider almost any mean act and it will be found that private profit making is the incentive to it. Anything in a civilization that is the chief cause of crime and meanness is reprehensible. Right minded people should unite to correct or eliminate it.

## SECOND COUNCIL BATTLE Garbage Disposal

A scarcity of food caused thousands of people to actually starve to death in Russia, Armenia and in Turkey during the war of 1914 to 1918. At one time during that war there was a world scarcity of animal oils and fats. Other foods including meats were shipped from the United States to warring nations in such enormous quantities as to threaten a shortage here. That led Dr. Dight to propose that Minneapolis should feed its great quantity of edible garbage to hogs instead of burning it as was the custom, and thus produce more meat, oils and fats.

To make a long story—and possibly an unsavory story to some delicate people—as short as possible, Dr. Dight found, after very extensive inquiry, that the 80 tons of



garbage which Minneapolis turned out daily for six days of the week in 1917 and 1918, would feed continuously 8,000 grown hogs, starting the feeding with hogs weighing 100 pounds or more which could be had at that time in great numbers. That would allow 20 pounds of garbage, which was mostly food, to each hog daily which was an ample supply.

Tests made at piggeries—hog farms—had shown that under such feeding the 100 pound hog to start with would in ninety to one hundred days put on about 100 pounds, would double its weight in that time, and since four groups of hogs could be fed and butchered during the year, the amount of available garbage would feed 32,000 hogs per year and supply 6,400,000 pounds of meat, enough to give every man, woman and child in Minneapolis at that time 17 pounds of pork, lard, and sausage. That can be done today by feeding our garbage instead of burning it. It would go a long way in meeting the relief situation that is upon us and will, no doubt, remain until we change the present industrial order.

The Federal government during the war urged cities to feed their garbage rather than burn it. Many cities had for years been doing that, some of them making profits from the sale of meat produced. Among such cities were Grand Rapids, Michigan; Worcester, Brockton, Taunton in Massachusetts; New Haven, Conn.; while west of us Kansas City, Omaha, Denver, Colorado Springs and other cities all fed their garbage.

In the course of his correspondence with various cities Dr. Dight found that their health authorities approved the feeding plan as both sanitary and economical while "the United States Department of Agriculture urged the plan upon cities the country over and said that garbage can be utilized as hog feed to better economic advantage than in any other way." These facts and many more bearing on the proposal to feed our garbage were brought time after time by Dr. Dight to the attention of the city council, and to the attention also of the Minnesota Commission for Public Safety, and to the State Legislature with the hope of getting the plan into operation.

The city council finally after a wealthy Minneapolis man offered to take on the feeding project on good terms for the city and after months of dickering with parties from a private hog feeding company in Chicago, sold to it the city's garbage for \$1.26 per ton, the city to collect and deliver it while estimates by the best authorities were that garbage as hog feed was worth at least \$6 per ton. It was assumed that the Chicago company



would make very fine profits, especially if the war continued. One alderman was insistent that the garbage should be sold for 60 cents per ton.

Is it any wonder that people become suspicious when they see poor but shrewd men grow rich on small salaries soon after getting some political position? Never once while Dr. Dight was alderman, he has said, was his vote sought for any improper purpose. He opposed the deal with the Chicago hog feeding company and he predicted that if it was made "some aldermanic heads would fall into the garbage can when they next sought to be elected."

At the ending of the garbage deal Dr. Dight was quoted by The Journal as saying "I am not convinced that the city obtained enough for its garbage in the accepted bid of \$1.26 a ton. Nevertheless the sale at that price will save the city \$50,000 a year. All in all I feel that I have earned my salary."

Soon following that a cleanup of the city council was made as a result of exposure of corruption in the purchase of oil and other things for the city which resulted in giving a rest period to certain aldermen in the state prison at Stillwater.

The private profit making system which we live under, is however, as much to blame for wrong doing as is a bad mental and moral makeup of the wrongdoer. The system lends itself to crime, greed and dishonesty. In fact private profit making is the great avenue through which human greed and selfishness act out.

As I write this page, one of our best citizens, Colonel Charles A. Lindbergh, his wife and son Jon are aboard a freighter, the American importer, crossing the Atlantic to seek safety in England. Private profit making is the indirect cause of Lindbergh's fear and flight. To get money, in other words profit making, led to the kidnaping of Lindbergh's other son, and little doubt but that there are many people in the United States who would kidnap Jon for profits. Lindy knows that. As long as wealth is so unequally distributed as it is today; as long as great numbers of the people cannot get work and are in poverty and need; as long as economic security is denied them and a few people dominate industry by their ownership of social utilities so long will crime prevail and the wealthy class even will be perturbed and fearful. But that better industrial order which is now clearly outlined by constructive economists—production for use only—would end most crimes for profit making; would give work to all with an abundance of everything material needed for life and happiness with economic security



added, which things are not possible for all to have under our present capitalist system.

### **A COUNCIL ACTION OF GREAT PERMANENT GOOD Milk Pasteurization**

Almost invariably when a community changes from the use of raw to pasteurized milk there is a marked decline in sickness and mortality among its members. Cases of tuberculosis, typhoid fever, scarlet fever and septic sore throat particularly diminish in number.

Knowing that, Dr. Dight, who was a member of the Health and Hospitals committee of the city council, almost at once on entering the council began a campaign for milk pasteurization in Minneapolis which was almost nil at that time. He was told by city officials that his attempt would perhaps be futile since it had been tried before. Doctor Dight was soon delegated by the council to attend the meeting of the American Public Health Association to be held in Rochester, N. Y., in the autumn of 1914. Starting a few days early he stopped at Milwaukee and gathered the facts relating to pasteurization in the milk plants there. He did the same thing in Detroit, Michigan, and then went on to the Rochester meeting where fortunately much discussion was given to milk production and pasteurization. At one section meeting, where perhaps a hundred doctors and health officers were present Dr. Dight asked all to raise their hands who knew of an epidemic of typhoid fever or other disease in their own locality that had been traced positively to the use of raw milk. Almost every hand was raised.

Leaving Rochester after the meeting Dr. Dight went to Toronto, Canada, and made a careful study of the milk situation there as he had done in the other three cities named.

On his return to Minneapolis his report, though long, was read in full to the city council at the request of Alderman E. W. Hawley. The report indicated so positively that pasteurization of milk in Minneapolis was necessary as a sanitary measure that a large "Citizens Milk Committee or Commission" was soon created by the city council with Professor R. M. Washburn of the State Agricultural College as its chairman, and which with a sub-committee of the council spent a full year or more in further investigation and in preparing a milk ordinance which the city council unanimously adopted and which has since then become a model milk ordinance for other cities.

Among the many facts which Dr. Dight emphasized in his report to the city council were these: that



"An impure milk supply has again and again been shown to be the source of contagious diseases.

"Many virulent epidemics causing hundreds of deaths have been traced to the use of impure and unpasteurized milk.

"At the Rochester meeting a table from the reports of health officers in New York was exhibited showing instances where within a few years raw milk had given rise to 60 outbreaks of typhoid fever; to 14 outbreaks of scarlet fever; to eight outbreaks of septic sore throat and seven outbreaks of diphtheria against no outbreaks of such diseases from the use of pasteurized milk.

"A pamphlet issued by Dr. C. E. North, secretary of the Commission of Milk Standards of New York City, cites 317 separate outbreaks throughout the country of typhoid fever, 121 epidemics of scarlet fever, 51 separate epidemics of diphtheria which were all traced to raw milk supplies. In one of these typhoid outbreaks there were 500 cases. In one of the scarlet fever outbreaks 284 cases. In one of the diphtheria outbreaks 84 cases all clearly traced to the raw milk supply.

"Recent medical literature is rich in instances of milk-born epidemics and all persons qualified to judge are agreed that diseases are spread by impure milk and that pasteurization is the only sure preventative.

"At least 25 per cent of all cases of tuberculosis in persons under 16 years of age are due to the bovine type of T. B. and it is well known that a large percentage of the dairy cattle in this country (approximately 30 percent in New York state) suffer from tuberculosis. The raw milk from such cows causes tuberculosis in man. Children are especially susceptible.

"Inspection of dairies as we have it in Minneapolis without pasteurization is of speculative value . . ." It was declared at the Rochester meeting that one dollar spent in pasteurization is worth ten dollars spent for dairy inspection and that without pasteurization a community is always liable to have disease outbreaks. Safety for all, Dr. Dight declared, can only be secured by safe milk for all which means pasteurized milk for all.

Doctor Dight's extended report was printed in leaflet form and was widely distributed. Minneapolis papers took up the matter and credited the doctor with having started the movement. The people of Minneapolis soon became interested in it and many citizens' meetings were held to promote pasteurization. One meeting put on by club women of the city and held at the Leamington hotel was made a "Civic Milk Luncheon," a "Legislative Milk Shake" which was attended by the 35 members of the



Citizens' Milk Commission, 100 co-workers and other prominent persons who gave talks favoring a pasteurized milk supply.

The problem was considered by Dr. Dight's 12th Ward Advisory Council (mentioned on page 30) and which recommended as follows:

"In view of the well established fact that raw milk which has become contaminated is a frequent means of spreading tuberculosis, typhoid fever, scarlet fever, diphtheria, septic sore throat and other diseases, and since efficient pasteurization kills disease germs which may be in milk, and makes it safe for use as one of the most valuable of foods for adults, and the most valuable for children; Therefore, we, the members of the Twelfth Ward Advisory Council, representing all precincts in the ward, do hereby, in the interests of public health, recommend to the city council that the pasteurization of the entire milk supply of Minneapolis, aside from the small amount that is certified, be brought about as rapidly as possible, and in a way to deal fairly with the small as well as with the large dairymen among the 700 or more dairymen in all who supply Minneapolis with milk."

One dairyman in the twelfth ward who milked some 40 cows objected because he was told that a new milk ordinance would require him to erect a building in which to stable his cows in a better way than he was doing. He got some support in his protests from a few of Dr. Dight's disgruntled political enemies; but a year later that dairyman told Alderman Dight that he was glad the reform had come about, he having complied fully with it.

A newspaper speaking of the several protests like this one cited said, that throughout the city "the smaller milk dealers are bringing all the pressure to bear on the milk committee that they can in order to defeat compulsory pasteurization. The people of Minneapolis should be as alert to protect their health and the health of their babies as the dairymen are to protect their profits. . . ." What good advice that is to follow in other cases where profits are pitted against human welfare.

Holding to his social ideas Dr. Dight urged that Minneapolis should accept all milk from producers, pay them a fair price for it, pasteurize it in a city owned plant and distribute it to consumers at cost. He was supported in this by State Health officials because, as they said, a municipal milk supply can be brought more directly under supervision of the city inspectors for public good and thus insure a pure milk supply at the lowest possible cost.

Pasteurization not only kills disease germs that may



be in milk but it aids greatly to keep milk from souring. Formaldehyde was formerly put into milk to preserve it and was used to such extent in warm weather as to be distinctly tasted in the milk. It aroused complaint as does the use of chlorine in our city water.

Scarcely can any important change be made that affects adversely man's economic interests without a fight ensuing, since man is a fighting animal—also a peace loving animal—hence while all members of the city council were agreed that milk should be pasteurized, a jangle took place early in the move for better milk, between some of the aldermen over the degree of power to be given to the large citizens' committee and over the alleged politics played in its appointment, which was done largely by Alderman J. M. Kistler, chairman of the Health and Hospitals committee. Dight was neutral in that fight. He had already submitted to that committee a skeleton milk ordinance as a basis for further study and which was approved by the committee and handed on to the city council.

The city papers played up the comic features of the squabble in the council by declaring, as did the Daily News, that at certain council meetings "The steam roller rolled, both ways at the same time along the milky way, caused by the council Health and Hospitals committee picking out a citizens' committee to aid in completing a milk ordinance. And while the steam roller was performing its strange gyrations, President of the Council Platt H. Walker made himself conspicuous by his absence. He had promised to attend the meeting and offer a scheme to have the whole milk situation cleared up by having a water commission handle it. The steam roller performed peculiarly because both sides were pushing it, and at the conclusion of the meeting each thought it had won. Each believed it had voted for an entirely different proposition."

But the work went on and finally secured for Minneapolis a milk ordinance that will be of permanent good, or until all cattle are free from tuberculosis germs and all dairies are operated in such a sanitary way as to eliminate the danger of milk infection, which will be a long time yet in the future.

Finally, and apropos to social betterment, it may be well to remember that for hundreds of years epidemics have occurred and caused millions of deaths and endless suffering, which we now know how to prevent and do prevent. Suffering seems to be almost necessary before man will remove its cause. It is in the economic world where suffering is greatest today and has been periodically



great for generations, resulting from strikes, lockouts, unemployment, crime and chronic poverty for the masses of the people with excessive wealth for the few. Suffering from all of this has existed long enough. It should be and can be ended by applying the knowledge we now have just as epidemics of disease have been ended in that way. More people than ever before are seeking how to end industrial epidemics—depressions, unemployment, poverty. Constructive economists have clearly pointed out the way to do it. It is by production for use, not for profits. But perhaps before that industrial order is adopted more suffering will have to be endured. Perhaps things are going well only as they get worse and bring more suffering to us, on the principle that the worse we get and the quicker we get that way the nearer we are to the time when we will remove the cause, the germ of economic epidemics, **which cause is unregulated private profit making coupled with greed.** In that lies the cause of our economic distress which comes periodically under capitalism. Remove the cause by pasteurizing, if you please, our economic order to kill the profit germ and by letting co-operation, collectivism, be substituted for competition. In that way we may, no doubt, have work for all, abundance for all, plenty of leisure and enjoyment for all, economic security for all with comparative freedom from crime and a larger, happier and better life for all. These things combined with the use of eugenic measures for biological betterment of man may make this almost a sinless world.

Before giving to the reader Dr. Dight's twelve radio talks on heredity and eugenics, a few of his resolutions introduced into the city council and the part he played there at its weekly meetings will be cited.

### **TURNING SOMERSAULTS AT CITY COUNCIL MEETINGS**

#### **A Few Motions, Resolutions, Comments and Protests by Alderman Dight Indicating His Attitude in General as a Public Servant**

The World War period was a turbulent time for the city council. Questions came up that did not cause trouble in peace times, such as unusual efforts to produce and conserve food; land was plowed up to raise cereals that should have been left in sod and state-wide and destructive dust storms have thereby resulted; high prices and price control caused trouble; outrageous profiteering occurred; war loan bonds were issued and compulsory buying of them was enforced; "give till it hurts, be patriotic or be persecuted," was the cry. The Minnesota Commis-



sion of Public Safety, as one of its members told me after the war was over, were watching Socialist aldermen such as Dr. Dight whom it was feared might turn some somersaults in the city council. There was no danger of that kind, however, and Dight was even mildly defended by the conservative alderman, John T. Kean, who said at a council meeting that "Ever since we entered the war every resolution in the council having for its purpose the strengthening of the government's hand or asserting the patriotism of this community has met with opposition from at least three of the Socialist aldermen. I make an exception of Alderman Dight who has maintained a reasonably patriotic stand." Halleluia! That was late in 1917. Earlier than that when the question was pending as to whether the United States should enter the war a resolution was introduced into the city council declaring it would give President Woodrow Wilson "loyal and unfaltering support" in case he led us into war. To that Alderman Dight, before he voted said:

"In such an important question as this I feel that I must say a few words in explanation of my vote. The European countries that are in war have already been bled white. Twenty millions, perhaps, of human hearts have been stopped, and if the war continues and this country be plunged into it there may be twenty million more hearts stopped beating. What President Wilson has all along no doubt sought to do is to prevent such disaster as that from coming upon this country. I certainly approve of such efforts and of the actions of the President thus far. But we must remember that this is a period in which the rulers of the European countries are war mad; and do we want that war mad condition to come upon this country to increase and extend the world disaster? If pressure should be brought upon the President that would lead him to share in that world madness, would you want to follow him into such disorder as prevails in Europe? No, you would not; and while I am not criticizing the President I could not vote to follow him if he should become war mad and lead up into still greater world disaster which our entrance into the World War would bring, and since this resolution implies, as I understand it, to follow unqualifiedly, I vote NO."

Perhaps it was that vote, in part at least, that placed Dr. Dight under surveillance. But then he kept right on doing things displeasing to the conservative aldermen and opposing the economic order which they defended although some of them predicted that the socialistic and better order would come in time.

Soon after his negative vote mentioned above, Alder-



man Dight introduced a resolution to the effect that "This nation go to war only after the voters declare for war by a nation-wide "yes" and "no" vote and that all those voting "yes" be obliged to enlist first and that those voting "no" would not have to enlist until all "yes" voters should be killed off." Alderman John Ryan moved the resolution be tabled. Motion was carried by 14 aldermen who were patriotic all right but simply didn't want to be the first to be used as cannon fodder. Five aldermen voted for the Dight resolution by opposing the tabling of it.

Rapidly occurring events soon put the United States into the war. The question then arose how to meet the costs. President Wilson's expressed desire was that the cost be met as we went along. In line with that Alderman Dight introduced a resolution into the city council to put it on record as favoring the president's plan—pay as we go—and requiring that "all munitions hereafter made in this country be made by the government without profits to private concerns; that all fixed incomes to individuals over \$50,000 a year be diverted to the use of the government during the war and that 95 per cent of profits made during the war as a result of war conditions, should be used to meet war expenses." To that proposal Alderman Kean objected, declaring that "It was an attempt to array class against class." Patriotism? The resolution was not adopted by the council.

The council was obtuse—emotionally dull—also to the following resolution by Alderman Dight, perhaps because it proposed the teaching of Socialism in the schools:

"Whereas the government is rapidly adopting Socialistic methods in handling railroads and steamship lines, and is fixing prices and controlling the supply of commodities, and whereas there has been much said in opposition to further teaching of the German language in the schools of this country and anti-German propaganda is carried on, but nothing is said of why or how capitalist methods in the industrial life of the nation have broken down and the government has abolished the wheat pit as a capitalist institution, Therefor moved that the city council ask the people to consider the teaching in the public schools of Marxian Scientific Socialism as a branch of political economy."

Had the council approved of that resolution it would have surprised its introducer—the alderman under surveillance. It was a surprise to him that the council did approve the following resolution congratulating the Russian people. You can never be certain what a city council will do. A former council president told me he never



pried into the motive that led an alderman to vote as he did vote. He assumed there was a reason for it. The resolution by Alderman Dight asked "that the city council congratulate the Russian revolutionists on the successful overthrow of the Russian dynasty." It was unanimously adopted with instructions that the council action be communicated to Minister of Justice Karensky of the new government at Petrograd.

These incidents cited are only a few of the wartime exhilarations that took place in the city council. Both in and out of that body Dr. Dight often severely criticized the capitalist system because of the greed and abuses practiced in its operation. Yet most of the councilmen who defended the system were Dr. Dight's good friends. They respected him because they believed him to be conscientious and that he despised hypocrisy. On one occasion a wealthy merchant invited him with other aldermen to a banquet during which the baldheaded merchant joked about tricks for private profit making in selling goods, and after reciting friendship verses to create a liberal spirit in his guests he sought to get the city to buy some of his real estate that was rapidly depreciating in value. In the following motion by Dr. Dight allusion is made to it:

"Whereas there is good reason to believe that corporations and exploiters of the public will be active in bringing out candidates for mayor and aldermen at the coming election, who, if placed in office, will serve the corporations and do the things which will enable corporations and exploiters to continue to squeeze from the masses of the people the largest profits possible in supplying Minneapolis with gas and electricity, in the purchase of city supplies, in street car and other public service; and

"Whereas such a state of things would be deplorable, because it would leave the masses of the people in the absence of recall from office, at the mercy, even more than now perhaps, of a class of men who place the dollar above the man, and private fortune above the betterment of home life for the masses of the people, and above the improvement of citizenship; a class of men of the type of those whom Jesus Christ called thieves, (timber thieves were they?) extortioners, deceivers, whited sepulchers full of dead men's bones; a class of men who 'grind the faces of the poor' and give charity as a sop for the injustice which they practice, and whose profit-seeking, blackened souls under silk shirts can doubtfully be washed white; and if not, then according to their orthodox theology, the final judge will say to them, 'Depart from me, ye cursed into everlasting punishment prepared



for the devil and his angels, for I was hungry and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; I was sick and in prison and ye visited me not,' for this is substantially the way the privileged and master class today treat the working class.

"Though amply able to give a better wage in mills, shops, mines, in big stores, on street railways and elsewhere, such a small wage is given to millions of working men who are the bread winners of families, that their dependent wives and children go hungry, poorly clothed and badly housed; sickness, homelessness and imprisonment result, and thousands of wage earning girls and women get a wage so small that they are driven, the best authorities tell us, into vice in order to live, while their employers acquire their millions, and the subsidized and prostituted portion of the press which is controlled by millionaires lauds their cupidity by heralding the long-headed sagacity of these (some of them bald headed) pretenders, who have 'stolen the livery of heaven to serve the devil in,' and who at banquet meetings of city officials recite friendship verses and then endeavor to unload their depreciating property on the city.

"Moved, therefor, that to guard against the election of officials who would become subsidized by the exploiting class, this council hereby advises the people to vote for no candidate for office unless he be publicly pledged to the recall and to a policy that would do justice and free the great common people from the industrial wrongs from which they suffer."

Who would expect a capitalist council, some of whose members were later given a rest period in Stillwater, to approve of such a resolution? Alderman Dight did not. To prevent it getting out to the public it was referred to the Public Welfare committee and ordered by the council majority not to be printed in the council proceedings, although a legal requirement is that the full council proceedings be printed, in order that the city clerk may keep a full and complete ledger of council actions. The city attorney had previously pointed that out and the president of the council restated it from the chair, yet he entertained the motion to not have Alderman Dight's motion printed. The 12th Ward Advisory Council took the matter up and in a protest communication to the city council (which was never read to the council) covered the situation fully and ended by saying that in view of all these facts "We expect that the motion made by Alderman Dight will be printed."

Commenting on this a city paper said, "The old party



politicians will resort to any means, fair or foul, in their efforts to crush out the representatives of the workers. The Socialist aldermen being in such a decided minority are not able to accomplish much practical results for the benefit of the workers. But they can use their position by introducing motions and resolutions and by their debates on questions before the council, to inform the public as to what the Socialist party stands for. But this is what the capitalists and their political representatives least of all desire.

"Every alderman has the right to have all his motions and resolutions printed and his constituents have the right to know of all his actions in the council so they can judge whether they are good or bad. Such usurpation of power on the part of the aldermen can not be tolerated in what is supposed to be a democracy. The voters should take note of these would-be autocrats, dictators and censors of what the people shall be permitted to read, and should retire them from the office which they abuse at the coming election."

Another paper said, "This act of the council in ordering that a resolution should not be published is a little rawer than anything ever pulled off even in the good old days when an alderman fled or was kidnaped and shipped to the Isle of Pines, never to return again when it was threatened that certain acts of graft might be exposed."

Affairs in the council bearing on differences in political views had been running after that fashion for a long time, and four Socialist aldermen being "sat upon" by the conservatives on every possible occasion. Some months before this last mentioned event the council majority had tabled a resolution by Alderman Dight. It read:

"Whereas grave wrongs and abuses have come about under the machination of the old capitalist parties, and which wrongs the leaders and officials of those parties still seek to perpetuate, in franchise grants, in giving away the people's rights without due compensation which was done recently by the city council and the state law set aside to favor a wealthy private corporation in the manufacture of war munitions with which to kill; in refusing to secure for the working class a better wage when they have it in their power to do so, as was the case a few days ago; in failing to compel public service corporations to fulfill their solemn pledges to the people as in the case of the Twin City Rapid Transit Company, and in failure generally to do things to improve the conditions of the working class; therefor



“Resolved, That we hereby protest against such actions and against indifference to the interests of the common people.

“Resolved further, That this council hereby advise the voters of Minneapolis that they may expect but little protection in their industrial rights, and that there is no way out of the wilderness of industrial wrongs except by electing to the state legislature, and to the city council, a majority of members made up of Socialists and their staunch supporters from organized labor and from labor’s true friends elsewhere.”

A leading capitalist paper said of this resolution that it declared “the council majority of capitalist aldermen are incapable of comprehending industrial justice” and “while Alderman Dight hardly expected his arraignment of the city council majority to be adopted by the very persons at whom it was aimed, he did succeed in getting his unique declaration into the city council record”—but only after it had been tabled and referred to the city attorney for his opinion which was, as already stated, that all motions and resolutions should be printed, the city charter requiring it.

About that time Alderman Dight introduced a motion designed to put candidates for city offices on record with reference to a number of things. The motion read:

“Moved, That as soon as possible after each person who files as a candidate for mayor or for alderman in the primary election in the city of Minneapolis, on June 19, 1916, the city clerk shall by letter, a copy of which shall be kept on file, request each one of such persons to come before him and answer “yes” or “no” to the following questions, and make affidavit to the same before the city clerk, who shall keep on file for public inspection all such affidavits as may be made, a suitable blank form for which shall be prepared by the city clerk and kept for use.

### QUESTIONS

“1. Are you in favor of the operation of the initiative, the referendum and the recall?

“2. Do you hereby pledge yourself that if you are elected mayor or alderman and a majority of your electors should later petition you to resign from office, you will immediately do so as though recalled?

“3. Are you willing to have the question of acquiring a municipal union depot, and all other matters of large importance to the masses of the people of Minneapolis, submitted to them for their vote?

“4. Will you if you become mayor or alderman, seek



to have a vote of the people on such matters, and will you abide by the results of such referendum?

"5. Do you believe that those values which are created by society as a whole, should go to society as a whole, for its benefit, and not to individuals and corporations, and will you if you are elected mayor or alderman, vote and act so as to bring this about?

"6. Do you believe that it is right that all persons should be permitted to receive wealth in proportion as their efforts, mental or physical, contribute to wealth production, and that the right to work to earn a living should be secured for all people?

"7. Will you, if you are elected mayor or alderman, endeavor by your vote and actions to secure these two things for all persons?

"8. Have you been approached by any person or persons who are connected with the Twin City Rapid Transit Company, or with other public service corporations, and have they, or some one of them, asked or influenced you to seek nomination for mayor or alderman?"

Of course this motion was in taboo also by the city council and the daily papers following almost all Dight's proposals for reform by some departure from the old order, had front page news articles with headings such as these "WOULD PUT 'EM ON RECORD;" "MUNICIPAL RECALL URGED BY ALDERMAN;" "DIGHT'S PROTESTS SETS WORKERS BUZZING;" "ALDERMAN DIGHT AVENGED" when the council rescinded its action in tabling Alderman Dight's resolution calling upon the city clerk to obtain copies of the Federal Industrial Relations committee report. The resolution was resurrected, amended to include a vote of thanks to the chairman of the commission and was unanimously adopted. "DIGHT FINALLY GETS THE CITY COUNCIL'S GOAT" when one "SOCIALIST RESOLUTION SAILS RIGHT INTO THE RECORD" after City Attorney Gould ruled that all proceedings must be printed." But this was before the council majority took its later stand to leave out what they disliked, whether it was legal to do so or not.

For a long time after the council first refused to have certain Dight resolutions printed, that body was a chronic lawbreaker in that particular way, and, in one case, the conservative council members voted down his motion before it was one-half read by the city clerk and ordered it not be printed before its purpose was known to the aldermen; they were just suspicious of its end purpose. That being the situation Alderman Dight was practically forced to be less active in introducing protest resolutions;



it was no use, they would not be printed. Protests were wasted energy on a reformless crowd that had no desire to change our bad economic order—an order that has brought upon the nation the unemployment, dependency, crime and disorder which prevails today, 1936, and has existed for many years, and will continue or recur until radical changes be made.

Following the council's "No Publicity" stand, as well as before that time, **Dight's fights were made especially for** the milk ordinance which he fathered and secured; for the public market; a better garbage disposal spoken of on preceding pages, and for other desirable things such as these:

1. To secure from the Federal Government a lease of the water power available at the newly built High Dam in the river for the lighting of the Twin Cities and the State University. In hope of securing that lease the Minneapolis Park Board deeded to the government certain lands and flowage rights along the river, but a private corporation got the lease.

2. To secure public ownership of the street railway, the gas plant, an electric lighting system for the city and that Minneapolis adopt the German plan of building homes and selling them at cost to laboring people. Bearing on these matters Alderman Dight time after time cited the much cheaper rates for carfare and lighting secured by Detroit, Cleveland, Seattle, Winnipeg and other cities through public ownership as compared with private ownership. These and many more things (about a score in all) for the public good Alderman Dight advocated while he was in office.

Late in 1915 the Socialist aldermen protested against the council majority giving away, as they did, to the wealthy Minneapolis Steel and Machinery company a valuable piece of land—a long alley in the 12th ward—with no compensation whatever to the city. The said company felt so sure that their capitalist friends in the city council would give away the alley, that the company fenced off and closed it to the public before the council had acted upon the matter. Against that illegal act Alderman Dight protested vigorously, and suggested that the company pay the city a reasonable sum of money for the land, and then, if the city had anything to give away give the money to a few poor widows instead of the land to a wealthy corporation.

About that same time the city council was preparing to vacate certain city streets without any compensation and deed the land to the Dunwoody Industrial Institute. Alderman Dight did not object to thus favoring an edu-



ational institution, but for that favor he urged that the Institute should reciprocate by giving to each of its students a copy of the book "Looking Backward," by Edward Bellamy and a copy of "The Struggle For Existence," by Walter Thomas Mills, from which the students, while preparing in the Industrial Institute to engage in production might learn of a better way of distribution of the products of industry than our present order affords. Its defect in distribution has plunged us almost into chaos during these years of depression, from 1929 onward and will cause a recurrence of depressions should we get out of this one.

We cite only one more motion by Alderman Dight. It related to the abuses connected with private ownership of nature's resources when used for exploitation of the public, and it suggested that "if the coal and oil in the earth should be taken back into public ownership from the corporations that have grabbed them, and if they, the magnates, should protest at any time, declaring that the minerals were theirs, they should be paid for them at least as much as it cost the owners to make and put the minerals in the earth. "Moved that this view be unanimously adopted by the city council." It was referred to the Special Committee on Public Welfare where it rested in perfect peace thereafter.

About that time the following laugh-provoking letter was received by Alderman Dight: "It is generally known throughout the ward and city that you are a genuine 'nut' but a plan like that coming from a man who is an alderman in an American city—well, the English language cannot cope with such a freak. A common sense voter."

But this review of Dr. Dight's activities in the city council has already taken more space than was at first intended, and to give room in this book for what follows we add only this statement; that in his routine attendance in committee and council meetings Doctor Dight stood for what he believed to be right and for the best interests of the masses of the people. In his carefully preserved records this note is found:

"While I often criticized conservative aldermen and the capitalist system, yet notwithstanding that I was told more than once by some of those aldermen that they respected me for defending my political views and policies which they rejected, and that Socialist measures were sure to be adopted shortly. . . . On my retirement from the city council a non-Socialist alderman who generally opposed my proposals said to me 'I have never worked with an alderman more agreeable to get along with than you have been.' Others said of me, as I have



often heard repeated, that 'there never was a more conscientious man in the city council than Dr. Dight.' This all compensated somewhat for the displeasure associated with the clashes of views and purposes in city council work."—C. F. Dight

Doctor Dight did not seek re-election for the term beginning in 1919. Another Socialist—C. H. Rudsdil—who sought to be alderman, succeeded him. On Dight's retirement the Minneapolis Journal quoted him as saying "For my attitude in the council I have no regrets; nor will I have any after I leave the council January first, 1919," and the Daily News said that as a Socialist "C. F. Dight had honestly sought to work out some constructive economic ideas."

After his retirement from the city council, Dr. Dight, aside from continuing as medical director of the Ministers Life and Casualty Union, devoted much of his energy for sixteen years to the inauguration and promotion of the eugenics movement in Minnesota for biological human betterment. In 1935 he published a history of that movement which is dedicated to the Minnesota Historical Society.

### **WHY PRIVATE PROFIT MAKING MUST BE ABOLISHED OR STRICTLY REGULATED A BETTER ORDER OUTLINED**

(A Radio Talk Sent Out from Minneapolis)

By C. F. Dight

The economic depression, with the suffering it has brought, is still upon us. Its cause is not yet removed. No one knows how long the depression will continue. But we are sure of two things, first that it is a disgrace to us that the United States should stand the worst, as it does, of all civilized nations when measured by crimes of violence. That, I say, is a disgrace to us. And second it is a disgrace to our nation, the richest on earth, that in the midst of an over-abundance of foods and other necessities to supply the wants of all the people, one-fourth or more of our total population should be in dire need, as they are now (1933), and many of them facing starvation from which they are kept only by charity and the dole.

The worthy effort now being made by the government to give food to the hungry, work to the unemployed and to check crime, does not do away with the fact that the existence of these evils is a disgrace to us.

The cause of this national distress which exists is the unfair distribution of wealth, brought about by the greed of a few people in private profit making in their speculations, in racketeering, in organized vice, by the private



ownership of the country's natural resources, the public utilities and the tools of industry which are used for private profit-making for their owners which thing has become the curse of our civilization, and should be abolished or strictly regulated, since it leads people to do the meanest things and to commit the worst crimes imaginable.

Think of what private profit-making has resulted in, in the United States. In 1928, forty thousand people had become millionaires, and 85 per cent of the nation's wealth was owned by four percent of the people. That ratio is perhaps not much changed by the lowering of property values during this depression. If the ratio has changed then more wealth has most likely passed into the hands of the few. The increased poverty among the masses would suggest it.

Private profit-making has led to such unequal and unfair distribution of wealth, to so much owned by a few people and so little by the many who are in poverty and are unemployed, that the Federal Government has declared an emergency to exist and has entered upon an unparalleled attempt to avert disaster; but the attempt, it seems, is to maintain the private profit-making system which has caused this emergency, and will undoubtedly cause other emergencies if we get out of this one, and the capitalist system continues its vicious reign of private profit-making, the ethics of which system, unlike those of the Golden Rule, run quite this way: Do others before they do you; get all you can for as little as you may give; charge all the traffic will bear; set the price of commodities as high above the cost of production and distribution as possible for profit-making: mark up the price in the show windows and call it reduction to fool the trusting public; make money, honestly if you can, but make money; get rich quick, by crime even if you think you will not be caught; grab the earth for yourself; to the victor belongs the spoils; "he may take who has the power and he may keep who can."

It may safely be said that private profit-making, which is the chief aim of capitalism, leads people to lie; to cheat; to be untruthful and deceive; leads people to steal; to rob banks, homes, stores, any place where money is to be had or any person who carries it about.

People are murdered and kidnaped for private profits and for that purpose racketeering, organized vice, the saloon, bootlegging, viciousness and trickery of all kinds are carried on. The taking of immense profits by bankers in the sale of bonds as revealed in recent Senate investigations shows the play of greed in private profit



making, even among the highly respected pillars of church and state.

The simple fact is that unregulated private profit-making has become the curse of our civilization, since it, more than anything else leads people to do wrong. There is no crime so great nor act so mean but that it is done for private profits. It is the underlying cause of this depression.

Anything in a civilization which leads to such vast evils as private profit-making leads to, should be abolished or strictly regulated. An amazing fact is that while the Federal Government is now trying to stamp out crime, it seems to overlook the great cause of crime and the need for removing it.

Some people—Gentiles for the most part—think the Jews have caused the trouble we are in and would do almost anything to them, it seems, because they play the game of profit-making so successfully. But don't, don't kill the Jews! Let the animals in the human zoo garden live! Kill the private profit-making system, which tempts both Jew and Gentile animals to do the meanest things imaginable for profits.

Private profit-making has plunged our nation into such a condition that millions of its people are deteriorating. They are out of work and lack the means to fully supply their needs and the needs of their children and kin folk in many cases. They see no way of escape from poverty, and they are losing courage, self respect and are learning to depend upon charity and a dole, since they are deprived of the opportunity to work. And there is but little hope that opportunity to work will come again in industries where labor saving machines, privately owned and operated for profits to the owners, have displaced the workers.

Unregulated private profit-making permits the few to exploit and oppress the many. It is the cause, I repeat, of most vice and crime. This must be apparent to any person who gives it a little thought. There is nothing so contemptible, so damnable, in the whole category of offenses from top to bottom that has not been done for private profit-making. It is the great incentive and temptation to wrong doing. It incites to activity man's inferior and lower nature and blunts his conscience and higher nature. Creates classes, one with an over abundance who live in luxury, the other in poverty. It leads to exploitation of the wage earning and less fortunate classes for financial gain to the wealthy class and makes labor subservient to capital, while labor should rank first, as Abraham Lincoln said. It has destroyed the home for millions



of people; has created the brothel and would re-establish the saloon for profit-making; it opposes the sentiment of brotherhood and makes private interests and greed paramount to public good; it has led to the granting of special privileges by those in authority and has thereby robbed society and has caused unemployment, suffering and dependency on every hand as seen in this depression; has exploited children, stunted their lives for profits in mills, shops, in industries of many kinds; has created antagonisms and an almost constant warfare between the working and employing classes, and makes it difficult to practice Christ's precepts in business. The General Conference of the Methodist Episcopal church at its meeting in 1932 declared by resolution that capitalism in its profit-making is unchristian, unethical and anti-social, because its chief appeal is to human selfishness.

In fact private profit-making as we have it, leads men to be selfish, cruel, dishonest, to intrigue against each other and practice frauds, grafts, deception and crime of every kind.

Consider here for a moment the cost of crime in the United States; of crimes committed chiefly in profit making—in illegal money getting. Authorities say the cost is ten billions to thirteen billions of dollars yearly. This crime bill at the lower figure means a per capita yearly cost of \$80.00, or of \$104.00 at the higher figure. We all help to pay the ten billion dollars.

The tax payers help directly, for their money maintains the police force of our towns and cities, the detective agencies, the criminal courts, the penal and reformatory institutions which crime makes necessary. The non-tax payers contribute indirectly to pay the bill through the higher rents and cost of everything they buy. No person escapes the tremendous cost of crime, while thousands of people, through fear of being kidnaped, robbed or murdered, suffer mentally. Life for many people is made unhappy and embittered by the prevalence of crime to which private profit-making leads.

Man is naturally acquisitive and will continue to be so, but there is nothing better adapted to make his behavior mean, contemptible and just what it should not be, than our system of unregulated private profit-making, which must yield to something better, permitting, of course, of a just reward for special ability and effort, but not permitting of the piling up of millions of dollars by any greedy individual to the injury of others. But "No matter how low the dollar may fall, it will never fall lower than some people will stoop to get it."



Every intelligent and thoughtful person must know that the chief cause of war is commercial rivalry between nations for profit-making and that war starts profiteering in endless ways. Profit makes munition manufacturers eager to supply to warring nations all the means with which to kill each other.

"The profit system defiles all it touches and it touches almost everything. It has corrupted government, debauched politics, degraded morals, devitalized religion and demoralized human nature," says Dr. F. E. Parker, President of the Milwaukee Teachers' College. If profits were eliminated from the manufacture of munitions the war fear would vanish, and if from the sale of alcoholic beverages the liquor evil would soon be cured forever. The profit system has been weighed in the balance of human experience and has been found wanting. Human selfishness works itself out in private profit-making more than in any other way. Consider almost any mean act and you will find private profit-making to be the motive for it.

So many evils are justly chargeable to private profit-making that its abolishment or strict regulation hereafter is necessary. It has played a useful part in our economic evolution. But in all forms of evolution some old order has to give way to a new order adapted to the new conditions which evolutions bring. The egg shell served a useful purpose until the yolk and albumen inside changed into a chick, but after that the shell is useless and must be broken up to let the chick escape. If not the thing that was useful becomes destructive.

So the unregulated private profit-making of our old order must be supplanted by a new order having social welfare as its end with a more equitable distribution of wealth and comfort than now exists, under an economic system in which each person, enjoying the right and opportunity to work with the full social value of his toil, will grant that opportunity to every other person. I shall speak in a few moments of such a system.

We should depart from the old practice of accumulating great private wealth by exploitation of our fellow men. The old order must pass away, a new order must take its place. Some bankers even realize that. A leading one has said that this depression means that "we are at the end of an era," an era of unregulated private profit making.

It is useless to expect that the average man, much less the unscrupulous and keenly acquisitive man, will refrain from corrupt private profit-making so long as it can be done so easily as it can be done today, and with



so little danger of punishment.

Punishment has not kept people from engaging in the illicit liquor traffic nor from innumerable crimes of other kinds for private profits. While punishment is inflicted in one locality on some person or persons for illegal profit-making, a like or worse act is committed somewhere else for profits, until police and courts of law to prevent or punish such acts have to be maintained everywhere, in every city, town and county at a cost that is appalling. And what percent of crimes committed are followed by punishment? Only about one-tenth.

The best way to prevent crime and wrong doing is to remove the incentive, the thing that tempts to wrong doing. Since private profit-making is that thing it would be a godsend to civilization if an industrial order were adopted with private profit-making eliminated or strictly regulated.

We have gone on long enough trying to make people better behaved while we permit the thing to exist among us that continually tempts to bad behavior. The evils of our extreme individualism from which we suffer must be eliminated, else our civilization may go the way of former civilizations—those of Egypt, Persia, Greece and Rome, and the people sink again into a lower level of existence. One-fourth of our population is there already.

#### **A Better Order Outlined**

Now finally when people urge abolishment of an old order they should have something better to offer in its place. **A better economic order is now well outlined, well understood.**

**It is called the Co-operative Commonwealth, Technocracy.** It would establish the principle of association and co-operation for that of competition; would ultimately abolish private profit-making or so control it that no one would take from society values greater than they in some way return to society. It would progressively make social utilities and nature's resources socially owned and would operate them for service, not for private profits. **Production For Use** is its slogan.

Under such a social order all people might be employed at useful work for which their taste and ability fitted them; the hours of work could be shortened for all workers; each would be paid equitably for service rendered by being given Labor Time Checks or Purchasing Certificates which would be used as money. The checks would not fluctuate in value as does our present currency and the checks would buy to their full value any commodity the owner wanted from the publicly owned stores, and their values could be used as the owner



desired for the expenses of travel and all kinds of recreation.

The checks or certificates would not be transferrable unless endorsed by the owner and they would be valueless after a specified time, (perhaps two or three years) from their date of issue. This would lead people to use their full earnings promptly in buying useful things; in acquiring a home and beautifying it which they would do since permanent abundance would be assured under the system. Hoarding the purchasing certificates, as is done with money would be foolish since in a short time they would be useless. Robbing people of their certificates and crimes of endless kinds for profit-making which capitalism leads to would practically end because the incentive for such crimes would be removed.

A very careful consideration of this plan has been made by a large group of electrical and other engineers each an expert in his line of work. The group met periodically for twelve or more years at Columbia University, where they studied minutely the problem of potential productive capacity in the United States and they made their findings public late in 1932. It showed that with our available motor power, machinery, raw materials and labor power this country can produce commodities in such enormous quantities that every family of four persons might have, if paid for their service in commodities produced at the usual prices, the equivalent of approximately \$5,000 yearly and that with four hours of work per day four days a week. That would be easily possible, the experts found if private profit-making were abolished through social ownership of the tools of industry and these used only for service to society. This conclusion arrived at by the group of some 30 technicians must be accepted as an unprejudiced, scientific conclusion based on established physical facts as they exist today in the field of our productive capacity.

Under this Co-operative or Technocratic order it is quite sure that socially useful service rendered by persons of average skill for twenty-five years (possibly for a shorter time) would entitle them to retire from work, pensioned for the rest of their lives.

Not only that, but it would abolish unemployment and poverty such as we are plunged into today by capitalism; would give ample leisure, abundance for all with **economic security and opportunity to live the better life.** Not only that

But it would cause the labor saving machines to fulfill their greatest possible social good; would end strikes, lockouts and the fear of not having a job, while on the



other hand all worthy people would have that which so many lack today, namely, assurance of a permanent plenty with reasonable effort. Not only that

But under such a social order no person would pile up a great private fortune at the expense and suffering of the many. Not only that

But private initiative and private ownership would still remain since a home and all other things privately used might be privately owned. Not only that

But human selfishness as exhibited today in private profit-making would be restrained, the incentive to wrong doing in that sphere having been removed.

If we can with any certainty at all forecast the results of any new economic order or concerted action before it is actually put into operation then it is very sure that this order outlined will do all that is claimed for it.

It is not necessary to speculate on how some little details of the better system would be worked out. Ordinary intelligence applied to them will no doubt solve them.

Legal advisors have shown how the Co-operative Commonwealth could be established in the United States without doing violence to established constitutional procedure under the powers now vested in the President and the Congress.

## **HUMAN BODY A CO-OPERATIVE COMMONWEALTH AN IDEAL INDUSTRIAL SYSTEM FOR SOCIETY TO MODEL AFTER**

### **“The Dreams Which Nations Dream Come True”**

(This article is condensed from an address given by C. F. Dight before his medical classes, and by request before a group meeting of Minneapolis ministers.)

One thing which the world greatly needs, in order to abolish poverty and secure social justice, is an industrial system in society under which each person will be usefully employed; receive the full social value of his labor, and where equal opportunity will be enjoyed by all. Such a system as that exists. It is found operating, not in society, but among the living cells which compose the human body, and which are the seat of activity and of all intelligence in man.

Man has the cells of his body—each one of which is a worker—organized industrially after a system that is infinitely superior to any industrial system that man has established among his fellow men. Man's economic organization under our “industrial Caesars” of today is too often an instance of “Man's inhumanity to man.” Between men and men, the system inclines each to “do” the other. Between the cells of his body there is the highest order of co-operation and brotherhood.



Society is rapidly adopting much of that wise order of things which prevails in man's body, and which we will find consists of a real co-operative commonwealth. In this system the cells are arranged into groups of cells, each performing certain labor and all groups working, indirectly at least, for the interest of the whole mass of cells under a plan so successful and just that we see in it the model after which to organize society industrially.

**What is this model system?** In the body, certain cells are grouped together in the stomach, intestines and other organs, to preside over digestion. The cells of the brain or bones could not do this; they are not fitted for it; they have other work to do. The cells for digestion are fitted for it, and they, therefore, take the food as it enters the body and digest it, not for themselves alone to feed upon, but that the cells of the whole body may be fed, and thus each group of cells enabled to carry on its special work. How selfish it would be for the digestive cells to store up and hoard within themselves, if they could do it, the food needed elsewhere in the body. Instead of that, they pour the products of their digestive labor freely into the blood, that from it all other groups of cells may freely draw to supply their needs, but not to hoard.

But how are these digestive cells paid for the labor they thus perform for other cells? is a question that selfishness would ask. First, by doing it they themselves enjoy the privilege of life, and make life possible for other cells. Is not that sufficient? To live and to assist to live? And, second, for all the work they do for another group of cells they receive from that group an equivalent of labor done for them, which supplies the digestive cells with what they need, but could not themselves procure. Thus the digestive and all other cells require oxygen; the digestive cells are not fitted to obtain oxygen. The cells of the lungs and the blood globules are, and they absorb oxygen freely into the blood, not for their own need alone, but that from it all other groups of cells may freely draw to supply their needs, but not to hoard. The digestive cells thus get all that they need as an equivalent for their labor in digesting food for the other cells which furnish them with oxygen. The groups of cells that form the muscles of the body are not fitted either to digest food nor to absorb oxygen directly from the air, but they obtain food and oxygen through these other groups of cells which furnish it so freely, while the muscle cells in turn serve all other cells by producing all the needed muscular movements of the body—the function assigned to them. Likewise the nerve cells are endowed with spe-



cial functions, serving all parts and in turn being served by all.

**IN WHAT THEN DOES THIS MODEL SYSTEM CONSIST?** Briefly in this. First, in each group of cells performing some special work. And, second, all groups working for the whole mass of cells. In specializing there is efficiency, in union there is strength. This system results in maintaining the body a living, moving, thinking organism for 60, 80, sometimes more than 100 years, amid vicissitudes of life which would certainly end it, were it not for the fact that all parts work efficiently for all; and this is **made possible through ownership by all cells of all industries in the body—collective ownership.** By each group of cells having its special work to do in the collectivity, that work is done better than would be otherwise, and each group of cells doing its kind of work for the whole, all parts are supplied with everything needed for life, efficiency and happiness.

The idea of all parts of society working for the good of all other parts is growing, for man is learning that this yields the sum total of best results in society as in the body, for society, like the body, is a social organism made up of individuals dependent upon each other, and whatever helps or harms one member or one group of members, helps or harms the whole. We are still very far, however, from having incorporated into society to the degree to which it is practiced in our bodies, this fact of mutual assistance and co-operation. Not until we do that will society, in my judgement, be organized as it should be.

**Man is the highest order of animal on this globe.** The most exalted intelligence of the Creator as displayed in any living thing is displayed in man. Insignificant as he is, man next to God, is the greatest ruler of this known universe, and you would expect to find in him as we do, the most perfect social system found anywhere, regulating his body; and since society is composed of these bodies, shall it have a less perfect system than its individuals?

Man needs outside himself in society an organization to work under as good as that within himself, and until society gets that it has not reached its goal.

**Past blunders and future possibilities.** Man's efforts at government are all experimental. Trial and error with occasional success has been the order. And since man sees no letters spread across the sky spelling out for him a social system to adopt, nor reads it written on the rocks, and after all his futile efforts for nearly 9,000 years of history in making and unmaking social systems that have



brought him little but wars and cruel competition, and failure to a large extent, he may well at the beginning of this 20th century look in upon himself and see his perfect model after which to pattern in social organization.

**And looking thus what does he see?** One group of cells or part of his body hoarding up the food or other substance needed by other cells, as the multi-millionaire often monopolizes wealth and opportunity? No, none of that. Food and oxygen and everything else in the body are as free to **all parts**, to the limit of supplying their needs, and in proportion to their work, as sunshine is to man. I do not criticise the millionaire; our capitalistic system has enabled him to acquire his wealth legally, perhaps, under the wage-slave regime, but that system which makes it possible and legal for him to make and keep it for himself at all may be wrong, as indicated by the supreme intelligence of the universe, if we are to follow the model He has set in man, His noblest work—that of free distribution among cells, enough for every one and all, furnished by the united work of all, but no hoarding up by any at the expense of others.

I recognize with you the wisdom and necessity of accumulating and laying by a competence. Under present social conditions no one should be satisfied with less. But may it not be that the system is bad which makes this necessary? Does not this system lead many men into dishonest dealing to gain the competence, which after all, they must leave behind them at the end, their children who inherit it debauched through wealth and indolence? Does it not lead to that severe competition in all business which, in many cases, shortens and embitters life, and in those who win, whets and develops undue desire for further and unnecessary gain for selfish purposes? Does it not almost compel men to be selfish to live? Does it not prevent in many people the development of their higher and better nature? Is it not making the poor poorer, the rich richer and dividing society into classes? Does it not drive many women into vice? What wrong is not committed because of the need and the greed of gain which our economic system fosters?

**Nature of the present wrong.** When we look upon the spectacle of the unfed, the honest yet needy poor of society, hungering amid more than abundance to supply the needs of all, are we not forced to feel that there is something wrong in our social system? Examination of this wrong as it exists, especially among wage-earners, shows it to be, not inability of nature under the hand of man to yield enough for all, but because of the **private ownership of nature's resources, and the tools of production and**



**distribution which are operated for profits to enrich the few, instead of for the benefit of all.** In your body no cell or group of cells possess as their own, the food you ingest, the oxygen you absorb, the secretions you produce, the blood you circulate or the avenues of its transportation. These necessities of life for your cells belong to all cells, as should to the whole people the natural resources and the means for their elaboration and transportation. Instead of that in society one man or group of men own and manipulate for profit the oil fields, coal mines, forests, the means of travel and transportation and the tools of production upon which all depend. Our social system still makes this legal, though it has come of late years, through machinery and improved methods to exploit, enslave and rob the many to enrich the few. In time it will give way to a better system.

**Every one should be a worker.** Looking again at the model within ourselves, what do we see? One group of cells doing no labor, content that other cells shall do it all, like some people who are "above doing work," or situated so they do not need to? No, none of that. Every cell in every group of cells is a worker. None are loungers, living on the labor of others without giving an equivalent of labor in return, and if society should ever come to be organized after this best of all models in man, those members who refuse to work, will have an opportunity to at once "go out and die," as they should do now. Idleness, under present conditions, and the mental state it brings, is a prolific cause of vice. Work, with the enjoyment of its full product, is the panacea for many ills.

While all cells in the body have their work to do, none are normally overtaxed. The cells of the heart even—the most active organ in the body—resting between beats at the rate of 70 beats per minute, have three-fifths of their whole time to rest. Under this model, were it adopted in society, all members would have a less number of work hours than now, with ample time for rest, recreation and for better mental culture.

**Trusts in our bodies.** Once more looking within ourselves, what do we find? Single cells of all types scattered here and there in the body each doing any and all kinds of work, like the crossroads storekeeper who was postmaster, blacksmith, carpenter, justice of the peace and everything else combined as "in the good old times?" No, we see none of that, but in its stead trusts of the most gigantic kind possible within the body.

The digestive cells are a trust for the digestion of food for the whole body. They monopolize this industry. The food after it is swallowed is passed along from one diges-



tive organ to another, which are shops and laboratories in which the raw material is worked up into finished products, then freely poured without further charge than simple exchange of labor, into the blood for the benefit of all parts everywhere. The muscles form a trust supreme for the production of motion in the body. The secreting cells for all secretion. The nerve cells for all supervision and directing.

There are eight distinct trusts within the body, corresponding to its eight distinct systems of cells or organs, (the muscles form one trust, the bones another, digestive system another, respiratory, lymphatic, circulatory and reproductive systems form other trusts) each absolutely supreme in its particular line of work. But these trusts differ from those in society in that all work done by each is for the benefit of all, and for the body as a whole. And if our trusts in society were thus conducted, selfishness eliminated from them by collective ownership, they would rank among the greatest economic blessings of modern times.

**Each of these trusts in the body is to a degree self regulating, yet over all of them the nervous system, with its different parts presides,** for the brain, which is the chief seat of intelligence, is also the seat of government of the body. It rules not as a Sultan to enrich himself by squeezing the last penny from his people. Not as a Napoleon who ruled and lead his army for the love of conquest. Not as a Nero who gratified himself by torturing his subjects, but as an unselfish ruler who shares with his subjects the fortunes of the empire, for the nerve cells which direct and rule take from the blood as do other cells simply enough to supply their needs, and never hoard. Is not this a contrast when we think of the fabulous income of the rulers of some empires, their subjects starving by the thousands?

Although they rule, the nerve cells also serve, for by exchange of mutual service between all groups of cells it is that the harmony and efficiency of the system is maintained. When another group of cells is for any reason injured, their connection with the nerve cells is such that the nerve cells are the ones first, last and all the time to suffer pain and share the injury inflicted, suggesting how a humane ruler in society, like our two great models—Washington and Lincoln—may be more interested in the people's welfare than in their own, and the nation dearer to them than their own lives.

**A like co-operative system in society a blessing.** If society was thus organized we would have combinations of capital and men for all industries, with manufacturing



plants located as the organs in the body are, at the best place for doing work; distributing centers at the most convenient points, and all products in abundance to eat, to wear, to see and to enjoy at the low cost of production—that of simple exchange of labor as practiced in your body. No person would be unemployed, but all physically and mentally capable would have work of some kind selected according to their taste and fitness for it. All would have leisure more than now to read, to recreate, to travel and to improve themselves. None would grow rich by impoverishing others, but all who work enough to earn it could have enough of everything to be had by any, as all cells draw freely from the blood, while all disabled persons would be humanely cared for. Vice, to a large extent, would be abolished, “the submerged tenth” would be redeemed, and man, instead of waiting until he gets to heaven to reach his best development, would more rapidly reach it here on earth—earth would be our heaven, as Christ suggested it should be.

I have thus called attention to a system of government which you carry about within you and pointed out what you find and do not find in it.

The argument that such a system is not practicable in society—too good to think of—is nothing! The best that can be is not too good for man!

The stage coach was once good enough as a means of travel, but cars are not too good today. Shall we cease to look for something better in government than our imperfect “diabolic” system? There will always be someone to cry out impractical, not possible. The opponents of Dr. Harvey did that. When he discovered the circulation of the blood and made that fact known, people ridiculed it and said “Our blood does not circulate.” Yet with the speaking of those very words it was bounding through their heart and vessels. So this better social system is actually operating now within you, and many people believe that in the near tomorrow it will be imitated in society for its government. It is along the line of our natural economic evolution.

It will be realized under collective ownership and democratic management of the things socially used in producing and distributing the means of life. Some would name it Socialism, Collectivism, the Co-operative Commonwealth, and they believe it to be the very essence of Christ’s Christianity applied. The simple ethical teachings of Christ are too good for the world to miss—to miss having them incorporated into our social organization, economic as well as religious. The church, if it be wise, surely will champion this, the cause of righteous econom-



ics, righteous co-operation and brotherhood which Socialism is, as against our present system of human exploitation, greed and competition, which makes it almost impossible, as merchants and business men declare, to practice the master's precepts. To establish Socialism among men would be to establish the Kingdom of God on Earth. That Kingdom is within you. Christ said it is; science reveals it there. The clergy should advocate it for the mighty onward impetus it would give Christianity, and to avert that revolution which otherwise may come, and which Leslie M. Shaw, Secretary of the United States Treasury under Roosevelt, predicts is coming soon, because of our present industrial wrongs, and will be, he says, "The greatest conflict ever waged in the world—the bloodiest war in the history of mankind."

Adopted in society this better system will take from no man his liberty of thought, of free speech, or the legitimate pursuit of happiness. It would enhance them all, and under it we could each own privately as now a home, and such personal property and effects as we might choose to earn by any useful labor of the hand or brain. Our cells do this; they have their limited private ownership while still working in their larger sphere. This is seen in their possession of the **place** they occupy in the tissues where they move and function, which corresponds in society under Socialism to a private home-spot for the individual. It is seen in the accumulation by some cells of iron and other cells of fat, by other cells of pigment for which these cells have a predilection, just as in society a love for books by one person or for fast horses by another would lead such persons under Socialism to invest their surplus time earnings in that in which they most delight.

For thousands of years man has lived in the very presence of the electric force which plays about him, but only a few years ago did he discover it, and how to make it serve him; and so of this social system within ourselves. We have only recently discovered it.

Scores of things too numerous to be cited here, but brought out in my uncondensed address, go on within man's body which by careful study of its anatomy and physiology have been revealed in recent years. Many of these things or processes carried on within us as a means of securing an end, man has imitated in his industrial life for his environmental betterment. Shall we fail to imitate the best and grandest fact of all?—that of the grouping of his functions into one harmonious system, where all parts labor for the good of all—and make the like of it the model for society? To do this would be planned econ-



omy. Truly it may be said that the human body is a microcosm, a little perfect world within itself. It seems, indeed, that the Great Eternal has placed in **man** almost every fact and principle that can be used for the good of society at large. Placed them within man's very body, that he shall carry them about with him, the very essence of nearness to him, that he cannot escape from them, that they shall force themselves to his attention, that he shall imitate them and in time organize them into the social and economic relations of society that through their just and humane operations they shall usher in the reign of the Kingdom of the Golden Rule.

**What socialism is.** It is a proposed co-operative form of government in which—1st, the means for the production and distribution of the needs of life on which all people depend shall be by all the people owned; in order, 2nd, that they may be operated for the benefit of all in equal opportunity; 3d, every person being an equal owner would have the right with every other person to labor, as his taste and ability fitted him, in the Co-operative shops or mines, on the transportation avenues, on the farms or in other productive industries of which there would be the same as now; 4th, each worker would receive directly and indirectly the full social product or equivalent of his labor, and the profit-making system whereby a thousand toil that one master may be rich, through profits taken from the labor of the toilers would be abolished.

It seems likely that the co-operating groups of people that are coming into existence all over the world are leading the way into the Socialists' Co-operative Commonwealth.







**PART II**

**EUGENICS**







## **A SERIES OF TWELVE RADIO TALKS ON HEREDITY AND EUGENICS**

**Sent Out from Minneapolis, Minnesota, in the Autumn  
and Early Winter of 1933, by C. F. Dight, M. D.,  
First President of the Minnesota Eugenics  
Society**

(These talks were regarded of such social value that the owner of the radio station, Dr. Troy S. Miller, made no charge for the time used in broadcasting them from the radio station WRHM. Given a week apart as the talks were, the slight repetition of important facts seemed desirable and will be excused, the author trusts.)

### **FIRST RADIO TALK**

September 29, 1933

#### **Introductory, Eugenics an Ally of Religion Way to Abolish Serious Wickedness from the World and How It May Be Done in Fifty Years**

In beginning these talks on heredity and eugenics, and the need for innate human betterment, I know that most people today are thinking about this economic depression which we are in, and are hoping that we may soon get out of it. But to get out soon, might be worse than to stay in longer and get in deeper. Things may be going WELL so long as they are getting worse; and they may be going to the BAD if they are getting better. I mean that since we are in this depression we might perhaps better keep in it and get worse if need be, until we are willing to remove the cause of depressions and thereby prevent the coming of other depressions.

The cause is not a failure of nature to treat man kindly, nor is it an act of God, as lawyers say. The cause is wholly man made, and man can remove it. I am hopeful that he will, and that a future, better than we have ever known, awaits mankind under a co-operative commonwealth.

I am in that way a long range optimist. I am also a short range pessimist, in that it seems we shall have to be worse for a short time before we're better. In some ways we are getting worse, temporarily at least.

Crime is increasing; 12,000 persons are murdered every year in the United States. Kidnapings and suicides are increasing enormously; more than 40,000 homes are burglarized annually; more than 400,000 persons now make their living in crime; the total cost of crime to the American people is more than twelve billion dollars annually.



These grim facts have been brought out by most careful investigations. A federal agent in crime control has said "that the next year or two may decide an issue as grave as that which hung in the balance during the World War. That issue is simply whether the American people will conquer crime or be conquered by it, whether or not the America of the future will revert to barbarism and the insecurity of the middle ages when brigands infested the highways and no man's life was safe after dark."

A further fact to think of is that physical and mental deterioration is taking place among the unemployed millions of our people. They are losing courage, self-respect and are learning to depend upon charity and the dole. Then further, the irresponsible and criminal classes are multiplying themselves, the feeble-minded at a rate between two and three times more rapidly, relatively, than normal minded people. This has gone on until our state institutions for their housing are overcrowded and large scale supervision of feeble-minded and delinquent people is required outside of state institutions.

These facts and others indicate the great need of social betterment. One means of securing it, aside from economic reconstruction, is to prevent reproduction of the socially unfit classes. To do this is one aim of eugenics. Another is to spread abroad a knowledge of the laws of heredity and the principles of eugenics in order to secure race betterment through marriage matings of the mentally and physically fit.

We have in the United States approximately 6,000,000 socially unfit people who should not reproduce their kind. They are in the feeble-minded, insane, epileptic and criminal classes. A leading and upright judge said recently, that people of stunted intellect and moral defects are scattered all through society from top to bottom. To prevent their multiplication is next in importance to getting out of this depression.

State and federal statistics inform us that only about one-tenth of the feeble-minded people who should be in institutions for their care are there, the remaining nine-tenths are at large, and many of them are multiplying rapidly. The United States stands the worst of all civilized nations when measured by crimes of violence. Our bad rating in this respect is due chiefly to the large number of people among us who have defective brains, not worth, Arthur Brisbane says, "**ten cents the dozen**" as compared with the brain that Thomas Edison had, and who therefore are badly at fault in some way in intellect and morals and who lack a social conscience.

These people make necessary our city police forces,



detectives, criminal courts, workhouses, jails, prisons, homes for delinquents and much of our charities that are aided by the community fund. One hundred per cent of all crimes are committed by individuals in this five per cent of the socially unfit population. If we do not check their increase we are likely to be swamped in time in a sea of mental and moral degeneracy and our civilization may go as did the civilizations of Egypt, Persia, Greece and Rome.

To remedy somewhat the bad condition which exists and check the rising tide of crime "weekly schools for religious training" have been tried out in Minneapolis and elsewhere. The good moral instruction given in these schools must be helpful to most of the young people who attend them. But offsetting the expected good to come from it is the fact that most of the five per cent of the mentally and morally inferior people of whom I am speaking lack capacity to respond effectively to moral teaching or to efforts at education. In this respect they are at the bottom of the social ladder. They cannot climb to higher rungs. Lifted up by the help of others, most of them slide back. To reform and make them normal persons is hopeless, because of structural defect in some of their faculty brain centers which have to do with intellect and morals. And when they become parents from twenty-five to one hundred per cent of their children, in any large number of cases, are morons or defectives of a lower type, and society's ills are repeated in them. Not being capable of reform or of much improvement in behavior what should be done with this five per cent of the people who number, as I have said, about 6,000,000 in the United States. If allowed to run at large as about nine-tenths of all mental defectives do, they reproduce their socially unfit kinds. To drive those of them who are criminals from one city or from one state to another, as is often done, is not a cure. It does not diminish their number nor the danger of their presence in society.

The only rational thing to do, and which is also humane, is to prevent their reproduction either by segregation or by a harmless operation almost as simple as vaccination against smallpox, and of which I will speak in a later talk.

I will say here that it is painless; harms the person in no way; causes no change in looks, voice or mode of life; in many cases is beneficial to health; does not stand in the way of happy marriage; it has been upheld by the Supreme Court of the United States and is legalized in twenty-seven states of the union.



If it were performed on persons who are unfit to have offspring it would in one generation almost eliminate socially unfit people from among us and would banish much sin and evil from the world, a thing which religions, good as they are, with education and punishments tried out through all historic time have failed to do and cannot do because they do not eliminate mental defectives and do not call into operation those biological laws of heredity upon which permanent human betterment depends.

But by the use of sane eugenic measures carried out, we could soon make a race so well constructed in its mental and moral mechanism that all people would seek righteousness as naturally as the sparks fly upward.

This would be real redemption from sin, Christ incarnated in man, the realization in this life of all the good which the church hopes for in another life. Failure to secure this in a large way through religion has not been from lack of enthusiasm in the clergy, they have been full of it; nor is it due to lack of conscientious effort by them; they have for the most part been true to their convictions; nor is it due to lack of altruism; they have in their way sought to better mankind here and hereafter. But their way, it seems, is not nature's way, and failure has come because of lack of knowledge of, and application of, the laws of heredity for man's constitutional betterment.

We have learned more about these laws, which are God's laws, in the last thirty years than during all preceding time and by the use of which society may purge itself of its mental and moral defectives; may remove the cause of most social ills; get rid of most wickedness in fifty years, and as Luther Burbank said, "accomplish more lasting good for humankind in two generations than can come in twenty thousand years by the old and mistaken methods."

Biologists and modern students of heredity understand that through eugenic measures we could make a new human race in two or three generations that would breed true to its good qualities indefinitely. At a recent meeting of the American Association for the Advancement of Science there was general agreement with its president, Dr. Cattell, that "there is no limit to the good that may come through eugenics" for improving man in intellect and morals.

The church might well aid in this, it seems, by encouraging the spread of eugenic knowledge and the adoption of eugenic measures. The church would thereby attract to itself more excellent people who would appreciate its work for innate betterment of man and the



establishment of the kingdom of heaven here on earth. Eugenics points the way to this by breeding a better human stock which is its purpose.

Eugenics should not be mistaken for sex education. It is not that, nor is it birth control which aims to protect mothers against too frequent child bearing and the many ills, physical, mental and financial, which often attend it.

Eugenics would prevent the obviously unfit in the feeble-minded, insane and epileptic groups from reproducing their kind. The Minnesota State Board of Control has repeatedly told the public that our state institutions are overcrowded with them. In 1932 there were 1,350 feeble-minded persons committed to the State Board who could not be housed in state institutions for lack of room. They are waiting outside, delinquent, dependent, unloved, pitiable people. And for each one of these there are scores of mental defectives at large in Minnesota who are reproducing rapidly.

If feeble-minded people were given clear intellect long enough to speak for themselves would they not say something like this? Cursed we are forever by our parents! Not intentionally but cursed. And the trees—our parents—who bear defective fruits are still in bloom for further crops of idiots, imbeciles, morons, insane, criminally inclined and epileptic people. For our sake and for society's benefit, for the good of future generations prevent us and other mental defectives from having offspring like ourselves, for mental subnormality is a bar to much happiness and success in life; is a bar to perception of spiritual values and to moral growth, to loyalty to the home, to the nation and to the good institutions of society. Intelligence and the qualities of good citizenship are being bred out of the race by the multiplication of the unfit. To let them procreate is wicked; our benevolences that aid in it are immoral, and to treat the matter as one of taboo is silly prudery.

A letter dated January 26, 1925, lies before me. It is from a former mayor of Minneapolis, the well known philanthropist, William Henry Eustis, who in writing to me on this subject said, "To allow morons, feeble-minded and insane persons to perpetuate their physical, intellectual and moral infirmities on the next generation is a crime, since we now know how to prevent it."

By safe and sane eugenic measures, and by economic reconstruction, most crime and wickedness may be abolished from the earth in fifty years.



## SECOND RADIO TALK

### **Only by Using Aright the Laws of Heredity Can Permanent Betterment of Man in Mind and Morals Be Secured. A Proper Function of Society Is to Control Reproduction of Humans**

While there has never been a time when nature's forces have been discovered and utilized so rapidly for man's comfort as in recent years, yet the development of man himself in intellect and morals has not kept pace, it seems, with his material advance. And when we consider the increase of crime, the frequent violation of law, the bickering between nations, the unholy selfishness practiced in wars, in commercial rivalries and in money getting, it seems that education and religion have done very little in the last 2,000 years to improve man in his innate nature.

In fact if there was no means for such human betterment, other than education, religion and punishments which have been relied upon during all human history, then mankind would be in a sorry plight indeed with but little hope of further intellectual and moral development.

But there is another and better way for man's improvement. Biological research and experiments in late years have revealed it. We have seen it highly effective in improving plants and the lower animals. It may be used almost as effectively in improving man. It is by **breeding** the better type of organism desired in accordance with biological laws—the laws of heredity—and by checking reproduction of inferior and unfit kinds until they disappear in a natural way.

This scientific method has given us better stock and brought wealth to the farmer though he is now depleted; has improved cereals, fruits, vegetables so that we all have better foods; has beautified our lawns and parks by making wild flowers into better varieties with gorgeous colors. The same biological laws which underlie these improvements should be applied to man, for just as by the use of them the thick shell has been taken from the walnut and the thorny covering from the cactus leaf and made it edible, so man may very certainly have extreme selfishness taken from his nature; altruism substituted for it; mental and moral normality made to prevail; subnormality and the evils which go with it eliminated. For man to do this is to work with God in His natural laws, not against Him as some religionists would make believe.

The good results which might be thus quickly attained would, no doubt, totally eclipse all that has been secured



thus far through religion, education and punishments. To fail to use this better way in the near future for man's improvement will be nothing short of gigantic stupidity.

No matter how much we may pray, hope and struggle for human betterment, there will be none of a permanent nature until the means be used whereby permanent betterment is possible. For thousands of years continuous efforts have been put forth to make man good by teaching and urging him to be good; by scaring and cajoling him and by punishing him when he was bad. How well has it all succeeded? It has been a dismal failure except for temporary abatement in wrong doing, while the scrub individuals restrained have been allowed, for the most part, to go right on reproducing their bad kind who in like manner have to be restrained. The same work has to be done all over again in continuous repetition throughout the ages and no substantial betterment takes place. Everything to correct the situation and improve the race has been done except the thing that should be done, namely, **breed** a better human stock that will be well behaved, progressive and competent because of its inborn strong and well balanced mental faculties. And this better human stock will naturally follow if procreation of the unfit is prevented.

We now know enough about the laws of heredity for man to take his further evolution into his own hands; guide it as he desires and hasten its upward trend a hundred fold.

It took the red man thousands of years, we are told, to develop a certain kind of Mexican grass into Indian corn. No science was applied by him in doing it. Nature acted blindly, depending on wind and insects to bring about fortune pollination of the growth from season to season. But Luther Burbank took this same Mexican grass, he told us, and in eighteen generations of the growth by selective pollination, produced a fine quality of corn.

Man can be improved permanently, only by beginning his origin in the better grades of germ cells in which human life starts. These cells are the human seed and like any other seed they determine the nature of the crop and its quality, whether superior, medium or inferior.

Every intelligent farmer knows that he may have scrub stock or dwarfed plants because the constitution of the germ cell from which they come is of a nature to produce only such individuals and no amount of pre or post natal care can change results.

The human germ cells stored away in the reproductive organs are not touched by, nor affected for good or evil



by education, moral training or punishment of the possessor of those cells. Nature has so arranged it. By the use of these measures just named, much good comes to the normal person and education is of course indispensable, but in no case are the good effects passed on by heredity to the children of the educated person to perceptibly improve their mentality, because impressions made on a person after birth—education being one of them—are not inheritable to perceptible degree.

This explains the failure of methods hitherto employed to permanently improve mankind. Their good effects end with the passing of the individual. We cannot hope, in the light of modern biological science and past experience, that education of one generation along any line, even religious, will improve the next generation in mind or morals. It may set higher and better standards of behavior for the coming generation to live up to, but it will not give the ability, the brain capacity, to live up to it. That capacity comes, if it comes at all, by heredity, the determiners for it residing in the germ cells of good human stock but not in the defective cells of mentally defective people.

The capacity to do right, to be efficient and good, must be inborn, in order to be possessed. Not being thus possessed by the imbecile, the feeble-minded and moron groups and the extremely selfish who lack a social conscience they never acquire that capacity. Such people compose at least five per cent of the total population. They with the mentally unbalanced are responsible for about one hundred per cent of all crimes that are committed and for most of the wickedness in the world. The morons and feeble-minded are increasing rapidly. If we could treat these socially unfit people by humane eugenic measures — by sterilization when needed — to prevent their reproduction, most wickedness would go out of the world with them, and a better order would come in.

Since education and religion have failed during six thousand years to remove these unfit kinds and cannot do it, it would well become all altruistic people to encourage eugenical sterilization which can do it and in a most humane way.

If the basement of your house was being flooded from an open water tap, good sense would suggest to close the tap and stop the flow. Good sense suggests to stop reproduction of the unfit—the morons, feeble-minded, epileptic and insane. Whenever one of these is prevented from becoming a parent the next generation will gain by the absence of one or more persons of inferior stock in at least eighty per cent of all such cases. To be indiffer-



ent to sterilization of the unfit as a first step in human betterment, and to the use of biological laws in marriage matings as a second step is to shirk a social duty that may prove disastrous, for if procreation of the unfit be not checked we may be swamped before long in a sea of mental and moral degeneracy and our civilization go as others have gone. Hell, instead of heaven which we might have, will then be here on earth. Man has his choice of which shall be.

The church and our schools should begin to urge the innate improvement of man through heredity, which is nature's way and the only way to secure it. Our greatest concern, and a magnificent purpose of church and state should be to have all children **well born**, they will then need no "rebirth" later. To have them inherit good bodies and well balanced faculty brain centers—not defective brains as morons and the feeble-minded generally give their offspring—is to lay the foundation for health, sanity, energy, good morals and success in later years even if the children do not get a college or university education.

It is a proper function of society to control reproduction of humans to the extent of preventing it among the obviously unfit, for a bad heredity which the unfit give to their offspring is permanent and incurable, while a good heredity is nature's best gift to man.

Through the use of eugenic measures and right economic conditions this world can no doubt be made practically a sinless world. It could be done in two generations, in the life time of people now on earth. Religions, education and punishments have sadly failed to do it in six thousand years.

To hasten the coming of the better race and better time a sane eugenics program is needed. Such a program was published in The Minneapolis Journal yesterday, October 5, 1933. It would provide

1. For sterilization of some of our socially unfit people;
2. For segregation of others;
3. For teaching, especially to young people, the great facts of heredity and eugenics.

A comprehensive State Eugenics program would provide for the grading of its citizens as to their Hereditary Soundness; their inborn mental capacity; their physical structure and its efficiency, from which would be deduced their fitness to have children.

A program for race betterment in which every intelligent person might engage would be this:



1. Suggest to your minister that he preach sermons on eugenics and organize young people's eugenics study classes;
2. Urge your physician to advocate biological race betterment, and advise against marriage of mental inferiors;
3. Encourage in young people pride in good heredity. It would promote better marriages;
4. Encourage parents to have their children read something on eugenics;
5. If you believe the movement for innate race betterment and the abolishment of vice and crime thereby, is a worthy one, speak of it to your state legislators and urge the enactment of an adequate sterilization law;
6. Place in the hands of young people suitable leaflets calling attention to the essentials of heredity and eugenics. They need such knowledge for personal and social protection to avoid unwise marriage matings, for the bad results of which in delinquent children and disappointed parents no amount of education, good laws, prayers, tears or hospital care can ever compensate.

### THIRD RADIO TALK

#### **How Heredity Acts to Transmit Character Traits from Parents to Offspring. Chromosomes and Trait Determiners. Mental Inferiors — Human Barberry Bushes**

In my talk one week ago I pointed out that permanent improvement in mind and morals, is man's great need, and that education, religion and punishment cannot secure this; that it can come only by the use of nature's laws of heredity; that is by breeding a good human stock, endowed with inborn capacity to respond easily to mental and moral stimuli.

I am to talk briefly tonight on how to accomplish this through heredity, and how heredity acts in transmitting traits of character, good or bad, from parents to their children and how therefore the better types of people may be increased and inferiors humanely eliminated, which is most desirable to do in order that society may be composed wholly, as it should be, of persons who are sound in mind and morals. Other persons become a burden on society. We may exclude them and have only the better human stocks if we will take the few sane and safe steps necessary for it.

It is now generally known that each plant and lower animal comes from a female reproductive cell or seed, after it has been fertilized by a male reproductive cell. That fact is taught to the boys and girls in our public



schools in their study of botany and physiology. And we older people know that every person who ever lived came from a female reproductive cell called the ovum, after it was fertilized by a male reproductive cell.

These cells, though microscopic in size, contain within themselves certain short, dark colored, thread-like bodies called **chromosomes**, which are the bearers, or carriers of all that is transmitted from parents to their offspring. The chromosomes change somewhat in appearance at different stages of the ripening and development of the reproductive cell but they can be distinctly seen and counted under the microscope. Their number varies in the reproductive cells of different kinds of animals and plants. In the germ cell of the seed of the tobacco plant their number is twenty-four, the same as in the human reproductive cell.

In the chromosomes—and this is the great fact to bear in mind—there are "**determiners**" (genes) so-called, which, during the development of the fertilized ovum, bring into proper form the various anatomical structures which the young animal is to possess. For every bone in the body and for every nerve and muscle there are determiners. For each different part of the brain, heart, lungs, and for each distinctly separate structural part of the body there is thought to be a determiner in the chromosomes of the reproductive cells, and each determiner, I repeat, brings out during the early development of the animal the anatomical structure to which it is related. If there should be no determiner for a certain bone, or if the determiner is a defective one, the bone would be absent or defective in structure. No animal can have any organ or part except that for which there is a determiner.

In the chromosomes of some people there are determiners for feeble-mindedness, or if not that there is an absence of determiners for normal-mindedness, and the outcome would be the same in either case. If in the chromosomes of both parents there is a determiner for feeble-mindedness, then their child early in its development will get a **double dose**, so to speak, of determiner for feeble-mindedness, and will very certainly be feeble-minded. There is perhaps no exception to the law that when both parents are feeble-minded by heredity all of their children will be feeble-minded. On the other hand, when in the chromosomes of both parents there are determiners for normal-mindedness or for any other good and desirable trait, their child in its early development will get a double dose of determiner for that trait whatever it may be, and will very certainly possess the trait in strong degree.



Inborn character in a child is thus fixed by the determiners, and fixed **irrevocably** at the time of conception or fertilization of the female cell. From that time on until birth the laws of heredity have complete control, ruling out disease and accidents, and no act of man, it seems, can change results, can add to or take from them.

People often ask me why it is that a feeble-minded or idiotic child is sometimes born to parents both of whom are normal mentally. The explanation is this. Some persons who are mentally normal have some of their reproductive cells—not all of them, but some of them—defective, lacking determiners for normal mindedness, and if it happens that the cell that is fertilized be a defective one, the defect may appear in the child that develops from it. Other causes, however, such as disease of the mother, or injury of the developing child may cause it to be feeble-minded.

Now these fundamental biological facts which I have briefly outlined have come to us almost, as someone has said, like the burst of a new sun out of heaven, and on these and related facts the science of eugenics is based.

The first **great purpose** of eugenics is to promote marriage matings between persons both of whom carry in the chromosomes of their reproductive cells the determiners of **desirable** traits. The **second purpose** is to prevent so far as possible reproduction by persons in whose chromosomes there are determiners of undesirable traits or mental defects, for in this way only can socially unfit people be eliminated from society and a better human stock be bred; a stock with mental capacity to respond fully to educational stimuli and to absorb and apply useful knowledge; a stock possessing good judgment, energy, a social conscience and altruism as dominant traits. Man can be improved permanently only by beginning his origin in the better grades of germ cells in which human life starts. These cells as stated in my talk last week are the human seed and, like any other seed, they determine what the nature of the crop and its quality shall be.

I am stating only what science clearly indicates when I say that education and moral training, while indispensable, afford only temporary betterment of man, because they are after-birth affairs; and impressions made and traits acquired after birth are not passed on by heredity in perceptible degree to offspring, because they do not affect the determiners nor create new ones. Education of one generation does not, therefore, improve the next in mind or morals.

Yet notwithstanding that the way to great human betterment is open to us. With our present knowledge of



heredity man could take his further mental evolution into his own hands and in three generations advance it greatly. In that time or less the wise use of biological laws do produce, as we all know, superior types of plants and lower animals. Those laws will operate as well for man in his improvement.

Until now the great mass of humanity has neglected to use hereditary laws for human betterment but has perpetuated itself largely at random, by chance, with but little thought of improving itself. Poor quality of material has been built into most human automobiles, and then we have tried to make them good machines by education and religion. We are slowly learning that it cannot be done, and that we must look to good breeding—to eugenics—for permanent race betterment.

We have learned more about the laws of heredity in the last thirty years than during all preceding time, and we can now use those laws, as embodied in the new science of eugenics, for human uplift and crime prevention as never before in the history of the world.

The one great immediate objective of eugenics is to check reproduction of the hereditarily unfit people in the insane, epileptic, criminal, feeble-minded and high grade moron groups, and to supplant these inferiors by the sound and superior stocks which exist.

The eugenist does not seek to create any new trait of body or mind in man, but by preventing reproduction of the socially unfit he would eliminate inheritable diseases and mental defects, crime also to a large degree, and would make the inheritable good in man more general and permanent.

The great need for this is indicated by the large number and rapid increase of the unfit among us, to which public attention must be directed to check their increase, else mental and moral deterioration of the people will go on and may prove to be our ruin. Already seventy per cent of the whole population of the United States are mental inferiors, possessing, as reckoned by psychologists, only three-fourths of normal intelligence. The best evidence available, including World War and other mental tests, indicate further that only about three per cent of the people can reason well; that not more than four to five per cent of the people are mentally bright; that four to five per cent use opium or other habit forming drugs, and that a much larger number suffer directly or indirectly from syphilis.

The best authorities agree that about 6,000,000 of our people are mental defectives. Of these there are four classes; first and lowest in intellect is the idiot; one grade



higher is the imbecile; next above them the feeble-minded, so-called, who are incapable of self-support, and last the high grade moron, who in the crowd passes as a normal person but whose mentality when tested out is found to be subnormal in one or more important mental faculties.

The judgment of the high grade moron is poor and his or her behavior is often correspondingly bad or in some way unsocial. Many of them drift easily into crime. They fail to adjust to social order because of a defective brain or because of unevenness in development of their faculty brain centers with consequent lack of balance in their mental powers. The high grade moron is a menace to society, not only by reason of their mental weakness but because most of them are at large in society procreating their kind and are very certain to pass their defects on to a percentage of and sometimes to all their children depending upon the mentality of the other parent, for every child inherits from both. When both parents have the same kind of transmissible defect all their children will be in that same way defective. A marked case of this exists near to Minneapolis, where a moron father and mother had seven children, all of them mentally subnormal, and now out of two hundred identified descendants of that family most of them are mentally defective.

Similar cases are scattered all over the country because the United States has for generations been the dumping ground for the inferiors of Europe, who after getting here have, with our own defectives rapidly reproduced their unfit kinds who in number are far beyond the capacity of our custodial institutions to house and care for.

The school for the feeble-minded at Faribault, Minnesota, has generally about 1,900 inmates, and at this time (February, 1933) about 1,400 more are waiting outside to be admitted.

Other states in proportion to their population are about similarly situated. The highest authority on feeble-mindedness in the Northwest reported in 1925 that in Minnesota there were from 80,000 to 100,000 persons capable of transmitting serious mental defects to their offspring. Most of these persons are at large and multiplying. They are a menace to future generations as well as a burden upon this. What we reap depends upon what we sow.

Minnesota spends money freely to exterminate the barberry bush that harbors the rust germ destructive to wheat, but carefully preserves the human barberry bushes. These are well fed, clothed, housed and cared for in our state institutions, though millions of normal and deserving people outside are in want. The state spends



freely to improve plants and the lower animals by good breeding, but spends not a dollar directly to inform the people on the more important matter of breeding good human stock.

Today we think of the better breed of cows, sheep, hogs, and the trotting steed. Tomorrow we'll think of how careless we've been in delaying so long the improvement of men.

Judge Benjamin Lindsay of juvenile court fame in commenting on the frequency of broken homes and child delinquency has said that 20 per cent of the people of the United States are not capable of properly caring for and rearing children, while some biologists reckon that 30 per cent of the people, though many of these are normal mentally, carry in their reproductive cells the determiners of some latent hereditary defect that may appear as actual defect in their offspring. Reports from all of the states indicate that the feeble-minded are increasing between two and three times more rapidly, relatively, than normal minded people. This cannot go on indefinitely and our civilization endure.

Biologists and students of heredity and eugenics fear that if reproduction of the socially unfit is not checked, our civilization in a few generations may go the way of civilizations that have ceased to be. Ours will not be saved from the fate of others by the great progress made, or that may be made, in mechanics or by controlling nature's forces for human comfort as in the automobile, radiophone or other inventions. These things do not touch human mentality in the masses to improve it. They in some ways accelerate our speed down the toboggan slide.

#### FOURTH RADIO TALK

##### **A Condition Worse Than Our Economic Depression Is Upon Us. Welcome Eugenics; What It Would Do.**

Most people realize that we are in a serious economic depression. But few realize what a bad condition of another kind is now upon us. I call your attention briefly to it.

This country stands the worst of all civilized **nations** in the matter of organized vice and crimes committed. One person in 12,000 is murdered every year in the United States; in England one in 421,000 — thirty-five times more murders per million people here than there. Viciousness is rampant with us.

Psychologists reckon that 70 per cent of our whole people have only three-fourths of a good normal intelligence.



Then the United States census told us only a few years ago that there were more insane people in the institutions for their care in this country than there were students at that time in all the colleges and universities in the United States. The situation is worse today and is growing worse.

The feeble-minded people are more numerous than the insane, and only about one-tenth of the feeble-minded and mentally subnormal who should be in institutions for their care are there; the remaining nine-tenths are at large and some of them multiplying rapidly. Epileptic people are only a little less numerous than the insane.

These three groups of socially unfit people along with convicted criminals fill to overflowing our state institutions for their care.

The cost to the nation of these people in and out of state institutions has been carefully estimated. Directly and indirectly it is more than ten billion dollars annually. The cost of mental defectives alone to their relatives; to the schools; to their employers; to the courts and to charities in the state of Minnesota was estimated by the highest authority in 1925 to be \$50,000,000 yearly.

This burden of debt, and of unfitness in the form of mental abnormality, which is carried by fit people brings no good but only more unfitness, crime, delinquency, dependency, disease and taxation.

The economic depression which we are in is bad enough, but the other condition made up of insanity, epilepsy, mental subnormality and crime from lack in many people of a social conscience is even worse.

These bad things will remain with us after the depression passes; will remain and cause further social disorder and decay. And no movement aside from eugenics is under way to free us from them.

Education as we have it in our common schools and colleges scarcely touches them; punishments by the courts or otherwise does not cure them; does not prevent their recurrence; religion has shied from them in consideration of a future life; the NRA is blind to them in trying to correct and perpetuate the old order of private profit making.

The fact is, however, that no one of these institutions just named is specifically designed, as eugenics is, to meet and remove these social ills which I have cited, by preventing reproduction of the unfit people who cause them.

Open minded and educated people everywhere are therefore giving consideration to eugenics and they wel-



come it because of what it would do; some of which things I will now point out.

It would weed the human garden of its socially unfit kinds and do it in a sane and harmless way.

Welcome eugenics, it would secure to every child its first great right, the right to be well born, to be born of normal parents; the right to be born free from predisposition to hereditary disease and free from those defects in brain structure which go with and which cause mental subnormality.

Welcome eugenics, it would use nature's laws of heredity to bequeath to every child a sound mind in a sound body. It would have every child inherit health and buoyancy, not disease or any weakness. It would give joy in living. It would give alertness and the bright eye of intelligence, not the physiognomy of dullness and mental subnormality.

Welcome eugenics, it regards a good heredity as nature's best gift to man, and the inheritance of strong potential intellectual and moral faculties as better than to inherit wealth; the possession of an altruistic nature with courage to do the right, as priceless qualities, and far better than that aggressive acquisitiveness that marks so many representatives of our "rugged individualism."

Welcome eugenics, it is that movement which has permanent biological race betterment for its purpose.

The wise farmer has used eugenics to greatly improve his farm stock. It would be to the credit of man's intelligence if he took as much care to improve himself.

Welcome eugenics, for reproduction of the socially unfit is breeding intelligence and the qualities of good citizenship out of the race. Eugenics would humanely stop it.

Luther Burbank and other persons have performed by the use of eugenics, what only a few years ago would have been regarded as miraculous in changing and improving the lower forms of life. Eugenics can also accomplish great things in improving man, and without any more restrictions than now exists in the matter of mate selection. But in this field eugenics has been neglected, although without it, it is as impossible to secure the best human stock and build up a good and stable civilization as it is impossible to build a good house with half rotten lumber.

Eugenics will lend itself willingly for man's improvement. It is the only means known to science by which to secure innate and permanent betterment of man. In this respect eugenics is the hope of the world.

To neglect it, President N. W. Faunce says, "is to



neglect the whole future of humanity and to incur catastrophe."

"The future of civilization depends upon the application of a program of eugenics," says Paul Poppeno, biologist.

E. S. Gosney, author and lawyer, says, "The paramount problem of civilization today is applied eugenics."

Dr. J. C. Phillips, naturalist, says, "I look upon eugenics as the one great hope of the future."

"Eugenics is the greatest concern of the human race," says President A. Comstock.

"It is the most important subject that the present generation has to consider," says Rev. J. T. Dallas, Episcopal Bishop; and Dr. J. Cattell, Biologist and former President of the American Association for the Advancement of Science, said, "There is no limit to the good that may come through eugenics" for human betterment.

Scores of equally prominent persons have expressed views similar to these.

It is the conviction of scientific and liberal minded people generally, that eugenic measures must be used to prevent reproduction of the unfit among us, if this country is to be freed from the load of feeble-mindedness, insanity, mental and moral inferiority, crime and dependency which burdens it.

A safe and sane eugenics program to be carried out is therefore necessary. Such a program was mentioned in my talk two weeks ago. I am tempted to repeat it here, but time does not permit. (The reader will find it printed on page 83 of this book.)

I add this, however, to that program. Young Man! Young Woman! It matters greatly whom you marry. Your choice is a choice of a parent for your children. It decides perhaps whether they shall be gifted or of medium ability or mentally subnormal and whether a pleasure and an honor to you or a burden and disgrace. Society, too, knowing that you will make a choice, guided perhaps largely by sentiment—for love with most people is blind—should be enough interested in its members to weed out the obviously unfit so that your choice cannot be a seriously wrong one.

Before choosing, learn if inherited feeble-mindedness, insanity, epilepsy or repeated criminality have existed during the last three generations in the family strain into which you think of marrying. If either have existed, then danger lurks there, particularly if a like thing exists among your kin. If you belong to a sound stock and have a good heredity, prize that above all things. Mate only with an equal in that respect; with one that has a good



constitution, who belongs to a healthy, long lived sound stock, who has a worthy ambition in life, ability that wins success and who possesses the homely virtues that gain respect. Look up the pedigree of your would-be fiance.

Any eugenics program should provide for sterilization of the socially unfit, which operation the United States Supreme Court has upheld; but since many people misunderstand what it is and are misled, I will here state that it is not castration. It consists, in the male, simply of removing about one-half inch of the sperm duct. This safe operation is called vasectomy. The corresponding operation on the female is called tubectomy (salpingectomy). In neither sex does the operation harm the adult person mentally or physically. It is painless under a local anesthetic and the natural enjoyment of coition is unaffected by it. It does not stand in the way of happy married life, good companionship, mutual help and love. Aside from being unable to have offspring, the person is as though the operation had not been done, except that in many cases it improves health, especially in the insane and establishes a better sexual life. Sterilization can be done in a few minutes on a man and he goes almost immediately about his work. Tubectomy on a female requires a few days' quiet following it.

Now if morons and the feeble-minded of a lower grade could comprehend their misfortune would they not say, let us be sterilized, for we would not have offspring cursed as we are with this incurable misfortune, mental subnormality, feeble-mindedness. It shuts one out from normal happiness and success in life and makes life practically useless. For our sakes, and for society's benefit, prevent us from having offspring defective like ourselves.

Finally, I will say that through eugenic measures and good man-made environment this may become a greater and better nation, its best types of men and women may be increased; its unfit types dropped out humanely; crime may be reduced; dependency diminished and divorce made less frequent; homes made more congenial; the rearing of children improved; much disease prevented, and the people made happier by the social uplift. Welcome eugenics.

### FIFTH RADIO TALK

#### Crime Frequent—Best Way to Prevent It—Objections to Sterilization Answered

In my talk two weeks ago I spoke of the "determiners" which exist in human reproductive cells, and which during the early development of a child bring into form its



various anatomical parts, including its brain, and thereby determine the child's bodily and mental traits and whether it shall be normal mentally or feeble-minded.

Authorities tell us that about thirty-seven per cent of prison inmates are definitely feeble-minded in some way, mentally or morally.

Feeble-mindedness is a large factor in causing crime. Is it any wonder, therefore, that with our great army of mental delinquents—five million or more in the United States—scarcely a day passes without mention in the press of some new and flagrant violation of law and order?

Statements come from various sources that this country is facing a constantly rising tide of crime. Whether this be true or not it is a fact that the United States ranks the worst of all civilized nations when measured by crimes of violence. I have stated that fact before but I repeat it here because of its tremendous significance. Then talking over the radio is like speaking to a passing crowd, not to a seated one, so that some repetition in a series of talks such as I am giving is perhaps desirable; that is my reason for any repetitions.

Crime is frequent among us because fully four to five per cent of our entire people are very badly at fault in their mentalities. This four to five per cent are in the feeble-minded, moron, insane, epileptic, dissolute, viciously inclined groups. For the most part they have inherited their bad mentalities which make them socially unfit. They transmit social unfitness to their offspring and thus new crops of mental delinquents and potential criminals appear and the endless chain of a bad inheritance carries a procession of crime, lawlessness, inefficiency and dependency down through the generations.

Very few people with inborn mental defects can be reformed, and made right and well behaved. The whipping post method of one class of reformers will not do it in many cases, nor will the coddling and forgiving treatment of the other class, the "uplifter" reformer, do it. To get results by any method there must be intelligence, conscience and reason to appeal to. Many feeble-minded people lack in these qualities of mind which give self control. We cannot appeal successfully if there is nothing to appeal to; we cannot develop something out of nothing.

Some people still tell us that the best way to prevent crime is by religious and moral training of the youth. Persons who think thus are right at heart but they overlook the great fact of hereditary laws which religion cannot touch to change them, and the fact that many



people in the line of unfit family strains are born with little ability to respond effectively to moral training. They lack as I said mental and moral capacity, hence religion, schools and courts of law, good and necessary as they are, have failed to reform them, except in rare cases, or to rid the world of them and the crime and evil they bring into it.

The best way to prevent crime in the long run and promote social welfare is to prevent confirmed criminals and the unfit classes from reproducing themselves. This can be done by the practical, scientific and humane measure now at hand—that of sterilization. Twenty-seven states have legalized it, and as I have said once before in these talks, the Supreme Court of the United States has upheld it. It is never done as a punishment but to protect society; the unfortunate person against himself, and for race betterment. It promises to do more in these ways in two generations than has been accomplished in the last 6,000 years, during which the prevention of reproduction of mental defectives and criminals has been largely overlooked.

In a certain district in Switzerland and another in northern Italy the mentally unfit had grown, a few years ago, to an alarming number, which led a few citizens of influence and power to subject those localities to eugenic measures. The result was that in fifteen years those districts were brought back to normal—were practically freed from their large number of dependent, criminal "cretin" defectives, and great social good secured thereby.

A movement on a national scale, based on broad scientific plans, has been started in Germany to stamp out among its people congenital feeble-mindedness, insanity, epilepsy and other serious nervous diseases that are inheritable. Among persons whose prospective offspring would likely inherit these diseases and defects, voluntary sterilization is to be made legal and attractive, that they may be exempt from family responsibilities, while the socially fit people are urged to have larger families. This promises to be the greatest national effort to secure biological human betterment the world has ever seen.

Minnesota in 1925 enacted a law authorizing the State Board of Control, under certain conditions, to sterilize feeble-minded and insane persons committed to its care. The Minnesota State Medical Association congratulated the state board on having been given that power. A former Hennepin county grand jury did likewise and urged the State Board of Control to emulate the state of California which has sterilized about 8,000 of its unfit people,



almost all of whom, their kin or legal guardian, approved of it.

What better thing could be done by Minnesota judges of probate than to pass as rapidly as possible into the custody of the State Board of Control all socially unfit people who should be there in order to secure their sterilization. But the Minnesota sterilization law is wholly inadequate to meet the situation. It is hoped that at the session of the legislature in 1935 a better law will be enacted.

Sterilization, however, is opposed by some people. So have many new and good things first been rejected. The first person to wear a silk hat in London was mobbed; the first to carry an umbrella was jailed; strong opposition was made to the early use of the bath tub; the feats of the fabled Darius Green with his flying machine aroused only merriment although they foreshadowed successful aviation; the inventor of the telephone when he first tried to interest financiers in it was told that it was a mere toy, and Edward Bellamy's prediction of the radiophone was called a pipe dream. And now since eugenists are urging that the obviously unfit among the millions of morons and mental defectives in the United States should be sterilized to prevent their increase, some people are asking ironically "who shall decide who should be sterilized?" "who is qualified to sit in judgment and separate the unfit from the fit"?

Such objectors should ask themselves who is it that decides who shall be hanged, electrocuted, imprisoned for life or otherwise punished. To decide who shall thus have his liberties and even his life taken from him is a responsibility far greater than to decide who is socially unfit and should not reproduce. In the latter case with a family history of a bad heredity to guide the investigator; with modern intelligence tests to determine a person's mental status and with the aid of competent physicians and psychologists to bring their sciences to bear on diseased and mentally defective persons, it is not guess work in deciding who are socially unfit and should not reproduce their unfit kind.

Objectors to sterilization should bear in mind that probate courts all over the land are adjudging certain persons to be feeble-minded and others to be insane, and are committing them to proper institutions or authorities. Deciding who shall be sterilized is only a further step in protecting society and also the defective individual against himself.

It is an established fact that feeble-minded persons, the epileptic and insane, give back to society the feeble-



mind, epileptic and insane; and to prevent it by sterilizing those whom the courts adjudge to be feeble-minded or insane is a wise procedure, one that is most humane, because unlike hanging or imprisonment it does not shorten the person's life; does not deprive him of liberty or even stand in the way of happy marriage and all the enjoyments of home life except that there will be no children. And is it not better that there be none when mental deficiency in the husband or wife would deprive children of proper care, even if they should escape inheritance of the mental defect their parents suffer? **Every child should be and is entitled to a rearing by normal parents in a normal home.**

Who shall decide who may have children may well be asked. Certainly the idiots, the imbeciles, the feeble-minded, the morons, the insane and dependent groups shall not decide that question for the socially fit people who care for and support these unfit millions. It lies therefore with the mentally fit and normal people to decide who may have children and who shall not. And among the normal, those who are learned in matters of heredity, mental inheritance, eugenics, neurology and psychology are the persons better fitted even than the courts are to decide who are socially unfit and who should not propagate. The courts in deciding this of course consult with the professionals I have named.

But some opponents of sterilization say that the presence among us of the feeble-minded is the will of God, and that we should not interfere to prevent more defectives from coming. I cannot believe that God takes pleasure in the mental and moral blindness of a feeble-minded person. That is more in line with the alleged makeup of Satan, while to sterilize the unfit is working with God, I take it, insofar as that is possible, and which thing the true Christian seeks earnestly to do rather than to promote some dogmatic belief.

The Man of Galilee taught eugenics in saying "every tree that bringeth not forth good fruit shall be hewn down and cast into the fire," and again in the parable of the tares growing with the wheat when He said, "wait until the harvest, then gather ye the good seed into my barns, but gather ye the tares into bundles for burning." In other words Christ said, see to it that the tares, the five per cent of the people who, because of their mental and moral defects cause all of our social ills, shall not reproduce their defective kinds.

This is the teaching also of present day scientific eugenics. The kingdom of heaven on earth may soon come by following it, if in each generation of people we pre-



vent reproduction of the mental and moral defectives, whom Christ called children of the devil. Do that and they will soon disappear permanently and all people will be "sons and daughters of the Almighty." Christ's kingdom will then be here on earth.

To hold that feeble-mindedness is the will of God or in any way His work, is as extreme as to hold that sickness is His will and that we should not prevent disease.

Insanity is a brain disease, feeble-mindedness is caused by a brain defective in structure and is incurable. It is transmitted also from mentally defective parents to their children. And shall we not guard against this as we do against hundreds of other misfortunes which might, by a stretch of imagination, be interpreted as the will of God?

Objectors to sterilization magnify the situation. Some of them seem to think that eugenists would cast a net over and around society and that all people taken in like fish would be sterilized wholesale.

The fact is that in no state among the twenty-seven where sterilization is legalized, has it been proposed to sterilize others than the obviously unfit, who would transmit mental defects to their offspring, such as the feeble-minded, the insane, epileptic and confirmed criminals. Whenever one of these is prevented from becoming a parent, the next generation will gain by the absence of one or more persons of inferior stock in at least eighty per cent of such cases.

Prevention of reproduction of the unfit is harmless to them; increases their happiness and welfare by avoiding children perhaps defective for whom they cannot properly care, and society is benefited by the lessening of its economic burdens, while at the same time securing a better grade of citizens.

### SIXTH RADIO TALK

**Structure of Brain Determines Mentality—Breeding to Brains a State's Best Business — Human Garden Needs Weeding—Collective Expression of 100 Scientists—Sterilization in California**

To make a better civilization, which is the purpose of eugenics, we must have more better men and women; better in brain structure; better biologically for that alone gives enduring worth.

The good effects of education are only temporary, they are not passed on by heredity in perceptible degree to improve the mentality of future generations.

The question of the cause of crime and of good or bad behavior, has come in recent years to be largely a question of human biology, by which I mean that a person's



makeup, his anatomy and physiology, the structure of his brain especially, determines very largely what his behavior will be and how he will respond to environmental stimuli, and if a person's brain structure is faulty he may be strongly predisposed to vice and crime.

If the structure of a person's brain is very defective the person will be an idiot; if only a little better he will be an imbecile; if but a little better he will be feeble-minded; if good, he will be normal, and if superior in structure he may be a genius.

We are what we are in behavior, largely because our brains are what they are. And we all differ in our mentalities as strawberries differ in size and quality. Some people inherit such a defective brain structure that they naturally go wrong, while others are born with such a good brain and with such strength and balance of their **faculty brain centers** that they aspire to goodness as naturally as the sparks fly upward. Such persons in a bad environment will hate it, flee from it if they cannot change it, or will rise above its influence upon them.

It is heredity, of course, that models and builds the human organism, the brain included, and makes it what it is at birth. Environment after birth brings out the potential possibilities which heredity gave, but heredity must ever be the chief factor in determining character.

Heredity acts, as stated in one of my former talks, through the determiners in the reproductive cells of parents and through these determiners the traits and qualities of parents are transmitted to their children. Millions of people in the United States have unfortunately inherited poor brains and serious defects because their existence was started in a poor quality of parental germ cells; in other words they have a bad heredity. The human garden therefore needs weeding of its unfit and inferior kinds—its morons, feeble-minded, insane, epileptic and criminal classes. These can be humanely eliminated almost entirely by sterilization, the objections to which I answered in my last talk, while the superior types of men and women can be increased by applying our recently acquired knowledge of human biology and of heredity. By these measures this can be made a better world that will remain better, for race cleansing done through eugenics is done for good and for all.

Only by preventing reproduction of the unfit and by multiplication of the fit can a people of better quality be produced. And upon the quality of any people their success depends. Their quality is the basis of their prosperity. When this is fully realized we shall see eugenics shaping social programs and political policies. Superior



human stock will then be cherished, not only for their usefulness in their day but because they are the seed beds from which alone can rise those rare geniuses to whose creative influence progress is mainly due.

**Breeding to brains is a state's best business.** That people which fosters its superior stocks and eliminates its inferiors will by the sheer force of its high mental and moral qualities lead and dominate the world because from generation to generation they will furnish an un-failing supply of men and women of ability, energy and civic worth. Such a race will create almost a new civilization in which, with the economic reconstruction which is coming, most crime, I predict, will vanish, poverty will disappear, and men and women will observe the Golden Rule from choice, education will expand and a high type of religion will conquer the globe.

Consider for a moment what a committee of one hundred leading physiologists, sanitarians, surgeons, pathologists, neurologists, students of heredity and eugenics, educators and philanthropists have collectively agreed to as an expression of what eugenics would do for the world. They say "It is possible to apply the laws of heredity as laid down by Mendel in a thoroughly practical way and to get results immediately in one short generation. It seems, and it is, a colossal task to change average human nature one iota. Yet in the light of modern eugenics we could make a new human race in one hundred years if only people in possession of power and influence would wake up to the importance of what eugenics means. And this could be done quietly and simply without violence to existing ideas of what is right and proper. \* \* \* If we are to build for future generations, hygiene must give way to or grow into eugenics. The accomplishment of a true eugenics program will be the crowning work of the health movement and the grandest service of science to the human race. Eugenic knowledge is not only a personal advantage but a social necessity."

It is scarcely thinkable that these 100 people, each a leader in scientific work and together forming the committee of the **Life Extension Institute** would speak thus unless they were justified in doing so. "There is no limit to the good that may come through eugenics," are the words of a leading biologist, and Luther Burbank, the former plant wizard so-called, said that through eugenic measures "we could accomplish more for the race in ten generations than can now be accomplished in one hundred thousand years."



Eugenics is for humans what improving the stock is for the farmer. **Breeding** human thorobreds is the only way to get them. Education will not produce them, and if good livestock is desirable how much more desirable is good human stock.

The high state of perfection to which man might rise through the use of eugenic measures can never be attained with such a load as we now carry of mental and moral defectives who are rapidly reproducing their socially unfit kinds and who, though not to be blamed for being what they are, are like cumbersome weeds and stinging nettles in a garden. Those who are at large breed the ones who have to be sent to our overcrowded state institutions. These segregated ones are only a small fraction of the yearly total crop produced by those at large, and of their children, from 20 to 100 per cent are defectives in any large number of cases.

Visit the school for defectives at Faribault, or at Cambridge, Minnesota, or similar institutions in any state and you will see some of the fruitage of these defectives at large. And the trees, to use a simile, from which they come are still in bloom for further crops of idiots, imbeciles, feeble-minded, epileptics and criminals. Only the worst of these are gathered up and placed in charge of the State Board of Control, whose work carried on at a cost of about nine millions of dollars yearly is useful and necessary but most of it is much like keeping an ambulance at the foot of a cliff to carry to the hospital the people who fall over the cliff while the thing needed is a railing above to prevent such accidents.

A law permitting of eugenical sterilization of the unfit at large, but amply safeguarding their interests, would be to place the railing about the top of the cliff; would be to prevent the seeding of trees that bear unwholesome fruit; would be humanely removing the human **barberry bushes** that harbor the rust germ of mental and moral degeneracy; would be sifting from the wheat the tares which should not be sown; would be weeding the human garden; breeding a better herd; purifying the polluted streams of life, and would be a practical means of removing mental and normal defects at their source and who are now scattered all through society from top to bottom.

I now bring to your attention something that is not a matter of opinion, but a fact relating to sterilization in the state of California.

It consists of a few extracts from the report of Dr. F. O. Butler, M.D., who is superintendent of the State Home for Feeble-minded at Eldridge, California, in which state



about 8,000 mental defectives and insane persons have been sterilized, and the work is going on with increasing public favor.

Dr. Butler says:

"The first case to be operated on for sterilization was in 1910 at one of our state hospitals for the insane. The various State departments, the public welfare organizations of the State and the public in general have become interested in this very important subject and have been supporting it, and with this combined support I am of the firm belief that sterilization in California has come to stay."

"We receive many cases for the purpose of sterilization alone, and after being operated on they are permitted to return to their respective communities. When we learn of a defective mother with many offspring, the majority of whom are defective, one way or another, it is our policy to try to get her to an institution for the operation in order that she may return and care for the children and not propagate more of her kind. If this is not accomplished it generally means a yearly increase in the family of the incompetent. For instance, in our institution we have many mothers with from one to five children also being cared for. Had the mother been sterilized years ago they could probably have been kept out of the institution, and surely we would not have the children with us."

"After it has been decided by the institution that the individual should be sterilized, the nearest relative or guardian, if any, is written to for consent for the operation. Very little objection is made when the operation is fully explained—in fact, we frequently have requests for the operation from relatives before the subject is mentioned to them. After consent is obtained, we secure permission from the Director Department of Institutions (formerly the State Commission in Lunacy) and the Secretary of the State Board of Health, who are the present State authorities whose signature legalizes the operation. It is not necessary to obtain the patient's consent, although it is done in some instances. When permission is granted by the above authorities, we are at liberty to proceed with the operation."

"There have been no ill effects of any nature in the cases at any of the institutions, for which we are duly thankful—in fact, it has been just the reverse,—a better physical and mental condition, especially with the insane."



"I have a number of men at the hospital ask me to sterilize them after they have seen the beneficial effects of the operation on other patients."

"In conclusion, I want to say that in California we think the law permitting sterilization of the insane and mentally deficient is one of the best things that has been done to prevent the unfit from procreating their kind and adding to the State's burden in caring for the same. It is only to be regretted that we cannot reach out further—that is, sterilize those defectives who do not come into State institutions. The very life of our nation is its manhood and womanhood, and something must be done that we may beget none but sound offspring, and thus have a nation physically and mentally strong."

Our socially unfit people in Minnesota cost the state, directly and indirectly, about \$30,000 daily. By emulating the State of California most of this cost would soon be eliminated and a more intelligent citizenship be created.

### SEVENTH RADIO TALK

#### **What Science Has Done in the Improvement of Plants and the Lower Animals, Science Rightly Applied Will Do for Man**

The high power microscope has made known to us most wonderful things that exist in and take place in the male and female reproductive cell in which the life of man begins, and which cells after their union pass life and inherent traits from parents on to their progeny. In the chromosomes of the reproductive cells, properties reside which under normal conditions determine what the new individual shall be in structure and in mental capacity.

Biologists are agreed that more precise knowledge regarding the principles of heredity have been acquired by scientific research in the last 35 years than during all preceding time. This has forced us to give up some former beliefs, but it inspires hope, that before long man will undergo as great improvement by adjusting to nature's laws for his improvement, as has been made of late years in the lower animals and plants.

Most of the milk cows of this country a few generations ago before the Jersey cow was so generally bred would now, in comparison with the Jersey, be called scrub stock for butter fat production. The wild boar and the "razor-back hog" of Florida are scrubs as compared with the better breeds of hogs today. The former breeds of hens



were scrubs as compared with the improved egg producers of this time.

Much of the scrub stock, scrub fruits, flowers, cereals and vegetables of former years have been displaced by improved or new and better varieties. This has brought untold good to man, who has been active in improving nearly everything but himself, and who, underneath his thin varnish covering which education gives, remains in most cases a savage despite the great improvement he has made in his environment. Civilization has enlarged man's opportunities for usefulness, but it has multiplied the ways and means for his bad behavior when avarice and his passions rule him. Man advances but he does not change as some people think he does.

Improvement in plants and the lower animals has come about by man's well directed efforts to secure the better kinds through wise selection of individuals for propagation, and by matings or crossings of those that possess the same desirable character. Nature has taken care of all the rest and will do so for man in building up a superior race. If man will but start right in race betterment by making wise marriage matings, all the rest will naturally follow, and inferior human stock which now cumpers the earth will be quickly displaced by human thoroughbreds.

Is it worth while to try for this betterment of man? It is if human improvement is desirable. It is the only way to produce a race whose people will be efficient and well balanced in all of their mental faculties and free from inheritable defects.

The "super man" will be of a kind like this—a kind strong and well balanced mentally. Of these there are many now. They are the only ones that should reproduce if man's improvement be the object sought.

Will education aid much in this improvement of man? No. It must come by breeding to brains—to brains of good quality and size—and to a well balanced central nervous system. The brain which a child inherits determines its mental capacity. A person who is born an idiot can be nothing else through life. A person who in potential efficiency at birth is a wheelbarrow as compared to an automobile will always be inferior to the person who at birth had the automobile potentiality.

The good effects of education are great to the person educated, and through him to society, but they end there; the effects are not passed on to exist in the mentality of his progeny. Would it be expected that the training of a poodle dog in the behavior of a pointer dog would cause the poodle's pups sired by a poodle to be of the pointer



breed? Can any horticultural training enable us to "gather grapes of thorns or figs of thistles?" Another question:

Will good sanitary conditions—housing, feeding, clothing or good environment in general—bring permanent improvement in race mentality? No. These things though desirable, touch only health and the temporary behavior of the individual, but cannot change inheritable qualities in germ cells or substitute by heredity good traits for bad ones. Would good care and feeding of a lot of gray rats, or training or praying for them change them into white rats, or their disposition to that of rabbits?

The only way to get human thoroughbreds is to breed them. The nature of any seed planted in the ground or of any cereal sown, determines what the nature of the crop shall be. The fixed traits of character in a child are likewise set in place as blocks in a mosaic, by virtue of the nature of the seed, by virtue of the determiners in the reproductive cell from which it sprang. Education, training and sanitation will not act on the germ cell, the human seed, to remove from it the determiner of a bad inheritable trait that may reside there, and thus improve progeny; neither will the lack of education, training and sanitation destroy in germ cells a determiner of any good inheritable trait. Nature in the interests of living things has been wise enough to make it thus; otherwise under adverse conditions man would degenerate and sink to the lowest depths, never to rise. This explains how so often the best types of men and women spring from among the lowly, under favorable marriage matings.

And another question: Is there need for innate improvement in man's mentality? Yes. This is the world's great need. Too large a per cent of our people lack sterling inherent capacity, inborn ability, moral stamina. They are constitutionally dull, incompetent, unbalanced and below par mentally. They are poor human stock as compared with those of superior or even of good mental constitution who are free from inheritable defects.

It is perfectly natural that inferior and scrub plants and animals should exist in large numbers, for all of them took their origin in forms of life inferior to or below themselves, and in the process of evolution—mutations or sudden advance from some unknown cause having taken place—those that could not keep up with the front ranks in the procession were left behind, constituting scrubs among their kind, but reproducing themselves nevertheless as they have done, they remain more numerous than the better kinds.

This principle has operated no doubt in the evolution of man. The simple fact is that the world is full of scrub



human stock. The quicker this is realized and frankly admitted the sooner will we begin to breed better men and women. And let it be well noted that poor mentality, extreme selfishness and lack of altruism, exist not only in "society's dregs below" but to a pitiable degree in "society's scum on top." Human thoroughbreds with a social conscience are what is needed for the world's salvation. One philosopher, a Luther Burbank or a Thomas Edison are worth more to the world than a thousand dullards.

The tremendously important question to consider and deal with practically is that of displacing inferior people by superior, as among the lower animals and plants, scrub varieties have been displaced by better kinds. It is foolish to try to get anything except through the means by which it may be obtained. It is an axiom that no human betterment can be had by man's efforts except by following the laws for its attainment. We know with scientific certainty that natural laws exist, and we know something about them, whereby better varieties of plants and animals are produced, that breed true to their better kind indefinitely. These same laws are nature's laws for man's improvement, and must be used for human uplift if that is to come about and it is satisfying to know that by use of our new knowledge of heredity, man may greatly increase the inborn mental and moral capacity of coming generations. A race can be bred that will possess a better mentality than that which prevails today and the socially unfit can be eliminated. Twenty-seven states already have laws to aid in this by sterilization of the socially unfit, the feeble-minded, insane, and epileptic persons.

In the breeding of fruits, flowers, plants and the lower animals, certain well understood laws in selection are applied which produce the good and exclude the bad through heredity. But in human reproduction in which these laws apply with the same certainty as in breeding stock, they are neglected, with results which are appalling. An instance of this is the New York family of Jukes, which started with one depraved woman, and in a few generations there were 1,200 of her descendants among whom there were 310 professional paupers, 440 physical wrecks from debauchery, 50 prostitutes, 60 habitual thieves, seven murderers and 130 other criminals. These people have cost the state of New York more than one and one-fourth million dollars.

Another instance is that of "Margaret, the mother of criminals," so-called, who left a progeny of some 700



paupers, prostitutes and criminals. The "Tribe of Ishmael," so-called, which started in Indiana, about parallels the Jukes family in New York. This tribe is the progeny of a neurotic man and a half-breed woman. They have spread their ill-favored spawn over various of the central states in a veritable flood of imbecility and petty crimes. The Zeros and Kallikak families, the Hill Folk and the Pineys are further instances of almost equally bad human strains. A study of a family in Germany shows that of 834 known descendants of a drunken vagabond woman, perhaps somewhat feeble-minded, most of them were prostitutes, tramps, paupers and criminals who have cost the Prussian State a quarter of a million pounds.

On the other hand there are human strains in whose blood, in whose germ cells, such excellency exists as to give an almost unbroken succession of families whose members rank as the best of human kind. The 1,394 identified descendants of the gifted Jonathan Edwards is an instance of this, among whom there were 295 college graduates, 13 college presidents, 60 prominent authors and writers, 60 physicians, 30 judges, 75 officers in the army and navy, about 100 clergymen and more than 100 lawyers, among whom 80 held public offices, one of them being vice-president of the United States; three were United States senators; others were members of congress, governors of states, ministers to foreign countries, framers of state constitutions, business men, bankers and none of the descendants of Jonathan Edwards have been convicted of crime so far as known.

If for two generations reproduction took place only among good human stock, the defective kinds would almost entirely disappear. If the breeding of inferiors was confined to only a few notoriously defective strains such as I have cited the matter of race cleansing would be simple. But the breeding of defectives and the vicious is not confined to notorious cases. The fact is that just as we have people among us who are carriers of the typhoid fever germ, though in good health, so there are many people who though normal mentally, carry in some of their reproductive cells the heredity determiners of bad physical and mental traits which though latent in them, may by bad marriage matings come out as actual defects in some of their descendants and may appear as insanity, epilepsy, feeble-mindedness to some degree, mental incompetency, avarice and inclination to criminality. The large number of these kinds of people suggest the coming of national decay unless measures be taken to prevent their increase.



There is nothing more important to do than to weed the human garden so that all children may be well born, and nothing can secure this outside of good marriage matings.

### EIGHTH RADIO TALK

#### **Ability to Succeed Inborn—Eugenics Among Chinese and In Ancient Nations—Rate of Human Degeneracy**

All thoughtful people will no doubt agree that progress, in man's betterment on earth, depends upon his intelligence, his mentality. Improvement in man's inborn mentality is therefore most desirable, is in fact the world's great need. But, as I pointed out in a former talk, no amount of good environment or education of one generation will improve the mentality of the next generation because education and environment do not affect the determiners that reside in the reproductive cells from which a child develops. It is the function of these determiners, not of environment, to shape and fix a child's innate physical and thereby its mental make up.

Every person therefore at birth has a certain potential mental equipment, and with this he starts at the lowest rung of the social ladder and climbs as best he can as the years go by. Some persons reach the top rung, others such as the feeble-minded, cannot climb at all because they have defective brains, the result generally of a bad heredity. These incapables, with the epileptics and insane are far too numerous among us.

It is now conceded by all competent students of heredity that the only way to get a race that is strong and well balanced mentally is to breed it. That means to start each child's development in a good type of reproductive cell. That cell is the foundation on which good character and behavior are based.

This fact has been vaguely glimpsed by some people in almost all ages. Thus the Chinese for thousands of years have followed and still follow a family custom that is highly eugenic and discourages breeding of incapables. The custom is this. When a young woman marries she usually lives with her husband in the home of his parents. They do not, for economic and other reasons, want a woman of inferior ability brought into their home, who with her children may become a burden on them, hence parents in China decide very largely whom their children shall marry and often engage them at an early age. This very largely drops out inferiors from reproduction. In this country, however, almost any fool, as someone has said can marry another fool and raise a brood of fools. Not so in China in their well regulated families.



Other eugenic measures have been used for short periods of time in different parts of the world for race improvement. Thus legend has it that under the reign of Semiramus, the queen of Nineveh, 800 B. C., she had the weak and sickly men of her kingdom sterilized in order that only the able-bodied might reproduce, thus preventing racial decay and securing an army of strong soldiers to defend her kingdom of Assyria against the Babylonians.

Then, in Egypt, when it was at its height of power and culture, marriages took place among the ruling and better people, even among those of near kinship. Cleopatra, born in 69 B. C., was the child of such a union. But Egypt entered upon its decline when its rulers and more capable people began to marry with mental inferiors who came in from outside its borders.

Later still during the few hundred years when Greece and Rome reached their highest development in arts and sciences, weaklings were not allowed to reproduce because it was well known that their rapid increase meant national decay.

How quickly such decay takes place under bad marriage matings is figured out by modern biologists. Thus when mental superiors have few children, say an average of one to the family, and inferiors have many, say an average of four, then in five generations an inferior group which comprises only ten per cent of a population will increase until it makes up ninety per cent of the population. And this, I repeat, in five generations, possibly in one hundred years, the inferiors increasing from ten to ninety per cent.

On the other hand a superior group comprising sixty per cent of the population will in five generations dwindle to less than five per cent of the population if it averages but one child to the family assuming that inferiors increase at their usual rate. This is a close approach to the situation which the United States is in today since only about four to five per cent of our total population are mentally bright, as reckoned by psychologists.

Then further, a thirty per cent middle group of people, if it has only two children to a family will in five generations be reduced to about eight per cent of the population. We certainly need to consider the breeding of good human stock as well as good farm stock.

Wars have killed off many of the world's best men and left inferiors to stay at home to breed. If the best heads among a herd of deer were shot down each year and inferiors left to breed the herd would soon deteriorate. Treated thus, man also deteriorates. It occurred in France



to a marked degree following the Napoleonic Wars.

No practical means have been used in this country, to any considerable degree, to prevent reproduction of even the obviously unfit in time of peace or war.

Silly prudery in many people has placed in taboo any public mention of the great facts of heredity. The church and public schools have been slow to learn these facts and to use them for human good. Man has multiplied his kind with but little thought and less interest in improving himself in his inborn qualities, hence, we have people all about us who rate only a third, fourth, fifth or a lower grade in intellect and morals. They are the morons, the inefficient, the never-do-wells, the worthless, the weak minded professional prostitute, the delinquent, vicious and criminal classes who have become a heavy burden, even in prosperous times upon society, its fit members being required to support the unfit which calls for ever increasing community funds and various charities. Along with this the feeble-minded are multiplying between two and three times more rapidly, relatively, than normal minded people and our state institutions for housing the feeble-minded, insane and epileptics are over-crowded, unable according to federal statistics to accomodate more than one-tenth of the mental defectives in the state who should be segregated.

Minnesota, which is no worse off than other states, has approximately 100,000 persons, including morons, who are so mentally defective as to make them unfit to reproduce and perilous to their offspring and to society if they do so. Most of these are at large, many of them multiplying and breeding intelligence and the qualities of good character out of the population of the state. And we, through ignorance, prudery and religious superstition are permitting it to be done although we know how to humanely prevent it and how to improve the human race in its inborn qualities with as much certainty as the farmer knows how to improve his farm stock, and does it to a high degree, while we neglect human improvement. We are paying dearly for this neglect by the increase of social ills.

Millions of dollars are spent by the states and federal government to improve plants and the lower animals but not a dollar is spent to permanently improve mankind. Science has shown us the sure and only way to do this, but we have failed to use our knowledge. We have been derelict in duty. We have permitted the unfit to increase until they threaten submergence of the fit. We have failed to weed the human garden, and the plants worth growing are being choked out. More sentiment should



be created in favor of preventing reproduction of the obviously unfit by use of the humane eugenic measures now at hand. Scarcely have we started yet to use these measures.

The unfit members of society who lack intellect and social conscience and will therefore kidnap and stoop to do any mean thing for profits have been breeding much like rats and rabbits until now seventy per cent of our adult population have an intelligence reckoned by psychologists to be equal only to that of a normal child thirteen years old.

We are getting an overload of people with inferior brains who of course are inferior in their mental faculties, for the brain, not the muscles of the body, is the organ of the mind. Only a small per cent of our young people have a mentality that gets them through high school or beyond that in education. These inferiors, or some of them, may be honest and harmless, possibly bright in some one mental faculty, but function poorly outside of that. They are rapidly coming to form a majority of the people and they lack initiative, forethought, self control, mental balance and brain power sufficient to be self sustaining and good citizens. With such as these a good civilization cannot be built. They are incapable of participating intelligently in government. Yet we permit them to increase their kind. And what is to be done about it? If we continue a policy of indifference to this we are likely to be swamped before long in a sea of mental and moral degeneracy and our civilization may go as others have gone. On the other hand if we make use of the knowledge we now possess we can yet save ourselves and build up a superior race from the good human stock that remains among us. But it will not be done, as I have indicated before, through our present system of school education, nor by religion nor legal punishment. These things have been tried out for thousands of years and they seldom reform the wrong doer, much less give him a new and better brain, nor do they prevent his defects being transmitted to his offspring. We can escape our social ills only by removing their cause. The chief cause is the presence among us of the unfit classes—the mental inferiors, the moral imbeciles, those who are over selfish and lack in altruism, and a social conscience. Such characters are more often born than made. Jesus Christ condemned them most severely. He called them liars, hypocrites, oppressors of widows and orphans, whited sepulchers full of dead men's bones. He lashed certain ones of them out of the Temple in Jerusalem, and likened them to tares growing in the



wheat fields. Christ told how to eliminate them. Let them grow, He said, until the harvest, then bind them into bundles to be burned. That is wholesome eugenic teaching when applied to our socially unfit people. Let them live out their natural lives but prevent them from reproducing their kind. Treated thus they will soon disappear and along with them most of our social ills.

Now finally the views that are held by modern students of heredity and eugenics, perhaps without exception, are expressed by Professor Michael F. Guyer of the University of Wisconsin, in these words which I quote.

"The human harvest like the grain harvest is based fundamentally on heritage and to get a better crop of human beings we must, as with other crops, weed out bad strains." But "The simple fact is," says Professor Guyer, "That we are facing an ever increasing flood of social wastage." Speaking of charities which promote reproduction among the unfit, he says, "Through present humanitarian methods we are driving the race towards decadence." As to escape from this dilemma, Professor Guyer says, "Let us add more wisdom to our charities. We need no sacrifice of pity but rather an expansion of it. Let us but extend our vision from immediate suffering of the countless unborn descendants of our unfit, and ask ourselves the question why should they be born? Why not prevent our social maladies instead of waiting to cure them? This is the province of eugenics."

Professor Guyer then adds this: "Once grasp the truth that a child's fate in life is frequently determined long before birth, and that no amount of education or after birth care will ever wholly make good the deficiencies of bad blood or in the language of the biologist, a faulty germ-plasm and the conviction must be surely borne home to the intelligent members of society that one thing of superlative importance in life is the making of a wise choice of a marriage mate on the one hand, and the prevention of parentage to the obviously unfit on the other. All available data indicate that the fate of our very civilization hangs on the issue of conserving good and repressing bad human stock."

Now, finally, remember this, that the first great right of a child is the right to be well born, which is possible only by good marriage mating—eugenic mating. And I predict that future ethics will teach that socially unfit people have no moral right to reproduce their kind, since it is in many ways harmful to public good. In fact twenty-seven states now have laws to prevent it by sterilization.



## NINTH RADIO TALK

### Nature's Way for Human Betterment—How Expert Breeders Improve Stock

We know with great certainty that just as improvement in plants and the lower animals is secured by breeding to some one or more desirable qualities, and dropping out qualities that are undesirable, so man's permanent improvement must come by breeding to desirable traits.

Think for a moment of how similar are the basic needs of all living things, and of how man in his vital needs is on the same plane with animals and plants. These all require air, water, food, light and heat—the conditions of life—in order to live and function. It is also a fact accepted by biologists everywhere that all the General Laws of Life, including those of heredity, that apply to the lower animals and plants, apply to man. In this fact there lies the greatest possibility for good to human kind. This is realized when we consider the great improvement that has been made in animals and plants during a few generations by wise selection of individuals in breeding, and then consider that the same laws by which this improvement has been accomplished apply to man for his betterment.

Through wise selection and crossing of the cactus plant, Luther Burbank bred the spineless cactus which is of great value as a food. By wise selection of the best for a certain purpose and exclusion of the poorest for that purpose Mr. Burbank bred the thin shelled walnut; made improvements in, and bred new varieties of fruits, flowers and vegetables, and did what only a few years ago would have been regarded as miraculous.

By that same method—that of selecting the best in breeding for a certain purpose—many animals of superior quality in definite respects have been produced; the horse for speed or heavy draft, the cow for richer milk, the sheep for better wool, the hog for better pork, the chicken as a better egg producer the dog as a better pointer, retriever or other servant to his master, and so on ad infinitum.

Such improvement, as in this way is possible, is secured by selecting and breeding from those in whose germ cells there reside the determiners for the better qualities that are desired. This is the all important fact to bear in mind, along with the other so important that I repeat it, that the same laws by which improvements are made and then handed on naturally from generation to generation in the lower organisms, apply to man. They are nature's laws for man's improvement. If man fails to use them he stands



self condemned. By their use along with education, man to as great a degree no doubt as other living things may be permanently improved, and unparalleled race betterment may be secured. All students of the subject are agreed on this, and also on the reverse fact that disaster awaits society if these laws—the saving principles of heredity—be not observed. Close to a wonder is the fact that having used them so successfully to improve the hog they have been so neglected in the case of man. As a result the breeding of the poorest of our kind goes steadily on, until their number becomes a menace to society. Europe went on for forty years preparing for the last great war, commercial rivalry for profit making causing it, and the world paid little heed until the storm broke that cost so much in human life and treasure, and so disorganized society. By neglecting nature's laws for man's biological improvement we may be brewing conditions that will destroy our civilization.

We should no longer close our eyes to the fact that the very foundation of man's biological betterment, his improvement in mind and morals, is in heredity.

Consider for a moment further how expert breeders proceed in improving farm stock. Suppose that in a section of the country the farmers were very ignorant, and the stock kept by them—the horses, cattle, sheep and hogs—were of poor quality, with no good heads among them but all were scrubs of poor blood. If into such a community a man who was an expert stock breeder should come to instruct the farmers how to improve their stock, how would he proceed? To continue to breed the scrub stock would only further mix bad germ-plasm and perpetuate the scrub stock, no matter how well fed and cared for. The expert breeder would at once bring in a different and better stock and if possible would breed from that alone and discard the inferior stock for breeding. If the latter were used at all he would bring in a thoroughbred sire and let its "blood mix" with the best of the inferior stock. From the first generation of this crossing he would again select the best—those that were least tainted with the old stock defects—from which to breed further with the thoroughbred. He would continue this through successive generations until the old inferior stock was entirely eliminated, which would require four or more generations of this selective mating. Beginning with thoroughbreds on both sides, all progeny from the start would be thoroughbreds and would continue such so long as the mingling of inferior blood was avoided. This is nature's way, the only way discovered by which bad qualities may be gotten rid



of and good qualities fixed permanently in lower animals and plants.

Now, whether we like it or not it is wholly good, and is substantially nature's way for man's permanent improvement. Fortunately among humankind, there are many thoroughbreds, both men and women to begin with, but of scrubs a grievous number. This requires selective marriage matings, based on pedigrees showing an absence of any serious inheritable defect, if bad marriages are to be avoided.

All silly prudery here should be dismissed, and the fact be accepted that this is the only way known whereby to secure such improvement of man as will become a part of his nature, inborn and "in the blood" and therefore, capable of being passed on by heredity to progeny, and human stock thus permanently improved.

This selective mating plan, or eugenic marriage, does not anticipate interference among normal people with free choice as now of a marriage mate. That choice will still be an instinctive one and rightly so. The plan does mean, and is based on the scientific fact that marriage matings must be between those of good human stock that are free in their germ cells from determiners of dominant inheritable defects, if all their children are to be well born, who will in turn breed true to their good qualities; it means that nature's laws are such that if both parents have by heredity the same inheritable defect, it will almost certainly appear in all their children, just as the young from the farmer's scrub stock will be scrubs if both parents are scrubs; it means further, that if one parent be free from inheritable defects—a thoroughbred—and the other possesses some inheritable defect of recessive type, then while their children may escape the defect, it is likely to appear under certain conditions in the grandchildren. Many persons of normal mentality carry some defective germ cells. When two such persons marry, one-fourth of the offspring, in any large number of cases, will likely be defective.

These facts again suggest the great need for collecting extensive human pedigrees of good and bad human strains, as an aid in wise marriage matings, for society consists of a great mingling of people of different strains, some good, some bad, and of all intermediate grades. Great care is required therefore in selecting a marriage mate, if those are to be avoided who are themselves defective or who carry defective germ cells, and may for that reason pass defects on to their offspring, and which if it occurs must bring disappointment and humiliation to normal minded parents.



It would promote both individual and social welfare if at every county seat, there were records kept of families in the county, showing which possess and which are free from serious inheritable defects, to which records references might be made in marriage matings. Love and intelligence should select from a good and eligible group. Any person of good sense would prefer this to the blind and random matings that prevail today.

In the absence of that knowledge which family pedigrees would give, there is very little basis for a wise choice. Love under such circumstances is in many cases no basis at all. Numerous unfortunate matings are therefore made, and for the bad results of which in defective children and agonized parents nothing can ever compensate.

Pedigrees for the purpose indicated are highly important, and are now being made on a large scale. Mrs E. H. Harriman some years ago gave a sum of money to aid in this work which is carried on by the Carnegie Institute. Dr. C. B. Davenport, a leading biologist, directs the work. By addressing him at the Eugenics Record Office, Cold Spring Harbor, Long Island, N.Y., blanks may be obtained on which to make out a family record to be sent to that office for filing, where information is accumulating and will soon be of great aid in marriage matings for human uplift. To improve the mental equipment of the people by dropping out from reproduction inferior stocks is greatly needed. It would contribute immensely to all around social betterment.

In traveling about Palestine during the six years that I was a member of the faculty of the medical department of the American University in Beirut, Syria, I was impressed as other travelers have been, with the greater height, the erect carriage and finer appearance of the men and women of the town of Bethlehem, as compared with the people of other towns in Palestine. It seems that this superiority has existed for a long period, due no doubt, to the establishment sometime in Bethlehem of a strain of tall fine human stock that has perpetuated its kind with but little mingling with inferior strains. On the other hand a grossly degenerate stock is known to exist in small districts in the United States and elsewhere because such a strain was started generations ago, and not having "mingled their blood" with other people of better strains, because of conditions that have somewhat isolated them, they have multiplied their inferior kind to a deplorable degree and in places have become almost a majority.

It is evident that we may have good or bad human



stock to predominate according as marriage matings are favorable for one or the other.

At this time a situation is threatened where mental inferiority will dominate throughout the nation. Extensive intelligence tests have shown an unexpectedly low inborn mental ability among the citizens of this country.

It is due in part to the great influx into the United States of the mentally inferior of Europe, and to their rapid reproduction. This has greatly lowered the average good quality of the American people. We will never recover from it except by the use of eugenic measures. The Canadian thistle and other wild plants will multiply on soil where they are introduced and are likely to choke out useful growths. This principle applies to humans. The admission of undesirable immigrants, and the earlier importation of negroes as slaves, have been the two great errors committed by this republic—both of them for private profit making. The results are here and the long period of national repentance for these mistakes is at hand. As a nation sows it shall reap. The worship of the dollar, will finally damn any nation. A constructive program should be started to prevent the breeding of the extremely selfish and socially unfit kinds as a first step towards making a superior race that will become everywhere supreme. This program is being slowly formulated.

In a recent discussion among a few people relating to the dangers which confront our civilization, this question arose: Suppose that 100 of the most learned, broad-minded and altruistic people in the nation should assemble to consider and suggest the one thing most needed to better humanity; to free it so far as possible from crime, from undue selfishness, drunkenness, divorce, from strife between capital and labor, from social unrest and other conditions which are a menace to civilization, what would the group of 100 likely recommend?

To make a long story short it was agreed that it would be a well directed effort to breed a better human stock, free from inheritable disease and mental inferiority, a stock with superior brains and therefore mentally strong, well balanced, altruistic and competent, for with that accomplished all other things that are desirable would follow. Men and women of such a superior type would move forward rapidly and irresistibly to what was best for mankind collectively. And that is no doubt true, for all social progress is made by good human stock and all retardation in such progress is due to persons who in some way are mental inferiors.

The better kinds can be secured only by use of eugenic measures which are sure to be applied broadly in the fu-



ture. The first step is to prevent reproduction of the obviously unfit.

In closing I will say that literature on eugenics may be had by any person listening in, by sending to Dr. Dight, President of the Minnesota Eugenics Society at Minneapolis, an envelope, return addressed and post paid.

### TENTH TALK

#### **Historical Facts Relating to Eugenics; Francis Galton; Charles Darwin; Gregor Mendel—Dominant and Recessive Determiners—To Breed a Superior Race—German Undertaking—Eugenics Now Taught in Many Schools—A Few Fundamentals**

The man who founded the modern eugenics movement was Francis Galton of England. He was a cousin of Charles Darwin, the great contributor to the theory of organic evolution, which is now accepted by most people of scientific learning. These two men—Galton and Darwin—belonged to an English family strain many of whose members were highly endowed with superior intellectual and moral brains.

Galton made a study of the children of some ten thousand parents to determine the degree in which physical and mental traits are passed on by heredity from generation to generation. One of his conclusions was that half of the heredity of an individual, on the average, is derived from the parents; one-fourth from the grandparents; one-eighth from the great grandparents, and so on back through the ancestry.

It was a man by the name of Gregor Mendel, an Austrian monk, who first discovered the means by which physical and mental traits and qualities are inherited or passed on from parents to their offspring.

Mendel, in the monastery garden at Brunn where he lived, experimented for eight years with plants, chiefly with edible peas, and he published his results in 1886. But in the excitement of the post-Darwinian controversy on evolution, the facts discovered by Mendel were lost sight of and forgotten until in the year 1900 they were rediscovered by three men, Correns, DeVries and Tschermack, working independently in different countries.

Mendel, and later these three men, established the fact which has since been verified by many biologists, that in the reproductive cells of plants and animals there are determiners, which during the development of the fertilized cell bring into form—as I stated in a former talk—the organs and various anatomical structures which the



plant or animal is to possess and thus give it its traits and individual characters.

Any child gets its determiners from the reproductive cells of both of its parents, and therefore inherits from both, and for the most part—in people of the same race—determiners of the same kind exist in the cells of both parents. But exceptions to this occur. Thus a person who has dark eyes carries a determiner for dark colored eye pigment while a person with a light colored eye lacks such a determiner.

Eye color is due to the presence in the iris of pigment granules, and dark pigment in large amount gives dark eyes; in less amount it gives the hazel, the gray or blue colored eye; the absence of pigment in the iris gives the albino eye which is colorless.

When both parents have dark eyes their children get a double dose, so to speak, of determiner for dark eye pigment, and all of their children will very certainly have dark eyes. When both parents have light eyes, their children get next to no dose at all for dark colored eye pigment and all of them will have light eyes. When one parent has dark eyes and the other light, their children will have dark eyes. Rarely is there an exception to these rules, and when it occurs it is easily explainable by well known laws of heredity.

It is often the case that one trait determiner in a fertilized ovum will, because of its nature, prevent another determiner from bringing out its trait in the child, at least to a perceptible degree. The former determiner is called a "dominant." the latter a "recessive." The recessive one is not destroyed, however; it retains its individuality in some of the reproductive cells of the child, and will, when it grows up and has offspring, bring out its trait in the next or later generations under a marriage mating favorable for it when it does not again encounter a determiner that is dominant to it. Mendel, in breeding his peas discovered this fact and classified determiners as dominant and recessive.

In his garden, Mendel grew peas of tall bushes and short bushes, and when he crossed them by transferring the pollen of one to the pistiles of the other and planted the fruit, he invariably got only tall plants in the first generation, because the determiner for the tall plant is dominant over the determiner for the short plant. Ultimately, in such cases, the determiners separate out in the fruit yield, so that in time no mixed determiners exist in any of the peas, and from that time on each produces its own type of bush. This principle applies to most organisms after crossings of unlike kinds are made.



Now, dominant determiners for desirable traits exist in good human stock. These only should reproduce. In some persons of poor stock, dominant determiners for disease exist, especially determiners for insanity of a certain kind; and in many persons there is an absence, seemingly, of a determiner for normal mindedness. This results in subnormal mentality in their offspring.

The question very naturally rises here, in view of these facts, as to what extent a race could be bred at will, that would possess only good traits and qualities of mind that might be decided on before hand.

Just before the outbreak of the World War a plan was to be tried out in Germany to answer that question. It was proposed by Professor Otto Hauser, and a German paper stated that former Kaiser Wilhelm was interested in it. It was to breed a fixed German type of humanity that would be blonde, with blue eyes, full average stature and weight, with strongly formed nose, square powerful chin, a well balanced temperament and certain cranial features denoting strength and determination of character.

A wedding gift of \$125 and an additional grant for each child born was also proposed.

Now, since any innate trait, if it exist in both parents, is very certain to appear in all their children, it is quite possible to make a new type of mankind as fixed as is the Jewish type, by marriages conducive to it. The assurance that this can be done exists on every hand. But my time does not permit me to cite the evidence, except to say first, that in the better family strains the different individuals by good marriages pass their superior traits on through the generations; second, in the great improvement secured in late years in plants and the lower animals by wise selection of suitable individuals for propagation.

That man, in like manner may be improved is undoubted, for all the general laws of life and of heredity, as I stated in another talk, which apply to plants and the lower animals for their improvement apply to man for his improvement. This great fact and the good it offers must be utilized for race betterment if we as a nation are to advance as we should. Social and individual welfare demand it. If for no other reason, eugenic measures should be applied through kindness to the yet unborn defectives, the dull minded, obtuse, helpless ones who without such measures will come into the world hopelessly handicapped and shut out from the enjoyment of life open to normal people.

The possibilities for improving man by good breeding



have become so apparent that in at least fifty-two universities and colleges in the United States eugenics is now taught directly by itself, and in sixty-five or more other schools it is taught indirectly along with other subjects.

The matter of permanent race betterment centers in breeding good human stock. Very careful study of this as compared with the effects of environment has recently led two English investigators—Amy Barrington and Carl Pearson—to say: “The first thing is good stock, and the second thing is good stock, and the third thing is good stock, and when you have paid attention to these three things, a fit environment will keep your material in good condition. But no educational or environmental grindstone is of much service unless the tool to be ground is of genuine steel—of tough race, good tempered stock” “Pay attention to breeding,” they say, “and the environmental element will not upset your projects. Improve to the utmost your environment, and poor breeding will lay low your schemes.”

A person with strong inborn mentality will generally leap over any hurdle that environment puts up, while the mentally and morally weak fall down in traveling a smooth and unobstructed road.

Which of these types, young man or woman, do you want your child to be? Which one it shall be depends upon your transmittable hereditary qualities and those of your marriage mate—depends upon what kind of human stock you are. And it is time that society should take greater interest in having young people know more about the fundamentals of race betterment, which might well be preached from pulpits and taught in public schools.

A few of these fundamentals I will now state in brief form. They should be elaborated in teaching them.

1. The first is that all people are not alike in mental and moral capacity, and cannot be made alike. People grade as inferior, medium, superior, and in spite of our special schools for inferiors, the feeble-minded remain feeble-minded; the dull remain dull; the average with education and long concentration on some line of endeavor may become strong in it and be successful, but for the most part will remain average, while the superior remain superior with but little effort.

2. What the mentality and also the sex of the yet unborn child will be, ruling out disease and accidents, is irrevocably determined at the moment of fertilization of the ovum or cell from which it develops. In the reproductive cells of parents there are determiners of sex and traits of character. These determiners shape human des-



tiny. If this biological fact had been known to the noted hymnologist he would not have written this verse:

“There is a time we know not when,  
A place we know not where,  
That shapes the destinies of men,  
For glory or despair.”

He might have told in equally attractive words the fact which modern science has made known to us.

3. Heredity models and builds the human machine and makes it what it is at birth; environment after birth brings out the potential capacity which heredity gave, and often determines also the direction in which capacity will be expended.

4. In the brain, which is the mechanism of mentality, there are at the birth of a child as many nerve cells as it can ever have. Its mentality depends upon their number, their quality and connections, and their condition of health.

It is not true, as some say, that all people are born with equal potential capacity; their mind a blank page as it were, on which can be written whatever may be desired in later life and thus every person's record made good or bad as may be, through education and environment. Heredity and the kind of human stock from which a child comes determines what the size of its mental page shall be, its quality, how much can be written on it and how legible it will be.

Other facts to remember in securing race betterment are these, that improvement in man's anatomical structure, especially of his brain, is the only human betterment that is permanent. It can be secured only by breeding good human stock. Heredity is the great power that it is because it fixes during the nine months of life before birth, the structure of the brain, through whose nerve cells the mind acts. Heredity, figuratively speaking, is the architect of the house the mind must live in, or the builder of the machine, the automobile if you please, which a person must be through life.

It makes a great difference whom one marries as to the character of the resulting offspring. Proper marriage matings are the greatest means of permanently improving the human race, of saving it from imbecility, poverty, disease and immorality. By improper matings a race is sure to degenerate.

Organized society has a responsibility to its members to prevent matings that bring together anti-social or criminal traits. There is probably no other subject of such vast importance to mankind as the knowledge of, and



control of heredity. The promotion of human evolution must be undertaken by society as its greatest work; no principles have more direct bearing on the welfare of man than those of heredity, and what science has done for the improvement of plants and the lower animals, science rightly applied will do for man.

With our present knowledge of the laws of heredity man may take his further mental evolution into his own hands and guide it as he desires in its upward trend.

These are but a few among the fundamental facts that might be cited if time permitted bearing on race betterment through eugenics.

Only through eugenic measures can man secure that biological and social betterment which the world so greatly needs.

### ELEVENTH TALK

#### **Abandoned Beliefs—No Such Thing as Prenatal Education—Aids to Good Marriage—Young People Sought Advice—State Grading of People Needed**

The road which man has traveled from savagery into our civilization is strewn with the wreckage of abandoned beliefs. The idea, for instance, has been cast aside as false that the earth is flat, that it is stationary and does not revolve, that it was the movement of the sun which brings the recurrence of day and night; that blood does not circulate in our bodies, but that our arteries are filled during life with air; that diseases are caused by demons—real little devils—that enter by the nose or mouth into the bodies of people, and can be driven out by foul odors, loud noises and by incantations which were often cruel and absurd. As late as the last century it was believed that witchcraft was a veritable fact, and John Wesley, the founder of Methodism, said that "if witchcraft is not true, nothing in the Bible is true," and that "to give up witchcraft is to give up the Bible."

Parting from many old beliefs is natural, for as light is brought to bear on human experiences exposing error, it should be given up, for there is nothing we should seek more zealously than truth. The great facts about life and heredity which have been discovered in recent years have shown the belief to be a false one that habits and traits of character which people acquire after birth, are transmitted to their offspring. Alleged instances of such transmission, when thoroughly investigated are found to lack good evidence while evidence adverse to it is overwhelming.

Every person knows that mutilations of the body are not inheritable. If they were then lambs should be born



with short tails because sheep for centuries have been bob-tailed; the Jew male child should be born in a condition of circumcision and many children born in Europe of late years should be deformed because of the mutilations of their fathers in the World War, but no such children appear. No after-birth acquired mental trait or habit becomes more fixed in people than use of the language they learn and speak daily throughout a long lifetime, yet children are not born with any predilection to the language of their parents.

It would never do for after-birth acquired traits, mutilations of the body, habits, mistaken beliefs and acceptance of wrong teachings, to be inherited. If they were, man in that case might become dehumanized, changed in body and mind to an animal of yet unseen form and behavior.

A child before its birth may possibly have its structure affected by alcohol taken in excess by its parents, by lead poisoning, by syphilis, by certain anti-bodies and by physical injury, but aside from changes thus produced, it can have only such structure and traits as there are determiners for in the fertilized germ cell from which it develops.

For the traits acquired after birth, including what education gives, there are no determiners, none can be created, it seems, and such traits cannot therefore be inherited, however bad they may be or good and desirable they may be for race betterment. This is the belief forced by biological facts upon students of heredity generally.

The old belief in "prenatal education" is a pleasing one. It suggests to mothers that for their good behavior and special exercise of their intellect or any particular faculty during gestation, they will be rewarded by children of greater talent. But this belief, too, has no scientific evidence supporting it. Among biologists it has gone to the scrap heap of untruths. If it were true then good stock might uniformly come from poor stock by simply willing it and by mental effort. But this is contrary to nature's laws, the laws of heredity, as stated in my last talk in which it was said that good human stock to begin with is everything in breeding good human stock.

Neither is that old belief in "maternal impressions" any longer tenable; that is the belief that sudden fright, anger or other emotion in a prospective mother may cause deformity or birth marks on her child. Mother and child are not connected by even one nerve fibre to carry impressions between them. Nature has thus denied to passing emotions in the mother the power to modify the nat-



ural shape or appearance of the child in her uterus and thus fill the world with freaks. Nature is wise in having these things as they are.

There is no such thing as prenatal education, and since after birth education and impressions cannot create determiners in the reproductive cells of parents to hand on their benefits to offspring, it follows as a biological fact and is true practically that education of one generation cannot improve the brains—the mind and morals—of the next generation. The belief that it can must be abandoned. The good effects of education, of religious training and of punishment by courts of law are transitory and end with the individual.

These things cannot change man fundamentally. They have failed to do it in the last 6,000 years. They will fail forever. In spite of them, people of bad mentality transmit bad mentality to their offspring who go on murdering and sinning; the frivolous remain so; the mercenary chase after wealth and the mentally subnormal remain delinquent and fail to adjust to social order.

People behave in conformity to their hereditary mental makeup, and to trust to education to permanently improve race mentality, and to religion and courts of law to make man moral is like trusting to a rope of sand. These things have signally failed to do for the world what should be done. They cannot change man from what his biology makes him. We must look elsewhere for help to permanent human betterment. And in the application of the laws of heredity and the adoption of eugenic measures we find that help as I have stated in former talks.

Education and environment alone, independent of good breeding, improve the race too slowly, if at all, for any hope of permanent race betterment in ten thousand years, while through eugenic measures it can be secured immediately, in two short generations, and inferior human stock which now cumpers the earth can be displaced by human thoroughbreds that will breed true to their good kind indefinitely. This human betterment is most desirable and we should begin teaching the laws of heredity in our public schools and with it adopt the humane measure now at hand, that of eugenical sterilization of the unfit to prevent their multiplication.

Apropos to this is the fact that almost every intelligent young person seeks to make a good, and to avoid a bad marriage mating. A young woman school teacher came to me for advice recently in regard to marrying a returned World War veteran. They loved each other, but the girl had just learned that he had occasional attacks



of epilepsy. In view of this she said she knew that if they married she would be unhappy for fear their children might have epilepsy. This was good and ample reason for breaking off their courtship. But if she had had less knowledge of the inheritance of disease, and had been herself a moron, the marriage would have taken place no doubt, with all the disasters which often attend such matings.

Another young woman, exceptionally bright and ambitious, called on me to get literature on eugenics, saying that she did not want to make a mistake in selecting a marriage mate.

A young man both capable and ambitious called, saying that he and his cousin were in love and would marry if kinship did not make it undesirable, which, by the way, it does not do, if both persons are normal and no hereditary defects have existed in their kin folk for a few generations back.

If all young people were as thoughtful as these three, and many others who have talked with me about eugenics, there would soon be no need for homes for epileptic and feeble-minded people and the insane and criminal classes. Good mentality would prevail, morals would improve and most of our social ills would disappear.

The wife of a minister friend of mine became insane. Their daughter fell in love with a university graduate and he with her, but the father persuaded them both that it was unwise for them to marry. The young man later married the bright daughter of a multimillionaire of the northwest. He now has three fine children, is a traveler, a writer and a professor in a university. This is far better than to have taken the risks of his first love affair.

A retired minister who is often seen in Minneapolis tells me that he regrets he did not have his daughter sterilized in her early years as a protection to her and to society. There is insanity in one of her parental family strains which the father expects will crop out in her or in her children.

Another minister known to me married an attractive woman who was a high grade moron. She was not an efficient home-maker nor a suitable companion for him. Their children are so mentally subnormal as to have caused great embarrassment to the father. They are scarcely self-supporting and not dependable.

I have once before stated that in a town within twenty miles of Minneapolis a feeble-minded man and woman married some sixty years ago, and had seven children, all of them feeble-minded. Of their 200 identified de-



scendants not one of them, it is said, is normal mentally. All this could have been avoided if the first two defectives had been sterilized, after which they might have married without any impairment of physiological functions; their happiness would have been increased, society protected, and the state would have been saved much expense. Cases similar to this, some of them much worse, are scattered all over the country.

But someone says that such bad marriages and breeding the unfit are unavoidable, for love and sentiment are blind. The fact is that bad marriages are easily preventable by proper measures. A little knowledge of eugenics will do it in many cases and sterilization of the unfit will prevent offspring in the rest. An illustration here.

Suppose that in a barrel there were 100 apples, ten of them rotten, and that each of the 100 people were to take an apple from the barrel. Ten of the people would then get a rotten apple. It could not be otherwise. Now if the rotten apples were first removed the remainder would not only keep better but each person who then took out an apple would get a good one—could not get a rotten one if he wanted it. Just so it is in society in the matter of bad marriages, with resulting defective offspring. If the obviously unfit be sterilized they will have no offspring, and in a short time the defective kinds—the rotten apples—will have disappeared, and love or sentiment as a guide in marriage matings can make no mistake. No person would then choose a rotten apple for there will be none.

Race betterment through good marriages is the most important thing to seek. A state eugenics program looking to this would aim to promote early marriage of the best mentally equipped people, with a bonus, perhaps, for each child born, as under the German proposal, of which I spoke one week ago.

The state program would also provide for the grading of its citizens as regards their hereditary soundness, their inborn mental capacity; their physical structure and its efficiency. A certificate indicating their grade should be given by the state eugenics board to the persons who rate average and above, but not to lower grades, on the scale used in the World War mental and physical tests. These tests were given to nearly 2,000,000 persons (to 1,726,966 persons to be exact) for World War service. The tests showed that only from four to five per cent of the total number had very superior intelligence, and that 25 per cent were so inferior mentally as to be unfit for war



service. These were left to remain at home to reproduce their inferior kinds.

Under state grading, an "A" or "B" grade certificate possessed by a young man or woman, and indicating a good heredity and sound stock, would be the best recommendation they could have for appointment to a position, to good social standing and eugenic marriage.

A good rating should, in fact, be a requirement for a marriage license, and without which, sterilization of the lower grades of applicants should be required before a license could be issued.

In closing I would say to young people that if you make choice of a good marriage mate, nature will take care of all the rest, insofar as your happiness and usefulness are linked up with the forces of heredity from which no person can escape.

## TWELFTH TALK

### **They Tried to Stop Dr. Dight's Radio Talks—Challenged Them to Disprove His Fourteen Statements**

It is not unusual, I have been told, during a contest between two pugilists in the ring, for one of them to tease and tantalize the other in some way in order to anger him and put him off his guard, hoping thereby to get in a knockout blow.

Thus Bob Fitzsimmons grinned and said to Jim Corbett when they were fighting, "Jim, I've got you," and he did get him, for it made Jim Corbett mad and he was soon knocked out by a solar plexus blow from Fitzsimmons.

Then in the fight between Tunney and Dempsey when Tunney got to his feet after being knocked down and almost counted out, Dempsey shouted to him, "Come on and fight." Dempsey at that time was already well beaten, but he hoped that if he could reach Tunney while he was still dazed he might win the fight. But Tunney was foxy and played for time by dancing about and dodging for a few moments the blows that Dempsey aimed at him, and in the next round Tunney won the championship. I will make the application of these remarks in a few moments.

This is my twelfth radio talk in the series of talks on heredity and eugenics, and I learn that some person or persons tried, a short time ago, to prevent my further use of a radio station for broadcasting the great truths of heredity and eugenics. Tried to prevent any further talks on a subject that is considered by progressive and socially minded people, including ministers of the gospel



and members of the leading professions, as a subject of the greatest importance to mankind.

Thus (to repeat briefly from my fourth talk) Rev. J. T. Dallas, Episcopal Bishop, said of it a short time ago, that "eugenics is the most important subject that the present generation has to consider."

Dr. J. C. Phillips, Naturalist, said, "I look upon eugenics as the one great hope of the future."

President A. Comstock said, "Eugenics is the greatest concern of the human race."

President N. W. P. Faunce has said, "To neglect eugenics is to neglect the whole future of humanity and to incur catastrophe."

E. A. Gosney, lawyer and author, said, "The paramount problem today is applied eugenics."

Paul Popenoe, Biologist, said, "The future of civilization depends upon the application of a program of eugenics."

Dr. Cattell, Biologist and a former president of The American Association for the Advancement of Science, has said, "There is no limit to the good that may come through eugenics" for human betterment.

Hundreds of prominent people have thus expressed themselves.

The committee of the American Life Extension Institute — headquarters in New York City — said, "Eugenic knowledge is not only a personal advantage but a social necessity." The committee then adds this, "The accomplishment of a true eugenics program will be the crowning work of the health movement and the grandest service of science to the human race."

It is scarcely thinkable that this committee of about 100 people, each one a leader in scientific work, would speak thus unless they were justified in doing so. Yet, while they assert that eugenic knowledge is not only a personal advantage but a social necessity, we have among us some people who would keep this knowledge from the public. And for what reason? If it is because of silly prudery they should ask themselves how they got that way, and then get over it; if because they want to keep people in ignorance, that they may be held to certain religious beliefs, they should recall the scriptural advice to "know the truth, the truth will make you free."

Now in view of the attempt some time ago to stop my radio talks on eugenics, I make the following statements relating to eugenics and the need for using eugenic measures, and I offer a suitable reward to the first person who will show conclusively that any one of the fourteen



statements is inaccurate to a considerable degree. In that case I will voluntarily suspend my radio talks.

The challenge is open for 90 days. I hope it will be accepted by the parties who sought to stop my broadcasting and who object to spreading abroad a knowledge of eugenics for human betterment. To such persons I say as Dempsey said to Tunney, "Come on and fight." Perhaps the Minneapolis newspapers will let you do so in their columns.

The statements are these. I can give a copy of them to interested parties.

### STATEMENTS

1. More has been learned about the laws of heredity in the last thirty-five years than during all preceding time. With this new knowledge—upon which eugenics is chiefly based—man could now purposely improve his brain structure, and thus take into his own hands, his further mental evolution, and greatly hasten its upward trend by applying biological laws and eugenic measures, the effects of which for human betterment would be almost beyond measure. To fail to do this and to prevent increase of people who are in some way at fault mentally, may result in the decay of our civilization.

2. Federal and other statistics indicate that only about one-tenth of the people of various grades of feeble-mindedness are in institutions for their care; the nine-tenths are at large and procreating much more rapidly, relatively, than normal minded people. The least defective of their offspring are known as high grade morons.

3. Such morons and the mildly feeble-minded are more harmful to society than the lower grades of feeble-minded persons, because the latter are to some extent segregated, while the former are at large reproducing their unfit kind. Feeble-mindedness and moronism are inheritable in most cases and are incurable.

4. Morons have defective brains, and they often fail to adjust properly to social order. Many of them drift easily into crime. Authorities state that they commit the various offenses against society from five to ten times as frequently as do normal people and produce over three-fourths of the mental defectives of the next generation.

5. Morons tend to marry their kind, and in such matings from 25 to 100 per cent of their children, in any large number of cases, are subnormal mentally, in some way, and are often of the lower grade of feeble-minded or criminalistic. Cases exist where hundreds of socially unfit individuals appear in the same defective family



strain, while in other strains the members and their descendants rank as the best of human kind.

6. It is estimated that there are about five millions of morons and mental defectives in the United States and in Minnesota about one hundred thousand. Many of these are listed and are at large, revealed by intelligence tests and by their delinquency.

7. Persons committed to the care of the Minnesota State Board of Control, including mental defectives, delinquents, criminals, average about five hundred yearly. These represent perhaps only about one-tenth of the mentally subnormal yearly increase. Larger buildings are needed to house them. They are the offspring chiefly of morons at large. Why not check this increase of the wards of the state by sane measures applied at the source of their origin—the defectives at large? A law to do this by sterilization seems to be greatly needed. It would be a humane preventive measure. Its thorough operation would in one generation aid greatly to empty our schools for feeble-minded and delinquents; our asylums and prisons of their inmates. There would be many less defective recruits to take their place.

8. What has been done thus far may be likened to keeping an ambulance at the foot of a cliff to carry to the hospital the people who fall over the cliff, while the thing needed, to use a simile, is a railing above to prevent such accidents. The railing, in the simile, would be a suitable sterilization law. Its operation would be a fundamental, practical means of preventing much crime, delinquency, dependency. It would also increase the happiness of mental defectives by avoiding many children, perhaps defective, for whom they cannot properly care, and society would be benefitted by having its citizenry improved and its tax burdens lowered.

9. The cost, "DIRECT and INDIRECT," to the people of the nation from the presence of our socially unfit groups is estimated to be more than \$500,000,000 yearly; more than one and one-third million dollars daily, Minnesota's part of it being more than \$30,000 daily to several times that sum, and which is said by an authority "to be more than the total of all state expenditures and appropriations a year for all branches of the state government." It would perhaps not cost the state of Minnesota more than \$30,000 per year to have its obviously unfit people sterilized under the supervision of a state eugenicist, and thus ultimately save the state an expense of \$11,000,000 yearly to several times that sum.

10. The opinion of biologists is that if our civilization goes as others have gone, one cause of it will be a too



large number of socially unfit people. We can no more build a good and stable civilization with an excess of mentally defective citizens than build a good house with half rotten lumber. Psychological tests by the millions have shown a regrettably low grade of intelligence among the people generally, and this country is said to be the worst of all civilized nations when measured by crimes of violence. One person in 12,000 "is murdered" in this country every year, it is claimed; in England one in 421,000—thirty-five times more murders per million people here than there.

11. A knowledge and application of eugenics might have saved other civilizations; it may save ours. To speak in simile, it is believed to be a race between eugenics and catastrophe.

12. American eugenists agree with the British authority, Leonard Darwin, who said that whenever a mental defective is prevented from becoming a parent, the next generation will gain by the absence of one or more persons of inferior stock in at least 80 per cent of such cases.

13. Eugenical sterilization of the unfit is everywhere approved of by physicians, biologists, students of heredity and eugenics. Twenty-seven states have legalized it. The Supreme Court of the United States has upheld it. It can be done in ten minutes on a man and he may go immediately about his work. It is vasectomy, not castration. Tubectomy, which is the corresponding operation on the female, requires a few days, perhaps two weeks, quiet following it. In neither case does it produce any ill effects, but often improves health, especially in the insane. The natural pleasure of coition is unaffected by it. It does not stand in the way of happy married life, good companionship, mutual help and love. If desired, the reproductive function may be restored by another operation.

14. Prejudice against eugenical sterilization disappears as its simple nature and humane results become known. Sterilization only, in some cases, segregation in others, is necessary for the safety and welfare of society. Of these two measures for preventing procreation of the unfit—building more institutions for their care or by sterilization—the latter is very much less expensive and not a punishment.

I repeat that I can give a copy of these 14 statements to the person or persons who sought to stop my radio talks on heredity and eugenics, and I offer a suitable reward to the first person to show conclusively that any one of the statements is inaccurate to any considerable



degree. The challenge is open for 90 days. Come on and fight.

Word comes from Germany that sterilization of socially unfit people is to be carried out nationally, to rid the country of its feeble-minded, epileptic and insane population, and that in a year or two 200,000 to 300,000 such persons will probably be sterilized.

Scattered all over Minnesota there are homes with a mentally subnormal child that cannot be made normal. The parents in some cases want, and in most cases would approve of its sterilization if the simple operation and its humane effects were properly explained to them. But under our present law the child, to be legally sterilized, must be committed to the state board of control. That means in most cases to take the child from home and its parents. They dislike such separation, so it goes unsterilized and in time becomes, in many cases, the parent of other defectives often worse than itself. We need an adequate sterilization law to meet such cases and all others where the person is obviously unfit to procreate because of mental defect.

If you are interested in biological human betterment, then urge your legislators to enact an adequate eugenics law. It is more important to breed good human stock than good farm stock.

In closing my series of talks on eugenics, I read this one verse of a poem written by a former Minnesota woman.

“You talk of your breed of cattle,  
And plan for the higher strain;  
You double the food of the pasture,  
And heap up the measure of grain;  
You draw on the wits of the nation  
To better the barn and the pen;  
But what are you doing, my brothers,  
To better the breed of men?”

My talk next Friday night will be on why private profit making must be abolished or strictly regulated, and a better industrial order adopted.

### EUGENICS AND OUR SOCIAL FUTURE

(Reprint from the Medical World, March, 1936)

In my dream of human betterment through eugenics, I saw an immense screen on which was thrown a long procession of pictures showing the grounds and buildings of the more than 260 institutions that are used for the care of the nation's insane people. These, only a few years ago, were greater in number than the students in



all the colleges and universities in the United States at that time. Today the situation is worse.

There were also shown on the screen the institutions for the care of our criminals, epileptic and feeble-minded people who together far outnumber the insane. There was presented a large map of Minnesota which had pegs pushed into it indicating the homes in which one or more of our 100,000 morons live. The authors of the map were specialists in this line of investigation and they subscribed to the statement that only about two per cent of the feeble-minded people in Minnesota who require more or less constant supervision are yet segregated. The ninety-eight per cent are at large, unsterilized, and reproducing their unfit kind, the worst of whom fill our state institutions to overflowing. A similar situation exists in other states.

This exhibition lasted for many hours, and as the darkness of night which formed the background for the illuminated screen was disappearing and the dawn beginning, a great voice called out from the brightening dome above the assembled crowd, which consisted chiefly of biologists, doctors, ministers, teachers, state legislators and educated people, saying to them, "You know well that if your socially unfit people continue to increase in number as they have for the past few decades you will be swamped before long in a sea of mental and moral degeneracy. Your civilization may disappear as did that of Greece and Rome. Already about 70 per cent of your nation's adults have a mental age of but 13 years, and the United States stands the worst of all civilized nations when measured by crimes of violence. You know that crime among you costs 13 billions of dollars yearly. If you, the more intelligent people, do not protect yourselves against the rapid increase of mental and moral inferiors, you may both go down together to destruction. Why do you not prevent reproduction of your feeble-minded, epileptic and insane, and of those also who lack social conscience to such degree that they will commit any crime or questionable act if it brings them financial profits?"

These words led a few listeners to say "How can we justify ourselves in preventing reproduction of any person no matter how mentally or morally defective he may be?" To this the great voice from the blue dome above replied "It cannot be God's will that any of his creatures should be feeble-minded, for that in any person is a bar to spiritual perception and to moral growth. It is a handicap too great to be inflicted on any child when it can be prevented by the simple, safe and humane operation of



sterilization, which harms the person in no way, neither does it prevent happy married life thereafter."

Immediately following this there appeared on the vanishing screen these words: "How many of you who listen will from this time on take more thought to improve mankind by the use of eugenic measures?" To this there was an "Aye" response that was almost unanimous.

In my dream I went from earth and then after two generations (about 60 years) returned for a day. In the meantime remarkable changes had taken place. Following the great upset of 1940 or thereabouts extensive social cooperative enterprises had sprung up on every hand. But greater than that, people generally had learned that cooperation, education and good environment will not remove from man (except possibly by a slow process extending over thousands of years) the excessively selfish desires and the low grade of mentality that are yet constitutional in the majority of our race. A movement had, therefore been inaugurated, about twenty years after recovery from the upset, and was well under way, for the permanent biologic improvement of mankind through eugenic measures including wise marriage between individuals of desirable stock, between those who possessed sterling qualities of mind and body and who were free from any mental inferiority or other serious inheritable defect. It was a movement, in fact, to people the earth with human thoroughbreds.

Biologists and students of heredity and eugenics had for several generations insisted that this was practicable. In support of it they cited the discoveries of Mendel, and the great improvement that has been made in plants and the lower animals by selection of desirable species and matings between them; which improvements all people saw and knew of and admitted as fact. But people were slow to apply the same methods to man for his improvement although they knew it to be nature's way, God's way, the only way for man's permanent improvement, as it is for the improvement of plants and the lower animals.

Knowledge of this great truth finally prevailed, however, and led to its application, with the result that in one generation, with wise marriage matings and with segregation and sterilization of the obviously unfit, great improvement of the race had been secured. Hereditary diseases such as diabetes, Huntington's chorea, insanity and epilepsy had entirely disappeared, and the institutions formerly used for dependents from those defects had been made over into beautiful homes, some of them for old people and others for orphaned children. Feeble-mindedness was seldom met with, and viciously inclined



people had almost entirely gone, so that prisons, work houses and homes for incorrigibles had been abandoned as such and changed into segregation centers for the few who still remained who were undesirable. Crime, which had formerly been so common, was almost unknown.

As I moved among the people I noticed that all the children were bright eyed, animated, buoyant and full of hope and high ambitions; the delinquent type had disappeared. Among grown up people there was abundant evidence of a greatly improved citizenship. No people were seen, as in former years, with bad physiognomies, or with extremely low brows and short heads from the ears forward, which indicate small intellectual brain lobes; nor with extremely broad heads between and in the region of the ears, which indicate undue combativeness, destructiveness, secretiveness and acquisitiveness, nor with heads shaped to suggest a lack of conscience, kindness and good reasoning ability.

Such heads as these were seen only in small numbers, I was told, in the few institutions for the segregation of the socially unfit. In fact the mentally inferior and extremely selfish class who were so common in former years had practically disappeared. Statesmen of the highest type had become the rule. Politicians seeking advantage for their favorites or themselves had gone, while geniuses in discovery and invention were springing up on every hand.

Along with this, devotion to the interests of society—altruism—rather than to self interests directly, had grown up wonderfully and had largely supplanted extreme individualism. While people still differed in their mentalities and always will so differ, yet the fine appearance and behavior of almost every one suggested that in one more generation of wise marriages the earth would be made free from scrub human stock and populated with human thoroughbreds who will breed true to their good kind indefinitely.

As the shades were gathering at the close of that perfect day of my return to earth I heard a voice that I had heard more than sixty years before, but this time it was mild and beautiful. It came from the blue overhanging dome in which a few stars had begun to twinkle, and it said, "Truth has triumphed; Justice has become a Law."

On waking from my dream I rejoiced that all of this good for man may come about by making science our guide, altruism our aim, and that already this movement is under way.







PART III.

MENTAL  
FACULTIES



## **MENTAL FACULTIES—Their Nature and Cultivation**

We act as we do because we possess certain mental faculties, about forty of them, it seems. They are the same in number and in their nature in all normal persons. We possess them because we have inherited a brain in which there are many centers, composed chiefly of nerve cells, the functioning of which constitutes, or produces as we say, the mental faculties.

Strictly speaking it is not faculties that we inherit but the brain centers which produce them. Thus a faculty may be thought of as the output of its brain center cells just as bile is the output of the liver cells or as gastric juice is the output of stomach cells, with this difference, however, that mental faculties are not visible things, not forms of matter as are the secretions.

It is difficult for the average person to act in a way much different from what his inborn faculties incline him to act. The person with little inborn appreciation of music will not respond to rhythmic sounds as does the person with large inborn sense of music. The person who is color blind will not be delighted by a beautiful sunset as is the normal person. The person with large caution and who is therefore naturally timid may keep up, or seem to keep up, his courage by whistling, but he will not have the daring of the person who has small caution and large combativeness.

The strength of the mental faculties varies in different people, and an individual may have a faculty strong, another weak, depending upon the size and quality of the brain center that originates it. Unevenness in development of the brain centers accounts for combinations of strength and weakness in the same person. The stronger faculties generally dominate over weaker ones and thus determine a person's behavior, and any faculty in a normal condition bounds at once into activity on the presentation to it of its natural stimulus. It is most desirable, therefore, to surround ourselves with a good environment in order that our higher mental faculties—the intellectual and moral—rather than our lower and selfish ones be rendered active and more used. The brain centers for the intellectual and moral faculties are in the upper and front part of man's brain, the centers for the animal propensities are in the lower and back part of the brain. This brief statement of general facts leads to a description of the nature of a few of our mental faculties and the means of strengthening weak ones and of restraining excessive activity or too strong ones.

To teach children about this is of great importance and a few lines bearing on it follow the description of each of the twelve faculties here considered.



## SECRETIVENESS—A Mental Faculty Character Traits Given By It

Some people are very non-committal and employ strategy to cover up their motives. They are cunning and often appear to aim at one thing while accomplishing another; are mysterious, use humbuggery, are polite for a purpose and hard to be found out. Such persons have large secretiveness. It gives them these qualities. If you know these things to be true of yourself, and that you like to surprise others, and have often suspected the most innocent words and action of others and made them responsible for what they never intended, you should restrain your excessive secretiveness. If your conscience is small and acquisitiveness large, people will distrust you; they will believe that you falsify and employ too much cunning, which you are likely to do, in profit making if you are in business, and if your ambition is large you may hoist some false colors to gain notoriety. As a result you will have but few friends because you give an impression of uncertainty as to character and intention.

**To Restrain Large Secretiveness** you should banish the feeling when it comes to you that people are designing trickery unless you have good reason to believe it; be less suspicious and more confiding and communicative of your plans. Invite the thought that trickery is disreputable; that truth only is honorable; do not deceive and practice humbuggery, but cultivate an open and straightforward spirit.

**People With Small Secretiveness** hate concealment in any form; are unrestrained, outspoken, cannot conceal well, are not hypocrites nor given to trickery. They unconsciously impress others of their sincerity. With large conscience they love the truth in everything and dislike deception; are likely to speak out their minds freely regardless of results and thereby get into trouble and are rather easily deceived because themselves are so honest. Such persons might well cultivate this faculty.

**To Cultivate Secretiveness** use more policy and concealment in your talk and business affairs, for if your secretiveness is small you have been too transparent and have disclosed too much, and have thereby suffered or will suffer because too open and above board to compete with the roguery that is practiced. Be wary and do not confide in people as fully as is natural with you; be less gushing and cultivate self-control. Let judgment guide you more in what you say and do.

**Children With Large Secretiveness** will conceal their wrong doings from parents and teachers. They enjoy



games which call out cunning and evasion, such as outdoor "hide and seek." They should be encouraged to play games that bring out acknowledgment and not concealment. To develop good character in such children, truthfulness, frankness and non-concealment must be encouraged. Examples of this, even if for example only, on the part of parents and teachers are very helpful.

### **ACQUISITIVENESS—A Mental Faculty Character Traits Given By It**

Some people are naturally shrewd in all business matters, and succeed where others fail. They have a strong desire to get rich and they turn everything to good account. This is because they have a large mental faculty of acquisitiveness. It gives them their money-making ability, and leads them to bend their energies that way and to be industrious, to allow nothing to go to waste, to spend no more than is needed and save for future use. All of this is proper under our present industrial life if not carried to extremes. But it is not well that your great and overruling impulse should be to get rich, and be led thereby to misrepresent, to practice humbuggery or exploit society, as you are likely to try to do for profits if your acquisitiveness is large, and especially if your secretiveness is large also and your conscience small.

If you know this to be your disposition, and that you are penurious and palm off inferior articles for good ones, and run down the values of the other fellow's articles, and would resort to "get rich quick" schemes, you should **RESTRAIN YOUR EXCESSIVELY LARGE ACQUISITIVENESS** by giving less energy to money making and more to altruistic purposes. Conduct your business on the profit-sharing plan, and be satisfied with less profits to yourself. This will make life better for everyone, yourself included. If you have a competence, stop piling up wealth for yourself and children and help others to get their competence. Entertain the thought that enough is sufficient; do not hoard further; spend freely all you have beyond your needs as it comes to you; be generous and think less of dollars.

**People Who Have Small Acquisitiveness** lack proper appreciation of the worth of money and other values. They spend their money freely without getting its full value; do not economize and save, but spend all they get; may squander a fortune—an inherited one—but never make one; may not cheat in money matters but will contract debts beyond ability to pay. If this is your disposition you should **CULTIVATE ACQUISITIVENESS** by giv-



ing more energy to money making and strengthening in yourself what the person with large acquisitiveness should restrain. Save as much of your earnings as possible; economize, be industrious and impress upon yourself the importance of acquiring a competence; lay aside a sum weekly if you can for "the rainy day" or to start yourself in business.

**To Teach Children** who are lacking in this faculty, the habit of industry and economy, is more important and better than to leave them a fortune. (What moral right, anyway, has a child to inherit millions? How can any person merit that which they have in no sense earned?) On the other hand to restrain in children excessive desire for gain is necessary so that they will be wise in both making and spending money, and become neither spend-thrifts, misers nor exploiters of the public for private profits.

**Large acquisitiveness in a child** is indicated by gathering up junk and trinkets; by taking care of them and by grief at their loss or when deprived of them; while small acquisitiveness is indicated by the opposite disposition. One or the other of these tendencies often crops out early in life and indicates the kind of training that should be given. In one case a home savings bank for the child is excellent, with encouragement to accumulate pennies in it, and to treasure up and prize its trinkets. In the other case just the opposite procedure is proper, and may be aided by pointing out to the child how nature never hoards; how while growing plants take freely from the soil and air, no one of them takes more than for its own individual needs, and how that all they take is returned again to soil and air. Tell children how all water evaporated into the air is returned again as dew, rain, hail or snow, and thus how nature by using and returning acts in a beneficent way for all living things. So should man acquire, use and return unselfishly to society the wealth that society makes available.

Under our present industrial life every person should try to honestly get a competence for old age. But the inordinate desire which is so apparent today to get and keep an excessive amount of wealth among those who have great ability to acquire it, suggests a danger to our civilization. Rome went down when about four per cent of its people owned practically all the wealth. Persia perished when a few people owned most of its wealth. In this country a condition has developed like that which preceded the decay of former nations. Great wealth possessed by a few with poverty among the masses portends disaster.



## CONSCIENCE—A Mental Faculty

### Character Traits Given By It

Some people have a strong innate prompting to do right, and feel remorse when they do wrong. They have the highest regard for truth and moral excellence, and are honest, faithful and upright in their motives, and repentent for mistakes. Such persons have large conscience. It gives these qualities. With large caution such persons are uneasy because afraid of doing wrong. With large combativeness and destructiveness, they are indignant at wrong doing by others, and with kindness large are natural reformers.

Seldom are persons harmed by being too conscientious. If they are it is because other people are not conscientious enough. Social conditions should be such that harm would never come from the exercise of this virtue; yet if you know that you possess these good qualities but sometimes unjustly condemn yourself and have a feeling of guilt when guiltless, and are unduly indignant at wrong by others and with their follies, and are therefore censorious and too exacting especially with children and with neighbors, you might well restrain this faculty by remembering that you see faults where perhaps none exist; are too condemnatory of others and should therefore be less exacting and more lenient.

**People With Small Conscience** lack a keen sense of duty and justice, and have few conscientious scruples. They may be quite blind to their own moral failings and overlook them; may think themselves upright when far from being so, while if their conscience was large and active they would have a sense of guilt which small conscience does not give. They may not cheat nor steal if their acquisitiveness is small; but with it, and secretiveness, amativeness and the other animal propensities large, and with small caution, they will very certainly come to be regarded as deficient in moral principles. If this is your mental makeup, then to escape such reputation and the punishment that wrong doing brings, you should by all means

**Cultivate Conscience** by following such innate promptings to do right as you have and call in reason to your aid. Let not the clamorings of your other faculties cry down your conscience; keep it supreme; ask yourself what is right in all your affairs and make a determined effort to do it, and studiously avoid wrong doing. Maintaining the right every where and for others develops conscience in yourself.



**In Children Whose Conscience Is Weak** it is all important to cultivate and strengthen it. The falsities and wrongs of private and public life which children see as they advance in years tends to hush and sear their conscience which naturally was strong enough to keep them scrupulously honest. To unjustly scold or punish a child does the same thing, while showing them the right inclines them to do it. Calling their attention to the right and wrong of their actions and praising them for right doing strengthens their desire for further right doing. Teach them to ask "Is this right?" and to refuse to participate in what is wrong. Let the right be done though the heavens fall should be the actuating thought of all.

If our civilization goes the way of preceding ones it will be because of lack of control by man's conscience, reason and kindness over his excessively large acquisitiveness and other self interest seeking faculties.

**Conscience as a Guide and Monitor** to right doing has no equal. It is in man's mental constitution for no other purpose than to secure his right behavior toward his fellowmen. To keep it active is therefore of paramount importance. To let it become hardened and inactive is to invite disaster and punishment because violating law, either human or divine, makes miserable, and obeying law makes happy. All nature is constructed on this benevolent principle.

**It Should Never Be Forgotten** that equally important with the desire to do right is a knowledge of what right is in all our social actions. A child before its faculties have become sufficiently active has no sense of right or wrong, but normal minded people early in life know what right is. In its broad sense it is that which is approved of by strong reasoning faculties, kindness, friendship and caution. The last three of these faculties develop early in a child's life, but reason later, and amativeness later still. The cruelties of war, of religious and political persecutions, the imprisonment and abuses inflicted on people for seeking to establish that social justice which other people oppose are not in conformity with reason, kindness, friendship, or due caution, and are therefore wrong; they bring their own punishment in the end. Wrong can only be engaged in knowingly by those who have small conscience, or who suppress a good one which would protest if listened to. This latter is possible just as by closing your good pair of eyes and refusing to use them you are in the dark. Conscience in strong or weak degree is inheritable as is any other mental faculty.



**KINDNESS OR BENEVOLENCE—A Mental Faculty****Character Traits Given By It**

The mental faculty of conscience just described, tells its possessor to do right, and incites to the discharge of duty whether it be agreeable or not. The mental faculty of kindness creates those feelings which lead to kind words and acts. This is entirely different from doing duty. Kindness and conscience along with reason which gives comprehension of mind and judgment, determine very largely the degree of your right behavior, the reputation which you will make and consequently your real success in life.

**Persons in Whom Benevolence Is Large** have great goodness of heart and are prone to kind treatment of all people and of domestic animals as well. They have much sympathy for those in pain or distress and become the "Good Samaritan" to them. This faculty when large in the professional nurse, and especially if friendship, parental love and conscience be large also, leads to tireless efforts in caring for the sick. Even to people who have mistreated them, persons with large kindness will not be abusive. Only at times when some other strong faculty—combativeness, destructiveness or self-esteem—dominates their actions to an unusual degree, are they harsh in their behavior. They uniformly exhibit a kind, sympathetic, obliging and benevolent spirit. With large acquisitiveness they will give more freely of their time and efforts than of their money, but with acquisitiveness small will give freely of their money also, and with conscience and the reasoning faculties large they are truly philanthropic. Such persons when wealthy endow or establish public institutions.

Perhaps no one faculty is more productive of happiness in its possessor or of good to others than is kindness when properly exercised. Seldom does it become harmful; yet if you are made to unduly suffer by seeing others suffer; if you give money to all who ask it and thus encourage begging as a means of support when organized charity properly conducted will meet the needs; if through your willingness to oblige you lend money or endorse notes beyond what you should do, and are therefore taken advantage of and made to suffer you might well RESTRAIN your excessive benevolence, by being more guarded in these things; in which case lend when you can afford to lose; give as you can when the cause is just; relieve pain and distress of the sick when others cannot do it better, remembering that your kindness if not restrained may



exceed your strength and cause illness in yourself. Let judgment guide your kindness.

**Persons in Whom the Faculty of Kindness Is Small** are the reverse in feeling and behavior of those described. They can be extremely selfish; callous to suffering of man or beast and do little for the happiness of either.

**Cultivation of Kindness** is more often needed than is its restraint. Cultivate it by entertaining the thought that to be kind as well as just is highly desirable; practice kindness systematically and thus become convinced that it is the better way, and that by blessing others we bless ourselves. Be less selfish and more generous; take more interest in relieving the needs of the sick and suffering, and engage more in social and philanthropic work; give of your time and means as freely as you can.

**Kindness in the Behavior of a Child** is beautiful to witness. If it is associated with strong conscience and good intellectual faculties, it foreshadows a fine and strong character in adult life. Such a mental constitution with health and a good heredity throughout is beyond price; it is worth more than any amount of money that could be inherited. A race of that type could be bred by suitable marriage matings. It would be free from undue human greed; "man's inhumanity to man" would end; instead of creating charities, such a people would remove from their industrial life the conditions which now make charity necessary.

**Cultivate Kindness in Children** by treating them kindly. This excites kindness in them and calls out their natural disposition to oblige; encourage this desire in those who need it by having them do the many little favors and errands which promote the happiness of others, the doing of which makes them happy also. Encourage them to give to the poor and suffering, and to share their playthings and candies with other children; be generous in giving to them that they may be generous with others. Teach them to be kind to animals, and prevent them from seeing animals slaughtered which pits destruction against their kindness.

### **DESTRUCTIVENESS—A Mental Faculty Character Traits Given By It**

Destructiveness gives to its possessor desires that are just the opposite to those that kindness gives.

Some people to a much greater degree than others are severe, revengeful, and like to kill, tear offending things to pieces, destroy and get rid of them. This is the expression of destructiveness. Such a faculty was necessary in man to enable him to survive in the struggle for existence



by killing dangerous animals, clearing land of trees that it might be cultivated, destroying enemies sometimes and removing obstacles that opposed his interests and progress. Such a faculty in moderate strength, but well controlled, will always be of use to man; but,

**Excessively Large Destructiveness** leads its possessor to acts of violence and cruelty in which he may even take delight. Ex-Kaiser Wilhelm of Germany once on sending his soldiers to China, told them, it is said, to "kill, burn and destroy." This was a direct appeal to their destructiveness. Theodore Roosevelt gratified this faculty in himself by going to Africa and there, killing wild animals. Emperor Nero killed his own mother, and to gratify his destructiveness he poisoned and murdered many people; covered Christians with wax and fired them for torches; twice set fire to Rome, and then ascended a tower to enjoy the sight and wished he could see the whole world on fire. Louis XI "reigned only by terror; executed four thousand victims, and devised the most excruciating modes of torture and stationed himself behind a lattice to enjoy the agonizing shrieks of dying people." In Nero and Louis XI this faculty was perhaps deranged, but it is large destructiveness that leads people to the atrocities of war, to lynchings and to other forms of violence.

When properly controlled the action of this faculty is helpful. It gives hardihood, endurance, executiveness, and with large firmness an iron will; with intellectual faculties, ideality and language large, an ability to use most sarcastic and cutting words. But if it leads you to give way to rage, violence, undue harshness or to a desire to inflict pain or to kill or rush into the midst of danger, you should

**Restrain Your Large Destructiveness** by an effort to banish revengeful feelings; indulge kind thoughts and a forgiving spirit towards the object of your displeasure; do not brood over injury; check yourself when about to speak or act harshly; avoid teasing people, children especially; never kill or in any way harm or give pain to animals; if you have to reprove anyone, do it in a bland way; let your faculty of kindness have full sway in its activities for it opposes destructiveness.

**People With Weak Destructiveness** may be sufficiently courageous in defending any cause which large conscience and reason approve of, but they will lack the snap, vim and endurance which large destruction gives. They shrink from acts of violence, destruction, bloodshed and are the kind likely to suffer shell shock in times of war. War tends to brutalize man by stimulating his destructiveness and smothering his kindness.



**In Children Large Destructiveness** is indicated by teasing animals and treating them unkindly; by pleasure taken in killing birds, destroying their nests, fighting other children, setting fire to and otherwise destroying property for the excitement it affords; by interest taken in dog fights, slaughtering of animals, blood curdling stories and crime scenes exhibited in the moving picture houses. All of these things, and playing soldier, should be avoided and discouraged in the teaching of children who have large destructiveness. It should be pointed out to them that to do or take pleasure in such things will get them a bad reputation, and that kindness in the long run will afford them more happiness than will cruelty.

### **FACULTIES THAT GIVE MORAL STAMINA AND INHIBIT THE ANIMAL PROPENSITIES**

Since man possesses faculties, such as destructiveness, acquisitiveness, amateness, secretiveness, appetite, etc., which if very strong and not controlled in their action will lead him into wrong doing, he therefore should have one or more other faculties to control these animal propensities so called. Such faculties exist; they are chiefly caution, reason, conscience, kindness. When these are large they give their possessor great power of inhibition over his other faculties; and with large force (combateness) give the highest type of moral character. Man also needs a faculty to act as a sentinel to warn him of outside dangers, as well as to control himself. Caution is pre-eminently this sentinel.

#### **CAUTION—A Mental Faculty Character Traits Given By It**

Some people are very careful in what they say and do. They have much forethought; anticipate difficulties ahead to avoid or prepare for them; are always well guarded; consider well the disadvantages of any undertaking; make things with which they deal safe and secure as possible; dislike to take risks; are always on the lookout and avoid danger generally. Such persons have large caution. This faculty gives those traits. When not too large its action is most valuable. But if you know these things to be true of yourself; and that you worry unduly about trifles; cross bridges before you come to them; are undecided while others act promptly; hesitate in your plans though you know them to be well worked out; are fearful and easily frightened, you should restrain your large caution. If you do not you will make yourself unhappy by borrowing unnecessary trouble; will be timid all your life and will let good opportunities pass unused.



**Restrain Large Caution** by remembering that you are over anxious and fearful; banish therefore your fears and anxieties over little things; don't worry; conquer fear by courage and sense; remember that the greatest misfortunes that we encounter are those we anticipate but never meet; be more prompt in your decisions; they will be right, no doubt, if you are at all well balanced mentally; go ahead with anything legitimate that you have on hand that is approved of by reason, conscience and kindness, and do not fear results.

**People With Small Caution** are reckless and unfit to fill positions of great responsibility and where human life depends upon their care. They meet with many troubles, especially if their force and hope be large. They take too great risks and should cultivate their caution.

**Cultivate Caution** by trying to be in your disposition and actions as those are who have caution large, i. e., be more careful; take less risk; dwell upon the dangers of your undertakings, magnify them in your thoughts for they are greater generally than you think; make sure that your decision to start something is safe before you start it; remember that imprudence is what you must avoid, think of how it has injured you and of the dangers you have narrowly escaped.

**Caution in Children** is generally large—a wise provision of nature for their protection—and larger in women than in men. In a child large caution is indicated by undue timidity and fear exhibited on the slightest provocation, as by being alone in the dark, or by hearing ghost stories told or stories that bear on dangers encountered. Such stories should not be told to timid children; they should not be frightened in any way nor threatened, but their courage and daring should be called out to overcome their fear else they will grow up with undue caution, which is a serious defect in many people; it makes them submissive to many wrongs, industrial and of other nature.

## REFLECTIVE FACULTIES

### Causality and Comparison

Reasoning is the mental process by which from propositions known or assumed new propositions are reached. This is done in two ways: (1) by considering cause and effect; (2) by comparing things. There is a faculty for each of these processes. For the latter it is called "comparison," for the former "causality."

**Causality** gives ability to trace effect back to its cause, and cause out to its effect and to judge what results will



come from any certain action or procedure whether it be in the operation of natural forces or in carrying out human plans. Causality is thus an important guide as to what is safe, right and best to do or not do.

**Comparison** arrives at conclusions and is an equally good guide by noting similarity and dissimilarity in things and facts, whereupon it says to you: this is so and so, it gives such and such character or behavior; the other thing being like or similar to it will give like or similar character or behavior. Reflect a moment and you will be convinced that you reason both by comparison and from cause to effect. Both processes require precise knowledge as a basis for conclusions in order to be safe guides.

**Large Causality** gives the synthetic mind with much originality and power of understanding; cause seeking and applying ability of high degree; ability to adapt means to ends; to plan well and to advise as to the wisdom of suggested measures.

**Large Comparison** gives the analytic mind with ability to see the component parts of things; to reason by analogy; infer what will be from what has been; infer from many "converging facts the laws that govern them; detect error from its incongruity with truth;" to excel as a critic, analyst, illustrator, natural scientist or in lines of work that require comparing and classifying things and drawing conclusions therefrom as in the study of botany, estimating values for taxation, etc.

The person with causality and comparison large has excellent judgment and will think in a strong, straight, deep way and delights in argument if his combativeness be large; will use illustrations and similes to good effect and be a good teacher. With large imitation and ideality a powerful speaker and actor and with large perceptive and other faculties to gather facts and data to reason on, will have extraordinary talents but with perceptive faculties small will be more theoretical than practical. Causality and comparison reason on the data furnished by other faculties.

**Cultivation.** All mental faculties are more or less strengthened by proper use, but there is small hope of developing reasoning ability to any considerable degree in persons in whom heredity has failed to give proper size or quality to that portion of the brain through which the reflective faculties operate, as is the case with the feeble-minded and moron groups, while the imbecile and idiot are beyond all hope of improvement. The reflective



faculties are exercised by the study of logic, metaphysics, and by seeking to learn the laws that control in everything you see and by comparing things to learn their similarities and how they differ.

**To Cultivate the Reflective Faculties in Children** teach them to think rather than to believe; give them established facts as starting points and encourage them to investigate and reason from them; to ask and answer questions; to put facts and common occurrences together. In teaching children use comparisons and the illustrative methods of reasoning. They enjoy it and readily understand and thereby learn to reason by comparison. Syllogisms as the following excite to thought: "No fixed star twinkles; that body twinkles; it is not a fixed star." "Every virtue is laudable; kindness is a virtue; therefore kindness is laudable." Let the child think out where the fallacy lies in this, "If it rains it is cloudy; it is cloudy; it is therefore raining."

### **AMBITION—APPROBATIVENESS—A Mental Faculty Character Traits Given By It**

Approbativeness is the mental faculty which creates that natural desire which man has to excel; to be well spoken of, to win praise, laudation, popularity, prestige. This desire is shown in many different ways, as in the effort among children to win in competitive games; in the contests between ball teams indoor and out; in the desire to win a game of chess or checkers; in intercollegiate and other debating contests; in the game of politics and profit making for domination.

Children love approbation more than men do, and women so crave it that some of them, not guided by good sense, set a pace in dress in order to attract attention that is ridiculous and unsanitary. Acting with the propensities, approbativeness makes some men delight in excelling others in drinking, eating, fighting, for this faculty gives the incentive to do one's best to win praise. While it may lead to some evils, yet it is a most valuable faculty to man. It inspires to good deeds innumerable that a good name and reputation may be made; acting with the faculty of caution it makes you ask, "What will people think, what will they say?" It thereby checks wrong doing and assists conscience in enforcing right behavior.

**Large Approbativeness** gives undue desire for praise and the good opinion of people; makes the person too sensitive to criticism; a slave to fashion perhaps; causes



him to fear ridicule, to be hurt at being laughed at but to like flattery.

**Small Approbativeness** makes the person indifferent to censure; a stranger to ceremony; causes him to care little for praise or rebuffs; for the good opinion of others or to take the pains to be pleasing in manners and behavior that is characteristic of the mentally well balanced person whose approbativeness is large.

**To Cultivate Approbativeness** in children nothing is more effective than to praise them for their good acts. It proves a strong incentive to further good deeds and behavior while blame demoralizes.

**Its Restraint** is needed when it leads to vanity, to boasting, to praise seeking without merit, or to over sensitiveness. To restrain it be less mindful of praise and blame, less ambitious and particular about following fashion and the desire to please or to lead in style of dress or living.

### **DIGNITY OR SELF-ESTEEM—A Mental Faculty**

#### **Character Traits Given By It**

This faculty is allied in action with approbativeness in creating aspiring sentiments in man. Approbativeness leads a person to court the esteem and respect of others. Self-esteem leads a person to respect self. It gives the self elevating instinct, and when not excessive it is adapted to nobleness and leadership, but when excessive it produces arrogance, pride, haughtiness, scorn, and with small intellect creates egotism, conceit, pomposity and braggardism.

If you have these last named qualities and always insist on being your own master; will not take advice and walk so straight as to lean backwards you should restrain your too large self-esteem by remembering that you have a too exalted notion of yourself; that your conceit often makes you ridiculous, and that true greatness goes with reasonable humility.

On the other hand if you are so humble as to abase yourself; underestimate your ability and are therefore underrated by others; if you are always willing to take second place while possessing good ability; lack self-confidence; apologize unnecessarily and are often imposed upon, you should cultivate your small self-esteem. To do this set a higher estimate upon yourself; supplant your feeling of unworthiness by that of worthiness; always behave with dignity and self-respect; carry your head higher and walk erect.



## IMITATION—A Mental Faculty

### Character Traits Given By It

From the earliest age when a child begins to try to do what it sees others do until maturity is reached and character is formed, life is an almost continuous process of imitation. In hundreds of ways children model after their elders. By this they come to conform to social standards that prevail in speech, expression, behavior, dress, in doing things, etc. Education, in fact, is largely a process of imitation; and originality which is an end sought by education is chiefly imitation of some process operating in nature.

A faculty of imitation is essential to man. Without it most of the good achieved by the few people who forge ahead of the masses in discovery, art and invention would be lost to society through failure to adopt and practice what they achieve.

**Imitation Is of Great Aid to the Artist** and to the copier of anything. By acting with man's faculty of constructiveness it aids in duplicating designs, in making tools, machinery and invention. When large and acting with a large faculty of mirthfulness it gives fine ability to mimic and act out the oddities of other people; to relate anecdotes, and with good intellect to become a good actor; but with small intellect and large animal propensities the person will be coarse in his wit and mimicry.

**A Good Example Set for Children** is most important since they more than adults are and must be great imitators of both the good and bad which they see and hear. Among the bad examples that should not be set are the excessive use of tobacco, profanity, vulgar expressions, rude behavior, drunkenness and the use of narcotic drugs now practiced by about five per cent of the people of the United States. Of good examples that should be set are temperance in all things, self-control, regularity in habits, politeness, good manners, neatness in personal appearance, cleanliness, truthfulness, industry and reasonable economy. The teaching of these things by example in the home is more effective than by words, yet in some cases much can be done by appealing to a child's approbateness. The degree to which a child's character can be molded by example and its education successfully carried out depends upon its inherited capacity in its various mental faculties. Socially unfit people who are not mentally constituted to give a good heredity to offspring and to set before them a good example should not be permitted to have children.



**To Cultivate** this important faculty of imitation which is so promotive of man's progress and enjoyment, the courses of domestic science and manual training now given to children in our schools is valuable as bearing on household duties and mechanics. Bearing on the acquirement of correct opinions, we all should learn and adopt the views held by those who are students of science and remember that their opinions based on facts are better than opinions based on superstition. Bearing on moral virtues, ethics and politics we should copy the thoughts and aspirations of those who are most altruistic and progressive, yet open minded. Young people particularly should imitate the virtues but not the vices seen in other people.

### **LANGUAGE OR EXPRESSION—A Mental Faculty Character Traits Given By It**

Primitive man, before words were used, must have expressed his ideas wholly by "natural language," as in the changes that play over the face; in the carriage of the body and by use of the hands in making gestures, and later by hieroglyphics. Many Turks and oriental people use natural language today to a high degree. I have watched them in conversation in Constantinople, Damascus, Beirut and in Cairo, Egypt, when it seemed possible to get the trend of their talk without hearing their words. In the building up of word language words came slowly into existence; ideas preceded them; words were then used to promote more ideas. Without the ability to express ideas to a greater degree than other animals can, man could not have advanced towards civilization, and no words would now exist. Without expression by words stagnation would take place in almost all human affairs today. Expression is an essential mental faculty and is the basis of both natural and word language.

**The Cerebral Center for Words** has long been known to exist in that portion of the brain which rests down on the extremely thin plate of bone directly above the eyeball and forms the roof of the orbit. It is very reasonably claimed that a large development of that part of the brain would go with depression of that plate of bone which would shorten the vertical diameter of the orbital cavity and would therefore cause the eyeball to be placed well forward in the orbit and make it seem as though pushed out from behind, giving a prominent eye and fullness below it. If there is any one feature of the face that indicates a mental trait, such as the Roman nose indicating desire to dominate; the long stiff upper lip and mas-



sive lower jaw at its angle indicating firmness; the upward curved lips at their outer angle indicating mirthfulness, or their downward curve indicating melancholy, then a very prominent eye with equal certainty indicates loquacity. It requires only a little observation to verify the fact that persons with prominent eyes are inveterate talkers or have the ability to be such. A person with only moderate expression may, however, talk much if he knows much to talk about, while the person with large expression is often a natural talking machine though unlearned.

**A Large Faculty of Language** gives its possessor fine ability to remember words and use them correctly; to memorize and recite long passages and verses from once reading them and to express thoughts with ease and fluency, than which there are few things more pleasing and helpful. A person with small language lacks in these respects and expresses himself with difficulty.

The faculty of expression by words and the natural adaptation of the human hand to endless purposes are two things that especially elevate man above the brute creation, and perhaps nothing gives one person more power over another than the good use of words, while by means of it the orator can sway a multitude.

The faculty of expression, both by words and natural language, is well developed in women generally. This with their greater love for children makes them the best teachers of children and makes intelligent mothers the best of all teachers for their own children.

A good faculty of expression in a child will show itself early in life. Who has not been charmed by the natural language and the easy flow of words properly used by some bright child in telling a story or relating some event participated in. Such ability is inherited and will remain through life and improve if properly cultivated. But there can be little doubt that our system of miseducation hitherto practiced has dwarfed expression in children by requiring them to memorize and recite by rote instead of learning facts and then expressing them in their own words.

**To Cultivate Expression** talk more but talk ideas, not just words. Learn all the facts you can, at least one new fact daily about nature, history or something really useful, and talk about it. Learn the meaning of words from a dictionary and talk about them, it's better than to talk about your neighbors and frivolous matters. Form the habit of enunciating clearly and use simple words that express your thoughts concisely. This will lead people



to rate you higher, though you may be dressed in rags, than the person fashionably attired but insipid and ungrammatical. Children learn to use good language by hearing it spoken. They imitate in that as in other things.

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With this description of twelve of man's mental faculties the limit is reached which I set for myself in writing on development of character. For further reading along this line I recommend "Human Science" by O. S. Fowler, the greatest American exponent of this subject, and "Mental Functions" by Bernard Hollander, M.D. To them and the founders of this form of **physiologic** psychology more credit for their good work will be given in time to come than is now accorded. Speaking of the value of its teachings, Horace Mann said, "Its disseminators may justly be pronounced public benefactors. Young people should spend their last dollar, if necessary, before starting out in life learning to what pursuit they are best adapted." Henry Ward Beecher said that all his life he had used this form of mental science as that which solves the practical problems of life and that he regarded it far more useful and practical than any other system of mental philosophy. Alfred Russell Wallace—the peer of Charles Darwin—devotes a chapter in his "Wonderful Century" to favorable criticism of it. Professors Jelliffe and White present its fundamental principles in their recent highly authoritative book on "The Nervous System." Its fundamental principle is that different parts of the brain perform different functions and that the gray matter of the cerebrum is the seat of the mental processes; that in the cerebrum are faculty brain centers and that the larger these centers are and the better their quality, the more efficient they will be in the output of mentality. This psychology is based on the anatomy and physiology of the brain. It is not confusing or indefinite. It is opposed to the idea that the ENTIRE brain is engaged in each mental process. If that were the case then any one person should be equally efficient in all of his mental operations. But such is not the case. Many people are strong in one faculty, weak in another, which fact is explained by the existence of different functioning centers in the brain as there is known to be. These centers are of course connected with each other by fibres and they co-operate in functioning.











PART IV.

MISCELLANEOUS  
ESSAYS



PART IV.

MISCELLANEOUS  
ESSAYS



## MIND! WHAT IS IT?

(Delivered by Request before the Business and Professional Men's Club of Minneapolis by Dr. Dight,  
August, 1929)

There is much that is not yet known about the human mind, but I think we may be sure that the whole future of our race, ruling out disasters over which man has little or no control, depends upon man's mind and upon how man will use his mind to improve himself and his environment.

If we compare the conditions of life, seen for instance among the Mexican people, who in some ways have inferior minds, with the better conditions which exist among progressive Anglo-Saxons, who have minds assumed to be better in some ways than the Mexicans, we realize what mind may do for man and the advantages that a good mind has over an inferior one.

I will postpone for a moment a definition of mind to say that if you will visit the zoological garden in South Minneapolis you will see a hippopotamus lying most of the time drowsing in a pool of water, occasionally opening his enormous mouth in the act of yawning, and more frequently wriggling his stubby ears at an amazingly rapid rate which is done automatically, for the most part. He is herbivorous in nature, and now and then he gets up and eats the vegetable food placed within his reach. In that sluggish way with very little variation in behavior and with but little physical exertion, for he is no more inclined to gymnastics than is the hog to which family he belongs, the hippopotami spend the days and nights, the weeks and years of their long life in the warm waters and on the shores of the tropical streams and lakes in Africa.

It is an indolent, lazy existence as compared with the activity and alertness of the monkey tribes which live in the same geographical region. The difference in the behavior of the hippopotamus and the monkey is due to the difference in their physical and mental makeup. Man's capacity and achievements depend also of course upon his physical and mental makeup. The fact that an intelligent person accomplishes more than an idiot or a moron is due to the difference in their mentalities. The mind which one possesses determines whether the person will live a sluggish life like the hippopotamus or an active one like the monkey.

Mind is generally defined as that which thinks, reasons, remembers, wills. Intellect and mentality are syn-



onymous with it. It includes ability to gather facts in every possible way through observation, through investigation of all kinds and through the use of all our senses. The mind is evidently not a single but a complex and multiple thing. But what is it? From whence does it come? How did you get your mind? How is it related to the brain? What improves it? Is its average efficiency in the American people growing better or worse are questions which naturally arise in connection with the study of the mind, only a few of which I can consider briefly.

Mind is something that cannot be seen. It is a faculty or power of brain matter, but of no other kind of matter so far as is known. Mind as we know it does not exist in metals, stones, in dead men's bones or in any kind of inorganic matter. In the absence of living brain matter there seems to be no mind. In discussing mind it is necessary therefore to say something about the brain, as the probable source of mind.

Some people have thought that mind may be a distinct force in nature as gravitation or electricity seem to be distinct forces. However that may be, brain matter has to exist in order for mind to manifest itself, and this suggests that mind is the product, the output of brain matter just as gastric juice is the output of certain cells in the stomach walls, or as bile is the output of liver cells, or as muscular force is the result of muscular contraction. And later I hope to convince you through experimental evidence that brain does produce mind.

But whether the brain originates mind, or whether the brain is only an organ for mind, as an outside energy to act through, matters little perhaps, because if mind is an outside force which uses the brain as an organ for its manifestation then the better the brain is, the more efficient will the mind be which acts through it; but if the brain originates mind, then the better the brain, the better the mind will be which it produces. In either case mental efficiency depends upon the possession of a good brain. Anatomical and physiological facts in endless number support this belief. The defective brain of the idiot is always associated with a defective mind, which again suggests that brain originates mind.

We know that the brain is inherited as a physical organ just as any other organ of the body is inherited. Inheritance of a brain, good or bad, implies therefore the possession of a mind, good or bad, that accompanies it, no matter what the mind is or where it comes from.

From biological facts and the study of animal behavior we may conclude also that any animal that has a brain has a mind also, a simple mind if the brain is simple in



structure; a complex mind if the brain is complex in structure.

Many low forms of life have only a few nerve cells composing their brains, and their minds which were formerly called instinct, are primitive in type. But along with an increased number of nerve cells in the brain of an animal its mind is enlarged, expanded, and is found to possess an increased number of faculties, until in man whose brain contains many billions of nerve cells and is more complex than the brain of any other animal, there are some forty or more separate and distinct mental faculties.

These faculties are functionally divided into three groups: those of the Animal Propensities; those of the Intellect; those of man's Moral nature, which all together constitute his mind. There is abundant evidence that the animal propensities which were first to come into existence, act out through the lower and back part of the cerebrum or top brain. That the intellectual faculties act out through the front part of the top brain and the faculties of man's moral nature act through the upper part of his top brain.

The larger development of the front and upper part of man's brain marks the great difference between his brain and the brain of animals below him, and these larger brain parts give man his greater mind capacity.

Studies in the anatomy of the brain and its development in different animals, show that the upper and front parts of the top brain have been gradually, through the ages, built up upon the lower or basic parts of the brain which are common to all lower animals.

Man in his mind is superior to the lower animals to the extent to which his top brain, the cerebrum, as it is called, is developed beyond the top brain of the lower animals. The monkey has his top brain developed much beyond the top brain of most lower animals, but not yet to the extent of the top brain of man, although the gibbon and the orang-outang of the ape tribes have got along so far that there is no greater difference, it is claimed, between the top brain and the intellect also, of the highest ape and the lowest man, than there is between the lowest man and the highest man.

As the development of the top brain went on from below upwards, a process which might be likened to the erection of a building, one story upon another, different parts of the newly built brain took on different functions, different kinds of mental work until the various faculty brain centers became established, and those cen-



ters closely related in function were naturally grouped together in the brain, contiguous to each other. And now I come to the experimental evidence showing that the mind is produced by brain matter—by the top brain or cerebrum which is the organ of the mental faculties which any animal possesses. That it is such is clearly indicated by what happens on removal of the top brain from some lower animal, which I have often done in demonstrations before classes of medical students.

Removal of the top brain can easily be done in the frog or the pigeon without the animal being killed by it. The pigeon in its natural condition is mentally active as we all know. It walks about, gathers food, observes objects, avoids dangers, flies at will, hears sounds and responds to them, rears its young and performs many intelligent acts.

With the removal of the pigeon's top brain intelligence immediately vanishes. The pigeon continues to breathe, its heart keeps beating and circulates its blood and it lives on. But it performs no intelligent acts. It does not walk about, does not observe things nor respond to sounds. It will stand in one position with its head drooped for days and weeks until it starves to death. It has not intelligence enough to eat the food that may lie scattered about it. If food be placed far back in its throat it will swallow it unconsciously and it may thus be kept alive indefinitely. It avoids no danger, nothing frightens it, not even the firing of a pistol by the side of its head. No succession of ideas come to it as did formerly and it performs no purposive act. The taking away of its top brain took away also its mental faculties, and this proves that the top brain in the pigeon is the organ of those faculties—the organ of the pigeon's mind.

Removal of the entire top brain in man would perhaps kill him, but that man's top brain is the organ of HIS mind also is shown by several facts. First by the fact that persons born with but little or no top brain are correspondingly devoid of intelligence, of mind. You can see such persons in any state institution for the feeble-minded—persons with a top brain no larger perhaps than your fist.

Then again, if any mentally normal person has his top brain exposed by removing a part of the scalp and the skull bone under it, and then pressure be made on the top brain, with the finger for instance, consciousness and all mental operations cease. Remove the pressure, consciousness and mental operations return. This loss and return may be repeated on the person time after time at



the will of the experimenter. This fact indicates also that the top brain is the organ of the mind or that it originates mind. And this is why a good top brain is necessary in order to have a good mind.

Then further it is well known that too much or too little blood in the brain interferes with mental operations. If the arteries that carry blood to the top brain be ligated or compressed and the blood supply to the top brain be thus shut off, all mental operations cease immediately, just as the motor of your automobile ceases to operate when the gas supply is withheld. The brain is undoubtedly a machine, a mechanism to produce mind as the automobile motor produces motion.

Now just below the top brain, and above the spinal cord, is that part of the brain called the medulla oblongata. In man it is about the size of the part of your thumb beyond its last joint. It has nothing to do with mental operations. But in it there are six separate centers. One of them regulates the action of the heart and keeps it beating; another presides over the act of breathing. These centers in the pigeon keep it alive even after the top brain is removed. But when either one of these two centers, one for the heart, the other for the lungs, are destroyed or removed in the pigeon or in any other animal the heart stops beating, breathing ceases and the animal dies.

Now in the top brain are the different centers for the various mental faculties, some of which are definitely located. It is important to remember that the brain is not a single organ, but "is a great number of organs crowded into a very close space." Doctors Jelliffe and White say that the gray matter consists of at least 50 parts differing somewhat in structure.

Neither is the mind a single thing, these authors say, "any more than is the brain." It is likely that each of these different parts of the brain is the organ of a different mental faculty and that the efficiency of any faculty depends upon the size and quality of its brain center or organ.

And that raises the question as to What a Mental Faculty Is, since all of the faculties taken together constitute the mind. Of course a mental faculty is the capacity to do a certain thing, to function in a definite way, as in mathematics for instance, in music, in constructiveness or invention, in reasoning, in imagination, in the use of words, oratory, etc.

Now these four things which I name apply to any mental faculty. First, it creates or deals with its own distinct class or kind of functions. Second, it appears or dis-



appears earlier or later in life than other faculties. Thus caution as a mental faculty appears and begins to function early in the life of a child. It is a wise provision on the part of nature for the child's protection against danger, while amativeness or love of the opposite sex, as a faculty, appears about the time of puberty. The faculties do not all appear at once. They are developed successively. Third, any faculty can act or rest, be healthy or diseased, strong or weak, independent of the other faculties. This is why changing from one kind of mental exercise to another is restful. It explains why a person may be very efficient in one kind of mental functioning and weak or perhaps idiotic in another; why a person may be insane on one subject but not on others. Fourth, each faculty is transmitted from parent to child and often in different degrees of power.

Time does not permit to cite proof of these propositions nor to name the 40 or more different mental faculties whose existence seems to be well established. Each one of them is essential to the full and complete life of man for each one puts him in touch with some item or feature of his environment.

And perhaps, as the evolutionists tell us, it was in response to environmental impressions that all mental faculties came into existence in animal organisms during their slow process of evolution. Light impressions made on low forms of life, perhaps developed eyes and made vision possible. Sound impressions—air vibrations—developed hearing organs and made hearing possible, and so of the other special senses—taste, smell, and touch.

During the evolution of the lower animals into man the need for securing food in the competitive struggle and to protect themselves against other animals that might destroy them lead to the development of the faculties of combativeness and destructiveness, secretiveness and caution, which faculties most lower animals possess to a high degree.

As man came along being developed from animals below himself, as science indicates he was, he possessed these faculties which the lower animals had acquired, and as man became better circumstanced in his environment, the sight of misfortune and suffering among his kind led to the development in him of the faculty of sympathy or kindness. And along with the establishment of social customs and group interests, conscience developed in man, and so likewise by response to environmental conditions all mental faculties originated. Along with this memory developed, for memory is only the ability which a mental faculty has of recalling its past experiences and



activities, and we have as many different kinds of memory as we have different mental faculties.

It is the nerve cells in the gray matter of the top brain whose functioning produces mind. And any child at birth has as many of these cells as it will ever have. If it has comparatively a few and they be of poor quality the child will have a defective mind, and will be doomed for life to be a mental inferior, but if it has a normal number of nerve cells, their quality and connections being good, it has inherited nature's best gift to man—a good brain and mind.

If the potential qualities of a good mind and good citizenship are not in a person at birth, education cannot put them there. What these qualities are would be interesting to consider.

The brain cells of a child are not fully developed at its birth. They have not all begun yet to function, especially those in its top brain, but are getting ready to function at the proper age. At birth the child is practically a mindless animal and carries on only those functions which the pigeon carries on after losing its top brain—those involuntary functions which pertain to a purely animal existence, such as breathing, circulation of its blood, nutrition, excretion and some reflex muscular movements. But soon after birth the special sense organs, especially the eye and ear, begin to respond to light and sound impressions made on them and soon the child perceives objects and hears sounds and the other faculties then come successively into action.

Finally, the opinion of many biologists and thoughtful people generally is that the average efficiency of the human mind is declining along with our advancing civilization. In a primitive life where the struggle for existence is more severe than with us, nature drops out the weak and unfit through famine, pestilence and hardships; but with us our misguided charities permit the unfit, the morons and the third and fourth grade people, to survive along with the strong and fit and by crossings with them reproduce their own defects and drag down the level of the whole race. Authorities tell us that this has been an underlying cause of the decay and downfall of historic civilizations—those of Egypt, Persia, Greece and Rome—and may cause our civilization to go as they have gone unless eugenic measures be used to prevent it.

#### **Recapitulation and Facts Which Could Be Proven If Time Permitted**

1. The mind is produced by functioning of the brain and does not exist separate from the brain.



2. The mind is a complex thing made up of the various mental faculties.

3. Different parts of the cerebrum are centers each for the origination of a separate mental faculty or group of faculties.

4. The more brain cells there are in any faculty brain center and the better their quality and connections the more efficient will be the faculty originated in that center.

5. The cells in any faculty brain center are connected with cells in other brain centers, permitting of co-operation between centers.

6. The destruction of a brain center in both halves of the brain blots out the faculty which belonged to that center.

7. Since the brain is inherited, and produces mind, people with inborn defective brains should not procreate. The only way to produce people with superior minds is to breed them.

Knowing that your club holds an open forum after each address given before it, I close with this question: is the soul, if man has one, anything different from his mind; and do either continue to exist after death?

## **SELECTION OF A MARRIAGE MATE**

### **Inheritance of Desirable Mental Traits**

Choosing a marriage mate is among the most important events of adult life. To choose wisely you should know yourself as to temperament and strong and weak traits of character. Happiness in married life depends greatly upon these two things in the mated couple. If you, for instance, are quick tempered and you choose a quick tempered mate what can you expect but frequent quarrels until one or the other learns that "dissensions don't pay," and the wife becomes a subdued woman or the husband a henpecked man, by which time love has flown.

Nature's underlying purpose in giving the mating instinct is to perpetuate the race. Next in importance is to improve the race biologically, in its inborn capacity, thus securing the foundation for mental and moral excellence which makes progress possible. A child that is biologically well born will be benefited more by just a little training than a high grade moron by a college course of study.

To secure mental excellence among people generally is within man's power. It requires that people whose intelligence is below normal shall not have offspring, which can now be humanely prevented by sterilization



and other birth control methods, instruction on which is now given in clinics in every civilized country. Marriage need not be denied to all mental and moral inferiors if they first be sterilized, but only those persons who are mentally fit should reproduce.

Among the desirable things to be possessed by the mate you should select are these: soundness in mind and body, good health and freedom from a predisposition to any serious inheritable disease; membership in a long lived family strain and in one that has a record of honesty, sobriety, industry, and worthy, though it may be humble achievement. From such as these you should choose your mate. The unfit to reproduce whom you should shun are those who as a result of a bad heredity have attacks of epilepsy, insanity and whose intelligence rating is below 100, that being taken as up to normal. The moron's intelligence rating is never above 75; the idiot's may be down to 0; in mental superiors it ranges above 100.

If you are an average person and will observe these major points in choosing a mate you need not fear that bad results will befall your children if you marry one much older or younger, much taller or shorter than yourself. But if you are both undersized, that being a family trait on both sides, your children will very certainly be undersized, or tall if you both are tall, for like produces like in general.

If your eyes are light in color and you want your children's to be dark, you must choose a mate whose eyes are dark, for in eye color dark is dominant over light. If your hair is light and you want your children's to be light, your mate must be a blonde. Exceptions to these anticipated results sometimes occur, the cause of which resides in the male and female reproductive cells from whose union the child develops. For further facts along this line see radio talk number three, page 84.

But more important than to thus predetermine the stature and other external appearance of your child is to predetermine the type and quality of mind which it shall have. That is of course a matter of transmission of the mental faculties of the parents to their children and it is presided over by the determiners in the parental reproductive cells. Your wish or desire has nothing to do with it, neither has any "pre-natal culture" that may be practiced. Heredity has its fixed laws and human caprice cannot change them.

The mental faculties are at least forty in number and they are all inheritable (see mental faculties, page 139.) I mention below some of the faculties which in proper strength in you and your mate make for congeniality in



marriage and for mental soundness in your children.

As fundamental to the selection of a suitable mate you should remember that when both of a married pair naturally possess any mental faculty in strong degree their children will most certainly inherit that faculty in strong degree, because in the reproductive cells of both such parents determiners for that faculty exist and their child gets a double dose, so to speak, of determiners for that faculty which in its early development gives it a good brain center for the operation of that faculty in later years.

On the other hand if in the reproductive cells of both parents there be no determiner, or a weak one, for a certain mental faculty their children will lack or be weak in it, since a non-existing thing is not inheritable. In conformity with this biological law when both parents are feeble-minded by heredity both of them lacking in that case a determiner for normal mindedness, all of their children will be feeble-minded. There is perhaps no exception to that rule.

Every person is the offspring of two parents, and fortunately if one of them be lacking in a certain faculty their children may not lack it if it be strong in the other parent. But the children of such a union will be carriers of some defective reproductive cells; of some latent defect which may appear as actual defect in their offspring.

A good mental constitution favorable to happiness in marriage and to sound offspring is one in which all of the mental faculties of the parents are evenly developed and exist in full average strength. This means no excesses or deficiencies in their mentalities but strength in all directions. This is seldom completely realized. It is said that in mental balance and efficiency George Washington was exceptional. The life he lived confirms the statement. A person of such a type may succeed well in almost anything he or she undertakes. The nearer the approach to a good mental balance in the mating parties the more harmonious should be their mental life and the more evenly developed the mental faculties of the children to such a couple. But if great talent—genius—is desired in children it can scarcely be expected when the parents have but average ability. Genius may be expected only in the children of parents both of whom are very strong in the same mental faculty. This also gives similarity of interests in parents and makes it easy, except in the cases cited below, for them to co-operate. A fine example was that of Madame Curie and her husband, the noted French chemists, who discovered radium. The strong faculties, desirable to have in both parents, should be those of the



moral and intellectual groups which create an altruistic attitude in life and lead one to work for social justice and the common good rather than for selfish ends. Chief among these faculties are reason, conscience, benevolence.

On the other hand there are certain faculties which should not ordinarily be strong in both parents. If combativeness and destructiveness were strong in both with small reason and caution, they would very certainly quarrel often, and their children would likely be "born scappers," quarrelsome and revengeful. If both parents possess large secretiveness—the faculty which when large originates evasion and treachery—they would conceal to such degree as to arouse suspicion each of the other, and "green-eyed jealousy" would appear, especially if amateness were large also, while their children would be sly and distrustful, and with small conscience and large acquisitiveness they would both cheat and steal.

If both parents have very large caution—the faculty which gives rise to anxiety and apprehension—they will both worry unnecessarily, borrow trouble over matters generally and will not take sufficient risks to win success in any undertaking. Their children will be like them—over-timid.

If the mental faculty of hope is very large in both parents they will see only the bright side of things, never be despondent, live in air castles and will likely risk too much in business and loose everything. With continuity small they will have too many irons in the fire. The same will be true of their children.

If acquisitiveness be very large in both parents, then amassing property will be their chief aim, and with large secretiveness and small conscience they will make money right or wrong. The dollar will be their god and their children will likely be exploiters of the worst kind for profits.

If both parents have very large firmness—the faculty which when large, and with small reason and caution causes blind stubbornness—there will not be the degree of yielding to the rights of the other which is necessary to harmony and good companionship, and the children will be petulant and ungovernable, because the determiners for the trait of firmness were strong in the reproductive cells of both parents.

Thus it is seen that there are certain faculties which should not be strong in both parents. It is bad mating to have it so. It is bad for parents in their companionship and for children in their heredity and environment. Yet



other faculties as indicated should be strong in both parents.

It is generally desirable that one of the parents be moderately strong in any faculty in which the other is weak. A lack of conscience in the father should be counteracted by large conscience in the mother, that there may be one honest member in the family and that the children may inherit reasonable honesty. One parent should have full or large caution if the other be weak in it, else they are both likely to be rash and reckless and with large hope always in trouble.

If one parent be weak in parental love, it should be strong in the other, else children would not be desired by either and both would likely neglect or treat unkindly those which they might have, especially if combativeness or destructiveness be large in the parents. If one parent be weak in acquisitiveness, the other should have it in good degree, else they would both be spendthrifts, improvident, and their children would be the same.

### CONCLUSION

Every observing and thoughtful person knows that people differ in character and behavior as greatly as I have here indicated. The cause lies in their different brain development and strength of their various mental faculties. And since domestic happiness and children of fine quality depend upon good marriage matings, the following rules based on the preceding physiologic observations are given here which should be considered in selecting a marriage mate. If the principles underlying good matings are too complex for many people to apply, so are the principles of surgery beyond their ability to apply, hence for public and private good some people are specially trained as surgeons. We should likewise have persons trained in eugenics to give advice in mate selection to those who need it.

1. A good balance or evenness in strength of all mental faculties, up to normal strength, in both husband and wife is desirable for both and for their children.
2. Excessive strength of certain faculties—Combativeness, Destructiveness, Firmness, Acquisitiveness, Secretiveness, Hope, Amativeness—in both parents is likely to destroy their domestic happiness and be bad for their children.



3. Great disparity in the strength of Conscience, Veneration, Caution, Kindness, in mates is a cause of domestic discord.
4. Hereditary weakness of the same faculty in both parents will cause a like defect in all their children.
5. Husband and wife should be near alike in the strength of their mental faculties insofar as it is desirable that either one should be as he or she is.

Through simple and sane eugenic measures carried out the best types of men and women may be increased; inferior types dropped out humanely; crime reduced; homes made more congenial, and divorce less frequent; the rearing of children improved; dependency diminished; much disease prevented and people made happier by the social uplift.



### **"TEST TUBE BABIES"**

#### **Will Babies Soon Be Developed from the Ovum Stage Outside the Bodies of Their Mothers?**

##### **Pipe Dreams Often Come True**

Some matters are speculative. This which I now discuss is one of them; but the device recently constructed by Surgeon Alexis Carrel and Col. Charles A. Lindbergh seems to justify answering yes to the above question.

The device makes it easy to keep alive and functioning indefinitely the ovary, spleen, liver or other organs removed from a healthy animal. It is an artificial heart and lung which supplies the removed organ with oxygen, food ingredients, and removes waste products.

A letter to me from Dr. A. Carrel, Director of The Rockefeller Institute for Medical Research, where the device is in use, says that he is greatly interested in this problem. To the embryologist it seems quite possible to develop an animal from its ovum stage in a suitable receptacle outside the body of the mother. It would be no greater departure from nature's method than flying through the air differs from the old time method of transportation afoot or on horseback.

An ovum may be fertilized in an artificial uterus (even in a test tube) and its development go on there, no doubt, by securing the few essential conditions which nature furnishes in the mother's womb. These conditions are a uniform temperature of about 98.6 Fahrenheit and a circulating fluid containing and supplying oxygen and nutritive ingredients to nourish the child's developing cells, which fluid while circulating would take up and remove from the blood of the fetus the waste matters from its cells. In this way a mass of tissue cells from a chick's heart, placed in a receptacle, have been kept alive and growing for more than twenty years.

For the development of a child in nature's way a placenta—an intermediate organ—has to be formed to bring about transfer of the nutrient ingredients of the circulating fluid (the mother's blood) into the body of the child and to excrete its waste products. It is an inherent function of a fertilized ovum to form a placenta on the surface where it may be lodged, whether that be in the uterus or outside of it, in one of the fallopian tubes or on some organ in the abdominal cavity if it happens to get there as it sometimes does.

Inside an artificial uterus the ovum would still possess its inherent capacity to form a placenta where it was



possible to do so by the villi of its chorion inserting themselves into the substance contacted with, and if a suitable substance for that, like a sponge or gauze pad be supplied in the artificial uterus for the ovum to rest on with the nutritive fluid circulating through or about it simulating the blood flow in a real uterus a placenta would probably be formed there that would function until the child was developed to the stage when it could be removed—artificially born—and then breast or bottle nourished.

When the success of this method of extrauterine child development is demonstrated on the lower animals, and work on it is now being done, it will be time to try it in the development of humans. Its advantage would be that from one of the removed and carefully protected ovaries of a mentally superior female hundreds of superior children might be produced in incubating rooms by selective fertilization of each individual ovum as it ripened and was discharged monthly from the ovary for a period of about thirty years.

Perhaps we will be driven to this method of reproduction as a measure to offset the rapid increase of feeble-minded and other socially unfit people who are breeding intelligence and the qualities of good citizenship out of the race and threatening to swamp us before long in a sea of mental and moral degeneracy.



## IS MOTHER EARTH A LIVING CELL DO THESE ANALOGIES SUGGEST IT?

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Any one of the 28 or 30 trillions of cells which compose the human body, if compared in size with the entire body, is as a grain of sand compared with a hay stack. So is our earth insignificant in size when compared with the universe of worlds. And just as each cell in your body is a living individual thing, so we may almost conclude, judging from analogies, that the earth is a living cell of its special kind among the countless number of similar cells that compose the body universal.

The idea that the earth is a living thing will seem less fanciful, perhaps, when we compare what takes place in it with what occurs in man's body, or in almost any one of his living cells. The similarity of phenomena, both physical and vital is striking and easily comparable. That the earth as well as the human body, carries on a process of circulation, respiration and nutrition, that they both have their periods of rest and activity, are subject to disease and pathological conditions and are dependent for their life upon a constant supply of oxygen gas is easily apparent. Let us consider this analogy.

1. The average size human body takes into its blood about one and one-half pounds of oxygen gas daily. This is distributed to the person's cells and if they are deprived of their constant supply the cells die—the person dies—in a few moments. Oxygen is equally needed by the earth and everywhere surrounds the earth. Oxygen is the great element that keeps the earth what it is. Combined with other elements it forms the great bulk of the earth's hard crust. Oxygen combined with hydrogen forms the water of the earth and about one-fifth of its atmosphere. Without this water and air the earth would be a great dead burned-out globe of cinder as certain planetary bodies are. Oxygen is required to carry on in the soil and in the air as in our bodies, the various chemical changes which attend growth and decay in plant and animal life. Oxygen with sun light makes possible the production of all vegetable and animal food. The earth and the cells of the human body are alike as regards their need of oxygen.

2. Just as each cell of man's body is surrounded by a moist medium from which it absorbs oxygen and slowly



combines it with oxidizable matter in the cell, meantime producing and giving off various by-products, so is there a constant absorption of oxygen by the earth from its surrounding medium, and a process of oxidation going on within and upon its surface with production and giving off of by-products such as carbon-dioxide gas, sulphurated hydrogen, ammonia and various acids. The laws of gaseous diffusion and of chemical affinity which cause a cell of your body to absorb oxygen, excrete carbon-dioxide and carry on its internal respiration, as it is called by physiologists, cause the earth to likewise carry on its respiration and chemical changes. Oxygen is one of the basic necessities for life on and in the earth as well as in our cells.

3. Another necessity to the life of our cells is water. Without water and oxygen the earth would be as dead as is the moon, which if it ever lived, died when it lost its oxygen and water.

4. Sunlight and heat are necessary for the life of your cells, necessary also to the earth for it to carry on its many functions.

5. If some of the deep interior parts of the earth are hot and even molten masses, their heat conducted slowly to its surface and dissipated, that is only an enlargement of the condition that prevails in your cells, for in them a slow process of oxidation goes on which warms them, but they lose their heat as does the earth.

6. Identical physical, chemical and electrical forces act alike in and on the earth as in man's cells. Much might be said along this line, and these forces explain much of the phenomena of life. Diffusion, filtration, osmosis, oxidation, hydration, chemical combinations and decompositions of great variety go on in your cells as in the earth. Even high and low electrical potentials, caused by muscular action and nerve activity equalize themselves by currents or discharges in your cells just as in the earth.

7. Comparing earth phenomena with the more easily observable functions of the human body we find that each circulates fluids, blood and lymph in man, water and oil in the earth, and as man's body has its regular momentary pulse waves sweeping through it in all his arteries, so the earth has its daily and regular tide waves and its warm established currents in the oceans.

8. The act of breathing passes air over man's respiratory surface, the mucous membrane of his nose, bronchial tube and lungs. Certain agencies likewise move the air over the earth's surface. Without this movement of air neither could function, both therefore breathe and by



reason of it they both carry on a process of metabolism so called, or building up and tearing down of tissue, which is directed by the same kind of forces with the production of similar chemical substances such as proteids, carbohydrates, oils and fats, acids and salts of many kinds.

9. Digestion brings about chemical changes in the food which man eats so that the living substance of his cells can utilize it. Chemical changes in the surface of the soil put material into form so that the earth's living substance—its plant life—extracts nourishment from it. In man, enzymes produced by our cells, carry on the digestive process. In the earth bacteria do it and the end purpose or results are the same in each.

10. But does the earth get food from outside itself as does man's body? Yes, from the air, and to a slight degree by meteoric dust fall. The average size human body gets food in the form of oxygen from the air to the amount of one and one-half pounds daily. The earth absorbs oxygen in relatively large amounts and utilizes it in vital processes. The earth carries in itself and in its atmosphere its food supply. Every living cell of your body carries within itself a food-supply for itself for a brief period, and some animal cells like the hen's egg, the eggs of birds, fish, reptiles carry enough food within themselves with what comes from the surrounding medium—the air or water—to build up and nourish the embryo animal until it comes out of the shell or is hatched in the water. Likewise the acorn and all seed grains carry within themselves enough food for their development until root and stem are formed; thereafter food is obtained from the soil and air.

11. Both earth and man have their recurring periods of rest and activity. Sleep, which is rest to man's body alternates with his waking and active hours, while winter which is rest to the earth alternates with summer, the active and growing season. But these rest periods are not complete for man's whole body nor for the whole earth. During sleep man's involuntary organs—heart, lungs, stomach, liver, intestines—continue to be active. Their vegetative functions, such as breathing, circulation, digestion, nutrition go on while we sleep. The involuntary one-fourth or one-third of man's body is active even during sleep, thus caring for the whole body. Quite so of the earth; one-half of it alternately has its summer while the other half has its winter, yet earth's great fundamental phenomena go on everywhere all the time as in man's body.



12. Just as hairs of large and small size, long, short and fuzzy grow out of the surface of your body, so trees, bushes and grasses grow out of the surface of the earth. And as animals live upon and burrow in the earth, so bacteria and parasites live upon and burrow in your skin.

13. Just as pimples and sometimes boils and abscesses form and break through and discharge upon your skin, so earthquakes heave up and break the earth's crust and volcanoes discharge their contents upon its surface. Excessive heat in the affected part attends these pathological processes in both man and earth.

14. Just as man's body would be killed by cutting out a large cubic space reaching one-half or one-third way down into it, so would the earth very certainly be killed—its life destroyed—if a cubic mass of relative size could be, and were, excavated from it and thrown away into space.

15. But can the water of the earth, its lime stone rock, its iron and other minerals be alive? No: but that does not argue that the earth is not alive. Seventy per cent of the weight of man's body is water; iron exists in his blood; sixty-two per cent of his bones consist of lime and other salts. These things are not alive. Man's body and the earth have each to carry in themselves much lifeless matter to sustain their really living parts, those parts in which vital changes—metabolism—take place. How could your body exist as a living thing without its bones as a skeleton or frame work, to support its parts and move it about. The rigidity of bone is given to it by its lifeless mineral parts. How could the earth exist as it is and function as it does without its hard crust and compact center to support its parts in its rifle ball speed through space.

16. Then consider the cartilages, the nails and teeth of man and the claws, hoofs, tusks and feathers of lower animals how they grade off from the soft and more living tissues from which they spring, into hard substance which may well be compared with the hard and lifeless parts of earth.

Life is the ability to function, and this depends upon ability to respond to impressions and thus to carry on respiration, circulation and other processes of nutrition and change. The earth does this and its living parts reproduce themselves. All vegetation must be regarded as living parts of the earth, because rooted in, growing out of, deriving nourishment from it and returning to it to reappear in living forms.



17. But does the earth think? Does it engage in mental processes as man does? If the earth is one of the living cells of the universe of cells it would not be expected to perform observable psychic or mental acts any more than a single cell in a man's brain does that. Psychic phenomena in man are due to the assemblage of billions of nerve cells into centers, chiefly in his brain, where they are so arranged and have such connections that they form a complex mechanism which responds in definite ways to impressions which come to it. These responses constitute all psychic acts, all our reflex and orderly mental behavior. No single cell in man's brain can do all this. But each brain cell does its little unobservable part in its sphere of activity, the combined result being mental processes. Just so of the earth perhaps as a single cell in the countless number of cells in the body universal. The earth could not play the full part of universal phenomena. But by doing its little part, responding as it does to impressions from within and without, from the sun, the moon and other planets and to gravitation as each single brain cell responds to impressions made on it, the outcome of the earth's functioning with other cells of its kind is that magnificent reign of law and order—of intelligence in nature — which prevails throughout the universe.

18. It may be that we have not yet fully realized what the thing is on which we live. Only in recent years has man got any true conception of it and of the universe through scientific research, and the facts discovered have been bitterly opposed by many orthodox people. Just as an ant in the grass has perhaps no conception of the size of the earth nor any knowledge of its phenomena; just as a microscopic bacterium living on one of man's epithelial cells does not know what the cell is, does not know that it is a living thing and one of the twenty-eight trillions of cells of a human body so we perhaps have scarcely yet grasped the idea that the earth may be a living thing a cell of its particular kind, one of the little units of the great body called the universe, and we are parasites living on its surface.

Finally if the human body and the universe be compared in respect to their size, then perhaps the space between planets and suns is no greater relatively than those minute spaces which exist between the cells of our bodies. These intercellular spaces are occupied by fluids with solids in solution through which gases diffuse and physical and chemical forces operate. Inter-



stellar space is likewise presumably occupied by rarefied matter in and through which physical and chemical forces operate. In both cases these forces are those that are common to living bodies.

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