GEORGE DRYSDALE
A Prophet of Birth Control

The Conversion of England

Stop the Murder of the Innocents

Official Organ of The American Birth Control League, Inc., 104 Fifth Avenue, New York City
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QUALITY NOT QUANTITY by Gordon Lang

To Our Readers

Published monthly on the first of each month

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The Responsibility of an Idea

REMEMBER that there can be no progress in this old world of ours unless there is loyal allegiance to ideas. Men and women differ from one another, because the things they believe in are different. But sincerely to believe in an idea is to support it. Only when an idea is supported — supported generously and whole-heartedly — only when it is put into action can it make its mark on the world in general and on men and women in particular. Passive belief — willy-nilly, weak-kneed, faint-hearted acceptance of an idea is not enough. It is worse than cynicism, it is a harmful disease of the will. We must put our impulses into action. We must take sides. We must be battlers for Light and Liberty, or for the Powers of Darkness. Suppose that Edison or Westinghouse or Henry Ford, having conceived some idea that would advance civilization, had been content to sit back and indulge in day-dreams about it! Personally we may not wish to engage in the battle for an idea. But life becomes infinitely more exciting, more full of zest, of enjoyment, when we support, at least spiritually and morally, those who are actually on the battlefront. The success of an idea, the triumph of a movement, depend, in the final analysis, on those who possess the courage of their convictions, a courage upstanding and direct enough to inspire them to stand behind their belief and to put it into action. The Birth Control movement in this country is constantly making friends. But the only way to assure us of your friendship and your adherence to the idea of Birth Control is to express your belief in it openly, both in public and in private, and for each one to support the movement to the utmost of one’s moral and financial ability. A dollar contributed to charities and philanthropies means a dollar spent to perpetuate these social evils. Every penny contributed to Birth Control means a blow at the root of the social diseases which call into existence our organized charities and philanthropies. The campaigners for Birth Control are in the trenches in this war against poverty, mental defect, and maternal slavery. We are cheerfully willing to work, to fight, to sacrifice and to endure abuse and misunderstanding. But we need the support and allegiance of those who accept our ideals. If those who believe in Birth Control would support the movement generously and whole-heartedly, the struggle would be of short duration. There is a serious responsibility resting on all those who accept an idea. If the mind has become illuminated and the principle is seen and accepted, action must follow. He who is convinced of new, dynamic truth must assume the spiritual responsibility for carrying the idea into action and for following it up to completion and success.

EVERY report of convention or conference on problems of social health and welfare, every article in newspaper or magazine on child hygiene and the prevent-onf infant and maternal mortality, every appeal for famine relief, for aid for crippled children, for child nurses or for the thousand and one other forms of philanthropy and charity that throng our mails, — every such manifestation of the humane modern spirit makes one wonder why people are so loath to go to the bottom of poverty and misery, to begin at the beginning and to look to real prevent-or rather than to palliatives or even to cures of evils already allowed to exist. The desire to help is there. The deep devotion to the cause of humanity is not lacking. Pity, sympathy, fellow feeling with suffering, are motive forces in our chasteable organizations. In some cases the constructive spirit is strongly at work, and the effort is for the prevent-onf the evils that are so manifest. Yet there is not one of the great public or private social agencies that dare come out for radical prevention, that dare begin before the child is born and assert the right of every newcomer into this crowded world of ours to preparation and a place before its parents give it life. Take, for example, the newly-organized American Child Health Association, which begins its career with all the prestige of the old organizations which combined to give it birth. In Good Housekeeping for June, the President, Mrs Katherine Glover, outlines its plans and expresses its hopes and aspirations. She looks forward to a future when the tremendous waste of life of mothers and babies will
be stopped, when the record of needless defects among our millions of school children will be erased, and when the universal atmosphere of childhood will be one of buoyant health.

What are the means to be employed to bring about this desirable state of things? Birth Control is surely the first and most essential necessity, but Birth Control is not mentioned. She looks for the accomplishment of the aims of her association to the extension of birth registration to cover the whole of the United States, the establishment of centers for pre-natal care and instruction of mothers, child health centers, the extension of medical inspection in schools, provision of facilities for healthy play activities, public health nursing and the protection of children who are forced to go into industry. As far as it goes, it is a fine program. But it begins too late both for mother and child. The Metropolitan Life Insurance Company in a recent full-page advertisement in the Saturday Evening Post states that of the 200,000 babies who die every year in the United States before reaching their first birthday, 35,000 die on the day they are born, and 100,000 die before they are one month old. Some of these might undoubtedly be saved by prenatal care of the mothers, but for the larger proportion the only effective prenatal care would be the prevention of their conception. After life begins, it is too late. The mothers are not and cannot be made fit to bear healthy children when they are tuberculous, syphilitic, or worn out with a former pregnancy and birth which is too recent to allow of recuperation. Any Child Health Association, really worthy the name, ought to insist first, last and all the time on the right of the child to be well born, and ought to set before the mothers a moral standard demanding for every baby the chance of physical and mental health, a welcome on its arrival, and the possibility of proper care and opportunity during babyhood, childhood and adolescence.

Mrs Glover comments on the ignorance of mothers and truly says that no one can blame them for not knowing. The blamé is on the community which fails to provide the means of knowing. This is especially true of Birth Control. The intense desire of mothers for knowledge which is deliberately denied them is tragic. Were this knowledge freely supplied under skilled medical guidance, a very large part of the problems and difficulties which now cause distress and perplex our socially-minded men and women would disappear, for mothers do not wilfully expose their children to privation and suffering and themselves to sickness and death. Mother-love is as strong among the poor as among the wealthy. In fact, so strong is the conscientious conviction that it is wrong to bear children to whom a mother cannot give proper care, that tens of thousands of mothers every year take upon themselves the guilt of abortion, knowing that it may cost them health, life, and even behaving that eternal damnation may be the price they will have to pay, rather than bear an unwanted babe, born to a heritage of defect and disease, or destined to cause misery and privation to brothers and sisters for whom the parents can barely provide.

News Notes

May 26—A meeting of the Connecticut Birth Control Legislative Committee was held at the home of Mrs George H Day, Hartford. The purpose of the meeting was to perfect organization and plan future work. Mrs Day was elected Chairman of the Committee, and Mrs Longshaw K Porritt was chosen Secretary-Treasurer. Several of the members present pledged themselves to do their utmost to secure the presentation of the case for Birth Control before women's clubs and other organizations in which they were interested.

May 31—A tea in honor of Mrs Sanger was given at her home at Smithtown, L. I., by Mrs Frank M. Leavitt, Chairman of the Legislative Committee for Suffolk County. Mrs Sanger and Dr Dorothy Bock spoke on Birth Control, and Mrs Kennedy outlined the program of legislative work.

June 2—A meeting of the Rochester Legislative Committee was held at the home of Mrs T. J. Swanton. Organization was completed and Mrs Swanton elected Chairman. Mrs Kennedy then outlined the legislative program for New York State. This includes four bills of work—the circulating of petitions asking for the passage of the Birth Control amendment by the State Legislature, the securing of resolutions in support of the Birth Control amendment from organizations of all kinds, the holding of educational meetings at which the case for Birth Control may be presented, and the interviewing of candidates for the 1924 Legislature, or the addressing of these candidates by means of a questionnaire. The Committee adopted this program and voted to put it into operation.

June 4—Mrs Kennedy addressed a meeting of the Grange at Webster, N. Y., in the Town Hall. Mrs T. J. Swanton, president, Mr Charles Smith, President of the Borough of Webster gave a greeting to the meeting and endorsed heartily the Birth Control amendment. A motion was passed to cooperate with the Rochester Committee, and to endorse the amending bill.
June 5 — Mrs Kennedy addressed the Syracuse Legislative Committee at a meeting presided over by Mrs L E Whittie. The Committee unanimously accepted the program of legislative work.

June 6 — The Schenectady Legislative Committee gave a luncheon at the Mohawk Hotel, with Dr Ernest Caldecott presiding. Organization was perfected and the program of legislative work, presented by Mrs Kennedy, was accepted by Rev. Philip Frick was chosen President, Dr Caldecott and Mrs Van Ness Philip, Vice-Presidents, Mr W Wellman, Treasurer, and Mrs Clarence M Michels, Secretary. Mr Wellman was appointed a committee to draw up a constitution in harmony with the Constitution of the American Birth Control League, for permanent organization.

June 7 — At a tea given by Mrs J. Bishop Van dever at her home in Kew Gardens, L. I., the case for Birth Control was presented by Mrs A. G. Porritt and Dr J. C. Vaughan, and Mrs Kennedy outlined the program of legislative work. There is much interest in Birth Control in this section of Long Island and several interesting meetings have been held in the neighborhood.

June 15 — During the month from May 15, The American Birth Control League gained 1,414 new members and 734 new subscribers to the Review. The total number of letters received in the office was 7,649.

July 3 — Mrs Margaret Sanger will speak in the City of Vancouver, B. C., under the auspices of the International League for Peace and Freedom.

Birth Control Conference of Middle Western States

The opening session of the Birth Control Conference of the Middle Western States will be held on Monday evening, October 29, at the Hotel Drake, Chicago. The purpose of this meeting will be to explain the need for Birth Control and the aims and principles of the American Birth Control League. So many misunderstandings exist in the minds of people who have not given the subject close attention that the first necessity is to clear the air and lay a firm foundation for the scientific and medical discussion that will follow. The speaker of the evening will be Mrs Margaret Sanger. This evening meeting will be preceded in the afternoon by a reception to the delegates to the Conference.

On Tuesday morning the session will be occupied by surveys of conditions at the present time. Professor E. M. East of Bussey Institution, Harvard, has promised to preside, and papers will be read showing, both in the United States and in the world at large, the social, economic, moral and health evils that would be ameliorated or blemshed by a general application of scientific Birth Control. This subject, which can be summarized under the general heading of the Cost to Civilization of the Lack of Birth Control will be continued through the afternoon session. At the evening there will be a conference for members of the medical profession, which will not be open to the general public. The next session, which will be held on Wednesday morning, will be concerned with the future, and with the benefit which humanity will secure through Birth Control. The Chair will be taken by Professor Raymond Pearl of Johns Hopkins. In the afternoon there will be a discussion of practical plans for carrying on work for Birth Control in the Middle Western States. The Conference will wind up with a dinner on Wednesday evening, at which hope for future benefit from Birth Control will be the dominant note.

News from England

The very practical question of the giving of Birth Control information in health and maternity centers is being agitated in many of the borough and city councils, chiefly by members of the Labor Party. This activity and the rapid spread of Birth Control sentiment in England are shown in the series of clippings that we have taken from the English newspapers. The change of opinion that is sweeping over the country is described in an article by Right Hon. J. M. Robertson, member of the Privy Council, in the June number of the New Generation, just to hand, as "England's Conversion to Birth Control."

News from Germany

A letter from Felix A. Theilhaber, President of the Berlin Gesellschaft fur Sexualreform (Society for Sex Reform) to Margaret Sanger, gives some account of work for Birth Control in Germany. The Society has been in existence since 1914 and since 1919 its efforts have been chiefly directed to the promotion of Birth Control. It also works for sex education for the young, for the abolition of the double standard of morals, the protection of motherhood and of children born out of wedlock, and the repeal of laws interfering with the right of individuals to control of their own bodies. On May 30 a mass meeting for working women was held in the Brauerei Konigstadt calling for the sweeping from the statute books of all laws interfering with this inherent right of all women to their own bodies.
It was addressed by Walter Bahn, Dr. Ferd Goldstein, Dr. Felix Theilhaber and Rudolf Rocker. The organ of this movement is Die Neue Generation, published in Berlin.

**Instead of Abortion**

Speaking to the group of women in Long Island at the meeting recorded under date June 7, in our News Notes, Dr. John C. Vaughan gave his reasons for actively supporting the Birth Control movement. First of all in his estimation came the important reason that Birth Control by scientific contraceptive methods would stop the enormous slaughter now going on in the United States which is classed under the general term of abortion. The actual figures, he said, were difficult to ascertain, but the number of these criminal operations had been estimated at from 500,000 to 2,000,000 a year. In every one of these cases life was actually destroyed, and he himself saw no difference between killing a foetus in its early stages and killing the infant, already capable of individual life. Just before it was born, again there was no real difference to his mind between killing an infant before it was born and murdering the infant after it was a month old, and everyone agreed that the murderer of a baby was just as guilty as the murderer of an adult — perhaps rather more so — on account of the helplessness of the baby. If women were given proper contraceptive information they would not be driven to seek abortion, and no matter how stringent the laws were made, it was a well-proven fact that no punishments would stop abortion if no alternative were offered.

For the medical profession, in whose hands the methods of contraception should naturally belong, Dr. Vaughan pleaded the need of release from the present restrictive laws which made full clinical research impossible. Birth Control had not reached the stage of exact science. It was in its infancy, and progress could not be made without such research. What was necessary was to discover contraceptive methods which would be reliable, simple, hygienic and easily within the reach of the poor who most needed them. If the restrictive laws were removed, he felt convinced that such methods would be discovered. At the present time, owing to the presence of these laws, the medical profession itself was in ignorance on the subject, and he was often faced with the difficulty of not being able to satisfy patients who came to him for information. The best he could give them was unsatisfactory to them and unsatisfactory to himself.

In asking for the support of this group of women in the legislative campaign of the American Birth Control League, Dr. Vaughan frankly asked for help for the medical profession, that it might be freed from hampering and unscientific restrictions which made it impossible for the doctors to fulfill their obligations to the women of America, obligations which would be assumed as soon as the way was legally open.

**LETTER TO THE EDITOR**

Will you kindly grant me space in the Birth Control Review to correct an article which appeared in the April issue entitled, "Publicity in the Birth Control Movement," by Annie G. Porritt. Mrs. Porritt says apropos of the publicity success of the National Woman's Party that "Alice Paul deliberately courted a conflict with the authorities by nagging the Administration and insulting the President until patience wore out, and the police delivered victory into her hands through persecution." Nagging is a very ugly and inappropriate term to use in this connection. It would be better to recall the words of Susan B. Anthony, who said in reply to accusations that the suffragists were nagging the government by urging the passage of the Woman's Suffrage Amendment during the trouble time of the Civil War, that they pressed their claim in no captious or selfish spirit, but inspired by the purest patriotism and devotion to the best interests of the country. Instead of saying that the patience of the government wore out, it would be more accurate to say that the government showed great impatience with our just claims and our temperate and legal manner of presenting them — pocketing being legal and dignified — and so illegally arrested us and thrust us illegally into disgusting prisons. We did not insult the President. We pointed out the indisputable fact that, whereas the German Kaiser was governing his subjects autocratically, in like manner the President of the United States was governing one-half the citizens autocratically and doing so deliberately, as escape from this undemocratic and un-American form of government was always possible merely by getting Congress to pass the Federal Suffrage Amendment.

Mary Winsor

There was no intention on my part when I wrote the article on "Publicity in the Birth Control Movement" to belittle the achievements of the National Woman's Party. I went through the whole campaign myself, and helped to "nag" the government, with a full conviction that we were provoking a conflict. Had the campaign not possessed the publicity value that I tried to bring out, in my opinion there would have been small advantage in undertaking it. It may be noted that Equal Rights, the organ of the National Woman's Party, reprinted the portion of my article which Miss Winsor disapproves without any dissenting comment. — A G P.
The Conversion of England

CLIPPINGS from the English newspapers, received during the last month, show that Birth Control is being continually agitated both in the press and at meetings of borough and county councils. The Labor Party is particularly interesting itself in the question, and there is a strong effort on the part of the Roman Catholics to counteract this interest, working especially through women writers and speakers. Local and national health authorities are still very chary of any appearance of encouraging Birth Control, but the knowledge that there are Birth Control clinics in London is rapidly spreading, and arousing a demand for similar clinics in other parts of the country. Some idea of the situation may be gathered from the following clippings:

**STEPNEY COUNCIL AND BIRTH CONTROL**

At last Monday's meeting of the Stepney Borough Council, Councillor Lawler moved the following resolution: "That this Council, believing that the prevalence of a high birth rate in poor and congested districts aggravates the social problem (particularly in regard to housing and public health), requests the Maternity and Child Welfare Committee to consider and report on the practicability, and otherwise, of providing facilities in the Maternity and Child Welfare Centre for the giving of assistance and advice on the subject of birth control to married women desirous of restricting their families."

That resolution, he said, in spite of what had been said in certain quarters, did not propose to Introduce something new, for it was there already. The only point was whether it was to be done by the worst or the best methods. The greatest tragedy in Stepney was, in his opinion, the tragedy of excessive maternity. Children were being born every day who would not get a reasonable chance in life, and were taking the bread out of the mouths of children already in the world. He suggested it was better for young married couples to have one or two children whom they could keep in something like comfort, than eight, nine, or ten, whom they could not keep. There were people who said that God sent the babies, and we must do nothing to stop them. He did not agree with this.

Rev L S Wanwight opposed the motion. He had never heard such talk before. This was something that would lower the whole standard of life. They were trying to alter the work of God and all that was lovely in the married state. He thought the women of the neighbourhood would resent it very strongly indeed.

Councillor Rev J F Stern (Mayor's chaplain) said that some children were not born into the world, they were damned into the world. He declared that to promote the welfare of the children and to give them a chance of being educated and trained, the Council would do wisely to refer it to the Committee.

Alderman W C Johnson said that it was not fair to put the onus on any officer of the Council of giving assistance and advice. He did not think, however, that it would be advantageous for information to be given upon the subject. He desired to move as an amendment that in place of "assistance and advice," the motion should read "for the giving of information on the subject of birth control to married women desirous of restricting their families." This amendment was accepted and the amended motion was carried by a majority of 26 votes to 24.—East London Advertiser, April 28.

**THE CHESHIRE COUNTY COUNCIL**

At the quarterly meeting of the Cheshire County Council, yesterday, at Chester Castle, Sir William Hodgson presiding, a Labour member delivered a speech in support of birth control, but his remarks, however, were unsympathetically received.

When the minutes of the Maternity and Child Welfare Committee came up for approval, Mr William Plant (Labour) drew attention to the fact that the Women's Co-operative Guild, Altrincham, and various branches of the Labour party organisations in the county had forwarded a resolution to the committee on the subject of birth control, and that the committee had resolved that no action be taken upon it. The resolution in question was "That we urge upon the Maternity and Child Welfare Committee the advisability of giving information dealing with birth control at all welfare centres within the county."

He had heard no serious argument advanced as to why birth control should not come under the jurisdiction of the Maternity and Child Welfare Centres. After all, what was the object of Child Welfare Centres? It was to give help to the mother before the child was born and to give all the help and information that was requisite and helpful to prepare her for the struggles that were before her.

Mr Plant proceeded to quote the views of the county medical officer on the question, and maintained that it was only prejudice and tradition which prevented the subject being discussed in the Council. Probably, he remarked, ten years ago, if mixed bathing had been mentioned in that council, it would have been laughed at. He maintained that the Maternity Welfare Centres should be able to give advice to the poorer classes on this very vital subject, and moved that the minute regarding the resolution should be referred back, so that the Maternity and Child Welfare Committee could reconsider the matter.—Liverpool Post and Mercury, May 18.

**THE BATTERSEA COUNCIL**

Following the discussion in the Daily Herald on birth-control, Battersea Council has appointed a sub-committee to consider a municipal scheme for a centre at which maternity and child-welfare information could be given. After its investigations the sub-committee will submit a report on the desirability or otherwise of such a centre being established.—Daily Herald, London, May 24.

(Continued on page 166)
Quality, Not Quantity

By Rev. Gordon Lang

(Thrs is a short quotation from a speech made at a public meeting in connection with the International Birth Control Conference in London, July, 1922)

I SUGGEST to you that we have to get out of our minds the idea that quantity is the all-important thing. The churches are not troubled with over-population so far as their own services are concerned, and that may possibly account for their lack of interest in over-population in other directions, but at any rate they have fallen into grave errors with regard to quantity — such grave errors that we have extremely large membership of some churches, with a correspondingly small quality of real religion. That kind of thing may do for church membership and subscriptions, but it will not do when it comes to bringing into the world men and women who are described as being in the image of God. What they may be potentially is one thing, what they are today is another and entirely different matter.

Those of us who come into contact with the sordid and seamy side of life know what a great deal of leeway has to be made up before our fellow men are like unto the image of God. Mr. Lloyd George has described his fellow men as “in the image of God.” That is not a correct description. Mr. Lloyd George is either very optimistic about his fellow men or else pessimistic concerning God. It is a flattery of men and not complimentary to the Almighty. It is a good thing that, so far as the spiritual world is concerned, there is no such thing as hell, because eternity might even be of too short duration for all the writs to be issued. We are in a crisis so far as religious life is concerned. Some of us are not altogether surprised, some of us are not altogether disappointed. There will have to be radical reconstruction, and we do not wonder that men and women, however real their sincerity may be, have drawn away from churches and chapels when bishops, like the Bishop of Exeter, can solemnly ask for more children in order to prepare for another war. Those are things which send men away from churches with great contempt for the churches themselves. Therefore, I do suggest that if we are concerned with religion, we should regard quality and not quantity.

The other point is this: You have heard it touched upon delicately. There is a suggestion that there is something immoral in the control of childbirth. From a religious and moral point of view, we are supposed to place our greatest hopes upon the soul, the spirit. The churches have always done that, and some of the churches most concerned with minimizing the body have spent all their time in finding ways of obviating it till they have forgotten the soul altogether. Those of you, who believe in the expression of the soul, know that it can only find itself in a material and physical expression. Babies are born incessantly who are mentally deficient, unwanted and undesired, they are thrown from pillar to post and never discover their own souls, nor do other people credit them with possessing one. Therefore, a failure to control birth means that you are very effectively controlling the soul from the point of view of negation, in so far as rapid production of children means that the physical mode of expression of the truer and deeper things of the soul is woefully — wickedly-controlled. Birth Control is synonymous with freedom of the spirit. When you have Birth Control you will set free in a large measure the free aspiration of men and women.

I have no intention of saying anything more to you. It may be necessary at some other time and place to tell you of the experiences some of us come in contact with every day, but I do suggest that in conditions of appalling poverty and hopelessness for large masses of the people, it is an opportune time for men and women who think, and are anxious for the future of our people, to go forward as missionaries with this idea to our fellow men and women, in order that the birth of a child may in future be a source of happiness, and that voluntary parenthood may give a stronger, healthier race and that when children come, and as they grow, they may find a more goodly heritage, and that their tomorrow may at any rate be a better day than some of us have discovered ours to be.

That is our privilege and responsibility, and I am glad to stand for Birth Control as the most effective and immediately essential means of bringing about that very desirable condition.

To Our Readers

In May and June we printed enlarged numbers of the Birth Control Review. This month we return temporarily to our former normal size. By the end of the summer, however, we hope to be able to make the Review regularly the larger and better magazine which our readers assure us that they like and appreciate. Write us your opinion concerning the Review. We want your help not only at securing for it more readers and a wider field of usefulness, but also in improving its character and contents that it may do better work for Birth Control. — Editor
The Vision of George Drysdale

By MARGARET SANGER

Here is the first installment of Mrs Sanger's interpretation of one of the most propheteca and profound of our modern thinkers of the nineteenth century. Dr George Drysdale was perhaps the greatest pioneer of our modern conception of Birth Control and the neglected precursor of the new psychology. His great work, "The Elements of Social Science," first published anonymously in 1854, enjoyed a huge underground reputation. A re-examination of this forgotten masterpiece reveals many of the fundamental ideas of which contemporary thinkers are just becoming aware.

Thanks to the aid extended by Drysdale's master-in-law, Dr Alice Veckery Drysdale, much material is now brought to light for the first time. The remainder of the essay will be published in subsequent numbers of the Birth Control Review.

I

George Drysdale is perhaps the greatest pioneer of our modern conception of Birth Control, because he was the first to approach this great problem from the point of view of individual and social psychology. He saw, more clearly than any of his predecessors, the great necessity of a new science and psychology of sex. He revitalized the theory of Malthus by lifting it out of the sphere of political economy, and vindicating Birth Control from the point of view of individual need. He discarded the old metaphysical preconceptions of political and theological dogma, and insisted upon the necessity of scientific and biological study of human instincts and needs. In studying this great and forgotten achievement, we must remember that it was wrought by a young man still in his twenties. Also, that "The Elements of Social Science" was first published in 1854, long before the crystallization of modern evolutionary science, in the very darkest days of the Victorian era. This explains why many of the most illuminating points in the vision of George Drysdale fell on stony ground. He was so much in advance of his day that the time European thought had caught up to him, his great book had been discarded or forgotten. I hope to show, for instance, in the course of the present study, how closely Drysdale predicted the technique and aims of the Freudian school of psycho-analysis. Nevertheless, in spite of the neglect that Drysdale has suffered, we must not minimize the tremendous influence exerted by "The Elements of Social Science" throughout the civilized world during the latter half of the nineteenth century.

Nietzsche remarks that every philosophy is, in a certain sense, a confession or an autobiography. If this is true, the "Elements of Social Science" reveals an unusually attractive, vigorous personality, uninhibited by the restraints and repression of the harsh and Puritanical environment in which he was born and brought up. Born in Edinburgh in 1825, the son of the Treasurer of the City of Edinburgh, Drysdale revealed from childhood all those exceptional qualities that we are accustomed to associate with the term "genius." He evinced such great power of intellect that his teacher, Mr. Musgrave, in the Circus Place School, named him, for his rapid progress in elementary studies, "King." He passed seven years at the Edinburgh Royal Academy, obtaining the highest prizes in all his classes. At the time of his death, November 19, 1904, his brother, Dr. Charles R. Drysdale, declared that the medals and books given to his brother for merit formed a collection and a library in themselves. After seven years at the Edinburgh Royal Academy, George Drysdale studied at the University of Glasgow, and obtained honors equally from all the professors there. Shortly after the death of his father, George, with Charles Drysdale and their brother-in-law, made a tour through France and Switzerland. The younger brother speaks of George's pre-eminence in all physical and outdoor sports, just as he was pre-eminent in his studies. This splendid love of physical perfection and activity, combined with intellectual pursuits, is expressed throughout his book.

Like all of the young thinkers of the early half of the nineteenth century, the Drydales became interested in the study of political economy, which had become the center of most of the intellectual activity of that time. George Drysdale took copious notes of the works of Adam Smith, Ricardo, Malthus, Chalmers, Whately and the two Mills. Returning from the continent he resumed his residence in Edinburgh, where he graduated in medicine.

"The Elements of Social Science," written at the age of twenty-seven, is the living monument of his exceptional youth and joyous vitality. It has been criticized as being, from our modern point of view, unscientific. Yet in spirit it is truly not lacking in this quality. We must not forget that scientific details and discoveries keep changing our point of view, and we must at least credit Drysdale with an illuminating foresight into the discoveries and scientific interests of our own century.

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The young man hurried down to London in the hope of immediately finding a publisher. It was not so much personality and egotistical pride in his own book that made him do this, he did it in a truly visionary spirit. He felt he had expressed the truths of which humanity was in dire need. Perhaps he did not realize the extent of his own iconoclasm. He felt that he was truly following in the footsteps of the great Malthus and the two Mills. A good deal of the "Elements of Social Science," it is true, is a restatement of the principles and convictions of those early pioneers in social reform. But it was the closely printed pages of this astonishing book that were ample evidence of George Drysdale's realization of the great fundamental and central truths of human nature.

Needless to say, he found great difficulty in finding a publisher for his book. In 1853 Great Britain was laying the foundations of Victorian prudery, and it is not surprising that such a book as the "Elements of Social Science" was refused by all reputable publishers. But at length, by a lucky chance, Drysdale discovered Edward Truelove, a free-thought bookseller, living at that time near Temple Bar. Mr. Truelove undertook the printing of the work. Edward Truelove, we may note in passing, possessed scarcely less courage and bravery in his own particular field than the Drysdale's. He was vitally interested in the neo-Malthusian movement. He suffered imprisonment for publishing, not the "Elements of Social Science," but other works of the same character. The dauntless courage of the early English Malthusians opens a fascinating chapter in the history of human thought.

The "Elements of Social Science" was published anonymously, not merely in its first edition, but in all the editions printed during George Drysdale's lifetime. An edition appeared in 1905 with George Drysdale's name in parenthesis under the pen-name of the author—"A Doctor of Medicine." In his preface to the first edition, Drysdale confessed that "Had it not been from fear of causing pain to a relation, I should have felt it my duty to put my name to this work, in order that any censure passed upon it should fall upon myself alone." The "relation," as we may guess, was his mother. Charles R. Drysdale, who inserted a brief memoir of his brother in the posthumous edition, tells us that George wrote anonymously, at first on account of his dislike to give pain to his mother by his avowal of heretical opinions in theology and traditional morality, and finally because, his health becoming weaker, he disliked those wordy disputes which interfered with "that philosophic tranquility so necessary for thinking out the different problems of social life."

George Drysdale devoted all the remaining years of his life (he died at the age of seventy-eight, November 19, 1904) to the translation of his book and its publication in the other European countries. To do so, he made himself familiar with most of the Continental tongues, even with Russian, a feat which was rendered possible only by his deep studies in language and science. He was thus enabled to criticize the style and expression made use of by his tr French, German, Italian, Spanish, Portuguese, Swedish and Danish. In later years with the appearance of each successive edition, he added much material to the book, but the great fundamental truths remained unchanged. With his characteristic, challenging boldness, Drysdale confessed that he did not make the slightest pretension to have offered any comprehensive or adequate exposition of social science. He aimed instead to be suggestive and stimulating. He acknowledged his indebtedness to Mill's "Logic" and to Comte's "Positive Philosophy." He dissented from Comte on most of the vital points of moral and social doctrine, but he expressed the profoundest admiration for the manner in which the French Positivists carried out the leading ideas of his great work. He agreed that the first need was to emancipate the human mind from supernaturalism, to prepare the way for a great intellectual regeneration, when human life might be governed by sincere and openly expressed convictions.

In the years following its first appearance, this anonymously published book gained a wide European reputation, but due perhaps to its anonymous publication, this reputation became mostly an underground one. We find little reference to it in the revolutionary literature in which the great spiritual heretics of the latter half of the nineteenth century found expression. Drysdale, nevertheless, was a true precursor of the dynamic Dionsysianism of Nietzsche, and of all our modern multitask striving for intellectual and psychological freedom.

By 1880, six German editions had appeared, while in 1881 four Italian editions, while in France the book was published both in its entirety and in parts. Paul Robin spoke of it as one of the "bibles of humanity," while M. Robin's son-in-law, G. Hardy, himself made a translation of that section entitled, "Poverty, Its Only Cause and Its Only Cure." In Great Britain, the British colonies and America, more than 19,000 copies were sold. The great virtue of the book, according to Havelock Ellis, is that it brought to the attention of many, who had no means of intelligent information, the importance of sexual science.
Charles Bradlaugh recommended *The Examiner* to the members of the International Workingmen's Association (the first Internationale). The *Examiner* spoke of it as "the only book that has fully, honestly and in a scientific spirit recognized all the elements in the problem—how are mankind to triumph over poverty, with its train of attendant evils—and fearlessly endeavored to find a practical solution." The *British Journal of Homeopathy* in 1860 spoke of Drysdale's book as the most remarkable one in many respects the writer had ever read. This conservative editor thought that some of Drysdale's remedies tended rather to a dissolution than a reconstruction of society, but nevertheless admitted the benevolence and philanthropy of its motives.

One of the great admirers of the book who was undoubtedly influenced and stimulated by its ideas was the distinguished Paolo Montegazza of Florence. Montegazza wrote of *Drysdale in the Medico Di Casa*, 1874: "A foe to all hypocrisy and prejudice, the author of the 'Elements of Social Science' calls things by their real names, and shrinks only from the excessive sufferings and privations to which the poor children of Adam are condemned. He is firmly convinced that to measure human fecundity in accordance with the economical production of families and nations is the most certain means of destroying pauperism and all forms of want, and in this perhaps he is in error, for the evils of modern society have many sources, and with the drying up of one (perhaps even the most fruitful), another and another would present themselves, which only the combined and constant labours of future generations can perhaps, be able to overcome. However this may be, the courage with which the author faces one of the most formidable problems of human society is most praiseworthy. Human morality is gradually changing its centre of gravity to rest upon a more solid and durable basis. In this new morality, the doctrines of Malthus and those of the author of the 'Elements of Social Science' must also have a large share. In the place of the alms-giving which humiliates, in the place of that charity which caresses an evil that it does not know how to cure, there will be substituted preventive philanthropy, which by studying want and suffering in their most hidden and deep-seated springs, can be able radically to remove them. Jurisprudence, medicine and morality follow the same movement, aiming at the same end—to prevent rather than to amuse.*

In Germany and Holland likewise, the book aroused much discussion, praise as well as adverse comment. Though little spoken of in public, it was, nevertheless, to produce a quiet, lasting effect. The *Konigsberger Hartungsche Zeitung* (December 4, 1871) confessed that "whatever may be said against this fearless laying bare of the most intimate relations of social life, and against his whole theory—purely and undisguisedly materialistic as it is—even the opponent of Dr Drysdale will be unable to deny him the merit of scientific closeness of reasoning, and what is quite as important, of warm and zealous philanthropy. He will rather honor the moral courage and mental energy with which the author must have had to work his way out of the bewildering maze of hitherto unsolved problems and conflicts to a conviction so logically consistent, so luminous and yet so opposed to established institutions and to the moral sentiments in which men have been brought up.*

Further evidence that this remarkable mind was truly "future piercing" is to be found in his essay on war, published in 1881. George Drysdale was fully conscious that the great principle of restrictive fecundity might give, if put to practice, new orientation to individual and social activity. The intensive culture of the human race, as opposed to nationalistic and racial imperialism, eliminating the need and controlling the cry of national expansion and territorial aggression, might do much to wipe out war as a fearful remnant of barbarism. He saw that international relations were then in an essentially chaotic state, and that war was the natural and inevitable result of competitive armament and of international relations based on secret agreements. He discussed the question of the general reduction of armaments, of a league of nations or confederation of states and of the place of international arms. He saw that disarmament could be only a palliative, and not a cure, for present evils, which today, as we know, are even more aggravated than in the days when he was writing.

*If religion does not assist man to use his reason to adapt to his environment, but rather tends to make it more difficult for human beings to coordinate their activities and to develop health and aspiring views of life, it becomes one of the chief forces that block progress, and increases nameless suffering and misery.—Stewart Paton, M.D.*
An Interview
By Sada Cowan

SCENE A doctor's office A woman well dressed, too well dressed to arouse the doctor's sympathy, is seated before him.

She: I have told you the truth, Doctor. There is no reason, physical or economic, why I should not have children. There is nothing but this inherent aversion to the thought of Motherhood and the utter rebellion within me.

He: Do you dislike children?

She: I love them. But I have no desire for them. It is not true that every woman at some time or other feels the longing to become a Mother. S

He: If you did, would you want his?

She: If I loved him in the way you mean I would rebel even more fiercely at the interruption by a newcomer of our happiness. In the great love which I might feel for a man there would be no place for a child. Perhaps if I were lonely and devoid of interests I might wish for a little one to occupy my attention. It is possible I do not know. But I am not lonely and my life is full.

He: Why do you come to me?

She: To whom shall I go? If I have a slight ailment you give me medicine to make me well. If my nerves are unstrung you show me how to gain rest and strength. Now, sick in body, soul and mind—sick as I have never been before—to whom shall I turn if not to you?

He: Why is the thought of becoming a mother so terrible to you? Are you afraid?

She: You know me too well to ask that. You who have seen me face death fearlessly (Quzelly) And I tell you now, rather than bring a child into the world I would pass through any torture and meet any manner of death.

He: So, it is selfishness. Ah! You dread that the child would take up too much of your time. You are a bit illogical, Doctor. The bringing of life into the world is selfishness. Parents, dissatisfied with each other and finding a void in their contentment, look to the child for their happiness. They seldom consider if it is for the good of the child to be born. Now, lacking faith in the promises of religion, and believing in no life hereafter, can find no purpose in it all. And I am perhaps a rare specimen, a logical woman. Over and over again I ask myself, "Why should I propagate life, merely that it in turn may propagate life? Such an endless torture, such an endless waste! I can't do it. Everything in me rebels."

He: If you're afraid to pay the piper, young lady, you mustn't dance.

She: That is easy enough to say. But to hae as I had lived for months and months, with every nerve in my body tingling and every tissue of my being longing to mate—then, when desire mastered me, the black sickening fear—the dread! Oh, I can't go on like this! I shall go mad! And little by little I am estranging my husband from me.

He: Be a normal wife and bear the consequences.

She: (For the first time losing her absolute self-control and speaking rapidly) Oh! It is not fair, Doctor. It really is not. Why should I be free to do and act as I think best in every issue of life and just here, here in the most vital of all things, where I know that it can bring no happiness to him or the baby or to me? I am hound and chained.

He: Instead you will be doing the real work of a woman.

She: Platitudes, Doctor! The same thing you have all been saying century after century. You don't seem to realize that the same drug won't help all cases. There are women—good women, of value to humanity—absolutely unfit to have children simply because the mother instinct has been left out of them, whereas the mating instinct has not.

He: I don't believe it. Not good women.

She: I am a good woman, Doctor. I am not here to tell you of my work, but I have eased as many acheing hearts as you have bodies. And is there anything greater in the world than bringing happiness to other people? The creating of new life, to my mind, is of far less import than making life bearable for those already here.

He: If all women thought as you do.

She: They never will. But there are more women than you fancy who rebel as bitterly as I against the injustice done them.

He: You are talking now of the unalterable justice of nature, as though we men could help it.

She: No. I am not talking of that. But of the injustice of man himself, the injustice of the State, the law, the individual. The injustice that you are doing me this moment by refusing me your help.

He: (Shaking his head) Where?

She: Where ignorance and stupidity always land marriage—into the Divorce Court!
Prevention or Abortion — Which?

Letters Showing the Dilemma Faced by Many Mothers

THERE as no commoner misapprehension concerning Birth Control than that which identifies it with abortion. In the case of many of the opponents of Birth Control the misapprehension is deliberately made use of to discredit the cause. In other cases it arises out of ignorance. Dr John C. Vaughan, as reported in this issue, has repeatedly warned the public against this misapprehension and drawn clearly the line between Birth Control and abortion. He has urged also the undoubted fact that the prevention of conception would do much to banish the crime of abortion which is now so common. The following letters are only a few samples of the many that come to Mrs Sanger from women who have practically been forced into abortion. Can it be imagined that any woman would resort to these painful and dangerous means of checking the increase of her family if she had access to scientific medical information that would enable her, without the slightest danger of injury to herself, to prevent conception? Without Birth Control the mother is given the choice of two crams — to murder herself and to destroy her unborn child by abortion, or to bring into the world children for whom she cannot care, and who are doomed from birth to misery, ill health, deficiency or physical defect. The mother’s concomitant often precludes the individual conscience, and even when she feels that she is running the risk of eternal damnation, the mother resorts to abortion rather than bring into the world suffering, and to cause suffering to the whole family. But ought there to be any such hard choice for a woman, when Science has discovered harmless means of prevention? What right has any government to inflict such tyranny on women as to keep this knowledge from them by law?

Which Is the Greater Sin?

Dear Mrs Sanger

Pennsylvania

Words cannot express the hope which has come into my heart after reading your wonderful book. Certainly you have printed the agony and fear that I have daily lived through all the time since I was married. I had to lay your book down and just walk the floor and weep when I read the agonizing letters from those other poor women. My life is nothing compared to their heart aches.

I am now just past 26 years, am married about 5 years and 5 months. I was married 13 months when our first child was born, a little baby girl, and never was a child more wished for, or welcomed than she was, but little did we know the heart aches we would have to raise her past a year. She was a bottle baby. About 18 months later a baby boy was born to us and we had the same trouble raising him past a year. One year and eight months later a pair of twin boys I gave birth to. That made our oldest child less than 2 years and 4 months old. I had four children in less than two years and four months. Doctors looked at me in horror and asked me, "Woman, what are you, a machine?" But I thought it was the only thing for me to do, go on myself and help them, because I was brought up to believe it was a crime to do away with them or even prevent conception.

Having the children so close kept us down financially, and we could not afford to hire any one to assist me. Oh! how much happier I would be if they were farther apart and we were longing for another as we did the first.

I have thought the same thing that you have written in your book. How much better it would be to give birth to children you were longing for and not their coming being mere accidents. I have been puzzled which was the greatest sin, bringing children into the world to keep them in poverty for life or preventing their conception. God alone knows how I have studied this very thing and now that I have read your book, saw the truth and it is a crime to bring dear sickly little babies into the world and for them to suffer.

Fifteen Abortions

Dear Mrs Sanger

Oklahoma

I have just received your wonderful book, "Woman and the New Race," and every word written in it is the sad and pitiable truth.

I am the mother of two lovely little girls. I have been married fifteen years. I married at the age of fifteen to escape a home that was overcrowded with unloved and unwanted children, where there was never clothing or food enough to divide amongst the eight of us. When I married, I was as ignorant of sex life as any of my own body as any six-year-old child. My husband's salary was $12 a week and we did well to live on that and did not want babies. I took all sorts of drugs each month to bring on my menses. After two years, my husband made more money and we each wanted a child. I was never so happy in my life as when I was carrying my first baby, knowing I could keep it.

When my little girl was 4½ years old, I had my second little girl. I had three miscarriages between the two, going to a mid-wife each time and begging her to help me. Since my last little girl was born, I can safely say I have been pregnant 15 times, most of the time doing things myself to get out of it and no one knows how I have suffered from the effect of it, but I would rather die than...
bring as many children into the world as my mother did and have nothing to offer them

Living in constant fear of getting pregnant makes me hate my husband who is a good man and a loving father. I hate married life and would rather see my little girls dead than to go through the suffering I have.

DISTASTEFUL AND REPUGNANT

Dear Mrs Sanger

We have one child and my husband's salary does not permit us to have any more. It is all we can do to make a living just for us and I think it a greater crime to bring children into the world when you are unable to support them and care for them properly than it is to practice abortion.

I have been practising abortion for a number of years, because it was the only way I could do, but it is very distasteful and repugnant to me and I would give anything in the world to learn of birth control as you describe it in your book. Won't you please help me?

"GUILTY OF THIS AWFUL CRIME"

Dear Mrs Sanger

I received your book, "Woman and the New Race," and it certainly is great. I never before read a book so interesting and so full of the gospel truth as this one. I never before thought of the Birth Control subject in the light I now do after reading your wonderful book. Although I have been fighting to keep from having so many children and still be a lovable helpmate to my husband, it seemed that fighting would always be my lot but you have given me a bright hope that in writing to you I will be greatly blessed.

I have six children, the oldest 13 years old, next boy 9 years old who is in hospital for paralyzation which he has suffered from birth. Next a girl 7 years old, another 5 years and twins, boy and girl, will be 3 this summer, and only three weeks ago went to a doctor and got rid of one of them. The second time I have been guilty of this awful crime and that is what worries me to have to do such a thing, but know I cannot raise any more and be just to myself, husband or children. We are able to take care of what we have but no more.

I have come to the point where I refuse to be tied down again, and that means doing the thing I dread for the sake of my health and the awful feeling that I am a murderer.

FOUR ILLEGAL OPERATIONS

Dear Mrs Sanger

This winter my husband got your book, "Woman and the New Race," and now I am writing you to find out about birth control, what to do to prevent conception. I was married at sixteen, just out of school. My first child was born in eleven months after I married. I now have five children, one miscarriage and inside the last year I have had four illegal operations. I am now only 27 years old. I cannot stand this much longer. I was strong when mar-ried, but now I cannot do my own work. I am so weak. Won't you please help me by telling me how to prevent conception

"THESE AWFUL DRUGS"

Dear Mrs Sanger

I could never express in words how much I have learned from the book, "Woman and the New Race." It is worth the price a thousand times to me.

I have been married a year and four months. Have been to the doctor twice, got rid of one each time. We don't wish to have children for the reason my husband has been "diseased" and our doctor told us it was for the best not to have any. He told me to use an antiseptic douche, but this did not prevent me from conception. So then I decided that drugs be taken after conception. I have been using since and fear it will kill me. I am getting weaker every day. Now, Mrs Sanger, I use drugs every month to start my menstrual period and I know that I cannot live long, constantly taking these awful drugs.

THE HORDROROS OF ABORTION

Dear Mrs Sanger

I am in receipt of your book, "Woman and the New Race," and have read it through carefully. It is indeed a wonderful book. I wish every man could read it and perhaps they would better understand the reasons in favor of birth control.

In my own case, my husband is in favor of birth control but we have never been able to find any reliable method. I was married when 18, my husband 20, both of us ignorant in regard to sex matters.

Our first child was born premature—six months—and didn't live. Two years later we had a boy, then a girl 24 months later, six months after that an abortion because I couldn't stand the strain as it was, from the two children. Besides taking care of my house, washing and ironing was a nervous wreck. Nine months after that, another abortion and I went through the horrors of twelve hours steady agonizing pain. We tried all methods of prevention that we were told about, but one year later I had another abortion. Then I felt I could never go through it again, and when I again became pregnant two years later, I did not do anything and I now have another darling to take care of, but sometimes wonder where clothes and everything necessary for a child's comfort are to come from. I feel this must positively be the last one.

Dear Mrs Sanger

I have read your book, "Woman and the New Race," and I feel now I must write and ask you to tell me how I can prevent having any more children.

I am only twenty-one years old and sometimes feel fifty. I have four children, oldest six, and baby only seven months. Only five weeks ago I went to a doctor and got rid of one, and I was very sick. I hope I will not have to go again. I feel I cannot take care of any more, as we are very poor. This writing is not very good as I have my baby on my lap. Please help me.
Book Reviews

A Review by Raymond Pearl

HEREDITY AND ENVIRONMENT IN THE DEVELOPMENT OF MEN (5th Edition Revised), by Edwin Grant Conklin, Princeton (University Press)

THIS new edition of Conklin's well-known book differs but little from earlier ones. Its outstanding features of clearness, simplicity and soundness have been at the basis of its wide distribution, which has required five editions. The book is, without question, one of the best available accounts for the general reader of the existing state of biological knowledge relative to genetics and eugenics. Conklin takes a distinctly unfavorable view of the Birth Control movement, as is indicated by the following quotation:

"What Bernard Shaw regards as the greatest discovery of the nineteenth century, viz, the means of artificially limiting the size of families, may prove to be the greatest menace to the human race. If it were applied only to those who should not have children or to those who should for various reasons have only a few children, it would be a blessing to mankind. But applied to those who could and should have many children, it is no gift of the gods. No one denies that the chief motive for limiting the size of families is personal comfort and pleasure rather than the welfare of the race. The argument that people should have no more children than they can rear in comfort or luxury assumes that environment is more important than heredity, which is contrary to all the biological evidence."

It seems to the reviewer that Conklin's treatment of Birth Control is not very penetrating. In the first place, it does not appear logically to interlock with great precision to his remarks about population growth (pp. 810-811). There he says that "few would hesitate to choose a decreasing birth rate" in preference to an increasing death rate as a means of checking population, and then on page 314 rather objects to the only intelligent method of decreasing the birth rate yet devised, namely, Birth Control. In both passages his real emphasis is upon the importance of differential birth rates, by which all the best people shall have many children, and all the undesirable shall have few or none. But, of course, something very like this is just what the leaders of the Birth Control movement hope will follow upon the universal dissemination of a knowledge of the means of contraception. Conklin thinks Birth Control binders it; happening Mrs. Sanger thinks Birth Control will help to that end. Granting that both deservedly have the social status of major prophets, the reviewer thinks that neither of them know Evolutionary processes are extremely slow and extremely complex matters. The reviewer's own studies and ponderings about these matters have led to the conclusion, perhaps, of course, wholly erroneous, that few things that man has so far consciously done have materially altered the course of his natural evolution in respect of purely physical and physiological things, though he has enormously altered and controlled his purely social evolution.

The relation between birth rates and death rates appears to be a very fundamental one, in respect of which populations behave like self-regulating organisms. Contraception has so far had no observable effect upon this relation in England, having regard to the whole population At the moment, Conklin's position that Birth Control works differentially against the best from a racial survival standpoint seems to be true. But this may only mean that there is a certain level of intelligence which is incompatible with biological survival, while those more or less intelligent than this grade survive perfectly. And what would be the biological and social consequences of a perfectly free and general knowledge of Birth Control nobody knows. There would seem to be a probability of at least one in two that the consequences might be good. And even so modest a view as this, when taken with the menacingly close approach to saturation of world population, seems sufficient to justify some degree of adherence to the Birth Control program.

This edition of the book is marred by inadequate proof-reading.

A Review by Aaron J. Rosanoff


THIS book is devoted to an expansion of the thesis that our psychic constitution is dual in nature, consisting of a primitive and more ancient part, "the caveman," and of an overlay, which is of more recent origin and which presumably has grown out of social necessities.

In the order of ontogeny, the caveman manifestations are the first to make their appearance, and the social being becomes manifest later and by a slower and more gradual development.

The aims and motives of the two parts of our nature are not always in harmony, and in the average adult a more or less constant internal conflict goes on, which varies in intensity and in effect according to the individual and according to special external conditions.

In the average adult, also, the motives of the caveman are more or less fully concealed not only from external view but also from the individual's own consciousness, thus forming a contrast with those of his social being. The author believes, as the Freudians do, that the motives of the caveman, when the individual is not conscious of them, can be brought to light by means of psychoanalysis.

An idea of the scope covered by this book can be formed from the following chapter headings: The Caveman Unmasked, Revealing Dreams, The Caveman's Diver-
The reader's special attention may be invited to Chapter XIV, where the concept of puritanical obsessions, professional reformers, and blanket social inhibitions is particularly well done. The following quotations are offered as good samples:

"The man or woman who is distressed by every reference to, or suggestion of, sex in literature, in art, on the stage, in certain costumes on the street, is emphasizing the subject above its normal importance. This self-consciousness indicates a pronounced degree of suppressed pornography—love of the licentious. There is the mechanism of a perversion at work in the person who is constantly finding Indecency in the actions of those about them.""...

"We are told of certain professional reformers who have large collections of obscene pictures, which are constantly being augmented, and which they exhibit occasionally to those they think sufficiently pure in mind not to be harmed."

Organized puritanism "will attempt to prohibit many amusements that are in no sense public nuisances and in a sense oversee others, to censor books, plays, newspapers and works of art, to dictate medical prescriptions, to inspect and measure the clothing of women, to prohibit tobacco as it has prohibited wine, and to say how adult may and may not spend their time on Sunday."

"The last chapter in the book contains a brief discussion of a constructive plan, which is found tersely summarized in the following passages:"

"The majority of the ills that affect humanity is due to the failure of the complete organism to express itself adequately in a socially acceptable manner. When the energies are blocked or divided into conflicting currents, we have laziness, ineffectiveness, futility. We see the results, but do not realize the underlying cause."

"The way to acquire a healthy organism is to bring these two factors of the personality (elemental and socialized) into harmonious relations. If there are severe, soul-torturing conflicts, they must, whenever possible, be traced down and eradicated by bringing them into the light of day. Another consideration of even more vital importance is to eliminate, as far as possible, the repressive agencies that tend to create the conflicts, especially in childhood."

BOOKS RECEIVED


From Health and Life Publications, Chicago, SEX DEVELOPMENT, by Bernard Bernhard, Pp 95.

From the Macmillan Company, MEN LIKE GODS, by H. G. Wells, Pp 327, $2.00.


PERIODICALS

Allan H. Hunter in the Century Magazine for June, writes on “What I Should Like to Preach.” He urges a higher standard of work and ideals for the Church. He touches on social life, education, war, and other vital modern questions, and finally reaches the evil of sex irresponsibility. He notes over the whole world the growth of a new eugeneses conscience, a conscience that sees war as the consequence of over-population and would protect the world from having dumped upon it children whom the parents are not able to care for properly.” For himself, however, he news these problems lightly, and asks not so much birth reduction as birth release, birth release among families of character.” He evidently, in the course of his studies for the ministry has not studied with due care and research the hope for a new race and a new morality through parental responsibility and Birth Control.

An exceedingly interesting article on the Hawaiian population question, by Louis R. Sullivan, appears in the May issue of the Journal of Eugenics, under the title, “The Labor Crisis in Hawaii.” It is a vivid illustration of the dangers of a policy of inducing alien immigration for the benefit of employers who are experiencing inconveniences from lack of labor. The popular-onion Hawaii is now a composite of natives, Americans, and British, who together number about 60,000, Chinese, Filipinos, Portuguese, in approximately equal numbers, and Japanese who vastly outnumber those of any other nationality, and who will shortly become the majority of the voting population. The Island With all this variety of races, there is still a great labor shortage, and Mr Sullivan discusses the possibility of introducing Caucasians to counterbalance the Japanese. The insuperable difficulty, however, is that none but the very lowest type of white man could or would compete with Oriental labor.

The Atlantic Monthly (Boston) for June contains an article on divorce by Joseph Fort Newton of the Church of the Divine Paternity, New York, and for three years pastor of the City Temple, London. While upholding the highest ideals of marriage, and the indisputability of the union of those whom God hath joined together,” Dr Newton holds that in many cases divorce is necessary and right and a continuance of an intolerable marriage relation would be morally and socially wrong. It is with the ideal of marriage and the necessity of divorce that he is concerned, and not with the provisions of a proposed law.

The Journal of American Medicine for June 9 carries as its opening article a paper on the Diagnosis of Pulmonary Tuberculosis by Dr. Henry F. Stoll of Hartford, Conn. Dr. Stoll was one of the three physicians who testified in favor of the Birth Control bill at the hearing before the Judiciary Committee of the Connecticut Legislature on February 13, 1923.

The New Generation (London) for May reprints from our March issue, under the heading, “Catholic Fairplay,” the story of Catholic opposition and Catholic tactics as illustrated by the refusal of the Mayor of Albany to permit the holding of a Birth Control meeting, and the difficulty experienced in Hagerstown, Maryland, in securing a hall for a similar meeting. The story also covers the unsuccessful attempt of the Knights of Columbus to intimidate the Mayor of Milwaukee, and the opposition put up in Hartford by the Roman Catholic Bishop against the Birth Control bill.

The same issue of our English contemporary also carries several interesting articles on the ever-present question in England of over-population. One by J. O.P. Bland, another by Cicely Hamilton, a third by G. W. Stallard, and a fourth by K. (presumably Mr B. Kerr, the Editor), are all concerned with the vital problem of providing a living for the annual increment of 400,000 to 500,000 to the ranks of the workers or of the unemployed. All see no solution to the problem as long as there is insistence on “reckless increase of population on that cannot find its own maintenance.” Mr Stallard’s article treats the problem of population as one that is world-wide rather than restricted to the countries not definitely acknowledged to be over-populated.

The second of Mr A. E. Wiggam’s eugenic articles, entitled “Better Brains or Bedlam,” appeared in the June issue of the Pictorial Review. Mr Wiggam is frankly pessimistic. In this article, however, there is some gleam of hope, some feasible program—the program of Birth Control. He writes, “Do you know that Birth Control is the most momentous fact in the history of mankind? Do you know that if wisely used to increase the birth rate of superiors it will work tremendously for race improvement, and, if wrongly used, to decrease the superiors, while the inferiors breed with undiminished vigor, it will wreck the race that tries it?”

“Do you know that, if wisely used, Birth Control will make the race more unselfish, more virtuous, and less inclined to war? “Do you know that nothing can possibly improve the condition of the poor like decreasing their numbers through a rational extension among them of Birth Control?”

Our Contributors

Sada Cowan, of the Famous Players, Lasky Corporation, Hollywood, Cal.

R. M. Gordon Lang, Congregational Minister, Monmouth, Wales.

Harry A. Overstreet, Professor of Philosophy, College of City of New York.

Raymond Pearl, Professor of Biometry and Vital Statistics, Johns Hopkins University, Baltimore, Md.

Aaron J. Rosanoff, M.D., Los Angeles, Cal. Formerly Clinical Director King’s Park Hospital, L. I.
The Conversion of England

(Continued from page 175)

ATTITUDE OF THE MINISTRY OF HEALTH

The subject of Birth Control occupied the attention of the Stepney Borough Council on Monday night, when the Rev. L. S. Wainwright brought forward a resolution providing that it be an instruction to the several committees of the Council and to the Council's officers and servants not to advocate or to give advice or information on the subject of Birth Control, or to participate in any propaganda advocating birth control, "the practice being most probably illegal, ultra vires, against public policy, and highly offensive to the religious beliefs and conscientious opinions of many inhabitants of the borough."

A month ago the Council had referred the question to the Maternity and Chdd Welfare Committee, to consider the desirability of giving information on the subject at the local centres to married women who desired it. The committee now reported that the Town Clerk had informed them that any action taken on the lines indicated would be illegal, as being contrary to public policy, and, moreover, ultra vires, and that the Medical Officer of Health had informed them that the Ministry of Health was against proposals of that nature. The Ministry had intimated that centres should deal only with expectant and nursing mothers, and infants, and that it was not the Council's reference of the matter to the Maternity and Child Welfare Committee worthy of special consideration, and that they were therefore referring it to a sub-committee of lady members.

The motion of the Rev. L. S. Wainwright was carried, the Council thus reversing the decision they arrived at a month ago.—Daily Telegraph, London, May 30

IS IT AGAINST PUBLIC POLICY?

There ought to be a clearing up of the position as between the Ministry of Health and local authorities on the subject of Birth Control.

According to the intimation received by the Stepney Borough Council, the Ministry is against the dissemination of knowledge upon this matter by health workers, while, according to Stepney's Town Clerk, it would also be "against public policy" and therefore an illegal proceeding.

To say that information upon Birth Control is "against public policy" is not at all in keeping with the intelligent opinion of today. Such practices may be wise or unwise, but the implication that they are anti-social and should therefore be under the taboo of the law will be widely resented.

The Ministry of Health may have a policy of its own, or it might elect to leave local bodies to use their own discretion. On the whole the latter would probably be the better course. But where the Ministry exactly stands should be placed beyond any ambiguity.—Editorial, Pall Mall and Globe, May 30

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