WELCOME HOME TO
MARGARET SANGER
MEETING AT CARNEGIE HALL
NEW YORK CITY
MONDAY, OCTOBER 30, 8 P. M.

Come and Hear Her Story
BIRTH CONTROL ORGANIZATIONS
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IN FOREIGN COUNTRIES

ENGLAND—Malathusian League, President Dr. C. V. Drysdale, 124 Victoria St., London, S W I.
HOLLAND (1885)—De Nieuw Malathusaanse Bond. Secretary, Dr. J. Rutgers, 9 Verhulststraat, Den Haag. Periodical, Het Gezinlijk Huwelijk.
BRITAIN (1913)—Legio Neo Malathusiana. Secretary, Dr. Percy S. W. Stuttgarn. Periodical, L’Education Sexuelle.

IN FOREIGN COUNTRIES

RUMANIA—Ligue Neo Malathusienne. Secretary, Dr. Ferenc Domany, Bucharest. Periodical, Cndla.

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NO ONE TOOK very seriously the suggestion that emanated from the New York Society for the Suppression of Vice, that a committee should be created with powers of censorship over manuscripts submitted for publication, and that only those which were approved by this committee should go into print. The suggestion met with instant opposition from newspapers and periodicals of high standing. Hundreds of men whose names are honorably known in the scientific and literary world, voiced their disapproval of a proposal which, if it had been carried into effect a hundred years ago would probably have prevented the appearance of Darwin's "Origin of the Species", and of hundreds of other books which laid the foundation for modern scientific and religious thought. The disapproval was so vigorous, that the idea of such a press censorship seems for the present to be dead. It received something like a funeral oration when Magistrate George W. Simpson, on September 12, handed down his decision in regard to three books published by Thomas Selzer. These books had been seized by the energetic Secretary of the S.P.V., as in violation of the law against obscene literature. One of these books—"A Young Girl's Diary"—was reviewed in our columns last April. It was highly commended in reviews in other periodicals of the highest standing, and it certainly threw much light on the psychological injury done to young girls by the lack of proper sex education. In commenting on the three books complained of, Judge Simpson said, "I do not find anything in these books which may be considered obscene. On the contrary I find that each of them is a distinct contribution to the literature of the present day. Each of the books deals with one or another of the present phases of thought."

WHAT WOULD have happened to these books if the manuscripts had been submitted to the Censorship Committee? There can be little doubt of the answer. To quote from a comment on the subject in Collier's Weekly: "The censors would be only human and liable to make mistakes. Their identity would be known, and whenever they O.K.'d a manuscript that some people thought improper—and there have been people who took that view of any love story—they would be targets for violent criticism as soon as the book appeared. Naturally they would always want to be on the safe side. They would 'draw the line' most conservatively—and this is a field where a line can't be drawn, each case must be judged by it self." For the present, the idea of a censorship committee is dead. But it is never safe to assume that there will be no revival. For lack of vigilance laws have been passed that already curtail grievously our liberties. We are cut off by our obscenity laws from distributing information which would enable parents to exercise intelligence and choice in regard to the birth of their children. Excellent books on this subject are in circulation in England, but debarred from the United States. A recent book which ought to be in the hands of all social workers and thoughtful parents has now been added to this list. This is Ette A. Rout's "Safe Marriage", much of which would come in the same class with many Government publications put out during the campaign for the checking of venereal disease. But Ette Rout sees venereal disease only as a part of the great question of social purity and she is convinced that this question is bound up with that of responsible parenthood and Birth Control. Because she treats the whole of the question rather than a part of it, her book comes under the prohibition which forbids the circulation of such literature, which holds our mothers in darkness and misery, and condemns so many children to come into the world only to suffer and die.

THE BIRTH RATE in France continues to fall in spite of much noisy propaganda in favor of large families. The figures for 1921, published in July, were most discouraging to the propagandists. The total number of births in excess of deaths was only 117,083, as compared with 159,790 for 1920. Such an increase, on a population of twenty millions, means that the number is practically stationary, especially when it is recalled that the figures include the recently recovered provinces of Alsace and Lorraine, where the birth-rate still approximates more nearly to that of Germany than to that of France. In September, the National Alliance for the Encouragement of Larger Families issued some more statistics. They were for the ten largest cities of France, and covered the first half of the present year. During this time, in these ten cities, 48,528 children were born. The number for the corresponding period of 1921 was 53,551, showing a decrease of 5,023. If the same proportion holds for the whole country, and for the twelve months, there will be 80,000 fewer children born in France in 1922 than in 1921. It is very evident that the strenuous campaigns of the militarists have
When this issue of the Review went to press Mrs Sanger had not returned from her long tour of the world, but her arrival in America was immediately expected.

A committee, with Mrs J B Van dever as chairman, is planning to have an educational Birth Control booth at the Physical Culture Exhibition to be held at Madison Square Garden, October 23rd.

India—A report of the first six months of work has been received from the Indian Birth Control Society. The Society was extremely anxious that Margaret Sanger should visit India after she left Japan and China, and it was a great disappointment to Professors Gopalji and Shastri, when she found it impossible to make time for a lecture tour there. Such a tour would undoubtedly have been of great value in spreading the propaganda, but in spite of the disappointment, the Indian Society takes its place bravely in the international movement. The report reads as follows: "Indian Birth Control Society was started at Delhi on Tuesday, 31 January, 1922, through the single handed efforts of Professor Gopalji, M. Sc of Delhi University. For more than a year he gave it an anxious thought before giving it a practical shape. The anxiety was perhaps the keenest at a time when Messrs J O P Bland and Lothrop Stoddard were inviting the attention of devoted Birth Control workers to asiatic population problems at the First American Birth Control Conference, New York, 11—18 November, 1921. It was a silent but sure sympathy of thought, as Professor Gopalji learnt about the holding and proceedings of the American Conference sometime in March 1922, three months after the start of Indian Birth Control Society. Inerrible are the ways of Heaven, which men appraise more as they get their more glimpses.

"Now, Indian Birth Control Society is rapidly progressing. Its activity is directed in interviewing the cultured and the illiterate for sounding their views and suggestions, arranging informal talks and formal lectures from time to time, distributing free leaflets and pamphlets in English and Indian languages, conducting a Birth Control Reference and Circulating Library, recommending book sellers to encourage and push the sale of Birth Control literature and above all meeting the real needs of the people for practical information, with the help of a few medical friends and through the courtesy of the Malthusian League, London, for kindly sending their Practical Birth Control Leaflets to such as need it. The Society requests every person interested in the movement to do his mite. But oh! ours is a huge task. It is an uphill struggle against superstition, ignorance and false enlightenment. Of all places in the world Birth Control is needed most in India. Only the nobility of the cause nerve us. We heartily thank our co-workers abroad for the keen interest they take in the working of our Society."

According to the circular attached the name of the Society is "Hindusthan Janamvash Sabha", and its objects are to "further the principle and practice of Birth Control with a view to rationally control population, effectively check..."
race degeneration and materially advance race regeneration.” It looks to the formation of local branches, and the calling of an annual Indian Birth Control Congress. As fees, it is suggested that each member contribute one thousandth part of his annual income, a suggestion that would indeed put members on an equal basis. Such an arrangement of dues also makes it possible for the poorest to join—people to whom a dollar in dues would be an impossibility.

China—The following extract from a letter, dated Shangha, July 31st, written to the Birth Control Review by Mr T P Wong, gives some account of the progress of the movement for Birth Control in China. “It may be of interest to you to know,” writes Mr Wong, “that soon after Madame Sanger visited here, a B C League was organized in a similar line as yours in New York, and the first book translated is “Family Limitation” already out from the printing office about 10 days ago, and is now on sale in one of the biggest Chinese Educational Book Store of China.”

**Control of Parenthood as a Moral Problem—The Case For and Against Birth Control**

*A Paper Presented at the International Birth Control Conference*  

*By Sidney E. Goldstein*

Birth Control, or the control of Parenthood, is a scientific problem, it is a legal problem, it is an economic problem, it is also a moral problem. Because it is as much a matter of morals as of economics and law and science, it comes within the range of religious discussion and must concern all ministers and every man interested in the establishment of ethical standards and the development of their implications. No one of us can escape the duty to study a program so world-wide in its sweep, and to declare ourselves upon a movement so elemental in its appeal, a movement that some men welcome with hope in their hearts and others condemn as a menace to our social and spiritual welfare.

Many ministers of both the church and the synagogue believe in progress, in the furthering of social programs, in the construction of a new social order. But it is evident to these ministers as well as to scientists and social economists that we must lay hold of forces more fundamental and potent than any we now widely exercise if we are to create on earth a kingdom of God. Havelock Ellis reminds us that during the last one hundred years we have advanced through several stages in the improvement of social life, and he tells us that the next stage cannot fail to take us to the very source of life itself, lifting us above the task of purifying conditions and laying upon us the higher task of regulating the quantity and raising the quality of life at its very source.” This is the task and the meaning of the new science of Eugenics. It is also the meaning and the task of Birth Control. Birth Control is pledged to relieve the world of much unnecessary misery, but its highest purpose is to give men some measure of control over racial development and human destiny. It insists that the new knowledge coming to us concerning ourselves, almost incredible in its promise, must be placed at the service of the creative spirit of man, and employed in the shaping and the ennobling of posterity.

**LETTER, DATED August 10th, and received September 11th, from Principal A C Butchers of the John Mc Glashan College of Maori Hill, told of the formation of a Sex Education Council in Dunedin, New Zealand. “We have succeeded,” writes Principal Butchers, “in securing the support of the majority of the medical fraternity, and some of the younger medical men and women are very keen, but they have to proceed carefully. The new professor of bacteriology, Dr Hercus, who is a young man of outstanding ability and enthusiasm, will be able to do a great deal in connection with a course of lectures which he delivers annually on Public Health. He has promised to include in the course in future lectures on Eugenics and Birth Control.”**

August 18—The Honolulu Birth Control League voted in favor of presenting a bill to the legislature providing for the sterilization of the feeble minded, insane, imbecile, lepers, and habitual criminals of the felon class. A committee to draft the measure was appointed with Judge Sanford B. Dole as chairman.
community through unrestrained and reckless reproduction of defective children

Doubt comes not when we discuss the defective but when we turn to Birth Control among those who are physically, mentally and morally fit to become parents. Before we consider the case for and against Birth Control, however, let us acknowledge what we know to be the truth that large sections of society are everywhere consciously and deliberately limiting the birth rate. This is not a matter of personal opinion, it is a statement based upon close observation, special investigations, and a study of the vital statistics of civilized countries. These statistics prove that the birth rate in England and on the continent and in America has fallen steadily since 1877, the year in which Charles Bradlaugh and Annie Besant were tried not only in the court but in the press and in the homes of London. The verdict in this case is written not in the records, but in the fact that the birth-rate in England has dropped from 36 per thousand in 1877 to less than 25 just before the war, and in the fact that a similar story is told in almost every State in Europe and in America. The question today is not, Shall we control the birth rate? The question now must be framed in this way, Is the control of parenthood wise and right? Shall the knowledge that is now in the possession of some sections of society be extended to all? By "extended" I do not mean, let me emphasize, indiscriminate and promiscuous distribution of information. I mean the scientific instruction and education of men and women, married or about to be married, by licensed and expert physicians and nurses.

The second argument is that Birth Control is contrary to the law of the State. This is true. It is contrary to the law of almost every State in the Union for licensed physicians and nurses to instruct married men and women and those about to be joined in wedlock in methods of contraception. But who made these laws found upon our statute books? It is not generally known but it should be that both the Federal and the State laws that make impossible the cautious and judicious and scientific distribution of knowledge are traceable directly to the activities of Anthony Comstock, a man who manifested suffered from a morbid moral sense, if not with a well recognized form of dementia. The laws that this man succeeded in having introduced into our codes do not reflect, I am convinced, either the belief or the practice of the majority of intelligent men and women. They do not express the safe and mature judgment of many scientists. They are contrary to social welfare and imperil the progress of the race. These laws must, therefore, be reinterpreted or re written or repealed and it is the constitutional right of every citizen, though the police may not know it and some district attorneys may not have learned it and some judges may have forgotten it, to urge a revision of the law when we believe the law is obsolete and obstructive of the highest good. No legal tradition can be allowed to curb or cripple a movement that means improvement and progress of the human race.

The third argument is that Birth Control encourages immorality and desecrates marriage. The burden of proof rests upon those who advance this argument. It is for them to prove that there is more immorality and a lower standard in married life in America and England and Holland today than there was forty or fifty years ago. Nowhere have I found even an attempt to prove this contention. To say that Birth Control leads to immorality among the unmarried means only one thing. It means that the morality and the chastity of the unmarried is based upon fear. No fouler indictment could be framed against the virtue of womanhood. Women are virtuous not because they fear the consequences of sin, but because they reverence the right. No knowledge that we can place in their hands will shake the foundation upon which their ethical life is built. To say that Birth Control leads to a desecration of marriage is to assume that there is more immorality and lower standards in small families than in large families. I have taken considerable pains to study the moral standards in families both large and small, and I do not find that the standards in small families are lower than those in large families. On the contrary, I frequently find that in families in which there are many children, all of them herded into a small home, there is neither the time nor the room nor the privacy that is necessary for the cultivation of the finer sentiments and the sanctuities that we associate with married life. The holiness of marriage does not depend upon conception, it does not depend upon contraception, it depends upon the sense of consecration that a man and a woman feel who come together to live in the spirit of an exalted ideal of love. When this sense of consecration is present no shadow of immorality...
can enter the temple of married life, when it is absent nothing can save us from destruction

**The Fourth Argument**, the one that is expected to silence all opposition, is that Birth Control violates the commandments of God. There are some ministers of religion, I know, who speak as if they had received a special and privileged divine communication. No such message has come to me, nor have I ever seen a message that bears within itself the evidence of being an authentic mandate from the Deity on the subject of Birth Control. There are certain commands in the Bible, of course, which men quote against us. The most formidable is the ancient command “Be fruitful and multiply and replenish the earth.” It is well known to those who read the Bible and do not merely quote it, that this command is found in the Book of Genesis, at the beginning of the ninth chapter, and that it comes immediately after the story of the flood, when there were just eight people living upon the face of the earth. Men must forgive us the heresy if we appeal from the God of ages of evolution and whose mysterious message science is slowly translating into the accents of the human tongue. Thus Deity teaches, we are certain now, a doctrine not contrary to our own. He reveals the significant fact that the lower down we descend in the scale of life, the less limitation we find placed upon the spawning process. The higher we rise through the stages of animal development, the more restricted, the more controlled becomes the power of reproduction. In other words, a deeper understanding of world forces and world development leads us to conclude that in Birth Control we are merely giving sight and intelligence in human society to what in the rest of nature is a blind and groping impulse.

**What now is** the case for Birth Control, what are the arguments that have convinced so many men and women that Birth Control is a legitimate and necessary social movement with deeper moral and spiritual implications? The first argument is the child. No one can study child life in large families and not realize the danger to childhood. The statistics gathered by the Children’s Bureau at Washington show that the death rate among children in families in which there are eight children and more is two and one half times that in families in which there are four children or less. In large families more over, it is impossible for each child to get the tender care and thoughtful supervision needed if they are to be equipped for a serviceable career in the complex life that is ours today. How often older boys and girls in trouble tell us the same story: “I did not get much care when I was little, how could I?” There were too many of us. Fathers and mothers do not mean to neglect their children, but when they have too many crowded about them in their home, they cannot give to each child the study and the stimulation and the guidance that each one requires. It is because we love little children that we want to guard them against the dangers that develop in large families and that make tenderness and devotion and fulness of love on the part of parents almost impossible.

The second argument is the mother. No one outside doctors and nurses and those associated with hospitals can know the terrible price that women pay for their own ignorance and our indifference. Too many and too frequent confinements undermine the strength and health of mothers and lead too often to premature and preventable death. Here and there women may survive large families and have their pictures published in the papers. The fact that they appear in the papers proves that they are exceptions. But not only do women suffer and die prematurely because of unwise spacing of children, they die for another and a more tragic reason. They die in numbers now unknown because they realize their own and their children’s distress and attempt to destroy the new life that has begun to develop within them. When we know that women with four and five and six children feel that they cannot go any further, and that they would rather walk into the valley of the shadow of death than bring forth another child, what right have we to withhold from them the knowl edge for which they plead? Women is no longer either the property or the sport of man. She has freed herself from the servitude of the centuries. She has won for herself many rights, and one of the most sacred is the right of voluntary maternity. Women have every reason to rejoice in this right, for voluntary maternity means a longer life for mothers, it means a consistentance of the precious influence of the mother in the life of her children, it means that the mother will have the time and the strength to cultivate those powers that are peculiarly her own, and that, when cultivated, introduce into the world a richness and fragrance and beauty without which we would be deprived of some of our rarest treasures.

**Social Welfare** is the third argument. Twenty years and more in social service teach me that families often come to a liability and a burden solely because they grow too large and increase too rapidly. My studies show that many and many a family slips down to the line of need and destitution for the simple reason that too many children are born to parents who have a very limited working and earning capacity. If you ask me how many children are “too many,” I answer frankly that no man has a right to have more children than he can adequately feed and clothe and educate. I believe that it is not too much to say that an excessive number of children acies as a heavy weight upon our whole wage earning group. In sections of the country where child labor is allowable, children enter the mills and the factories and the mines not only to be destroyed by conscienceless exploiters of childhood, but to compete with and to lower the wages of their elders. In every section of the country they make it difficult for wage earners to rise to a higher economic level, as they should, to attain new standards of living, as they should, to enjoy the advantages of more leisure, better education, fuller development of mind and spirit, as is their right. The great mass of workers the world over will free themselves much more speedily when they come to see that ignorant and irresponsible procreation only impedes their own advance.

Th fourth argument is national and international peace.

(Continued on page 206)
A Christian Attitude Towards Birth Control

A Paper Presented at the International Birth Control Conference

By Frederick W. Betts

I AM NOT a propagandist for Birth Control. These are the first words I have ever written on this subject for publication. I am a Christian minister. I shall be sixty-five my next birthday. On November 1st, I shall have completed thirty-three years as pastor of my present parish and church. I did preach a sermon last Mothers' Day on "Motherhood as a Profession." In this sermon I urged that motherhood is, after all is said, the noblest business to which a woman can consecrate herself. But I also said that in order that motherhood may be a profession for women in any profound and satisfactory way, it must be voluntary and not involuntary. A newspaper reporter in the congregation that Sunday smelled a sensation in my remarks, asked for my notes, and published an abstract of my sermon. Such is fame, as ordained in newspaper headlines. I am first of all, above all, a Christian. I have few illusions about my own faith. I despise the self-righteousness of pietists. But I count this ministry my chief joy and blessing in life, except my wife and children, and I am supremely interested in trying so to interpret the Gospel as to make it an inspiration for righteousness.

Yet here I find myself most emphatically out of sympathy with much that passes without question in official and ecclesiastical Christendom. It is an increasing conviction in me that official Christendom is unable or unwilling to face reality regarding some of the most vital matters of conduct and morality. There is an artificial, manufactured public opinion in most ecclesiastical circles, that silences the slightest deviation from the conventional codes. A good illustration is the divorce question. God knows I want men and women to lead pure lives. But God also knows the difference between cant and the eternal truths about life. Official Christendom goes on its way, insisting upon "no divorce," without the courage or the candor, or the honesty to face the miserable truth. How any human being who has made a study of the facts, can find anything in the present state of morality in those countries, where the Church has been able to promulgate "no divorce," to encourage us to go that way, is one of the puzzles of human logic and intelligence. I heard a keen ob server and traveler, speaking on another subject, remark of a certain country, from which he had just returned, that rumor there credited the whole population with being ninety percent afflicted with syphilis. I do not charge this to the church. But in that country there is no divorce, and I submit that from that country we have nothing of importance to learn about how to solve the problem of sexual immorality. There are conditions of human existence inside of what we insist on calling the sacred precincts of the marriage vow, that are as base, as bestial, as degrading as any state of sexual promiscuity that ever existed among barbarians. Why not face the facts? Why go on forever deluding ourselves and salving our consciences by passing codes and prohibitions that are unworked and unworkable? The reliance of official Christendom upon divorce laws to cure the sexual evils of society is one of those pathetic delusions which mark the history of ecclesiasticism.

This brings us directly to the problem of Birth Control, for this is part of that piece of mind and way of thinking, that has often vitiated and defeated the real influence of the Gospel. I believe in children. I believe in motherhood. I believe that the healthy, married woman who deliberately avoids motherhood is a short-sighted fool who is usually preparing for unhappiness. Children and motherhood are the crowning glory of every real home. But, I repeat, and repeat again that motherhood is a blessed state and woman reaches her beatification in motherhood only when the act is voluntary, joyous, the free expression of the deliberate choice of those who must suffer the travail and pain of child birth. Shall we then make it possible for every woman to decide for herself whether she shall become a mother? What a shocking thing to put this choice within the reach of all! What awful things will happen when women are allowed to decide that issue which is the most important in their whole lives! What sexual looseness may we not expect as the result of such permission!

WHAT SOLEMN nonsense is all this to one who is familiar with the facts. A few years ago I headed a committee that was the means of wiping out the "segregated district" of a large city. We rounded up at one time over two hundred inmates of the "parlor houses" of this district. These women entertained an average of ten men every week, but none of them ever had any children. I had a friend who was a minister of a great marble church on a beautiful avenue. His Sunday school was preposterously small. I asked him why. He answered that it was not fashionable to have children in that neighborhood. I have a church that has been wonder fully faithful to me in every good work. I wish every minister could be blessed with such a people as I have ministered to for over thirty-five years. In that time I have married many of my young people and their children. There have not been five divorces among all my people in all that time. There has been a very high average of happiness in our family life. My people are not childless, but as my attention is called to it, and as I make a careful survey of them all, I discover that the average number of children among all our families is less than two for each home. Are my people unsexed? Are they celibate? Have they denied themselves sexual joy? I do not believe this. They have simply practised Birth Control.

The problem simplifies itself as we proceed. Our ecclesiastic brethren, who insist on condemning any general spread of information or education concerning Birth Control, do
not seem to understand that half of society is already familiar with the thing they would deny them. Almost certainly the vast majority of the people to whom these brethren minister are practising Birth Control. If the ministers themselves and their wives are not practising it, they are either celibates or eunuchs. This does not lessen my respect for them, but it does raise the question when are we to out with this hypocrisy which makes so many professional moralists a laughing stock for honest men who face the facts of sex know about.

The Birth

To many people in Japan, the question of how to dispose of Japan's surplus population, ever present with the Japanese Government, is more acute than ever this year owing to the large increase in unemployment. There is room in the Japanese colonies and in Hokkaido, the comparatively new agricultural country on the northern island of that name, where the soil and climate are much like that of Northwestern America, and where cattle, cereals and fruits are successfully grown.

The majority of Japanese who wish to leave the main island of Japan, in spite of these advantages, are always seeking as a means to do so. In addition, the Government and the colonization companies are faced with the fact that in the countries bordering the Pacific the Japanese immigrant is unpopular, and they have to look elsewhere for new homes for their people.

At a recent conference of officials of the home, foreign and agricultural departments, it was decided to encourage migration to Hokkaido and other outlying portions of the empire and to ask for a grant to assist emigrants to go to South America, which is regarded by officials as the most suitable destination for them—New York Times

TOKIO, AUGUST 26 (Correspondence of the Associated Press) —The question of how to dispose of Japan's surplus population, ever present with the Japanese Government, is more acute than ever this year owing to the large increase in unemployment. There is room in the Japanese colonies and in Hokkaido, the comparatively new agricultural country on the northern island of that name, where the soil and climate are much like that of Northwestern America, and where cattle, cereals and fruits are successfully grown.

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PORTLAND, ORE., Sept 15—The House of Bishops put itself on record this afternoon as against Birth Control. This was a feature of a report by the Joint Commission on Home and Family Life presented by Bishop Moreland of Sacramento, Cal. It is one of the few reports which so far have gone through without discussion.

“Thosc commissioris,” said the report, “heartily endorses the warning uttered by the great Lambeth conference of Bishops in 1920, gathered from all over the world, against the practice of means for the avoidance of conception as involving grave dangers to physical health, as well as moral innocence, and threatening the future of the human race.

“We make our own the words of the Conference Committee as applying in particular to the United States. Where family life is dishonored, wedded unfaithfulness lightly regarded, parental responsibility neglected, filial respect and obedience slighted, there, we may be sure, society is rotten at the core. We tremble for the future of a State or nation where lax theories concerning domestic life gain ground. Even laxer practice will certainly prevail.

“The remedy for the frightful dissolution of the marriage tie going on in America and its inevitable consequence of race suicide is to be found in Christian training alone”—New York Times

Press Clippings

Press Clippings

Press Clippings

Press Clippings
MAYBE IF THEY DIDN'T HAVE SO MANY OF THEM MORE OF THEM WOULD TURN OUT BETTER"

—By courtesy of Collier’s The National Weekly

The Cry of Oppressed Motherhood

Letters from Mothers Who Suffer for Lack of Knowledge

Again we present to our readers a small selection from the many letters that continually come to us from women enslaved to involuntary motherhood. Willing motherhood sets woman on the highest pinnacle of bliss, and entitles her to the honor paid her by painter, sculptor and poet. But motherhood forced on a woman against her will, her judgement and her conscience degrades her body and soul and inflicts on her the torments of the damned. What right has Society to decree that woman shall not free herself through reason and knowledge from chains which degrade and degrade the high function, committed to her, of carrying on the life of the race. The nation needs her cooperation to solve the problems of race deterioration and the multiplication of the unfit. She is ready to give her aid. In the name of the unhappy mothers of this Free Land, and for the sake of future America, we ask the help of every reader in the work of making legal and accessible the knowledge of Birth Control.

My dear Mrs. Sanger

I have just finished "Woman and the New Race," and was so interested in its vital message, I could not stop reading until I had completed the book. It is certainly a message to the thinking women of America to urge more just legislation and to teach our less fortunate sisters. I have always been a firm believer and advocate of Birth Control, but, alas, I have not the essential knowledge. I understand the sexual functions thoroughly, having studied advanced biology, but have never received the desired information about contraceptives.

I am absolutely opposed to abortion, from a moral standpoint, but I feel that it is every woman's right to limit her family by preventing conception.

I am a college woman and the wife of a teacher. We have two lovely boys, aged five and two years. I do not feel that we will be able to give more children the college education or the business advantages that we desire for them,—a teacher's salary is notoriously small. We have the means to care for our two comfortably, and I have sufficient time for their proper care and training, but, with more, the outlook would not be so bright and my home, now so dear to me, might become a place of drudgery. So I have joined the thousands searching for a reliable safeguard against unwelcome babies.

I am a member of a woman's civic organization and a study club, and will be glad to use my small amount of influence with them, for the purpose of better legislation regarding contraceptive information.
My dear Mrs Sanger

I was married on February 12, 1919, and my first baby was born on January 12, 1920. The second one was born on March 25, 1921, and now I am living in constant fear that there will be one every year. Where or how can I obtain information as to a harmless and certain means of preventing conception? I sent for your book, "Woman and the New Race," in hopes that I would get some help, but of course, got none. One of the magazines, I think it was Pictorial Review, printed a paragraph stating that the New York Federation of Women's Clubs is working for the repeal of that law which prevents us getting that information. When will we know whether or not they are successful?

I was born and brought up in New York City and how I wish that I could have attended that clinic in Brooklyn!

I am the oldest of a family of eight, and my husband also comes of a family of eight. We don't want that size family ourselves, because we've seen the drudgery, the striving to make ends meet, that such a family brings. Everything is so high now that even the two we have make it difficult for us.

We are not what you would call poor but I never waste a cent. I have bought no new clothes since I was married, and my husband has bought only one suit, so you can see it isn't because we are selfish or extravagant that we don't want any more children. It is because we really can't afford them, if we are to give these two a better education than we had ourselves.

When I look at some of the large families in my neighborhood and see their untidy homes, I shudder. Yet it is impossible for one pair of hands to do all the work required. I have no leisure now, and my feet are so tired at night that I'm glad to fall into bed. That isn't living! When I think of having any more babies, I feel as if death would be preferable.

My dear Mrs Sanger

Just today I received your book "Woman and the New Race" and already have read practically all of it, but am as much at sea as before. Both my husband and myself heartily agree with your ideas, but are as helpless as before.

We have all the children we can care for now, in fact we have a new baby boy only four weeks old, who was ordered and a mighty welcome guest, but to add another child to our family would not be giving our children we have now a fair chance, as our financial income is limited.

We are a wonderfully happy family and without the slightest trace of disease anywhere. We wish to continue to be happy and I feel sure that a little personal advice from you will make our happiness everlasting. Won't you be kind enough to write me, giving me enough specific scientific information that I may prevent further conception until such time we can afford another baby in our home.

Dear Mrs Sanger

A friend sent me your book Woman and the New Race and I can't resist writing to you and asking for information and advice. I am the mother of three fine children, the oldest just passed four years, the youngest thirteen months, and I am several months pregnant with the fourth. I have had good health, but I feel it failing and it worries me. We are very poor and cannot afford to hire proper help at confinement times, and it is very hard to get help here. We have to work hard and long hours so we have little or no time to spend training our children, and when I think of my own life—the twelfth child in a family of thirteen raised in poverty and ignorance, I feel that I would use any means to prevent bringing more children into the world to be raised as I was raised. I want to do what is right, but if I cannot find a contraceptive I will practise abortion if it kills me. So won't you please help me?

Dear Mrs Sanger

I saw an advertisement of a book on Birth Control and I sent right away for a copy. It is a Godsend to me. I am a mother of nine living children. I have suffered untold agony, not only at childbirth but while carrying them. My doctor knows how I suffer these last years and he has said that if I keep on having children so fast it will kill me. I have asked him to help me, but he will not do it. I work very hard during the day and nursing a four months old baby at night nearly kills me. I am just as tired when I get up as I am when I go to bed. We are nothing but poor people, and are not able to take care of these children as they ought to be cared for. Please tell me what to do.

Dear Mrs Sanger

I have read your book Woman and the New Race and heartily approve every word in it, and after much hesitation have decided to write to you personally. I am a member of a family of twelve children, and we are every one victims of tuberculosis. One of my brothers and three of my sisters have already died from it. I have been married two and a half years and my second child is three months old, and very weakly, being sick all the time. I lost my oldest at 14 months old, and I don't believe my baby will live that long. I dearly love children, but I don't believe it is right to bring little diseased children into the world to suffer and die, beside I am very weak and don't think I can stand to have many more. I kept my husband away from me for six months when my first baby was born, and have kept him away since my last came, but I can't keep him away from me always. If I tried it would cause discord, perhaps separation. I love my husband and I want to treat him right, and he is awfully good to me and we could be very happy if only we knew how to prevent having so many children. My doctor told me I could not stand to have another child for several years, but still he wouldn't tell me how to prevent it—only to stay away from my husband, and you know that is almost if not quite impossible. Mrs Sanger can't you find some way to help me? I am poor but I would give any thing I possess to know some safe and sure way.
Con summarise the story of a Woman's Soul

By Percy Norwood Stone

A MAN CAME IN He looked towards the stove, his eyes for what was cooking there, not for the nursing mother
He said nothing
As dinner was being placed upon the bare table not far from the stove, three children came into the room. They were dirty from the streets where they had been trying to play
They talked a bit among themselves, but said nothing to their parents. Nor did their parents say anything to them, except when the mother told Annie, the oldest of the three, to put the baby back on its blanket.
There had been a quarrel that morning between the man and woman. The children always refrained from conversation on days that started that way. The quarrels were frequent, generally being suspended in the same masculine monologue:
"Get to hell out o' here if you don't like it," the man had said as he picked up his lunch bucket and went out of the door.
The woman had not answered. She had listened to that re mark dozens of times. All clashes seemed, ended just that way

Flies glutted themselves on the bread and on the cooling fat from the meat. They were undisturbed except when one of the grimed hands reached for another thick slice of bread.
The meat had all gone at the first likeness of the room for habituated noses.

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The meat had all gone at the first likeness of the room for habituated noses.
"And just like I said, what did you marry me for?" was the man's retort.

"If you was the woman, standing for what I've stood for, you'd think the same like I do."

There was no spirit in the woman's voice, no more than there was in the slouching body that sat limply at the table.

"There ain't going to be no more babies for me. You can do what you please. There ain't going to be any."

"Aw, you're nutty."

The girl across the way had finished her toilet. The man turned to face the woman. In the dusk he could hardly see her. The darkness took away the unattractiveness and left just a woman to be shaped and clothed by imagination.

"You're nutty. And I'm getting sick of this talk. And the way you act, too. It ain't a pecme for me to work and then hear your crabbing all night. Shut up."

The woman did shut up. It was a quarter of an hour before she said, "Well, there ain't going to be no more."

The man's mind had drifted back to the girl across the court, now gone to keep her date. He didn't like the interruption. He wouldn't have liked any interruption from the woman.

"Aw, for Christ's sake, lay off that. You make me sick. You married me didn't you? And you knew what it meant, too, didn't you? I guess you knew too much. There ain't no use belly aching about it. If you don't like it here, get to hell out. If there's much more of this noise, I'll get out myself."

The children came up to go to bed. They unfolded a blanket, spread it on the floor, and naked lay down. The man knocked the ashes from his pipe, took off his clothes and pulling the bed close to the window spread himself out on it. The woman sat at the table, looking at her hands.

Somewhere in the dusk, hanging on the wall, was a marriage certificate. The glass in front of it was fly-specked and dusty. In recent years it had missed the careful attention given it before. Marriage had become too much of a reality for this printed proof to arouse any pleasant interest. But the woman's eyes were raised from her hands to stare through the dark at the spot where hung the parchment.

There were but two things that came to her mind. One of them was continuing on as she was. The other was suicide. More and more often of late the thought of ending her life had come to her. The bestial life under which she was suffering urged her on. An inherent fright of the unknown fought the suggestion. She knew but little of religion. It was not that which held her back. Instead, some instinct always interpreted—an instinct that revolted against self-destruction. There was no conscious thought of the children already born. Gone was whatever maternal instinct she might have had in the struggle following her marriage six years before. There had been seven children born. Three had died. She wanted no more. She felt certain that suicide would end it if ever she were pregnant again. Even fear of death would be conquered by that. There was no love for her husband. There never had been much. A youthful animal, tired of clerking in a dry goods store, she had married the first man who asked her. Romance had been short.

"Come on to bed," her husband ordered.

"I think I'll sleep here at the table," she answered.

The bed squeaked as he sat up.

"Like the devil you will. Get off your clothes and come here." There was a threat in every word.

"I won't do it," she said slowly in a dull voice.

"You won't, huh? We'll see about that."

His bare feet struck the floor with a thud. The woman stood up behind her chair. He walked up to her snarling.

"We'll damned soon see. Get over there."

Without emotion she said, "No."

The children on the floor quivered from their tossing and listened. The man lit the gas. They looked.

"Turn over, all of you," he snapped.

They turned their faces to the hot wall.

The woman didn't cower. She just stood where she was, resolute, unmovable. The man grabbed her by the arm and pulled her to the bed.

"Now, damn you, undress and get in there."

She did. There were no sobs, no words.

Sometime later, when the man was asleep, the woman got up. She felt her way in the darkness to where she kept the big knife. She found it. She lifted it to her breast. She didn't fumble. She forced herself to rise. She walked slowly to the bed, lay down and slept.

The children were not asleep. They heard their mother's bed squeak as she was moved. They heard a thud. They heard their mother gasp. They heard their father snarl. They heard their mother mutter.

We stopped to see Adam Yonolovic, who lives on Casick Street. It is a nice clean frame house, and old Adam himself, who is sixty years old, was sitting out on the porch, smoking a clay pipe.

He called his fifteen year old daughter Anna, who keeps house for the family of seven children, and she invited us in. Last year Adam had his arm smashed in the mine. He received compensation for four months, and then was told he would have to go back to work. He couldn't move the injured arm, so he had to get a job in the breaker, just like the little boys who begin there.

"Sometimes I think I'll be following my mother to the insane asylum where she is put," Anna said. "When my father brings home just $13 in two weeks how can I get along? We had a few hundred dollars saved, but with my father sick and all, now we got nothing. Gee, I was going to go to high school and everything, but it's all I can do to keep the kids dressed good enough to go."

The baby of the family is now four years old, and besides the seven living children there are six who died as babies.

The Church and Birth Control

By Rudolph I Coffee, Ph D

These lines are written before the Protestant Episcopal convention has convened in Portland, Oregon. They are penned as a reply to newspaper statements that strong action will be taken in condemnation of Birth Control at the convention. Our question is why should men and women there assembled go out of their way to stultify the church and brand its leaders as hopeless reactionaries?

One pressing matter before this convention is the prayer book, now used for the past three hundred and seventy years. The conference will vote on eliminating that part of the marriage service which compels the woman to promise that she will "obey" her husband. No self respecting woman can or will honestly promise that, and how any equally self respecting minister of the church can ask such a question continues to puzzle us. Another equally mediaeval matter, with which the conference will wrestle, concerns the Jews. At present the prayer book asks for God's mercy on them, together with Turks, infidels and heathens. Broad minded men in the conference realize that such a prayer is hardly in keeping with brother love as taught in the twentieth century and will move to substitute less objectionable wording. For the sake of the fine men and women within this church, we hope that progressive thought will prevail and quickly excise these evidences of outworn theology.

Another resolution seeks to revise and shorten the wording of the Ten Commandments. If Americans can be made to obey these fundamental laws, by abbreviating their length, no one should object. We agree that the third commandment is redundant, and the fourth could lose its qualifying phrases, while the reward offered in the fifth might possibly be omitted, but we emphatically object to any change in the second commandment. Whether the Protestant Episcopal Conference likes it or not, God does visit "the sins of the fathers upon the children unto the third and fourth generation of them that hate Me, and show mercy unto the thousandth generation of them that love Me and keep My commandments" (Exodus XX, 5, 6). Instead of wiping out, this great body should emphasize these words and tell the whole world that they refer to the deadly ravages of venereal disease. Here is the very sanction for the church to teach social hygiene and sex education, and no better text is needed to explain the dangers of ignoring the laws of nature. These words deny that a young man may with impunity sow his "wild oats." Whether this powerful assembly of citizens at Portland will retain or omit the concluding words of the second commandment, its delegates may rest assured that God's law will continue to function without favor, with death for those who refuse to heed. There must be but a single standard of morality and a militant church of all religious bodies should lead in teaching this lesson.

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*As foreshadowed here the Convention condemned Birth Control, though evidently without any real understanding of the subject.*
The Problem of The Unfit

By Horatio M Pollock, Ph D

A Paper Presented at the International Birth Control Conference

THE DIVERSE ELEMENTS comprising human society have been roughly placed into two groups, namely, "life givers" and "life takers." To the former group belong the intelligent, industrious, thrifty and generous people who do the work of the world and carry its burdens, to the latter group belong those who fail to a greater or lesser degree in meeting their responsibilities and become dependent in part at least on the former group. Life givers are the promoters and upbuilders of civilization, life takers block the wheels of progress and undermine the foundations laid by the life givers.

Life givers may be rich or poor, or of high or of low rank. It is not their possessions or their position or station that counts, but, rather, their personal contribution to human welfare. An autocrat who lives in luxury and rules unwisely and unjustly is a life taker of the grossest sort, while a humble artisan who does useful work in a skillful way is a life giver and is entitled to the respect and gratitude of his fellow men. Life givers of genius like Jesus and Buddha are able to work out universal principles governing human relations, or like Pasteur and Edison who search out the secrets of nature, represent mankind at its highest and best. Through their efforts the whole human race of the present and future is made richer and happier.

The life takers are not a homogeneous group but are composed of many types. Some are intelligent and well educated, but lack tact and adaptability, some are temperate, but lack capacity and initiative, many others are alcoholic, feebleminded, psychopathic or delinquent. All are parasitic to some degree and therefore are to be counted as unfit for independent existence. A considerable part of the life takers might become useful by proper treatment, the others constitute a hopeless assortment of wrecks. The latter group of defectives and incurables are the big problem with which we must deal. Destroy them we must not, reform them we cannot, care for them we must, whether we like it or not.

With the influx of the population into cities the care of the mentally defective and the insane in homes has become less practicable and consequently institution care is fast displacing home care. The burden of support of these classes is also being rapidly shifted from the family to the state. In states and countries where a high standard of institution care has been provided, the rate of increase of insane in institutions has far exceeded the rate of increase of population. Most state hospitals in America are now crowded far beyond their capacity. State care of mental defectives is usually limited to the lower grades and there are always more applicants for admission than can be accommodated. Apparently the burden of both the chronic insane and the mentally defective is continually becoming heavier.

Is the problem then hopeless? Must we go on building institutions to house a continually increasing number of the unfit? Must the products of the thrifty and industrious be forever depleted to supply the non-productive? Must the general level of society always be kept down by the mixture of disintegrating elements?

Many measures for temporary relief are being advocated. Among the more promising of these may be mentioned the careful study and supervision of school children, the organization of special classes for abnormal pupils, systematic vocational guidance for children who leave school early, mental clinics, and psychopathic hospitals for the early treatment of incipient mental disorders, special institutions for defective delinquents, colonies for high grade mental defectives where they may become self-supporting, and occupational therapy along productive lines for the mentally and physically sick.

These, with better laws regulating the production and distribution of wealth, should do much to improve conditions, but I see no hope for permanent relief unless society awakens to a full realization of the situation and becomes willing to cast aside some of the prevailing rules and regulations relative to the procreation of the race. It is commonly observed that at the present time much more intelligence and wisdom are exerted in breeding domestic animals and plants than in propagating the human species. The latter is very largely a haphazard matter. Under our present marriage laws there is no opportunity to conserve in large measure for the benefit of the race the capacity, vigor and moral and physical beauty of specially gifted men and women. On the other hand, practically nothing can now be done to check the rapid multiplication of inferior stocks.

In spite of the rapid advancement of science and practical arts of the past half century, in spite of the general extension of institutions of learning, in spite of the higher standards of living and the improved conservation of life, there is practically no evidence that the human race is improving physically, mentally or morally. How could it improve under present methods of propagation? The few eugenic marriages of recent years are more than offset by the many matings of defectives. We have no racial ideals, no standards of selection. We know enough of the laws of heredity to give us a basis for definite measures for race improvement but apathy and social and religious customs have thus far prevented any concerted action in this direction.

"As ye sow, so shall ye reap," was a common observation many thousand years ago. This great biological principle has been used with marked success in the raising of grains.
and vegetables, cows and horses, but practically not at all in the raising of men

What does it profit us to advance in the arts of civilization if the human race is to deteriorate? What avail physics and chemistry if their discoveries are to be used for destructive purposes? Advanced civilization demands highly developed men and women with strong moral purposes. Without these it cannot endure.

What we need is both positive and negative Birth Control, positive Birth Control to insure the reproduction of men and women with superior gifts, and negative Birth Control to prevent the reproduction of the unfit.

It is time to cast aside precedents, prejudices and laws that stand in the way of racial progress and to take a decided stand for race improvement. Mental defectives and psychopaths should not be permitted to procreate, and negative Birth Control should be encouraged among inferior stocks. Society is fully justified in using close supervision, segregation or sterilization whenever necessary to prevent reproduction among the markedly unfit. Aggressive measures will be necessary to accomplish desired results.

We can never expect to be entirely free from the burden of the unfit, but by taking thought we can lighten the burden for ourselves and future generations. The emphasis must be continually placed on the prevention of disease and defect. The laws of physical and mental hygiene must become common knowledge and must be observed in the rearing of children. Venereal diseases must be stamped out. Sentiments that stand in the way of health and social safety must be disregarded. The knowledge of how to live that has been gained through many years of study must be diligently applied for the benefit of the race.

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**THE CONTROL OF PARENTHOOD**

(Continued from page 197)

It is difficult to study the history of India and China and not come to the conclusion that much of the misery of these unhappy countries is the result of centuries of uncontrolled breeding of children. Excessive increase of population means periodic devastation of famine and plague and the horrible custom of infanticide. It is difficult to study world history and escape the conviction that over population is the cause and more frequently an excuse for war. In 1914 Germany demanded more territory to accommodate her people. Today Japan is seeking a section of China and Siberia in order to care for the Japanese who overflow the island empire. The hollowness of her position is found, of course, in her desire to pour a part of her surplus population into China, which is already over populated. If we can restrict the population of each country of the world to a reasonable limit, we may not end war, but we shall at least remove one of the excuses and causes of international conflict. It is for this reason that I have come to have more faith in Mrs. Sanger's visit to Japan and China than in the visit of our statesmen to Washington or Genoa or the Hague.

The final argument is that Birth Control vouchsafes us some measure of control over the future. We have not hesitated to extend our control over nature, we do our utmost to bend nature to our use, we have not hesitated to extend our control over vegetation, for decades we have been experimenting with seeds and plants and flowers. We have not hesitated to extend our control over the animal kingdom, for centuries we have watched the breeding of sheep and cattle and horses, and within recent years we have turned breeding into a science. In truth, we seem to be more concerned about the racial development of bugs and beasts than about the racial destiny of man. It is possible through Birth Control to relieve our selves and society of many imperfections, it is possible through Birth Control to free ourselves for the realization of those splendid visions that summon us from time to time to vaster enterprises and loftier levels of spiritual culture. Those who feel a passion for finer realms of thought and conduct and comradeship find in Birth Control an instrument of exceeding promise and power.

No movement that can do these things, no movement that can guard the child, preserve the mother, relieve the extent and pressure of social distress, remove one of the excuses and causes of war, no movement that can invest us with the power to determine to some degree the character of posterity, that can teach us to so control our creative instincts that we shall create not suffering and sorrow, but joy and beauty, a world in which each baby will be wanted and welcomed and cherished, can be anything but moral.

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You may say children are from God. I reply, so is the cholera. I suppose you are here, among other things, to determine when and how God's laws shall operate.

—Rev. R. Haweis
The Birth Control Review

Book Reviews

A Review by Dr Aaron J Rosanoff
BISexual LOVE THE HOMOSEXUAL NEUROSIS By Dr William Stekel English translation by James S Van Treurzaar, M.D Boston, Richard G Badger 1922

There is a bit of current gossip among psychoanalysts which alleges that Freud, in exasperation, once explained to a small circle of his disciples, "Will some one please sublimate Stekel for me?" The truth of this I am not in a position to vouch for, but a reading of the book under review would seem to convey one of its pleasantness. When one considers that neither psychoanalysts as a group nor Freud as their leader are squeamish—as prevailing standards go—about discussing matters of sex, then it can readily be understood why this book of Stekel's is for sale only to members of the medical profession.

One copy was sent me for review by the Editor of The Birth Control Review but I never reached me. May be the post office authorities are keeping tabs on the manner of its distribution. A second copy sent direct to me by the publisher reached me promptly.

The book is devoted to a study of human homosexuality. Detailed histories of the authors and other investigators' cases are cited and an attempt is made to formulate a theory of the nature of homosexuality on the basis of this material.

The question principally considered is: How much of homosexual behavior is traceable to inherited or inborn constitution and how much to environmental influences? It can hardly be said that there have been answered either by Stekel or by his predecessors, whose works are referred to. The available facts are too difficult to analyze into measurable elements and an unequivocal conclusion could hardly be drawn from them.

Stekel may be right in disagreeing with Kraft-Ebing, Havelock Ellis, Albert Moll, Magnus Hirschfeld, Iwan Bloch, and others, who rather arbitrarily assert homosexuality to be inborn and he is perhaps also right in saying that, "All persons originally are bisexual in their predisposition" and that, "There are no monosexual persons" (i.e., exclusively either heterosexual or homosexual). But it would seem that he is equally arbitrary in his conclusion that homosexuality, as well as heterosexuality, arises out of bisexuality and is wholly determined by environmental conditions, for the most part in childhood but occasionally also in later life.

The criticism I should offer of Stekel's manner of dealing with data is that he, like many others, seems to be fundamentally lacking the quantitative view point, which, of course, is the essence of scientific method. For instance why should he assume, as apparently he does, that bisexuality implies no variations, as between different individual, in relative strengths of its hetero- and homo-sexual components? Instead of taking for granted that the distribution is always 50-50, should not one rather consider the possibility that, for either component the relative strength may be anywhere from a fraction of one per cent to nearly one hundred per cent? Similarly, granting a priori the influence of environment, why assume that in all cases it must be either all determining or wholly negligible, and develop the discussion on that basis as Stekel does? Is there not a third alternative? Is it not possible that all cases are not the same and that the relative part played by either of the two physiological elements—inborn and environmental—may also be from a fraction of one per cent to nearly one hundred per cent?

Such variations would seem, indeed, almost certain, from analogy with all the more readily observed and measured biological properties of structure and function. Moreover, although we are dealing, in this particular connection, with data which cannot easily be subject to exact measurement, yet a more scientific attitude might have enabled Stekel to see them up roughly in a quantitative way and thus be guarded against extreme dogmatism.

A Review by Dr C C Little
GENETICS By Herbert Eugene Walter The Macmillan Company, New York 1922

Doctor Walter's new book on Genetics represents not only an enlargement but almost a complete revision and reorganization as compared with his former book on the same subject.

Being as he is, an excellent teacher and free from a close entanglement with experimental genetics, he is in a position to act as an open-minded critic and to make use of his special abilities in order to present the subject in a way which is interesting to laymen. This he succeeds in a notable measure in doing. The first part of the book deals with the broader questions of variation, heritable differences, and acquired characters, takes up three matters well known to any intelligent reader of the broader biological literature. In presenting them, Doctor Walter uses with great success diagrammatic methods of visualization which add greatly to the clarity of his text.

The experimental evidence, which during the past fifteen years has been accumulated in enormous amounts concerning the methods of inheritance in domestic plants and animals forms a considerable proportion of the foundation of modern biology and is given the extensive and dignified consideration which it deserves. A chapter on Mendelism which forms the first of this group takes up Mendel's own work and extends it to various of the earlier and well known examples such as coat color in rodents, and hair color and shape in humans. Following this is a discussion of the pure line hypothesis and the effects of selection. The "Law" of Galton is reviewed and it is shown how the later work of Johannsen and others have furnished us with an interpretation of troublesome cases which is consistent with simple Mendelian results.

A chapter has been given to the Factor Hypothesis which, with students of biology, holds quite as important a position as would the table of chemical elements. By a similar method of visualization Doctor Walter is able to lead the reader from the observed to the theoretical aspect of this subject without any break or difficulty. In doing this, the examples are drawn largely from mammals, thus adding to the interest of the reader.

Blending inheritance another stumbling block to Mendelists, is also taken up. The examples of this relatively complicated group of cases are clearly and interestingly supplemented with a series of diagrams. In the final chapter of this 'experimental' group, a discussion of Reversion and Atavism is given and the distinction between the two is brought up.

The next matters of major importance to be considered are the carriers of the heritage and the architecture of the germ cells. In the two chapters dealing with these subjects are contained many of the main points which have served to give the chromosomes hypothesis of inheritance the prominent position that it now holds. The fascination of this topic has evidently seized the author and has by him been transferred to the reader most successfully. He has, with simplicity and sustained enthusiasm, recorded the chief results obtained by the modern representatives of this school. Inasmuch as the work done represents probably the greatest contribution by Americans to Biological Science for half a century or longer it is of great interest to us.

Development and immersing of bodily structures from hereditary sources is then taken up. The longer of the two chapters on these topics deals with a matter of the greatest popular interest, namely, the determination of sex. The viewpoint taken is the one most widely prevalent at present, namely, that sex is intimately connected with the number and type of chromosomes, thus resembling all other bodily characters. The cases of sex in invertebrates are gone up with considerable detail and the matter of secondary sexual characters is brought up in connection with the nature and function of hormone action.

The final chapters deal with the application of genetic theory and principles in the case of man. In dealing with this matter
The Birth Control Review

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PERIODICALS

Scribner's (New York) for August contains a remarkable article by John Corbin It is one of a series on "The Return of the Middle Class," and is devoted to Democracy and Womanhood" Mr Corbin sees in the new liberation of woman the one hope of escape from what he views as the present and deteriorating of society, through the excessive multiplication of its inferior elements

The Century (New York) for September in an article on "Our Medicine Men" scores preventive medicine on the ground that it is saving the lives of too many people and thus bringing about an acute population question and that in especial it is saving citizens, mothers and defectives who will multiply their kind and so threaten civilization To advocates of Birth Control such attacks on preventive medicine seem foolish when the evils complained of can be avoided in ways so much better than by permitting the premature death of helpless babies

Della Thompson Lutes in Beautiful Womanhood (New York) for October attacks the opponents of Birth Control for "Blaming it on God She asks why God should be handed the responsibility for large families and infantile mortality rates any more than for the pneumonia bug" which carries off a respected citizen "berkness, she writes, is natural law, accident is natural law poverty, death and the bearing of children are natural law These or the acceptance of them may be controlled by spiritual law"

Health and Life (New York) for September contains an informing chapter from Etie A Rout's new book "Safe Marriage" In it she discusses venereal disease as a danger to the family Through some oversight, when Anthony Comstock framed the obscenity laws which he managed to get through Congress and through so many of the State Legislatures he omitted to include as obscene any discussion of venereal disease and the treatment of women The conclusion—which we are certainly justified in regarding as accidental—made possible the national whole campaign against these diseases which now bids fair to curb their ravages and finally to eliminate the terrible race poisons of syphilis and gonorrhoea Unfortunately much of Etie Rout's book is concerned with the question of responsibility of parents for the birth of their children In the United States this is an obscene subject and our laws are framed to prevent all knowledge of the possibility of responsible parenthood from reaching the people who most need it Consequently, while the part of the book that refers to venereal disease can be published here the remainder of the book is held out of reach by our careful government

The Woman's Outlook (Manchester, England) for September printed an interview with Margaret Sanger, in which she described her tour of the East The article is illustrated with a portrait of Mrs Sanger and a reproduction of the cover picture of the July Birth Control Review

The Labor Leader (Manchester, England) has been conducting a vigorous correspondence on Birth Control The Leader is the organ of the Socialist Independent Labor Party, and many of the letters have voiced the stock Socialist objections to Birth Control But it is evident that opinion on this question is changing in the ranks of the Socialists especially when the workers felt as an intellectual force Writing editorially in the issue for August 10, Katharine Bruce Cleaver writes So far men only have taken part in this correspondence Yet it is preeminently a woman's question Some of the writers have professed themselves scandalized that well known Socialists should take part in a Conference where it was sought to give practical expression to the thought that if Man has been given dominion over the animal kingdom that dominion should assuredly include control over his own bodily powers of procreation They have, moreover, discussed the question only from the standpoint of the earth's potential food supply "I L P men and women who are wrestling alike with the war mind and the capitalist mind in the world today, from the rock foundation of the sacredness of all human life, will recognize that the child's right to be nobly born and reared Father as well as mothered to the full, and the woman's right to the conditions that will enable her to do her mother's work well are rights that will need quite as much emphasis in the Holy Human Empire of our dreams as in the right of access to the land We need to save our children born and unborn as well as our dockers, from what Bevin termed the Fodder Basis"

The Sunday Chronicle (London, England) for August 6th published a front page article by Robert Blatchford under the title Give the Child Its Rights In this article be rebuked sternly those people who complacently rest contented in the assumption that "this is the age of the Child He showed how far the present generation is falling short, not only in England but all over the world, in its duty towards the children He quotes figures of child labor facts concerning inadequate education and especially statistics concerning delinquency and depend ence among children Terrribly he proves that the parents betrayal of the unborn child that comes unwelcomed into the home, may make the condemned to die" sentence of the judge on the beach, passed on an adult man a sentence of merciful relief compared with the condemned to live sentence passed on the child of irresponsible parents

BOOKS RECEIVED

From the A C McClurg Co, Chicago THE COST OF LIVING by Walter E Clark

From the T Y Crowell Co, New York CRIME, ITS CAUSE AND TREATMENT by Clarence Darrow

From the Haldeman Julius Co, Gurd, Ken THE PUZZLE OF PERSONALITY, by William J Fielding

ERRATUM—In the Review of "Society and Its Problems," by Grove S Dow in our September issue, the name of the publisher was accidentally omitted. The book is published by the T Y Crowell Co, New York.
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