The Creative Urge
By Jane Marshall

Choice or Chance
Letters from Mothers

"Out of the Nowhere
Into the Here"
The American Birth Control League, Inc.

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Contents

Book Reviews

The Creative urge, by Jane Marshall  195
A Plea for Monogamy, by Walfred Lay, Ph.D— 206
Howard Nelson Ruben

The Story of a Suffered Family— How to Populate the Earth with the living  197
Herodity and Eugenics, by R. Espinosa Gates— C C Lattes  200

The Neo-Malthusian Philosophy, Part II, by Charles V. Drysdale  208
The Mongol in Our Midst, by F G. Crookshank, M.D  207

From "International Labor Letter"— Charles V. Drysdale

The Sixth International Conference on Birth Control  209
Veers by an Unknown Author  207

Mutual, (A Quarran) by E. Ralph Chegney  203
Mexico, by Elena Torres  208

Choice or Chance— by B. Ralph Chegney

A Constructive Family Plan versus a Destructive Flood of Children  204
A Harvard Man on a Catholic Critic  210

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EDITORIALS

THOUGH England has made more progress than this country toward recognition of Birth Control, the British Medical Association has lost the opportunity recently offered it of being the pioneer among national medical bodies to take official action on this subject. Its council, at its last meeting, failed to pass a resolution offered by Dr. Fothergill calling for study and report on methods of contraception. To the American gynecologists belongs the honor of being the first officially to recognize Birth Control. In May both the American Society of Gynaecologists and Obstetricians and the Gynaecological Section of the American Medical Society adopted resolutions more radical than that proposed to the British Medical Association, and calling for the alteration of existing state and federal laws so that physicians may be permitted to give contraceptive information. This is the greatest step so far taken in this matter by American medicine. It is the legitimate outcome of the support to Birth Control given by individual physicians of such standing as Dr. William Allen Pusey, retiring president of the American Medical Association. The next step should be the endorsement of the resolution of its gynaecological session by the Association’s House of Delegates.

THE New York Telegram is the second New York paper to call attention within the last few months to the fact that no report that would lead to the placing of responsibility for the Town Hall raid has ever been made to Mayor Hylan, though more than three years have now elapsed. The Town Hall episode has come up of late in another connection. The Court of Appeals has ruled that a bar association may not be party to an action to punish an official for misconduct. This decision was in the case of Martin M. Dolphm, assistant corporation counsel, who arrested Mrs. Juliet B. Rublee in connection with the Town Hall case. The Bar Association of New York City sought to have Dolphm punished. The court, though it ruled the case out, censured Dolphm for his act and stated that the association had not the right to penalize him for misconduct.

A RECENT magazine discussion of Birth Control states that it is the "prudent and timid" middle class who have small families. It is the bold, the reckless and the "improvident" who "easily shift their responsibilities" onto churches, charitable institutions, and taxpayers. "To whom "we may look for prospective rise in population." It is the poor, certainly who have the large families. The churches teach large families. The charitable institutions encourage large families, not only by giving relief in proportion to size, but also by giving no help to the thousands of mothers and fathers too, among the poor who plead for knowledge of how to prevent the never ending stream of children. The taxpayers make no effort to change the laws which shut the poor off from knowledge. As long as churches, charities and taxpayers take this position it seems almost poetic justice that they should have the large families of the poor on their shoulders. Far from being "bold and reckless," it is the poor who are rendered timid by their heavy burdens, who obey the law and the church and prudently plead their large families as a reason for applying for charitable relief. They have only obeyed the constituted authorities, after all, in having these families. And it is the middle class who have shown a "bold and reckless" spirit in disobeying the law and the churches by limiting the size of their families.
ALTHOUGH no acknowledgment of Margaret Sanger's letter to President Coolidge urging the appointment of a federal birth rate commission has been received from Washington, comment on her suggestion has come from another source. This is the National Industrial Conference Board of New York, whose release sent out soon after the International Birth Control Conference has circulated widely throughout the press. The substance of the board's criticism is that, while Mrs. Sanger's letter stresses problems of national and racial health and refers to the biological and economic waste involved in the maintenance of the delinquent, defective and criminal classes, she has neglected another social aspect of the question. The Board believes that there is "a broader and more fundamental problem" involved and that is "the maintenance of a ratio of population sufficient for the productive needs of the nation." It points out that under the present immigration law we are depending on our birth rate to supply industry with workers, and this, in view of a loss by death of twenty-five percent of those born before they reach working age, comes short by more than a third of supplying the quota needed each year.

More than one newspaper editorial has commented on this sordid figuring on human beings "in terms of dollars and cents," but none has pointed out that if you do wish to figure men in these terms, the only means of supplying the deficiency lies in the proposal criticized. For the proportion of the subnormal and the anti-social which industry now numbers among its workers is one reason why our industrial army has to be so large. If these were largely eliminated and the twenty-five percent death rate in childhood cut down by regulation of birth, industry, now handicapped by the double burden of inefficiency and death, would be shown to be no loser but a gamer by Birth Control.

The handicap on the families of the educated and intelligent middle classes due to unrestricted proliferation of the poor, cannot be estimated merely in the amount of extra taxation nor the demands of charity to provide for the maintenance of the wasters. These payments, whether exacted legally or given voluntarily, certainly do cripple the resources of the family which has an income not more than commensurate with its own needs. But there are many indirect consequences of overcrowding which are even more onerous. Take the housing question. In the old days, in England, when the birth and death rates practically balanced, the family homestead housed both parents and children and children's children — the daughters going naturally to the homes of their husbands. Houses did not wear out, and there was little need for new building. Such need as there was was easily filled, and there was no housing question. Nowadays, in spite of the constant springing up of mushroom dwellings — grown almost in a single night — the housing question has grown so acute that many families spend nearly a third of their income in finding shelter, and overcrowding becomes more and more common. Compare the spacious homes of our grandparents with the space occupied by the cliff dwellers of New York!

We know that what is true of housing is true of all the elementary needs of life. Food, clothing, medical care, even toys for the children, all cost far more than a generation ago, and what is more serious for the parent, it becomes more and more difficult for the young man or young woman to find an opening in the ranks of workers when he or she is equipped at far greater expense than formerly — for self support. As Professor Ross says, "The end of rapid expansion is in sight." And he asks the question whether before we learn to regulate population, we shall descend first into "a vale of wretchedness" or whether we will learn the lesson in time to prevent a decline in the American standard of life. The people of the middle classes have answered the question. They will not choose misery for their children. It only remains for society as a whole to give the same answer and to make Birth Control not foolishly but wisely differential by encouraging the fit and preventing the multiplication of the unfit.

THE Contraceptive Session of the International Conference was a very long step ahead in the progress of Birth Control toward success. Medical societies from all parts of the Union have since then asked Dr. James F. Cooper, Director of the Clinical Research Department, to address them. Tours have been arranged for him this summer and his itinerary during June covered 32 meetings in sixteen states. Medical, social or civic bodies which desire to arrange other lectures for him should communicate at once with Mr. E. S. Norton, Manager of the Speakers' Bureau at the headquarters of the American Birth Control League or with secretaries of state and county medical societies under whose auspices most of his addresses will be given.

The summer schedule so far arranged is to be found on another page of the Review.
The Creative Urge

By Jane Marshall

A study which aims to bring out the fact that the object of psychoanalysis is to free the vital force of life so that it can be used for socially useful ends. This article and "The Mother Type," which we hope to publish next month, are chapters from a book in preparation called "The Spiritual Side of Psychoanalysis."

With the animals we share the two great instincts, self-preservation and procreation. Because we are Man we are capable of laying down our life for a friend and turning our desire to procreate into creating things that not only satisfy our own emotional desires, but that further the progress of the race toward higher things. We must use our creative energy either in procreation or one of its sublimated forms. If we do not we are damming up the great force of life. We suffer as a result, depending on how much of the energy we have and how much is unused. It is all important to remember that there is no safe way just to repress it. We must get rid of it. Which way shall we choose?

In the civilization in which we live only a comparatively small amount of creative energy can be used in procreation or pure and simple. The problem remains for us all, except those who have a subnormal amount of creative energy, to find work in the world which will take care of our surplus. Our ability to do worthwhile things depends on the amount of that energy we have, by the same token, if we have much of that great gift we suffer with corresponding severity if we fail to use it. It is rather awe-inspiring in this world to find how ungallantly one is "pushed" for not using one's creative energy, the power given into our keeping to use to help the race upward. No punishment from the outside is necessary. The never-ending inner struggle of the neurotic-that leads to nothing, that gets rid of none of that energy—is the most hideous punishment that can be imagined. The penalty, you may almost say self-imposed, may only correspond to the tremendous value to the race of the help upward that only those can give who are given more creative energy than is needed for procreation.

When these facts are more or less part of accepted knowledge it will be realized that the all-important thing is to help youth find the proper outlets for their energy, not wait to give help when they have broken under the struggle. While a vast amount of technical knowledge is needed to help a definite case, there is no reason why endless people with a comparatively neurotic personality should not be helped. The gift of understanding the human heart, can't be of the greatest service to numberless people who are just "frightfully nervous" because of damaged-up creative energy, or because they have not quite made the adjustments in the family circle which they must make if they are to be adult. We all need help at such tunes from some one who understands psychologically how to give it. There have always been rare souls who by instinct knew all this, though not understanding it or being able to explain it. To them their friends have gone and come away calmed and with a better understanding of life and then relation to it.

The Mother Type

There are numberless people whose creative urge is so mild as to be almost negligible. I have no doubt I will not include them in any of my groups, but it is well not to forget their existence. Life is very simple for the woman whose creative urge is completely satisfied by the act of procreation. Her only difficulty is in finding a mate, whether permanent or occasional. They are the satisfied women. They don't have "nerves," but they also do nothing, and want to do nothing for the progress of civilization and the race. Just as their animal ancestors did before them they do now. Seek shelter, food, and a mate and offspring. Psychologically speaking, they represent the happy.

MESSAGE FROM ARNOLD BENNETT

Great progress has been achieved in the destruction of popular prejudice and in the education of the people both here and in America, and the Conference must and will accelerate the work which perhaps the most important of all social reforms.

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women who have no history. Nerve specialists never see them!

Needless to say that within that group there are many variations. The two extremes are at the left the "loose woman" who, given a roof over her head, plenty to eat and a mate when she feels like one, asks nothing else of life and gets nothing else. To the extreme right is the mother. She seeks a mate, a home and food—not for herself, but for the child she longs to bring into being. She it is who shows us what womanhood and motherhood can mean, what a home is meant to be. Artists paint her portrait and call it "Mother." Without her this world would be a sorry place indeed.

The Modern Woman

For those women whose creative urge is only partly satisfied by the act of procreation, life becomes complex. They have the difficulty of the first group—finding a mate—plus the difficulty of finding work outside the home which will supply an adequate outlet for the remainder of their creative energy. This group is composed of what we may call the Modern Woman. Her emotional needs are twofold; she must have a home and human love, whether it be with or without marriage, including children or not including them. But equally important is the fact that she must also have an outlet for her creative instinct, which is purely her own. Neither kind of outlet alone will satisfy her.

As individual women began to realize that they as well as men needed the two forms of emotion, the one shared with the mate, the other completely their own, they began to wonder how they could get it. By the early part of this century the discontent of the few became the discontent of the many. The pent up half of the creative energy of that type of woman broke loose! They ranged themselves on opposite sides, and the great Suffrage Battle was on! Pro and Anti-both dissatisfied with only the home as an outlet—both, no matter what they said, fighting for the same thing, freedom to express themselves outside the home. That great combination of a Crusade and a Fish Wives. Row cured thousands of women of "nerves." They won their fight and today there isn't an activity outside the home in which the Pro and Anti-suffragists are not making good. As always the woman whose place is in the home and who never wanted it to be anywhere else, is sitting there happy and contented and calm. No doubt mildly thankful that the Pros and Antis between them didn't force her out of it.

The nerve specialist sees the modern woman type when either one of her outlets is cut off or not at-tained. We all know the woman of whom we say, "What be the matter with that woman? She has a devoted husband, lovely children and a beautiful home and yet she is always complaining." Or "What be the matter with that woman? She chose a career instead of marriage, made a brilliant success of it and yet she is never satisfied!"

As there is a group of women whose complete emotional life is satisfied in the home, so there is a group whose whole emotional life is satisfied in their career. That can only be when the career they have chosen, whether it be nursing, teaching, business or a profession, has for them a real emotional quality.

My last group contains those who dream dreams and see visions. Those who are called by God to translate those dreams into channels that will lead the human race away from the material on to the spiritual. The torch bearers! Many are called and few are chosen. They must go alone up into a high mountain and there suffer the agony that the race has suffered since it began its long climb upward. They must look into the bottomless pit of their unconscious at the horrors of that climb, must look and understand—so that fear may be cast out—and then translate what they saw into spiritual form so that the common man can grasp a little of the meaning of life, take heart to go on trying to reach the goal. Those who have been shown the vision of what man can become only find rest and peace by translating it for the good of the race. Spiritual creation is their goal. Physical creation can never be more than a rest by the wayside.

Rescuing Genius

It is out of that group that we get real psychological history. The wreckage is awful. The struggle of those who never attain what their souls tell them they were put in the world for demands respect from those of us who are not among the chosen.

Never forget that just as the mother of Jane Adams obeyed the same instinct as the mother of the most depraved woman in the world, so the most pitiful little would-be artist in Greenwich Village is obeying the same instinct that William Shakespeare obeyed. The process of the evolution of the race is cruel indeed.

That psychoanalysis has set free the creative energy of many persons whose effort to create had been blocked is one of its great glories. Each of those groups has a right to its full development, unhindered by those who do not understand.

We must learn to live and let live psychically.
Legend

By Genevieve Taggard

My friends who come up for weekends thank of the Wdskys as a case—one of hundreds I cannot We share snow-storms, garden-blight and telephone troubles. The struggle to live on the Berkshire hillsides keeps me from the detachment of my week-ending guests. They do not see how strangely significant the story becomes with some pondering.

The literary legend, started by Glaspell and Frost and O’Neil needs revising. These housewives do not run out into a blizzard, or leap into a mountain torrent, mad with the tedium of farm existence. In our community all the puritans who were at all inclined to go mad have done so long ago. Those who remain are flinty-sane. It is the foreign women now. They live in the houses where the American women had their tragedies, and strangely enough, they too are beginning to break and weaken. Tough Mrs. Willsky, for instance, the Polish peasant woman who worked like a man in the fields in the old country, acting over here as if she had three hundred years of thin blue Yankee blood in her veins.

Tap the underground river of misery by taking up the receiver. At any moment in the day you may hear it.

"What you doing now?"
"Oh cooking dinner. I got the sdo men to feed"?

Pause
"Well, don't do no good to complain."

Pause
"No I can't stand it here very long, though."

Mrs. Willsky solved that problem. When her eighth baby began she went to a doctor and cried. She scolded him and told her to go home and be a good mother. Month after month the problem got worse. There were six children living. In the New England kitchen there were howlings and screechings and scoldings, eternally. There was so much work.

The children had to be beaten regularly to get them to work in the fields, to plant, weed and strip tobacco. Or they got sick, or ran pitchforks into their feet. And now the oldest, Helen, wanted to leave home and earn money. There was one way to keep Helen, and that was to get sick, too.

The sickness was indefinite. Nerves, Mrs. Willsky called it. Doctors said it was nothing. Then Mrs. Willsky found that she had no stomach. Her food went into her legs and arms. She grew very ill. Helen nursed her seven months, until the baby came. After that everybody, including Helen, expected her to get well. She turned her ravished face to me and said:

"One baby a year. Better die."

And the resolution held. She was only thirty, but the resolution held. The countryside is marvelously beautiful. Her husband owns two farms.

The baby is very sweet. It hurt her that we should want her to live. She turned her back in disgust on this hfe-enamoured community. Four different doctors told her that she was playing sick. But it was much more intense than playing. The devil came, and ghosts, and obscure Polish furies and horrors. When the baby cried, she wept that Helen should have to be its mother, but her resolution held.

It took five months, in the end she had her own way the first tune. I suppose that she had ever hammered with her will and made a fact of desire. My suggestion that she rebel at another point did not appeal to her—refusing to have any more children was too mild a sin. She defied God and died. On the night of the first snow, The snow sent her far beyond her wits, and it was easy not to return.

Fourteen-year-old Helen, who has the place of wife and mother now, finds the whole thing hard. She beheld all the horrors her mother saw in the air. She has vowed never to marry. The neighbors say she is pretty hysterical, and once they thought she had gone out of her head. Lately she has turned a deaf ear to the baby—sunply sits at the telephone. All day long she wails out the recital of her troubles. The girl used to look like a Botticelli, with flax hair. Lately she is queer and ugly. If you take up the receiver there is the voice—

"I know, I know it is—"

but anyway, I don't see how I can stand it—"

MESSAGE FROM FANNIE HURST

Birth control w the legacy of the people and I want them to come into their own. I feel convinced that your fight for it is wise, important and humane from every angle that has to do with the present and future well-being of the human race.

More power to you!
The Story of a Subsidized Family

OR

How to Populate the Earth With the Unfit

The Connecticut Society for Mental Hygiene sends us a pamphlet which is well worth study by those who are not yet fully persuaded that Birth Control is the most fundamental of social agencies. The pamphlet gives the history of a subnormal dependent family of New Haven gathered together by the Survey Committee of the Council of Social Agencies of that city. It shows that it took the exertions of twenty agencies, including charities, church, schools, police, juvenile courts, hospitals, orthopedic, mental and "psycho" clinics, visiting nurses and other social workers to look after this family. They have worked for seventeen years and have expended an amount of time, energy and money, a small part of which is represented by 450 recorded visits to aid and $2,000 accounted for as a small part of the one item, hospital bills.

A Fraction of the Outlay

"The records of the agencies," says the report, "certainly reveal only a fraction of what has been done for the family. During the earlier years they were known there is scarcely anything to show what was done. But meager and inadequate as the records are they do indicate something as to the social cost thus far, and we are dealing with only the beginnings."

"The social agencies interviewed gave the recorded efforts only and explained that at least double the amount was actually expended. This is primarily due to the recent date of the keeping of full records. Then also there is no way of calculating the time put into a visit to the family or to another agency for consultation. Grace Hospital is unable to give information as to how many of the children have been treated there, what length of time they stayed or at what cost. So that the actual sum of money given does not approximate that expended. The individuals recorded have such aid as food, loans (some of which were not repaid), clothes, jobs, and much personal effort. In order to visualize the cost in time and effort of this family to the community, one must draw upon one's imagination even more than upon the records of the Social Agencies."

And for what was all this effort expended? To keep a weak-minded man and woman together until they had brought into the world nine children, of whom one is now dead, one normal and the rest much below par physically and mentally.

The Acorn and the Family Tree

The family first came under the care of the Department of Charities and Corrections promptly on the birth of the first child. This is the description of this growing household.

"The father came to this country in 1902, finding work at truck driving at nine dollars a week. He was considered definitely below grade mentally. The mother came to the United States when twelve years old. She had been at school in Italy for a short while but, on reaching the third grade, was kept at home as "it was difficult for her to learn." For a time she kept house for her brother and his wife. After her marriage nine children were born at intervals of approximately two years, all but one of which are now living. Each of the children suffered from rickets, evidenced in one or another of them by knock-knees, bowed legs and arms, short legs, heads very large in proportion to bodies, and rachitic posture. When the family first came to the notice of the Board of Charities and the Visiting Nurse Association, the baby had double hernia."

Now after seventeen years "treatment" the Council of Social Agencies, at the suggestion of one of its members, the Society for Mental Hygiene, undertakes to take stock of results and to work out constructive recommendations. Of results the study has this to say.

The Situation in 1924

"After seventeen years during which the twenty agencies mentioned have at some time had contacts with this family, a visit reveals things about as always. The home is a dark and dirty flat of four rooms, food, rags, and filth he under foot, the furniture is broken, in disorder, and pilled with soiled and ragged clothes. A large pan of potatoes half fried and soaking in grease is the complete mid-day meal, even for the two-year old baby. The four older children, who daily leave the home for work and school, are comparatively neat and clean. But..."
those remaining all day at home, are crying, dirty little creatures, suffering from sores and from deformities resulting from rickets and malnutrition. Neither of the parents appear to be conscious of these undesirable conditions. The father, a good-natured, well-meaning and hard-working individual, is contentedly earning $18.00 a week, driving a truck, as he did 22 years ago. The mother, a heavy, strong-bodied expressionless woman, is not disturbed by flies or filth, disorder, destitution or the extremely dirty and scantily clothed condition of the children.

"It is reported that the woman is again pregnant (for the ninth time) and if the previous family history is borne out, the expected child will be another step lower in the scale of physical and mental inferiority. She, herself is of such an inferior intelligence that she is altogether incompetent to meet the serious problem presented by the seven children who need special care on account of their physical and mental condition. She is not only so uncooperative that she will not leave her rooms to bring her children to a welfare chnec, but it is only after insistent pressure that she will allow them to be taken to the chnec by the social worker. No results can be expected from such visits or from recommendations given by the School Nurse or other welfare agency, as she is not capable of complying with instructions, even when willing. She seldom can be persuaded to assent to any constructive plans, such as placing a two-year-old daughter with a willing and desirable relative.

The Second Generation

"The oldest and most promising boy, 16 years of age, is supporting himself and is adding to the family income to the extent of about $12.00 a week. Alfred, now 12, with a mental age of 8½, is in the fourth grade (having repeated the second). John and William, 9 and 10 years old, one definitely feeble-minded and the other a borderline defective, are at school, repeating the first grade. Jerry, 5 years of age (mental age 4) is handicapped by severe rickets, abnormal shyness and language difficulties and is classified as being of the borderline dull type. Peter, four years, is mentally deficient. The only daughter, when examined in July, 1923, at 16 months was at the 12 month level of development. All the children with the exception of the oldest, still show the effects of rickets in their infancy and of their present unhygienic method of life.

With such results to show no wonder the social agencies found no hope in further work in the home. Having helped to create the family they tried to break it up, only to find that the state home for feeble-minded was full and had a long waiting list of the progeny of like families and that the other institutions refused to mingle children of low intelligence with their normal charges.

Disappointed in this effort, the council attempts in the last pages of the study to outline a more adequate method of treatment in the future. It realizes not only that this individual family is not yet off the shoulders of the community but that it is by no means the only one of its kind in the community.

Adequate Methods?

"The presence of a considerable number of such families in a community," says the report, "presents a pressing problem which constantly baffles the best efforts of the most skilled social workers. Moreover, the cost of the care which in all human probability must be ultimately given to this family alone will add tens of thousands of dollars to our tax bills. The necessity of providing more adequate methods of meeting such situations both from the standpoint of society, the community and the state needs scarcely to be emphasized."

What are the more adequate methods recommended by the Council? The most definite of them are prevention of the marriage of the feeble-minded—a method which would be an encouragement to illegitimacy, custodial care of feeble-minded women of childbearing age, or failing this, better provisions for the care and training of sub-normal children—both measures of vast expense and highly impracticable for other reasons.

After an experience from which but one moral can be drawn, the report falls to draw this moral. It does not recommend, for this type of married couple, cutting off the stream of life at its source by the practice of Birth Control—or, where the particular case calls for it, by eugenic sterilization.
The Neo-Malthusian Philosophy

By Charles V. Drysdale

PART III

In the event of another war, what will humanity have to say concerning a nation which has made such a declaration? The Neo-Malthusian remedy for war is simple. It considers the various nations as it would separate families in a community, and says to each of them: "Limit your families to your present resources, whatever they may be, so as to provide comfortably for your children without encroaching on your neighbors. Enter into friendly mutually-protective alliances with those nations who are adopting the same course, for defending yourself against high birth rate aggressive nations. Build up international law and federat-on for settling international questions, and invite each nation in turn to enter the federat-on when it has overcome its population problem. Remove all barriers between the low birth rate nations, and aim finally at a universal federat-on where nations will appear as states of a Union and frontiers will cease to be barriers or to have any special significance."

Already, practically the whole of Western Europe, the United States of America and the British dominions have reduced overpopulation to the point where an effective beginning can be made with this policy, and united they could present such a powerful combination against the high birth rate nations as to render attack impossible, and even to exercise a powerful influence against war between the high birth rate ones. We already have made a start for an international parliament in the League of Nations and although few are more convinced of its present importance than myself, it can become a most valuable influence in international affairs, as soon as it adopts the principles outlined above, and resolutely sets its face against all propositions for expansion of territory based upon the need to provide for increase of population. It should be emphasized that the above proposal is not in the least antagonistic to the interests of each individual nation.

Elimination of overpopulation does not mean stagnation of population, on the contrary it means an increase both of numbers and efficiency, as has been so well illustrated in Holland. Birth control strengthens each nation for defense while removing the need for often—the greatest of all guarantees for peace and good will.

Conclusion

We Birth Controllers should show that we are not merely sectarian propagandists for a narrow reform, but that we are animated by the highest of human ideals—the securing of the happiness, enablement, and brotherhood of the human race. We differ in no way from other humanitarians in our aims, but instead of basing our proposals on emotion or dogma we have based them on science and reason. Emotion and reason are like the engines and the rudder of a ship. The former impels us to action, the latter guides our course. If a disaster occurs at sea and an S.O.S. call is received, we may jump into a high speed motorboat and rush off at full speed, forgetting to ascertain the true position of the wreck or to set a safe course, and we shall probably end on the rocks or dash into and destroy those we have set out to save. Such is the usual fate of well-meaning social reformers. But the captain of a ship receiving the S.O.S. call behaves very differently. He first attempts to ascertain the exact position of the wreck, he then gets out his chart and marks out a safe course for getting

(Continued on page 216)

MESSAGE FROM JEROME K. JEROME

I wish you every success. You are doing a most necessary work.

Some thirty years ago I took the matter up on "Today," a weekly paper I was editing then. I pointed out the need for the thing and offered to supply information. Response came quickly from the middle-classes and among the well-to-do artisans. But the very poor I could not reach.

Thy, I take st., will also be your difficulty. The Church against the idea, and employers cynically admit that a surplus population, forming a reservoir of unemployed from whih they can draw off or not at will, is a convenience to them. The only people who can really serve here are the doctors—if they will be so self-denying. Enlist them on your side and there is hope.
FROM AN INTERNATIONAL LABOR LEADER

London

To the Birth Control League of America

The question of Birth Control is becoming a very important one for the working classes of the whole world. In view of the thousands of young men and women unable to secure employment after leaving school and in view of the serious competition with young people in industry, the question of teaching the working classes methods of scientific restriction of family is of the greatest importance to human development.

As National Secretary of one million miners in Great Britain and International Secretary of the Miners of the World, I have no hesitation in giving my whole-hearted support to any society which will help forward Birth Control. In the conflict of life we need healthy human beings who will have an opportunity of living decent lives. I therefore recommend the consolidation and uniting together nationally and internationally of all organizations which will help forward this project.

Wishing you every success,

Yours faithfully,

(Signed) A J COOK,

Secretary, Miners Federation of Great Britain

THE SIXTH INTERNATIONAL

Don Marquis says, in the Herald-Tribune

What an interesting and progressive world we live in, it is revealed to us in these days, as by the newspapers day by day.

Tuberculosis is going out, and Birth Control is coming in.

Birth Control, after a long, hard struggle, has attained respectability at last. A place is made for itself in the hearts and homes of our Best People. It is receiving the endorsement of press, pulpit and the medical profession.

Colonel Theodore Roosevelt, who seems to have a mama for doing imitably the sort of thing which his father did spontaneously, said recently that Birth Control advocates are "hog selfish and bad citizens."

"What they really mean, if they are honest," he continued, "is that they don’t want another child because they want an automobile and luxurious living."

Dr. C. C. Little, of the University of Maine, takes up this very point, saying: "If the upper classes would rather buy Rolls Royces (adv.) and have three separate establishments and Pomeranians than children, then let them, for they will have become slaves of their environment and no longer fitted for parenthood. Why encourage children from that type? If we had to depend upon these people to replenish the world we would degenerate into a benevolent society for pug dogs."

Our own idea is that those who want Birth Control should have it, and those who don’t want it needn’t have it—what could be fairer?

But we are glad to see that the era of bumbling hypocrisy with regard to Birth Control is coming to an end— that more and more people are ceasing to talk one way and live another. Havelock Ellis’s little book, "Essays on Love and Virtue," should be on every five-foot shelf.

The following editorial which appeared immediately after the Sixth International Conference has been quoted in full or in part in at least a dozen papers in as many states. It is quoted here from the Arlington, Delaware Journal.

"A Birth Control convention has met and adjourned. "Its members took it very seriously. "The rest of us were shocked, amused or indifferent. "Really, for us, there are more interesting things on which to hold conventions. "But not for most of the world. For the major part of the human race, exactly this question overshadows every other problem of life. "Japan found it easy to adopt western civilization, but it is still staggered by the problem of an oriental birth rate and an occidental death rate. "No other civilization is thinkable for China than the present one, in which everything is done the hardest way, to make jobs for more people, and the surplus is kept down by starvation and pestilence, so long as the present birth rate continues. "We can teach these people everything we know, of science, of industry and of organization, but it is all useless and meaningless while population crowds the limit of bare subsistence. "It would be biologically possible to populate America with a billion people in two or three generations. "It would be sociologically impossible, even for us, to maintain anything but a Chinese civilization if we did."

MUTUAL

The woman that I choose is not a passive thing
I have the right to use, from which my babies spring
I’d value love but low that answered each address
For she who’ll not say, “No,” can never flame to “Yes”

— E. Ralph Cheryey
CHOICE OR CHANCE

A Constructive Family Plan versus a Destructive Flood of Children

The homesteader's wife who tells her story started life with a plan for her family. So do most mothers, but they have no knowledge of how to carry out their plan and instead of an ordered happiness with children surrounded by every protection, married life too often means chaos and misery for both parents and children. When children come too fast to the poor, hunger, sickness, death, neglect and hard labor for both old and young are the consequences. We know the means of changing all this by enabling a man to regulate the stream of life. How long are we going to withhold this knowledge from those who need it most?

Homesteaders

Montana

I am a mother of two children, the older child is a girl of four years and the younger a boy of fifteen months old. I will become a mother in four months. Of course, I must state that this second child is an accident. For the sake of my own health and that of the coming child I would have chosen at least two or three years later for this third "event." I had thought that I had a certain and sure preventive until just the last few months. My mother gave me the secret as a wedding gift. As my health is not good it is imperative that I have information which is authoritative in regard to Birth Control. Otherwise the only course left for me to follow is separation or divorce. I have a case of arrested TB of the lungs. Continued bearing of children means that I must fill an early grave and leave some motherless little ones. I am the wife of a farmer on one of these Montana homesteads where modern conveniences are beyond our financial reach, as we have just lately gone through four years of drought.

The Monthly Nurse Advises

Ohio

I am of the same opinion as you. I say women are so ignorant of things they should know, but as they are unable to obtain the right information from the right place and the law so one-sided, we can but live in hope you will be able mth our united help to let the suffering world know what they should. This is what I would like to know as a mother of five children and a laboring man for a husband, age fifty years this coming birthday. Isn't this a large enough family for any working man? Is it possible there are any real sure-enough things women can do to keep from having children when they have enough, that is, without injury to themselves? I have tried dozens of preventives my neighbors advised. Only to find myself pregnant again. I live in perfect dread from month to month. I will say I have a perfect control of myself, but I am not strong, a small woman, weigh 107 pounds, have been so weak at times I couldn't hardly stay up and carry my load. I have done all in this world that anyone told me a woman could do to control birth, but nothing I have ever done helped me along this line. A doctor told me something, but another baby came just the same. We are poor people, no place to call home and can't do a good part by the little children. My baby is only eight months old, and I have been going to the field picking cotton and putting it on my sack as I picked. My husband gets only two dollars a day. I won't write any more on this subject, but help is what I want.

The Black Plague

Pennsylvania

I am a married woman and have two children, and do not want any more. For the boy is not at all well, and I have spent so much money on him, and it seems no doctor helps him at all. The last doctor told me that he was syphilitic, and that he got it from me. And I surely do not want to bring such children into the world. So if there is any way of preventing conception, will you please inform me, so I can prevent it. I also have to help to make the living. I do seven or eight washings a week, and do a lot of house-cleaning.
for my husband does not have a trade So I would be very glad to hear from you

Continence

What a world of sorrow I feel I could have missed if I had met you twenty-five years ago I will not bore you with a tale of sickness and sorrow, just because I did not understand Now since reading your book I feel I am on a higher plane and ready to begin at forty-two a new life, for I believe you can help me I have tried several so-called preventives but I have eight living children, and have had three miscarriages in the last year— they are only so-called Now I am keeping away from my husband, which as you know, causes trouble I have always thought of sexual union as something to endure, but you have given me a beautiful thought of love which I shall give to my girls and save them what I have suffered What can I get that I will not have to bring into the world more babies than I can care for I think you are a brave woman and doing more for the good of humanity than all the churches in the world Tell me if I can be of any use to you to spread the wonderful truth If what you tell me should be against the laws of man, I am sure the good God will agree with us and the thousands of women who suffer as I have

The Greatest Thing on Earth

I have been seeing the ad in the papers of your book on Birth Control for about two years I wanted to order the book but my husband always said it was a fake I have managed for the price of the book, ordered it and read it It is the greatest thing on earth and if given a chance I will vote for it I have been married to this man four years, have one little girl two years, have miscarried five times I am just a drag now I have had my mind made to never bring another child to the world I had three children by my first husband and I am only twenty-seven I intend to do everything for the cause I believe Birth Control will be a law for my little girl But I don’t want to go on in this manner until I die I don’t know how to get help unless you see fit to help me You can, I am sure, and I hope you will Will have everybody read my book that I can get to do so

'I, Too, Want to be Free'

I have purchased one of your books, "Woman and the New Race" and I want to congratulate you on your work

Like many other women, I too, want to be free My mother had a large family and 1, being the eldest, had to work out because there was no room for me at home When I met my husband he was 64 and I was 24 In my ignorance I thought we would never have any children because my husband was too old But now I have a child, the oldest eight and my baby four months They are all healthy, intelligent children, but the work and the strain of caring for them is getting the best of me And the future—what will it bring My husband is now 73 and I am prematurely old at 33 It keeps us guessing to make ends meet, for we have no income only what my husband makes at shop work and we all have to do without lots of things that we should have

Mrs Sanger, how can we keep from having more children I love my husband very much, also my children, but I can’t have any more The doctor says be careful—but he didn’t tell me what to do If you can help me, Mrs Sanger, I will surely be grateful to you

A Sister’s Trouble

I have read your wonder book My mother purchased it for me I think it is a wonder and hope you have success with it I will try and do all I can if you will give me a little advice I have no children myself, due to falling of the womb, but have a sister who suffers death at childbirth She has hemorroids and has to lie flat on her back for weeks with the foot end of the bed two feet higher than the head, and has to be fed with a teaspoon But still doctors will give her no help They tell her she can never live through it again, but will not help her

Please, Mrs Sanger, tell me what to get for her so she can live She has lost so much blood she can hardly stand up

Too Sickly for More

I have two lovely little children now Our girl is two and one-half years old, and the boy is just four months old We think if we can get any information from you it will be of great help to us At the birth of our boy, the doctor said it should be the last as I am not strong enough for more, but he refuses to help me now as we have not a very big income, while he helps others that went to him the same time I did

All They Can Care For

I am a married woman with four children I have two boys and two girls and I feel like that is all that we can take care of

I am 33 years old When my last little girl was born I almost died I had blood poison and bed fever I never walked a step for four months and the doctors told me I must be careful and not have any more children, but never told me what to do If you can tell me anything to help me, I surely would appreciate it
Book Reviews

A Review by Howard Nelson Ruben

"A PLEA FOR MONOGAMY," by Wilfrid Lay, Ph D

Dr. Lay points out in his book that the success of a marriage is dependent upon the effort of the husband to satisfy his wife sexually. Mutual gratification can be accomplished only through the self-control of the man. If the husband is brutal, hasty, or thoughtless, the wife must suffer. Under these conditions the wife is soon disillusioned and ceases to love her husband.

To accomplish a happy union, it is therefore necessary for the husband to develop a method or technique in his love-making which will result in the satisfaction and subsequent happiness of both man and woman. Having acquired this technique, which seems to consist merely in a common-sense consideration of his partner's pleasure, a man will be perfectly happy with one woman—and need never search for or desire a different mate.

Dr. Lay thus calmly ignores the mysterious factor in the life of everyone—love. He thinks that love is nothing more or less than the perfect gratification of the sexual desire. He even goes so far as to say that any healthy man can marry any healthy woman and be entirely happy, never falling in love with anyone else, provided his technique insures his wife's experiencing the same of sexual pleasure.

A theory so vulgar and disgusting is not only untrue but actually offensive to everyone. It not only repudiates art and romance, but also ignores the recent work in psychology. The most that can be said for the book is that it is quite true in declaring that a husband ought to consider the happiness of his partner—but surely everyone of any culture knows that it is utterly unnecessary to write a three hundred page book to explain that.

The book is very difficult to read, since it constantly repeats what has been simply stated, and then goes on in very distasteful figures of speech to drive home the obvious point. If such a book were to serve a useful purpose, it would have to be written so that uneducated people who never gave any thought to the beauty of sexual life could read it. A person of that type could never read book as vague and uninteresting as this.

A Review by C C Little

HEREDITY AND EUGENICS, by R. Ruggles Gates

Dr. Gates' book is so different in form from other text books covering the same field that comparisons are somewhat difficult. Of the approximately two hundred and fifty-six pages, twenty-six are on general heredity, and two hundred and twenty-four on human heredity.

The style is discursive rather than analytical, and the absence of sub-headings and sub-divisions of material makes the reading at times somewhat difficult. The cases cited as illustrating various principles of heredity are for the most part chosen from human material. This adds interest, but it seems to me fails in accuracy. For example, on pages 11 and 12 diagrams to illustrate mendelian inheritance use as an illustrative character the trait of brachyctactyly. The disadvantage of this procedure will be realized when one remembers homozygous brachyctactyly parents have never been surely identified. There is some evidence in fact that they would die before matuny.

Unclassified Facts

As before stated the style and the approach is rather more conversational than scientific. One finds, for example, in the chapter on Physical Characters in Man a great diversity of topics. Starting with stature, a most complex character, it runs off into a consideration of dwarfism. It also goes into considerable detail concerning the history of feral horses on Sable Island. Wild turkeys on Santa Cruz Island are soon, however, considered, while the very next paragraph deals with the work of Davenport on achondroplasia. Soon after this eye color in man is considered, but before coming to any conclusion on the matter, so much material is cited as to leave the reader in a bewildered condition.

Skin color and hair characteristics are taken up, and result in more or less repeated oscillation between negro-white crosses and a hairless family in Upper Alsace. In a consideration of albinism, true albinism and spotting are both included, a thing which no geneticist should have done, unless he reverts to the type of classification used by Pierson in the early days of the rediscovery of mendelism. For some entirely unknown reason the last paragraph on albinism contains an account of an Indian family of toothless men with some remarks on the inheritance of this trait.

The treatment of the subject of left-handedness is an outpouring of interesting facts not in the least classified or developed in any logical order.

The other chapters until the sixth, on Social and World Aspects of Eugenics, have much the same difficulty. One of them includes on page 149 an unfortunate error of the repeated use of Goddard instead of Goddard. The same error is made in the bibliography. Considering that Dr. Goddard's work is one of the best known pieces of research in eugenics, this is, to say the least, unfortunate.
The latter part of the book on the social aspects of the question is much more interesting and readable. The bibliography is extensive and useful.

On the whole, however, it appears to the renewer that the book has not contributed fundamentally to the list of excellent works already available in this field.

THE MONGOL IN OUR MIDST, by F G Crookshank, M D E P Dutton, New York

Of all the little volumes so far issued in the Today and Tomorrow Senses, this is both for readableness and for subject matter perhaps the most interesting. Dr Crookshank is a specialist in mongolism and his studies of this form of idiocy have led him into other scientific fields besides medicine. Of these studies this little book is the outcome. The subtitle is "Man and His Three Faces" and the thesis he sets before ethnologists and anthropologists to prove or disprove is that there are in the "white" race three distinct strains of blood, coming from yellow, black and white human ancestors and, farther back, from three distinct prehuman sources—Mongolism, dementia praecox and Negroidism are, he believes, throw-backs to one or another prehuman ancestor.

No one but a specialist in the sciences relating to human origins is qualified to pass upon the scientific basis of Dr. Crookshank's book. One specialist has characterized it as "ingenious and plausible, but not quite coming to grips with the almost overwhelming mass of evidence against the hypothesis of a pluralistic origin of man." But whatever may be said by men of science, there remains outstanding in the general reader's mind a sense of inspiration on the writer's part, a feeling that Dr. Crookshank has had a scientific intuition which it would pay scientists to follow up by the exhaustive research which he does not claim to have made himself.

From the standpoint of Birth Control "The Mongol in Our Midst" has a special interest in its statement in regard to the causes of mongolism. Mongolian idiots, says Dr. Crookshank, are those for whom "there has been in utero hfe not merely deficient developmental impetus but an hesitation, a faltering at the crossroads of development." His statement of the causes of this Incompleteness is nothing less than an enumeration of conditions in marriage where Birth Control should be practiced. "Mongolians," says he, "are usually the offspring of feeble, immature or exhausted parents. An imbecile of this kind is often either the first child of young parents, the last child of a numerous family or the only child of parents already elderly. Sometimes there is a clear maternal history of 111-health, debility or privation. Sometimes there is a parental syphilis or tuberculosis."

The Census Bureau has sent out a press announcement on the size of families in the birth registration area of the United States, of mothers of 1923 with husbands aged between 40 and 49 years. To the parents in this study a total of 147,209 children were born in 1923, bringing up the average number of children ever born per family in this group to about 6. A grouping by occupation shows that for fathers between 40 and 45 years of age, coal miners had the largest families, seven being their average. The lowest average is for architects, 2.8. In the older group, fathers between 45 and 49, foremen, overseers and inspectors compete with coal miners for the largest families and dentists, surgeons and physicians have the smallest. As one newspaper expresses this fresh example of differential fecundity—"the rich are getting richer and the poor are getting children."

UNDESIRED

Did they that clasped desire me?
Oh, no, 'twas heart on heart
'Twas hp to hp and hfe for hfe—
Now living is my part

Oh, had they known, oh, had they dreamed
What hfe it was they gave,
Would they have stayed their wild, wild love,
Nor made my years their slave?

Did they that loved stand awed at
My masked inheritance?
They laughed and called the echo—
I am a child of chance

Children of chance, we wander
Possessed, by those who gave
The undesired, unthought, unsought—
The hfe that we must save

They asked for one another,
Bhind Nature grimly hurled
A soul, out through their gates of love,
To walk this weary world

( Verses cut from an old newspaper—Author unknown)

Agitation has started for a Birth Control law, and it is Oliver Herford's fervent hope that they will make it retro-active. —Life (New York)
The problem of birth control in Mexico presents very important and interesting social aspects. As is the case in any country, the well-to-do people of Mexico have sought the advice offered by the medical profession and in fact birth control has not been absolutely unknown in Mexico although for many years it was one of the secrets only known by the aristocracy.

During the time of the Revolution it was much discussed. The persecutions that in this country the government upheld against the propagandists and leaders of the idea were warmly commented in intellectual and revolutionary circles in Mexico.

In his book criticizing the law on “Family Relations,” passed in Mexico in April, 1917, by President Carranza in collaboration with Mr. Luis Cabrera and Mr. F. Palavicini, Mr. Pallares was the first to present in a systematic form and with a scientific spirit all the issues involved in the laws of divorce, of the legitimization of children, that is, the recognition of equal rights for legal, natural, and adulterous children, of the law on guardianship, and in general of all those problems about the family which have passed through a radical reform in Mexico.

My opinions differ greatly from those expressed by Mr. Pallares, although I admire the seriousness and interest with which he deals with this important subject. Not one important detail that will affect, for better or for worse, the deep customs of Mexican society escapes his analytic mind.

A Learned Critic

In one of the criticisms this worthy jurist makes against the divorce law he quotes the well-known saying of Napoleon “The legislator must not consider the family as a trifling affair. Its dominant sentiments make a policy of non-interference.” This is indeed a brilliant saying, but it is a double-edged weapon which could equally be applied to the indissolubility of the matrimonial bonds which Mr. Pallares approves or to free love as many would apply it.

The ideas of men are so relative that we have to keep in mind the mood of the individual when he coined the phrase we approve. A great many social misfortunes are the result of the careless sympathy with which we accept such ambiguous phrases as the one which inspired the beautiful paragraph of Mr. Pallares.

I in the preface of the second edition of 1923 I find that he condemns severely the law on Family Relations. He blames it for having influenced in part the movement to give women the means of birth control.

To some extent perhaps it is true that this law has contributed in part to aid women who do not want to have any children until they can find a permanent husband, since it is desirable for all children to have a father, but of course this is not the only use made of this law.

Mr. Pallares says “Future generations will blame us for having changed the Mexican woman, self-sacrificing, noble, and profoundly mother, for the Yankee woman, who is superficial and sometimes terribly immoral.” For my part I hold the form of morality that makes so strong an appeal to Mr. Pallares to be ridiculous.

Aspects of the Problem

We have in Mexico the awful shame of prostitution regulated by the State. We have miscarriages, abandoned children and many other forms of prostitution.

The birth control problem of Mexico presents the following aspects.

I The possibility of poor marriages having only the number of children the parents think they are able to educate. This is a very general point of view whose truth I have been able to appreciate in marriages of the middle class having a fairly good culture.

II This same point of view is taken by women working in factories who have to help their husbands. The contact with city life stimulates to a great extent the desire of parents to improve the social condition of their children by means of education.

III The country woman is sunk in great ignorance, does not know the most rudimentary principles of internal hygiene and it is very difficult for her to make use of any knowledge of this kind as long as she does not have some understanding of life that will enable her to take more interest in the future of her children.

IV The morality of the unmarried woman is a topic that worry many a number of people fond of estimating the value of marriageable women by their virginity. It is true that many women will see in birth control an easy solution to the practice of sexual intercourse, but the situation will be no different from that which exists today, except that the great number of women in the grasp of misery.
and of unfortunate children will decrease. Also the number of Don Juans who are able to prove the number of their love adventures by them illegitimate offspring will decrease.

To sum up, we can say that birth control will stop many of the material miseries that handicap women and children and also some of the moral miseries that are so frequent among the masses in my country. These are the principal aspects that birth control as knowledge in the hands of all women presents in Mexico.

The results to the future will be significant. They will change a great deal the concepts of social life, and its desirable consequences on selection will appear in proportion to the guidance that Eugenics gives to future generations.

As for the present attitude toward Birth Control in Mexico, we have the same acceptance of the knowledge by a great number of young married couples desirous of limiting their offspring, but we also have the selfish use of it by those young men who do not want to carry the responsibility of a child, but nevertheless desire the pleasures of sexual intercourse. Others justify it because it assures their personal welfare and that of their children. Another group of Mexicans feel the deadly fear of those that do not like to accept the changes in moral standards through which society passes through the ages, this is due to them Ignorance or forgetfulness of history and the constant process of evolution.

Lastly some make use of sophisms and religious dogmas. Morality and religion are the two weapons which they use to attack new ideas. To me these two words designate relative truth and God, two concepts which can never be lost either by birth control or by any other event or concept in the past or in the future.

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MESSAGE FROM RUPERT HUGHES

By a curious but everlasting irony of human nature, the people who call themselves the best people and make the most noise about morals have always opposed personal liberty as the chief danger of existence.

The very words which are used in the war against birth control have been previously used with equal indignation and righteousness against the freedom of speech, thought and press, against the freedom of slaves, against the public schools, against the education of the poor, against the freedom of this and other republics, against the right of men to vote, against the right of women to vote, against protection of children by the State, against truth, science, geography, even against medicine and anaesthetics.

The worst of habeas corpus was won with the utmost difficulty and it is considered a foundation stone of liberty. Habeas corpus means "You have the body of so and so in your power. Restore liberty to him or tell why you should keep it."

Birth Control is the woman's Magna Carta, her right to say to her husband "You have my body in your power. Restore it to my custody."

The people who are now casting up their hands in dread and smiting laws against birth control, were only recently performing the same gestures against the heinous sin of allowing women to choose their own husbands. Later, they were aghast at the thought of allowing women to vote or to control their own earnings. We can only regard them with equal horror and marvel that any but savage or despots could uphold the barbarism of denying women in ignorance and in bondage concerning the most precious and the most precious right they can possess, the right to choose not only the fathers of their children, but the time and conditions of their birth.

I prophesy that in a few years these over-righteous tyrants will be accepting birth control or the normal condition of life, and using it as a sacred institution with which to combat the next step of human progress.

Those who endure the martyrdom of abuse and contempt heaped upon the advocates of birth control can rest assured that they are merely running the gauntlet that every benefactor of the race has had to endure.

Now as always it is the unc" god that inflict the torture and throw the missiles.
A HARVARD MAN ON A CATHOLIC CRITIC

Following Mrs Sanger’s address before the Liberal Club of Harvard, David Goldstein spoke against Birth Control before that club on April 15th. He represented the Catholic Truth League. Of his address Mr. Norman E. Himes, Robert Treat Pane Fellow in Social Ethics and coach of the Harvard Debating Team writes:

I cannot refrain from observing that I have heard few men upon the public platform who have less respect for facts, who show less ability to reason from cause to effect and who appeal more to religious authoritarianism regardless of what reason and sane judgment would dictate, than David Goldstein in his public utterances.

Mr. Goldstein’s main point was that the conscious restriction of the birth rate by Birth Control methods was “immoral.” It is immoral because those who practice it are “interfering with a natural function.” When it was pointed out in the discussion that a heater than air machine, the aeroplane, interfered with gravitation, that vaccination interfered with another “natural” process, in fact, that all civilization was a resistance to and transformation of the forces of nature, Mr. Goldstein replied, “Why, vaccination lengthens life! That isn’t in the moral field at all”.

He gave the impression that Dr. Louis Dublin’s main contention, before the Sixth International Neo-Malthusian Conference recently held in New York, was that America ought to fear depopulation. The members of the Liberal Club, however, knew better than this since they had had a full report of the conference from one who attended the sessions—a report which had given considerable attention to the curious mixture of sound and unsound criticism of this New York statistician. Mr. Goldstein admitted that he had not attended the conference and had only read the newspapers incidentally. His speech in reply to Mrs. Sanger at the Common Cause Forum in Boston recently, was also admitted by based upon the few inches of report by a Boston newspaper of Mrs. Sanger’s speech before the club. Thus accounts partly for the weakness of Mr. Goldstein’s factual basis.

The speaker went on to tell of famous men who have come from large families, spoke of abortion in Russia, and claimed that no large body of doctors or clergymen have ever supported Birth Control, the latter of which is untrue, and all of which is not germane to the main issue of the problem. At any rate, the members of the Harvard Student Liberal Club are not so much interested in what other people think of a given social policy, they are interested in finding out what the facts and arguments are on both sides so that they can form a judgment of their own. Intellectual and spiritual authoritarianism is dead there and we are all thankful for it.
CACOGENICS

Chicago, May 3—Mrs. Eric Hellboug, with a family of sixteen, crowded into three little rooms in a dinky back-lot cottage, thought it about time to thin out her flock, so she ordered Margaret 13, and Hattle, 16, to get married.

"Get out of here and do something," she commanded. "Get married and shift for yourselves!"

Margaret took the order literally and went out of the little home. On the corner she spied a beggar, a legless beggar, at that.

"Want to marry me?" she asked Carl Farmer, aged 24, the legless mendicant, considered the proposition. Margaret was large for her age, could cook, sew and keep house. Not a bad bargain, so he wheeled himself back to her home and Margaret’s mother accepted him.

"Now my sister Hattle wants to get married, too," spoke up Margaret. "Can you find a man for her?"

"Come with me," said Carl, so Margaret walked along as he propelled his carriage. Eventually they came up on Cheenah Kichi, aged 34, his shreveled, paralyzed legs bound to his body, an old army hat and uniform covering his deformities. And Cheenah was willing to marry Hattle. Margaret became Carl’s bride on January 30th and Hattle was married to the Indian beggar February 18th.

Now the girls have discovered that they did not do so badly. Carl, the legless one, averages $150 a week, while the paralyzed Inman gathers in from $50 to $75 a day. The bides take their husbands to their allotted corners every morning in taxicabs. Every half hour or so they relieve them of accumulated cash to forestall street robbers. Each beggar works five hours a day and their child wives escort them to a side street and take them home in a taxicab—New York Times.

THE LIONESS AND THE FOX

The fox once observed to the honess that foxes were very much to be envied in the matter of fruitfulness. Scarcely a year passed that she, for instance, did not bring into the world a good litter of cubs, while some people continued, who had only one young one at a time, and that not more than twice or thrice in their lives, looked down upon everybody else with contempt. This sneer was too pointed to be passed over in silence by the honess, who repied, with a good-deal of fire, ‘What you say is true, you have a great many young at a time, and often, but what are they? Foxes! I have but one, but remember that that one is a hon’

—AESOP (619-564 B.C.)

Four is good company, five is a charge, Six is a family, seven’s too large!"

—Old Rhyme

The American Birth Control League

Needs Your Help To Extend Its Work

WHAT YOU CAN DO

YOU CAN SEND A CHECK

YOU CAN BECOME A MEMBER

YOU CAN SECURE NEW MEMBERS

Enclosed is my check for $____ (or dollar bill) which I send to the AMERICAN BIRTH CONTROL LEAGUE to aid its work.

Also please send me enrollment slips and free leaflets.

Name

Address

NATIONAL HEADQUARTERS
104 Fifth Avenue New York City

MARGARET SANGER President
FRANCES B. ACKERMANN Treasurer
News Notes

NATIONAL

ONE of the most important recent events in the movement in the United States is the official acceptance of Birth Control by the two great national bodies of gynaecologists. Early in May the American Society of Gynaecologists and Obstetricians at their meeting in Washington, passed a resolution on advocating the amendment of laws which hamper the progress of contraceptive knowledge. On May 26th Dr James F. Cooper attended the annual meeting of the American Medical Society and took part in the scientific session of the Gynaecological Section. At this session a paper was read on "The Average Sex Life of the American Woman," which was followed by the adoption of a resolution calling for the study of sex problems. Three days later at its business meeting the section passed the following resolution on Birth Control. Resolved, that this section recommend the alteration of existing laws wherever necessary so that physicians may give contraceptive information to their patients in the regular course of practice.

Though no action on Birth Control was taken by the Sixth Annual Convention of the National League of Women Voters at Richmond, Va., which ended April 20th, a vigorous educational campaign to have study of this subject introduced into the League's plan of work was carried on among the delegates by Mrs Leslie J. Tomkms and Mrs Richard Billings, a member of the Board of Directors of the American Birth Control League. Mrs Walter M. Newkirk of Pennsylvania, Miss Sally Peters and others. The subject was actually discussed at a meeting on child welfare, presided over by Mrs S. H. Bmg.

LEGISLATIVE BILLS

Of the three Birth Control measures brought before our state legislatures this winter, the Connecticut bill was rejected by the Senate. The judiciarly report on this bill stated that it had merit, but advised against changing the law "at this time." The Waterbury Republican is not surprised at the fate of this bill which had against it "the silent opposition of deep-rooted prejudice." The New Jersey bill, opposed by like forces, died in committee and the New York bill has not been reported by the Codes Committee. The New Jersey sterilization bill which it will be remembered, passed the Senate, died in the Assembly Committee to which it was referred.

In Illinois efforts to place legislation prohibiting the dissemination of Birth Control information on the statute books faded when on April 9th the Senate Judiciary Committee tabled Senator Boehm's bill providing penalties for spreading such information.

CANADA

IN the last days of April, Dr. Norman Haire was in Ontario, where he addressed the Hamilton Medical Society at Niagara Falls, on April 25th and two days later spoke before two hundred members of the Toronto Academy of Medicine. Dr. A. B. Whytock presided at the meeting in Toronto.

ENGLAND

THE most important single event in the last two months was the adoption in March by the Council of the National Union of Societies for Equal Citizenship of the Birth Control resolution introduced by Dorothy Jewson. The following account of the debate which preceded the vote is from the Manchester Guardian.

Miss Jewson, moving the resolution, said it meant that the Ministry of Health should be asked to cancel its instruction that such information was not to be given. At present the clinic doctor might tell a woman she ought not to have more children, but he might not give her the necessary information that he was at liberty to give to a private patient. This was an injustice to working-class mothers who could not afford private advice. Last year, she said, 3,000 mothers died at child-birth and 100,000 children died before they were born. As a member of Parliament she had received, she said, letters from expectant mothers who asked her for information about means to prevent the birth, and she had to explain that by birth control contraception was meant. She made the statement that in some cities there were abortion clubs to which women contributed every week and to which they went for help. She wanted to see the practice of drug-taking stopped and information about contraception supplied.

Mrs. Alfred Marshall, speaking from her knowledge of infant welfare work, said that such information was urgently needed by working-class mothers, not because they did not care for children but because they did.

Mrs. Stocks said that the industrial towns of the north were riddled with ill-health that resulted from drug-taking and abortion. The women were going to the wrong people and getting the wrong information. The women who attended the welfare centres were of the type who should be helped, the married mothers. When the right kind of information was available they could protest against drugs and malpractices. The National Union stood for equality and was therefore justified in securing for working-class mothers the help now given to women who could afford to pay for private advice.
The speakers who opposed the resolution did so generally on religious grounds.

The British Medical Association is not yet ready to undertake the scientific guidance of the Birth Control Movement. At the meeting of the Council on March 25th, Dr. E. R. Fothergill's motion asking that a special committee be formed to consider whether the Association should issue a pronouncement on the subject was lost after a spirited debate.

Two other bodies from which a statement has been expected have not yet been heard from. Last reports neither Copke nor the Bishop of Winchester's Birth Rate Committee of the National Commission on Public Morals had given a decision for or against Birth Control, though the latter body is preparing its report. At the Annual Meeting of the Yorkshire Congregational Church, the Chairman, the Rev. E. Griffith Jones, gave a rather colorless endorsement of Birth Control when he referred to it as an established fact and "one of the directive forces of the world," which would be good or bad according to the uses that were made of it.

Meanwhile quantity instead of quality prevails in England as elsewhere. This is shown by army figures. We learn from press chippings that five out of every eight prospectee recruits for the British army were rejected because they did not fulfill the physical and mental requirements.

NEW ZEALAND

Among recent visitors at headquarters of the American Birth Control League was Mrs. C. A. Fraer, a member of the Social Hygiene Association of Christchurch. She reports a great interest in Birth Control among physicians and laymen connected with the Social Hygiene Association. This interest cannot express itself in public support because there are, as in America, legal impediments in the way of spreading knowledge of contraceptive measures. There has however been of late an alarming increase in maternal mortality throughout the well organized hospital system of New Zealand and it is felt that the investigation of means of prevention which is now under way will include Birth Control.

COMING EVENTS

The following is Dr. Cooper's itinerary for July and August in which he will visit the cities listed:

Newark, Ohio  
Cincinnati, Ohio  
Morehead, Kentucky  
Frankfort, Kentucky  
Louisville, Kentucky  
Indianapolis, Indiana  
Kendallville, Indiana  
Warsaw, Indiana  
Chicago, Illinois  
DeKalb, Illinois  
Champaign, Illinois  
Springfield, Illinois  
White Hall, Illinois  
Cairo, Illinois  
Paducah, Kentucky  
Jonesboro, Arkansas  
Little Rock, Arkansas  
Dallas, Texas  
Pans, Texas  
Martins Mill, Texas  
Marshall, Texas  
Houston, Texas  
Gulfport, Mississippi  
Mobile, Alabama  
Montgomery, Alabama  
Birmingham, Alabama  
Nashville, Tennessee  
Gallatin, Tennessee  
Atlanta, Georgia  
Snow Hill, North Carolina  
Plumtree, North Carolina  
Forest City, North Carolina  
Winston, North Carolina  
Conway, North Carolina  
Bedford, Virginia  
Richmond, Virginia  
Lacey Springs, Virginia  
Martinsburg, West Virginia  
Fairmont, West Virginia  
Morgantown, West Virginia

Birth Control and "Positive Eugenics"

By Francis B. Sumner

Those of us who have joined the campaign for Birth Control at a time when it no longer requires courage to do so should be modest in offering our advice to the veterans who fought and won the earlier battles, in the face of such great odds. However, the veterans themselves have sought counsel from some of these more recent recruits and have invited constructive criticism. This, at least, is my interpretation of the recent, highly successful International Conference, held in New York City. Owing to its far-reaching social and biological consequences, and to its rather recent emergence as an object of critical study, Birth Control is pre-eminent one of those subjects upon which there must long be honest differences of opinion. Such differences are not to be deplored. They are a healthy sign. Any tendency to set up an "orthodox" doctrine in this field would be calamitous. There are many essential points upon which we can all unite-enough, surely, to make a pretty inclusive Birth Control platform. But there are other points—some of them highly important ones—upon
which we must at present disagree—you are the points, most of all, which call for scientific investigation and for friendly discussion.

In an editorial in the June number of this REVIEW, Mrs. Sanger expresses her regret that the "Eugenic" resolution, introduced by Professor Roswell Johnson, should have been adopted by the Conference. She believes that the passage of this resolution has resulted in confusing the aims of the Conference in the eyes of the public, and in obscuring the objects of the Birth Control movement in general. She further thinks that the encouragement to bear as large families, properly spaced, as they feel they feasibly can," which, according to the resolution, should be extended to "persons whose progeny give promise of being of decided value to the community," would be futile, not to say impertinent.

It was surely unfortunate, as Mrs. Sanger says, that a resolution of such importance should have been "sprung" so unexpectedly, near the close of the June number of this REVIEW. This circumstance was, of course, quite unintentional on the part of its author, but it resulted in the adoption of an inadequately worded resolution, without sufficient discussion. I make these admissions, although I was, I believe, the one who moved its adoption.

However, the manner of adoption of this resolution and the choice of words employed need not concern us further. If we were "out of order," in introducing it, I, for one, offer my belated apologies—I do not recall that we were so informed at the tune. The thing of real importance is the attitude of the Birth Control movement toward so-called "positive eugemics." Let us endeavor to answer briefly four questions: (1) Is it desirable that certain elements of the community should have larger families than at present? (2) What are these elements? (3) Is it necessarily futile or impertinent to "encourage" them to make larger contributions to the next generation? (4) Should Birth Control organizations concern themselves with making such recommendations?

(1) The inadequacy of the present birth rate of the so-called "intellectual classes" has been established by such a wealth of data in recent years, that I think it may be taken for granted here. Likewise, the general correlation between innate (hereditary) ability and manifest achievement is scarcely contestable. The world is full of exceptions, to be sure, but these exceptions merely furnish an index of the extent to which democracy has faded of its purpose. When we deal with averages, the rule holds. Another point must be insisted on. We are not advocating large families for the better endowed strata, but merely larger families at least, that is my own idea of eugenics. Surely, an average progeny of one and a half is not sufficient to insure a line against extinction, to say nothing of increasing its relative numbers in the community.

(2) When we come to the task of specifying the elements in our population who should be "encouraged" to furnish a larger quota than at present, we encounter vastly greater difficulties. But one thing is certain. So long as human psychology and human society retain anything of their present characteristics, this is a matter which will be left to individual conscience and judgment. There will be neither licensing nor coercion by the state. Nevertheless, we shall be free here, as in every field of human conduct, to try to influence the decision of others through example. Advice, education, propaganda. It is plain, however, that such counsel as we offer must be general and impersonal. We cannot single out individuals. The question really becomes, How shall the fit recognize themselves? Unfortunately, we can no longer be content to believe that mere willingness to bear children is, in itself, an evidence of fitness, or failure to bear a family evidence of unfitness.

My chief objection to the "Eugenic" resolution, passed by the recent Conference, is that it entirely fails to answer this last question. Is it practicable, let us ask, to suggest any purely objective criteria of fitness? Plainly, such praiseworthy qualities as "ability," "brams," "character," etc., must be ruled out of consideration. For we all have a superabundance of these things—at least in our own estimation. On the other hand, health, education and financial success (I do not imply wealth) are not so open to these objections. One's estimate of one's share of these possessions is not so completely warped by personal vanity or modesty.

That health is largely a matter of hereditary physique cannot be disputed. The same is not so obvious in the case of education and financial success. These are strongly affected by differences of opportunity—plain "luck," as we say. However, even here, the correlation between such achievements and innate ability is probably high.

May we not, then, reasonably express our conviction that the present racial outlook would be much more hopeful if those endowed with health, education and a moderate amount of worldly success should contribute a greater quota than at present to the population of to-morrow?

(3) Such a recommendation would be "impertinent," only if we presumed to single out and advise individuals. Uttered as a general precept, it is no more impertinent than the Golden Rule.

Nor would it, I think, be necessarily futile. Probably most of us know more than one "well endowed" couple. Eugenically speaking, who appear to have been influenced by altruistic as well
as by economic considerations, in determining the size of their families. Cannot the number of such couples be increased? If not, our civilization will soon be in a bad plight.

(4) If we whole-heartedly accept the word "control" in its positive and qualitative sense, it cannot, I maintain, that Birth Control organizations should not endorse the idea of "positive eugenics". Historically, of course, many have maintained that the Malthusian movement should be primarily concerned with restricting the rate of reproduction. And this is naturally, and quite wisely, the main emphasis of the Birth Control movement of to-day. But the menace of the "differential birth rate" cannot be overcome merely by cutting down the fertility of the least efficient strains. There must be a speeding up at the other end of the scale.

Will our Birth Control organizations accept this problem unreservedly as their own, or will all serious consideration of it be left to the somewhat antagonistic group of eugenists?

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THE NEO-MALTHUSIAN PHILOSOPHY

(Continued from page 202)

to it as quickly as possible, he sees that his bards and salvage gear are on board, and then starts off steering to his plan and regulating speed when necessary. We Neo-Malthusians yield to no one in emotional zeal to save, but we may claim to have been the first reformers who have taken care to start our course through the dangerous rocks and shoals of destructive natural forces, to have verified our position by careful observations during our voyage. Year after year finds us steadily approaching our goal and we can now put forward our scheme for the verdict of humanity.

Our present civilization is an exemplification of the Biblical parable of the Tower of Babel. During the last century science and invention have made phenomenal progress and man is now lord of all nature—except himself. We are building our Tower of Babel—a marvellous structure, constructed by brilliant bards and decorators, but without any plan or co-ordination, or even any clear idea of what the tower is for, or whether its foundations are sound. The bards are so intent each on their own section that the edifice is getting one-sided or top-heavy and in danger of crashing, and specialization is acting like the plague of tongues, each section being incapable of understanding the work of others, and blaming them for all defects. Our temple has magnificent bards but no architects, and the crying need of humanity today is for an architect who will give us a clear and consistent plan for our building and secure the stability of the structure.

Science has been waiting for many years to offer its plan, but has been repulsed by those who claim that this is vested in their hands and say to the scientific philosophers, "Hands off. Thus far shalt thou go and no further." But the terrible crash of the Great War has shattered our blind faith in the old dispensation, and science is now entering on the last and most glorious phase of its humble efforts for humanity, the direction and perfecting of man himself. Science now alms at nothing less than the establishment of a new religion, without priest or dogma, the sole aim of which is the happiness and enablement of humanity on earth, and Neo-Malthusianism, though not the whole, is the chief factor in that religion. It conflicts with no theological or supernatural belief, as science is fully conscious of its limitations, and it has not yet arrived at a point where it can offer a definite opinion concerning such belief. But it does believe that it cannot be against the will of a beneficent Creator, that we should use the greatest of our gifts—our reason—to study His laws and to apply them to the enablement and perfecting of the greatest of His creations—ourselves, provided that we do it in the spirit of mutual sympathy and brotherly love.

We Neo-Malthusians ask for nothing for ourselves—neither wealth nor power. We acknowledge and pay homage to no leader and I fervently hope and trust we never shall. We seek no domination over our fellow creatures, nor to rebel against any government. All we ask for is freedom to lay our case before our fellow creatures to accept or reject as they see fit, and to persuade them as far as our talents permit of the truth and importance of our doctrine, happy in the realization of what we have already achieved, and in the faith in its final achievement. I would earnestly plead with those who still oppose us that they should adopt the same spirit, and consider if they are really bound to set themselves in antagonism to the heartfelt wishes of the growing majority of suffering humanity, or whether they cannot reconcile our proposals with their faith, as I believe they can.

Like all other earnest faiths, Neo-Malthusianism has had its martyrs and we are prepared for any sacrifice which may be needed. But the hour of our triumph is approaching, and when it comes I trust it will be found that we have all lived up to our ideals, and that our great cause will enter into its kingdom unsullied by personal ambition and fervently united in our vision of the glory of the inheritance which we are giving to the generations which will succeed us. It is in this spirit that I hope our Conference will succeed us. It is in this spirit that I hope our Conference will succeed us.
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