Raymond Pearl  

ON  
The Differential Birth Rate  

On Rustic Trails and City Streets  

BY  
Amy Yuengling
BIRTH CONTROL ORGANIZATIONS
THE AMERICAN BIRTH CONTROL LEAGUE, INC

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PERIODICAL NOTLES

New—New York—Colorado—Michigan—New Jersey—Great Britain

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COMING EVENTS

Published by THE AMERICAN BIRTH CONTROL LEAGUE, INC
Monthly on the first of each month

Subscription Price—$2.00 a Year

Entered as Second Class Matter, March 11, 1925, at the post office at New York, N. Y., under the Act of March 3, 1929
EDITORIALS

In December, the American Birth Control League will go to Congress for the first time with a Birth Control Amendment to Section 211 of the Postal Law. The great work to be done in the Fall will be to put all candidates for the Senate and House of Representatives on record for or against the bill before the November election and to follow up those who are elected and enlist their active support even before they take their seats in Congress. For this we need all the help our members and sympathizers in all states can give us. If you want to help, write to the Secretary at the League Headquarters, who will send you copies of the bill with questionnaire to candidates attached. If you want to help in another way you can send a check. A dollar will help, five will make you a member of our Congressional Committee and ten will bring you our blessings and a monthly report from Washington.

Do we still really care whether it is a girl or a boy? Do “families consider a boy an asset, a girl a liability?” It is hard to believe that great numbers of people still feel this way about the relative value of the sexes, and yet the reception given by the English press to Mrs. Montieth Erskine’s book, “Sex by Choice,” would seem to indicate that they do. We have not read Mrs. Erskine’s book, it may or may not have any value as a contribution to a subject that is now much discussed in scientific circles. Mrs. Erskine alone so far claims that she knows the secret of creating male or female, but medical science has gone part of the way. It has reached the point of forecasting the sex of the unborn child.

Dr. Isaac Fried of the Jewish Maternity Hospital, New York, has according to the Medical Review of Reviews been able, by special blood test, to judge correctly the sex of many hundred children in utero. That science will soon go farther than this is the prediction of the English biologist Julian Huxley, who states in an interview in the London Daily News that in fifty years the problem of sex determination will be solved. He adds however, that this may not be an unmixed blessing and “believes that the result may easily be chaos” unless the direction of this power is under scientific control. With sex determination Professor Huxley links Birth Control as a subject which scientific bodies should be taking seriously, and recommends that “the controlling of these two very powerful factors in human history” should be in the hands of a Medical Research Council.

With science thus set on taking these important matters out of the haphazard control of nature, it is interesting to know the latest figures on the proportions of the sexes. In the United States (census of 1920) it was 104 males to 100 females. A compilation for Europe by Dr. Maurel has been given recently in the Bulletin de l’Academie de Me Decine (Pans). It shows that most European countries since 1865 show an excess of boy babies. In France the latest figure is about 102 boys to 100 girls, in some other countries the excess is greater. Maurel believes that the age of parents, especially of the father, has some influence, since
figures from Norway show that the younger the father the greater the proportion of boys

At the opening of the Sixth Assembly of the League of Nations on September 7th, Paul Painleve, the French Premier, who delivered the opening address apologized, according to press reports, "because greater efforts for peace had not been put forth" by the League. The way to help the peace movement, a fundamental way, is still open. It is two years since France tried to have information about contraception read into the obscenity laws of the nations which are members of the League. The effort was defeated, mainly because it is beheld by the efforts of England, and since then England has gone far toward government support of Birth Control. So we may hope that she will soon be added to Holland as an active supporter of Birth Control in the League.

The Roman Catholic opposition in England, forced to try to meet in other ways some of the problems demanding Birth Control for their solution, has presented a program for the relief of overpopulation. The program, framed by Father Deegan of Leicester is given in our news from England. With the exception of one item it is based from beginning to end on self control.

This program of relief for their misery this program based on emotional starvation is all the greatest of the Christian churches has to offer its children as the alternative for Birth Control. The self control which would limit a marriage to a reasonable family of, say, three children means that many years of married life must be passed in absolute celibacy.

This church, of any institution in the world, ought to know that such self control is a mirage. For more than fifteen hundred years the Roman Catholic Church has been trying to enforce celibacy not upon the rank and file, but upon a picked body of the highest men in its membership. Its experience is told in one of the great source books of mediaeval history, Henry C. Lea's "History of Sacerdotal Celibacy in the Middle Ages".

The struggle began in the fourth century when the Church irrevocably committed itself to an unmarried priesthood. An immediate result was the institution of the Agapetae, a body of young women in platonic relations with the monks and secular priests. The Agapetae, it is hardly necessary to state, soon lost its platonic character and became one of the most scandalous institutions of the early middle ages. Nor was this the only scandal that followed in the tram of sacerdotal celibacy.

The general situation in his lifetime is described by St. Augustine, himself one of those by whose efforts sacerdotal celibacy was imposed. He found everywhere "eclesiastics surrounded by young female slaves and leading an existence which differed from marriage only in the absence of the marriage ceremony." Like reports of conditions are given century after century. A stream of laws, punishments and supervisory visits by church authorities prove at once, says Mr. Lea, "the hopelessness of the attempt and the mgradable nature of the disorder of which the church was at once the cause and the victim."

In the ninth century after long continued and vigorous "cleanups," the Council at Aix found that the convents were often brothels and that in the monasteries the denial of appropriate and healthful affection led to fearful and unnatural crimes.

By the tenth century the decay of parish clergy, disgusted with the prevailing sacerdotal looseness, began to take wives, sometimes, if they could find wise-minded priests to perform it, with the religious ceremony, sometimes as concubines, but even in these cases in a permanent and honorable union. Sometimes all the priests in a diocese were married. In one case where a higher church dignitary protested they replied that "marriage was necessary to protect the church against the most hideous vices." In certain Spanish provinces indeed, for this very reason the parishioners compelled their parish priests to marry. Whether broken by immorality or marriage, the law was always, with whatever penalties it was enforced throughout the centuries, a dead letter with a large body of the clergy. The fight for sacerdotal celibacy was never fought to a successful conclusion.

Today the priesthood is a smaller class relatively to the whole population, it can perhaps be recruited from that small group who have a vocation for asceticism. In the Middle Ages not ascetics alone, but all peace-loving men and women sought refuge in the religious life. Of such as these is the worldly man and woman of today and with such evidence this of the impracticability of enforcing celibacy, or such self control in marriage as amounts to celibacy on the rank and file, we can only agree with Athenagoras, one of the early fathers of the Church who opposed the introduction of the practice, that "that law is not from God which enjoins upon us practices contrary to our nature."

Mr. Lea's study has a moral not only for Roman Catholics, but for all those who believe that sex and population problems can be solved by the magic formula Self-control.
A FRIEND of mine, a scientist interested in the breeding of mice for genetic purposes, was not so very long ago sitting in his laboratory, with a box down on the floor at the side of him, and in the box were two mice, both of them very reputable gentlemen mice. One was a black mouse with a little white collar-like ring around his neck, and the other was a shabby, somewhat battle-scarred old mouse who had spent his life in the cause of Science.

My friend had been reading Burns and had read something about the best-laid plans of mice and men, when he fell into a doze and suddenly found, to his amazement, that he was no longer sitting there, but that he was in a white-walled room with a wire cover on it, and he looked up through the wire roof, and there sitting at a table beside the room that he was in, were these two enormous mice. One the brown, frowsy, scientific mouse, and the other a black mouse with a small white collar around his neck, and they were discussing things rather actively and the subject seemed to be on the question of limitation of offspring. The scientist down in the box listened and wondered what was going to happen to him, but couldn't help being interested in this discussion that was going on. The brown mouse said, "Well, I am greatly interested in religion. I want to learn what you people really do believe about this matter of Birth Control. I know it is hard for you to realize, but I am utterly interested, but I am Tell us about it"

The black mouse said, "Well, we believe that it is quite proper to limit the number of progeny by abstinence, by no sex intercourse of any kind." He hesitated a little before using the term "sex intercourse," but he said, "We may as well be frank, by not indulging in sex intercourse. Of course there are cases where it might be proper for husband and wife to live apart in order to bring that about, but we can't countenance this use of mechanical or other methods to prevent the production of children. It is wicked, it is wrong, it is sinful."

The brown mouse said, "Well, that interests me a great deal. You say that Birth Control by contraceptive methods is sin, and you say that Birth Control by celibacy or by continence is perfectly all right. Now, do you believe, or do you not, that sex intercourse has any other function than the mere production of children? Is it under any other circumstances legitimate or proper?"

The black mouse said, "Yes, that is a question which sometimes is decided one way and sometimes another, personally I see no objection to it under proper circumstances."

"Well," said the brown mouse, "we know, then, that you admit, to start with, that sex intercourse in itself may not be wrong if properly conducted, that is under the proper circumstances."

"Yes," said the white mouse.

"Now," said the brown mouse, "that is an interesting condition. Do I understand that you would say that it was quite proper for married people to have sex intercourse at a so-called safe period, physiologically. Is that proper according to your viewpoint?"

"Well," said the black mouse, "yes, that would be entirely proper. That is simply using a natural condition of affairs, that is simply using—"

AND the brown mouse interrupted him and said, "That is simply using a natural period at which you can introduce into the situation a mental obstruction just as mechanical, as conscious, as planned and as real as any other contraceptive method ever thought of. There is no naturalness about that particular safe period. If you were not reasoning, if you were not using your reasoning, to utilize a physiological condition, that hke of argument which you have advanced wouldn't be possible."

"I suppose so," said the black mouse. "Then," the brown mouse went on, "if you admit that it is quite proper to use that information, why do you object to using other information? If you admit that sex intercourse under some circumstances is proper, and if you admit that you can use the safe periods physiologically, why do you object to the other methods? There is really no difference whatever.

The black mouse interrupted and he said, "Oh, but you have. You have a very great difference, because if you use any conscious means of contraceptive treatment, you won't have any progeny at all."

The brown mouse came right back and said, "As far as I know, there is no method entirely satis-
factory, and if the powers that be make it possible for the safe period not always to be safe, surely they can take advantage of a method that is not entirely safe.”

There was a sort of an uncomfortable pause that followed that. They both thought slightly cool toward each other. At that point the brown mouse seemed to become as I said, somewhat impatient. He put up and delivered himself of something like the following statement: “It seems to me that you have mixed your logic. Either, to review very briefly, sex intercourse without offspring is right or wrong. If wrong, then you must not use the safe period or any other method, and you must discourage marriages in which sterility is known to occur. You can’t be logical and allow intercourse under those conditions. But if it is right without that, then you admit its value. If you admit its value, you must utilize it to the fullest possible extent of its physiological and psychological possibilities. If it is right, have it right, and if it is wrong, eliminate it.

“By simply using safe periods, you do not utilize the physiological knowledge which and I have. You actually try to outwit nature, for it is that period undoubtedly not which nature says that it is not economical or normal to have sex intercourse. Look at all the history of the lower animals and you will see that evolutionarily there is no argument for it as a natural habit at that time. You, therefore, in advocating that time are really entirely illogical and you are not natural. It seems a peculiar thing to me, as a scientist, that you take that viewpoint.

“If too you are going to make it natural psychologically, why insert the element of doubt and fear and uncertainty that comes with using a method like a safe physiological period? Why not use a more intelligent and more definite method”.

It seemed to me, as my friend told me this, that those two mice were depicting very clearly a condition that actually exists. We all know that the Roman Catholic Church does not hold a view very different from that which the black mouse outlined. We all know that they are attempting to explain this situation, to put it forward on the basis of what they honestly believe to be right. It seems, therefore, a question of right on our part to look into the logic of that situation, unemotionally, with all the intelligence and interest and tolerance that we can possibly bring into play, and if we do it seems to me that we must admit that if the Church or any other allows or sanctions sexual intercourse at any period other than for the production of children, that then that Church must, in the logical conclusion, see that to make intercourse safer and without the feeling of dread and fear and worry is better—if they are going to enter that business at all. If they are going to admit it is right under any circumstances, it seems only fair to ask them to consider seriously the extension of their logic to its proper conclusion.

The Differential Birth Rate*

By Raymond Pearl, Ph. D

Every one who has thought seriously of the social implications of either the eugenics or the Birth Control movements has been puzzled and disturbed by the phenomenon of differential birth rates. If he has thought at all correctly about the matter he has perceived that in this phenomenon lies perhaps one of the greatest existing obstacles blocking the way to the fairly speedy attainment of at least some part of that earthly millennium of which both these modern gospels paint such a glowing picture. The wrong kind of people have too many children, and the right kind too few. It almost seems as though some perversive daemon possessed human kind, and made them do exactly the opposite of what a really enlightened self-interest would indicate to be the right thing.

Thus recent figures on the relative fertility of different occupations in England and Wales show that the number of children per 100 married couples, when the age of the occupied husband is below 55 years are as follows: for teachers 95, non-conformist ministers 96, Church of England clergy 101, physicians and surgeons 103, authors and editors 104, policemen 153, postmen 159, carmen 207, dock laborers 231, barmen 234, miners 258, and general laborers 438. It is a long way from the 95 children per 100 married couples of the teachers to the 438 per 100 of the general laborers.

An instructive aspect of the figures in the United States census is brought out by comparing the birth rate in each state for native-born mothers.
with the estimated value of all property per capita of population of 1922 in the same states. The per capita wealth figures used are the official published data of the Department of Commerce.

It is at once evident when this comparison is made that generally in those states where the birth rate is high the average per capita wealth is low, the net correlation between the birth rate per 1,000 women and the average per capita value of all property when population (as of 1920) is held constant—in order to free the result of spurious correlation—is

\[
\frac{r}{\%} = -0.015 = \pm 0.088
\]

This is not only significant, but a relatively high correlation.

The evidence so far presented, of which a great deal more might be adduced, is, I think, sufficient to establish the first point in my argument, which is that in general there is a definite correlation between birth rate and poverty. But poverty in turn is a substantially accurate relative measure of the quality of the physical and biological environment of human beings. The environment of the very poor is hard in every respect, food, shelter, work and fatigue, recreation, all these elements are far harsher in their impact upon human beings strucken with poverty than upon people of wealth. The very poor man cannot control his environment to the benefit of his happiness and well-being except in a degree slight and insignificant as compared with that in which the rich man can control his

**Environment and Birth Rate**

Without for the present inquiring at all as to why the poor man came to be poor, or continues to be so, it is the plain fact that the very poor live in a physically and biologically harsh and inadequate environment, while something about the opposite of this is true of the very rich. So then the first point of the argument may be stated in this way: it appears to be generally the fact that there is an inverse or negative correlation manifest amongst human beings between the birth rate and the biological quality or adequacy of the environment for the maintenance of human comfort and well-being. The nature of this correlation is that the better the environment, the more comfortable and higher the standard of living, the lower the birth rate and vice versa.

My second point is that there are, I believe, grounds for supposing that it is the very harshness and inadequacy of the human environment which is the Inevitable and indeed necessary concomitant of real poverty, which tends both directly, and indirectly through psychological reactions, to produce a high birth rate. And, on the other hand, it seems to me to be equally clear that the probably super-optimal environment, biologically speaking, which even moderate wealth is able to command, tends both directly and indirectly to lower fertility and even a good deal of actual sterility. Not only do the well-to-do have many other pleasurable outlets for nervous energy besides the sexual, but also they are generally acquainted with the best methods of contraception. Both of these factors tend to lower the class birth rate. All wealth is of course relative. I am not referring solely to the glittering opera patron of the metropolis. As compared with real poverty the environmental situation of what are called middle-class people—even the college professors—is biologically adequate.

The implication of the preceding paragraph is that there is a correlational nexus or pathway of the following sort: Relative wealth makes possible, and is correlated with a relatively favorable and easy environment for human existence. On the physical side this means better food, housing, etc. On the psychological side it means more avenues and opportunities of recreation, more varied intellectual interests, and generally wider outlets for nervous energy. These things in turn, it is suggested, correlate with a less active sex life, and with a lower birth rate. At the other economic extreme we have the opposite picture. Poverty correlates with a poor environment for human existence, with poor food and housing, and on the psychological side restricted opportunities for recreation, narrow intellectual interests, and generally few reliable outlets for the speedy and satisfactory relief of nervous tension. This situation correlates with more frequent sexual activity and a higher birth rate.

**The Poor and the Unfit**

In support of this suggestion as to the correlations involved I have a mass of definite and directly pertinent statistical evidence, based upon the sex life of normal people in groups of the population of different economic, cultural and intellectual
"Ears Polite"

Under this head, suggestive of our self-conscious attitude toward sex education, the "Journal of Social Hygiene" publishes the excellent editorial which we reprint in part.

We are still in an early stage of sex education. The way we think of it is still fairly truthfully expressed by the phrase above—"one of the mescapable responsibilities of parenthood." While we think of it as mescapable, and a duty, we have not gone very far, nor shall we succeed very well. Presently we shall see it, instead, as one of the beautifully natural unfoldings, like looking stretching a hand when the baby takes hsfis first lovely, tottery steps alone. It will be hke watching the school boy explore the great universe with his eager mind and catch one after another of grown men's interests—socology, the great sciences, the great arts. It will be like the other intolerance privleges and happiness of parenthood, like proudly watching the child grow into a man and stretching a hand to him when he needs it, rejoicing to stretch it. It will not be a duty foreseen and deferred, or foreseen and accepted and accomplished once for all, resolutely. It will be an exchange of thoughts between the children and their fathers and mothers, a gradual coming to understand, a transmission of ideals, a contagion of aspirations, happening nobody knows when or how, but happening, permeating childhood.

We have not come to a real sex education yet. We are still very self-conscious, very moralizing. We meet emergencies, scatter warnings, we deliver lectures. We are midway, fettered by the unforgotten thoughts of the generations belnd us, bewildered and unsteadied by the dawning thoughts of the generation ahead. And we are a closely corporate race—no humans. We have to move forward together.

All that we have ahead is not to be arrived at in a day. He who plants an oak tree and he who plants an idea must love the future more than the present, for both are of very slow growth.

It still remains unrecognized that to bring a child into existence without a fair prospect of being able not only to provide food for its body, but instruction and training for its mind, is a moral crime both against the unfortunate offspring and against society—John Stuart Mill.
"The tragic member of the irregular love triangle is the child who should never have been born"

— A Deaconess of the Episcopal Church

GRACIE was the large brunette at one end of the chorus in the Bantam Burlesque, and Goldie was the small girl at the other end, who by much application of peroxide and lemon juice, had succeeded in becoming a glib-edged blonde. Gracie was 19, had a big resonant voice, and did the sentimental songs, as well as the "coon-shoutin'" and "blues." Goldie was 17 and her voice was nothing but a rasp, squealed off-key through her nose. But she had that mysterious possession known as "a good line," did some funny eccentric dances, and the audiences at the Bandbox were not particular about them music provided the girls were lively. As was to be expected, each girl admired her own accomplishments prodigiously, and expressed a voluble scorn and suspicion of her rival in a jealous which added much thrill and excitement to their lives.

But each had other admirers beside herself. Gracie was often met after the show by a heavy man reported to be of great wealth in the tobacco business. No one knew much about him. But Goldie was in love with Jake, the solo saxaphomst in the orchestra. He was sleek and shmy of ham, with narrow patent leather pumps, and the blackest of black eyes. He could sob on his saxophone in every trick position invented by jazz clowns, and he and Goldie had invented a few dances in which he would leap to the stage and dance with her, imitating her nasal wads on his instrument as they danced. This was really very funny, for both of them had streaks of the genuine comedian in them, as well as some acrobatic skill, and Jake in his way was a real musician. He relished the humor of Goldie's singing which was so poor that she made a feature of it, and the imitation of it with his throb-bmg horn was the very spirit of buffoonery.

It was just before Christmas and the Bantam was doing its biggest business, somewhat handicapped by the absence of Gracie, who had vaguely disappeared, and was supposed to have gone off with her stout tobacco merchant. Goldie therefore had everything her own way. But in spite of the holiday gaiety, she was somewhat out of sorts, had a cold which took the edge off her singing, and a limp which prevented her dancing, and altogether was not making the most of her opportunity of being, for the present, so unexpectedly rid of her rival. On one desperately cold night, with the thermometer dropping lower hour by hour and the wind like a knife, Goldie crept down the back stairs of the theatre the moment her song was over, ran through the alley and into the street leading toward the lake. It was not likely to be frequented at this hour of a freezing night, and she took some odd halting steps down the icy sidewalk—not an eccentric dance, but more in the nature of a stagger.

STUB KELLY, the taxi driver, gliding slowly about looking for a late passenger, watched her with a sigh. These show girls with them theatrical dashes to the lake, from which some repentant escort was supposed to drag them, bored Stub, especially on cold nights. He looked back of him to find the escort. "She's soused, and so is he, likely. But that kind pay pretty well," he reflected, so he slowly followed the swaying Goldie, although he could detect no suitor in the offing. "Wonder where she gets her moonshine. It sure has got a kick," he mused, as he discreetly rolled along behind her, honking invitingly at intervals. "That girl's picked! She'll freeze if her sweetie don't turn up." But still no "sweetie" appeared, and to Stub's surprise, Goldie suddenly struck off from the road and started over the dingy snow toward a tree on the dump.

The lake was frozen in great cakes which creaked and rumbled and cracked in the icy wind. One lone tree bent inward from the strong lake blast. Against its trunk Goldie stumbled and leaned, clutching it spasmodically, while Stub watched her and sighed again. If there was one passenger he hated worse than the kind he thought she was before, it was the kind he knew she was now. Like any tam-driver of experience he had them from tune to tune, and hke them all, he dreaded them above all things, and wanted to beat a retreat at once. Goldie would never have been the wiser if he had, for she saw neither him nor anything in the
wide universe but her tree Nor would anyone else have known An anonymous call to the nearest police station would satisfy almost any taxi-conscience

IT just happened that in such cases Stub was known to be Irish and a "softy," and for some reason the Goldies, as he admitted "got his goat"— in a world where not many things did So he drove to the curb nearest the lake front dump and honked, mildly at first, then with more vigor It was evident however, that Goldie did not hear him He sighed again and climbed down from the seat and walked toward her "Want some help, girlie?" he said gently The words might have been those of a professional "gas-hawk," but they were not uttered in tones of blandishment nor was there a trace of coquetry in the stare which Goldie turned toward him Her hat was pushed over her face, on which the paint stood out in purple patches against her livid cheeks The wind howled and blew the snow in gusts off the blocks of lake Ice, through which an arc light threw its blue glare on Goldie's distorted mouth It was drawn back from her teeth, and twisted into a glance of agony, as she slipped down her tree toward the ice beneath it

"How about a ride home, kiddo? Need your mother, don't you?" shouted Stub against the wind Then he muttered "Oh Hell," picked her up laid her in the car, and headed for the hospital with his foot on the gas

"Found her by the lake," he explained to the night nurse, who gave her patient one look and told the orderly to "make it snappy. "She won't tell her name, but she looks like the kid who dances at the Bantam" "That Bantam!" snorted the nurse Goldie's brows were drawn back from her teeth, and her shadow The head nurse came and looked her over, pushed her slightly to one side of the bed and laid a small bundle beside her "Your son wants you," she remarked briefly and left the two together A spasm of rage rose up in Goldie's breast and almost stifled her She wondered that they dared leave a child beside her, when they ought to know that she would murder it But she did not move a muscle She lay in the same apathy of resentment, while other nurses with other bundles hurried to and fro down the ward There seemed to be a general commotion as of a frog pond on a spring evening when all the little frogs start chirping at once From forty little throats came forty variations of the same refrain in which some shrill soprano croakings stood out against the husky background of stout young baritones and basses

SUDDENLY the unquenchable comedian in Goldie began to twitter "I bet Jake could do that on the old horn" he thought, and there was a little squirm at her side, and a squeak as ineffectual as her own singing voice joined feebly in the frogish chorus She was so startled at this sound that she forgot her rage for one instant, and involuntarily glanced into the bundle There, swathed in blankets and with a towel slipping over his forehead—there was Jake blinking up at her mouth his black eyes, playing a trick saxophone in his throat Goldie was completely taken back at this apparition She lay gaz ing at it in silence, then she twitched the towel still further over one black eye "Jake on a jag—for the Lord's sake!" she whispered stammering But she shut her eyes as she saw a nurse approaching Goldie still lay in a trance, but with new and even more overwhelming sensations added to her daze What preposterous little creature had the effrontery to he squawking at her side? She had hitherto ignored the very possibility of his existence She had turned from the sometimes insistent warning of his advent, with a skill bred of years of ignoring all obligations which she did not mean to meet She had run away from rent collections and food bills She had escaped the installment agent by way of the back door, and the police, more than once, by the fire escape It must be possible somehow to dodge a helpless little nobody who so dumbly but so persistently accompanied her like her shadow But here he was—gazing at her with the fixed 111-focussed stare of the newly-born "No one ever out-lamped me yet," she reflected and glanced back at him as soon as the nurse was out of sight The little black eyes did not waver Then there was a prodigious yawn and his eyes shut "Wore him out," thought Goldie turning away, much pleased with herself—but glanced back to

(Continued on page 300)
On Rustic Trails and City Streets

By Amy Yuengling

Kitty Marron appears on our cover this month and Miss Yuengling tells the story of her experience as a novice in open-air selling. No one who has not tried it can realize the courage it takes to sell the Review on the street, and no one who is not close to the work can estimate the value in contacts we could not make otherwise, of this form of publicity for Birth Control.

There is a deep interest in Birth Control in this part of the State. On my motor trip home from the Conference I took a supply of literature. There is a trail along the route and some intensive spots in a particularly small area we covered mail box by mail box. It was wonderfully interesting to see how gladly people responded to the idea wherever we offered them literature. We could have talked with anyone of them for hours. We could but introduce the subject and let the paper or the leaflet tell the tale. I also furnished nurses and doctors at the hospital in Buffalo with some of the magazines and they are keenly interested there. One of them, Dr. Lothrop, spoke before the Erie County Medical Association a few weeks ago on Birth Control and also at the Homeberg Nurses' Club on "Restriction of Population," chiefly from the point of view of poverty and charity and taxation. We are just completing a big United Charities Drive for some $600,000 and the speakers had to stress the point that they are most forward-looking in dealing with this problem of the need for charity. It was hard to get the money too.

I had a wonderful day at Macy's. I sold every one of the Reviews and to a wide variety of folks—men and women. I presume we all meet the same introduction in street selling—for a sharp-eyed and tongues. Irish woman was my first inquirer—but she only spoke to say, "Was the likes of me lowering myself to have anything to do with that?" And I smiled and said, "Yes indeed." She just snorted and passed on. One thing I carefully watched was the eyes of the passersby and as I held the Birth Control Review high and where it could be read without effort, I observed that every pair of eyes focused directly upon it! Expressions were varied—some most friendly, some very cynical and the whole gamut between—as well as many poker faces.

Three very poor girls came to buy during the day to whom one could see the very words on the magazine were like a haven in a storm. One was an Italian girl only 27 years old, the mother of four children. She was so shabby and told me a story much like the letters of Mrs. Sanger. Another was a German girl, a worn-out mother physically and in her apparel too, and the third also a foreign type—I cannot now exactly recall but I would say a moron as well. Who ever says the poor do not want Birth Control or would not use it? Let them just sell the Review on a busy street corner and he suddenly aware of those mutely appealing eyes at one's elbow—because they approach one so silently and apparently without warning. They do not come like the modern intellectual type, head up and smiling, saying, "This is splendid, I want to buy one of your papers," as did another of my purchasers. I gave the three poor mothers the address of the clinic, hoping that each had heart disease, kidney trouble or tuberculosis — anyone of all three! Surely they seemed worn enough to be tuberculosis and knowing what poverty means in scanty food—surely they might well be ill.

It is an education to see folks from the angle of selling Reviews on street corners and talk with people with just that as an introduction! A young boy passed and stopped long enough to say that while he agreed in some of it, he could not go the whole way. I asked him how old he was and he said sixteen. I told him that with so open a mind at sixteen, he would sometime come to understand more fully what he was still unable to agree with at present. And he said, "Well, I'll see." One woman told me she had passed in front of me six times, each time hoping to get up enough courage to step up and buy a paper. She finally concluded that if I was brave enough to stand there, she could must——up enough courage to stop. She talked with me about an hour and in that time was amazed how easily they sold. I think she learned a deal from talking and watching others in that hour. She seemed to be a very splendid woman.

Men bought as freely as women—in fact I thought more eagerly. Sometimes the steady flow of well-dressed and apparently self-centered women made me to
ponder upon some very disturbing thoughts that rose to my mind. One incident that is a vivid picture in my mind was of two rather young women, each holding on to a little girl's hand. They walked behind one another and spoke loudly. One looked at the magazine pleasantly as she passed and called to her friend: "Oh, say, let's buy one." The other woman seemed cross and jerked at the arm of her little girl and said, "No, come on!

I was a good deal pained to watch the harried expressions of the folks as they passed all day long. The business of living seemed a drab and dull affair to most of them. Some lugged at bundles—others appeared uncomfortable and it was the unexpected to see a really beautiful and happy facial expression. Men carried armfuls of clothes past me. Boys trundled carts of coats and suits past. The busyness of people just passing and repassing attending to trivial details of living fascinated me. From bits of conversation overheard, one could learn how sunple were some of these serious problems of life being solved that day. One woman was hunting shoes—yet probably had more shoes at home than she could ever wear out. There was a wedding gift being sought. Would this bride gain the knowledge that would help her plan her life to its best ends— I wondered? Again it was this being sought, another tune that, just a ceaseless activity it seemed to me, while great and important things were waiting the power and strength of these same minds I could not help but recall that old saying, "Nero fiddles while Rome burns." A good many seemed very busy doing nothing.

Poems of Desperate Motherhood

TOO LATE

Sadie said
Jim looked so swell,
I thought that all was well
Nobody told me how
His folks was crazy now
Since I have a son
The mischief's done
I didn't know until too late
That love would turn to hate
Why didn't you tell me
It wouldn't have to be?

AN OLD WOMAN SAID

"The last of my children is dead
And buned today," an old woman said
"There was eleven in all
Counting from Mabel to Paul."
The neighbors said, "She is brave"
When each was laid in a grave
"Children comfort the old,
Is what I was told
But now I have found
Having 'em to lay in the ground,
Is not the Almighty's way,
But devil's play"

—MARGARET LORING THOMAS

UNMARRIED

I will seek an artist
I have heard
That women in my condition
Are much sought as models
For facial expression
What a sweet picture of despair
I should make!

INTELLIGENTIA

I thought I was intelligent
Having spent some years
Upon a higher education,
How amusing was my mistake,
Since any beast
Is a master of the art
Of procreation!

DESERTED WIFE

I could
Rip apart my punk opera cloak
With the crimson collar
For blankets
But I will wait
Perhaps it may be
Still-born

—FLORENCE MAYNE HICKEY
THE OVERLOOKED FACTOR

A man who owned a fine dog, and by a careful selection of its mate, had bred a number of animals but little lower than the angels, fell in love with his washer-woman, married her and reared a family of dols.

"Alas!" he exclaimed, "contemplating" the melancholy result, "Had I but chosen a mate for myself with half the care that I did for my dog I should now be a proud and happy father!"

"I'm not so sure of that," said the dog, overhearing the lament. "There's a difference, certainly, between your whoelpers and mine, but I flatter myself that it is not due altogether to the mothers. You and I are not entirely alike ourselves!"

AMBROSE Bierce

in "The Monk and the Hangman's Daughter" (A & C Black)

PROBLEM

By E. Ralph Cheynney

One Park Avenue manse
Plus one Bar Harbor cottage
Plus one Lake Como milla
To be divided by one lonely little boy
Plus two parents and several servants

One East Side tenement room
To be divided by
One Italian boy
Plus one colored boy
Plus two Armenian girls
Plus any number of adults

Equate
Answer
What except Birth Control?

Only this very morning I baptized a poor little mite born out of due time, and which one feels should never have been begotten to its fleeting dreadful slum experience and sufferings. To those who would condemn me for this feeling I would say "Live in a human hutch in a filthy and hideous slum for, say, twelve months"—A Clergyman of the Church of England.

The Sunday News (London) quotes Count Karolyi as saying: "There are but three solutions—other than the fatal one of war—to Europe's problems. They are emigration, Birth Control or the colonization of Europe in Europe, by which I mean the distribution of the land to the people."

OUR CONTRIBUTORS

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"OUT OF THE MOUTHS OF BABES"

One of the mothers who came for help to the Clincal Research Department of the American Birth Control League, was sent there by her little boy, 11 years old—not led there by hand but led by his influence. He came from school one day holding the folder "Can You afford a Large Family?" "See Mother," he cried, "What I found in the street. You'd better go to that place. There's five of us kids now and you ought to give us a fair chance."

"Oh, I don't know," the mother replied, nevertheless reading the leaflet eagerly.

The next day she talked it over with a neighbor and they both decided to go without making too much of a parade of it before the children. In spite of all their precautions the boy met them in the doorway all dressed up.

"Where are you going, mother?" he asked. "Oh, we are going to the dentist. We've both got a toothache."

"No, you're not, mother. You're going to that place. Anyway, you ought to. You ought to take a rest and come out with us children sometimes instead of always having a baby."

So that's the way this mother came to the Clinical Research Department.

As a democrat, I will agree to no attempt to coerce the people for their own good. —Robert Blatchford
DEATH IN LIFE

"This is death And where lies life? We charge you to find it out." —Zona Gale

Long hours and low pay are the lot of the poor man The lot of the poor woman as heavier still — longer hours and the double burden of feeding and caring for a household to whose numbers her own body adds year by year "A death-like slavery," one of them calls it and they look to us to free them and open the doors to a fuller life.

"I Wish I Would Never Wake Up"

Ohio

I have had 4 children in 5 years and now I am going to have another my husband is sick and cannot work so I have to go to work and he stays with the children I work in an office building nights doing cleaning While employing an waste paper basket I found a copy of Birth Control Review and have decided to write to you If you can tell me what to do not to have any more children please let me know for I am so tired of this life which to me is misery Every time I lay down for the 2 or 3 hours sleep I get I wish I would never wake up Please help me if you can

"Unhappy and Forever Uncertain"

Washington

Just another to add to your countless cries of despair Why in the world dont they leave women alone to help us Mrs Sanger I certainly need your help I have three babies only a year between olders one and twins, 10 m old and know I am going to have another in 7 mos or so I sometimes think I'd rather die I have no friends as my people would throw up their hands in horror if I even said I did not want all the babies the Lord sends me My husband is deeply superstitious in that respect also and says I must not try to keep from having them, though he has neither religion or superstition to stay him in his actions He drinks (hooch) constantly and I never have any money We live poorly and I cant even afford the services of an abortionist if I could I certainly go there Oh Mrs Sanger how can I take care of myself to keep it from happening again even if my husband would have know about it I just flounder around in the dark unhappy and forever uncertain Have not very good health, a second rate doctor at the birth of my first baby was careless and I always have terrible pains in my side sometimes traveling thru my body until I cannot stand One dr said it was a purg - tube but gave me nothing for it but douches no woman loves her babies more than I do But I must be with them and I cant care for more cant dress the ones I have even reasonably Do you blame me for wanting to die? Im only 24 now Its too cruelly bitter I shall wait, oh you dont know how anxiously, and if you cant help me, every hope is gone

A Plea

New York

Will you please listen to my plea I am a mother of seven children 4 living and 3 that are dead My oldest living child is 6 years old, there are two dead which are older My baby is 6 months old and I have been married 9 years With my last child I suffered everything but death with this one I will tell you how it was When I was just three months in family way I began to suffer when I went to bed at nights I could not get up without help and the same way when I set down for any length of time, as the months pass I grew worse and just before he was born I could not walk any better than a child that was just learning to walk But when I got down, the ninth month I could not turn in bed could not use myself at all, and when he was born and I got out of bed I could not walk at all for weeks and when I began to walk I had to use a cane I have no health now I have been to doctors and they tell me that I am having children to fast But they will not tell me how to prevent it

The only thing that some say, is to get rid of it when I get caught But that is not the kind of advice I want Will you please give me some advice I no you will give some good advice

My heath is running will you help me please as I need all my heath and strength to raise the 4 children I have, We are poor and I cant afford help only to do the washing but I do the rest

I dont think I can stand to have another child Our family doctor tells me to try and not to have anymore if possible — I have tried to be careful, but it dont do any good at all Please send me some advice before it is too late Your Servant
"Days Unbearable With Suffering"

I have bought & read your book "Woman and the New Race" and I agree with you in all you say, unless some thing is done on the order you advocate, we will always have divorces & miserable miscarriages as I feel most of it come from the very causes you say. Take my own case for instance, before my marriage a few weeks I fell from a horse & injured my spine, the Dr told me if I went on with marriage I took a grave risk but my fiancé thought there would be no children. In eleven months there was a boy after months of torture, at birth we both all but died, after hours of agony, for three years I was an invalid. Then I went to — Hospital for an operation. In four years & a half after using the only method of prevention I know I found myself that way again with days unbearable with suffering the Dr said absolutely no more but when I asked what to do would not tell me a thing, so my husband used a method he heard of but it also had failed & once again I went through the torture of days & nights of continual suffering getting up in the morning & praying for death to end my suffering before night. But I lived & gave birth to a baby girl & again the Dr says I would hate to fight for your life again so don't let it happen. I am left just as much in the dark about what to do, as seemingly everything fails but my health is entirely shattered & my nerves a wreck & the suffering has unbalanced my mind. Do you wonder I avoid my husband & live in deadly fear of the companionship that should be a joy with the result our home life is spoiled because he don't understand why I avoid him, so I bought your book praying I would find help there. But you only say you cannot tell, it is against the law and I did so look for help from you so I write. If there is anything you can tell me do for I will keep it confidential & thank you all my life.

"Deathlike Slavery"

You might think that I have a lot of nerve but if you have no nerve you do not get anywhere. I am one of twelve children that was raised on a farm always had to work like a hired hand from a tender age of seven. Marry to get out from under the bonds of slavery to enter into a more and deathlike slavery. My mother never did tell me of the changes in a girl's life. I remember very well the first time my menses came I was so scared and ashamed and do not know much today. I have three of the darkest babies but oh the horror I hold I do not want anymore. I had rather die or go under the knife than to bring another one into this world. My husband is a poor working man he is not physically healthy. His father died when he was a babe with (T B) and oh it grieves me so to think.

my dear Husband and darling little children may go the same way. Dear Mrs Margaret Sanger, do you or would you please help a poor ignorant mother out. I do not want another babe to come into this world to suffer as a lot do and as I and every other mother has. I hope to God you will help me for I am always living in fear that I will get pregnant again for what little I know does not help me out much and I do want to help my little daughter out if there is any way. We have tried one Dr he won't help. I have read your book Mrs Sanger and think it opens peoples eyes. But my husbands condition I did not know until we were married.

Home and Field Work

I am writing you for some information. I am the mother of 8 living children and have 1 dead. And I so afraid that I will get that way again, I don't know what to do. My baby is 7 months old. I have all my work to do, and work in the field besides. The children that are old enough to help have to work in the field so much that they don't have time to help me around the house much. My husband works at public works, so the children and I make a crop every year. We are renters, and we are trying to save up enough to buy a home, but look like the babies come so regular, and it takes so much. I know several remedies that some of my neighbors takes but I am afraid of them because some of them have lost their health by using them, and still they have the babies, but not so often. And looks like I just have all that I can possibly see after, but not as they should be looked after. If I could find a way to keep from getting that way I would be so proud. I have never taken anything to destroy any in the womb, because that is so sinful, but I don't believe it would be a an to keep from getting that way. So if you can help me I will bless you as long as I live. Thanking you in advance now and all time, I am truly yours.

"Age Comes Soon Enough"

My children are coming too fast. Can you tell me what to do? People tell me there is nothing safe, but I only hope and pray there is. There's other women who only have a few children, so why can't we who haven't the means to care for them? Honest to God, I'd rather die than bring more children into this poverty. Seems as if I just keep those I have clean and my house tidy. I help my husband outside quite a bit because we can't afford to hire anyone and I just can't hardly do it anymore. I'm only twenty-four years old and I don't want to be broke down like an old person yet. That comes soon enough at the best.
Japan and America

By Keikichi Ishihito

According to our researches into the population question of Japan, there are but two issues emigration or Birth Control. The Japanese government concentrates on emigration but its encouragement of emigration leads to very small results. The reason is mainly economic, both public and private. She cannot by public economy, provide enough steamships to carry away her surplus population every year, and private economies do not permit families to establish themselves in other countries by their own efforts. England, on the other hand, does get results in establishing her surplus population elsewhere because she has enormous colonies, merchant ships and private wealth.

The Japanese Bureau of Statistics recently published figures on marriages, divorce, births, deaths, and natural increase of population.

These figures show that marriages are increasing but that the rate of increase is not so great considering the growth of population. For example, the number of marriages increased from 370,000 in 1903, to a little less than 520,000 in 1921, representing a ratio of 7.95 per 1,000 in 1903, but an advance only to 9.14 in 1921. Figures for age of marriage show that both men and women now tend to marry later in life, and this means that they have begun to understand the economic difficulty of keeping a family when they have not enough income.

Divorce is decreasing, according to the government figures and this fact must be considered too.

Births and Infant Deaths

As for the birth rate in Japan, figures show a steady increase in recent years. Until 1920, however, we had no very accurate data. The best researches we have seem to show that the ratio of births seems now to stand still, to be at the crest of the curve, and we feel confident that the ratio will go down steadily, if slowly, from year to year. The downward tendency will be due both to economic pressure and to the progress of Birth Control propaganda within our nation. In spite of strong government interference, the knowledge of Birth Control is invading Japanese society and within a few years the most authoritative figures will show the result.

We also have figures to show the legitimate and illegitimate births in Japan. The figures for illegitimacy are large compared with the total births, but fortunately the number shows a tendency to decrease year by year.

Unfortunately deaths increase at a rapid rate—from 199 in 1912 to 227 per thousand population in 1921. In view of the improvement in our sanitation this is a sad state of affairs but we cannot deny the facts. Yet, in all the countries of Europe, America and Asia the death rate always increases when the birth rate increases, notwithstanding the unimprovement of sanitary conditions. This is expressed by Dr. Drysdale of England as the second law of population, i.e., the birth rate and the death rate increase together under all circumstances. The bulk of deaths in Japan or elsewhere is among infants under one year of age. This is a tragedy for the mothers and a great economic loss, especially in a country like Japan, where so much money is spent on the ceremonials connected with births and deaths. Estimating the ceremonial cost per child at $50 per year, the total waste of money for infantile mortality, to say nothing of the sorrow entailed, will be about a million and a half dollars per year, since the deaths of infants amount to 335,000 a year.

Increase in Japan and United States

It is very important to know the net increase of the population as well as the rate. In 1921 the natural increase of our population was about 700,000. When it is compared with the total number of our people it is seen to be about 1.1 per cent a year. The rate of increase has seemed to stand still in recent years but the net increase is tremendous. It means the addition of a city like Boston every year in our small country. Since we cannot feed so many new mouths our people were obliged to emigrate. Thus arose the terrible trouble between our two countries and the "grave consequences."

Americans can understand our plight best by a study of their own population situation. According to recent data the population of the United States is about 120,000,000 with a yearly increase of 2,000,000, so that you yourselves add a city the size of Philadelphia every year and your rate of increase compared with your total population is about 1.7 per cent. Your ratio of increase, in other words, is much larger than ours and if that ratio is maintained for the coming twenty years, the population of the United States will be two hundred million. It is already about half the population of China and that suggests some anxiety as to the future of America and raises the question...
as to what troubles the United States, like China, may have within its own boundaries. Considering your population facts it is surely a far-sighted policy to have some ban on immigration into your country.

But American statesmen cannot avoid all future trouble simply by studying the tide of immigration from the east because the population within the country is growing so rapidly. As long as American leaders—statesmen, educators, business men and priests—fail to recognize the importance of checking the unlimited increase of population within the country they will fail to reach the goal of their national desires as defined in the Declaration of Independence.

WARRIORS

I HEARD a woman's scream in the night—a shrill, sharp cry of pain.

At intervals it came with an ever-increasing note of agony.

One last piteous shriek, then silence,—a new soul was delivered into the world.

And I knew that in every corner of this great, relentless world, the cries of other women were marking the birth of souls.

And I thought of the arms of women through the ages past, and the ages to come, of the tears they shed, of the moans of travail.

And then I saw the earth spread out before me into one great battlefield, and the warriors were women.

There was no martial music to quicken the pulse, no blare of trumpets to herald a victory—their silent steps followed the rhythm of their heart beats.

A few there were out of the great army who marched joyously with head held high.

These were the free.

Others groped their way blindly through the dark, clanking their chains, unknowing.

But the saddest were those who had caught a gleam of light, who had dimly sensed their birthright, the glory of free motherhood.

These were the real warriors, fighting under the standard of truth and justice—ever and ever beaten back by the forces of Ignorance.

To these, blended with the moan of travail was the moan of despair.

They were bearing the iron cross branded in their souls.

Mas E L Street

In Ireland there is so little sense of compromise that a girl has to choose between perpetual adoration and perpetual pregnancy—George Moore.

A portion of infant and child mortality represents no doubt the lingering and wasteful removal from this world of beings with inherent defects, beings who for the most part ought never to have been born and need not have been born under conditions of greater foresight. These, however, are the merest small fraction of our infant mortality. It leaves entirely untouched the fact that a vast multitude of children of untainted blood and good mental and moral possibilities, as many perhaps as one hundred in each thousand born, die yearly through lack of sufficient food, lack of sufficient good air, and lack of sufficient attention.

The plain and simple truth is that they are born needlessly. There are still far too many births for our civilization to look after adequately, we are still unfit to be trusted with a rising birth-rate. These poor little souls are born amid tears and suffering, they gain such love as they may, they learn to feel and to suffer, they struggle and cry for food, for air, for the right to develop, and our civilization at present has neither the courage to kill them outright quickly, cleanly, and painlessly, nor the heart and courage and ability to give them what they need. They are overlooked and misused, they go short of food and air, they fight their pitiful little battle for life against the cruelest odds, and they are beaten. Battered, emaciated, pitiful, they are thrust out of life, borne out of our regardles world, stiff little life-soiled sacrifices to the spirit of disorder against which it is man’s preeminent duty to battle. There has been all the pain in their lives, there has been the radiated pain of their misery, there has been the waste of their grudged and insufficient food, and all the pain and labor of their mothers, and all the world is sadder for them, because they have lived in vain—H. G. Wells, “Mankind in the Making.”

Society can overlook murder, adultery or swindling, it never forgives the preaching of a new gospel—Frederick Harrison.
"Whither Are We Going?"

Reviews by Hornell Hart and Malcolm H. Bissell

Five authors ask this question: Only two of them answer emphatically "Uphill." But all say Birth Control offers us the opportunity to catch and save ourselves from slipping downward.

The Decline of Man, by Stanton A. Coblentz

"Is civilization on the decline? Is man rapidly going the way of the tyrannosaurus, the mastodon and the sabre-toothed tiger?" Such, according to the wrapper of the book, is the question which Mr. Coblentz essayed to answer. His volume is popular rather than scholarly. It has no index, it cites secondary rather than primary sources of information, page references are not given to the works of the authors quoted. As the wrapper states, Mr. Coblentz's argument is "by analogy of paleontology." His thesis is that as various prehistoric species have been eliminated because of their racial senescences and their overspecialization, so man is likely in the course of time to disappear from the earth. He attempts to show that there has for centuries been a progressive deterioration in the mentality of the human race, that civilization, like the extinct species to which he refers, has become overspecialized in national, military, industrial, and urban development, that the "whirlwind progress of science" is putting greatly increased strains upon the unadaptable structure of the race and its civilization, and that we are headed toward the fate of the extinct civilizations around the Mediterranean.

The book is a part of the current literature of despair, and is quite carried away by pessimism. It is interesting to note that while the author maintains that "the mental downfall" of man has been in progress for centuries, he also asserts that science is now in the course of such "whirlwind progress" as to be in imminent danger of wrecking civilization. The two theses seem a little inconsistent. The main contention of the book is that overspecialization in society renders it incapable of adjusting itself in ways necessary to survival, yet the study of the evolution of human culture indicates that the outstanding feature of modern times is increasing flexibility in intellectual and social structures, and increasing power to adapt human purposes to their environment and the environment to human purposes.

While the author is exceedingly dubious as to the likelihood that the race will avert the doom which he forecasts, he ventures a program of reforms which he believes would help to meet the crisis if adopted with thoroughness. Among these reforms are eugenics, internationalism and socialism. Readers of the Review will be particularly interested in the following:

"Whether we favor it or not, whether we attack it with religious zeal or submit to it passively, Birth Control has come to stay — at least, among certain distinctive elements of the people, and the one point for us to consider is whether we are to allow it to equalize its work among all sections of the population. Birth Control does not mean race suicide, as the example of Holland will testify, but it does mean racial equalization and the limitation of numbers — a step necessitated, at all events, by the very laws of population. Even aside from the fact that general, world-wide, governmentally regulated Birth Control would tend to check the mental retrogression of the race by preserving the numerical balance between the intellectual and the non-intellectual, it would prove an important factor in encouraging permanent peace and a universal understanding among the nations, for it would cut the edge of that economic need and obviate that extreme pressure of population which are among the underlying causes of international disagreements" (pp. 244-245).

Books like "The Decline of Man" will help to rouse thinking people out of the uncritical optimism which has been a menace to human progress. Uncritical pessimism may, however, be an even greater danger. The reviewer believes that the earnest and thorough study of human history and pre-history justifies a constructive optimism, recognizing the progress of the past, the immense potentialities of the future, the dangers which menace the present, and the practical steps which may be taken to avert them. Among such steps is unquestionably the scientific development and application of Birth Control.

Two Reviews by Malcolm H. Bissell

Tantalus or The Future of Man by F. C. S. Schiller

This is an appropriate companion volume to the little essays of Haldane and Russell entitled "Daedalus" and "Tcearus." Like both of them, it is brief but thought-provoking, written with a keen sense of humor, and often flashing pithy epigrammatic sentences that compress a world of meaning into a few words.

Mr. Schiller, like Mr. Haldane and Mr. Russell, is fully convinced that man is an irrational and irresponsible creature and that the whole trend of civilization is dis...
**Wireless Possibilities** By A M Low E P Dutton & Co, New York

Here is another stimulating little book of the "Today and Tomorrow Series." It confines itself to the possibilities of radio, but it presents a picture of a vastly different world in the future. Mr Low gives us an insight into the uncanny possibilities of the mysterious ether vibrations which form the substance of radio communication. He shows us quite convincingly that it will be a commonplace of the not very distant future to sit in a room in London and see and hear a baseball game in New York, to a friend at our bank while sitting in our office, and to delve deep into the now hidden mysteries of life. Space will be annihilated, and the Chinaman on the other side of the world will be as much our neighbor as the friend at our elbow. Such achievements will of course be a short step to an acquaintance with other worlds and to the reading of the thought.

The possibilities of destruction in war will be so appalling that one is led to believe that man will have to abandon his primitive means of settling disputes as the alternative to total extinction. "War," says Mr Low, "is of course a natural process, a little less educated and more unkind in consequence, than Birth Control." Apparently, therefore, Birth Control will of necessity become universal.

It is unfortunate that a book which is so stimulating to the imagination and which contains so much information of value to the non-scientific reader, should be so incoherently written. There is a great lack of smoothness in the form of presentation; the sentences break off from each other like successive explosions, and paragraphs begin and end at random. The effect is confusing and rather exasperating, and one finishes the book with an impression of a jumble of disconnected ideas. A little more attention to the rules of composition would add greatly to the continuity of thought and smoothness of style, as well as to the pleasure and profit of the reader.

**Quo Vadimus** by E E Fournier d'Albe E P Dutton & Co, New York

What I believe, by Bertrand Russell E P Dutton & Co, New York

To E E Fournier d'Albe and to Bertrand Russell, in "What I Believe," the outlook for the future of man appears more hopeful than to many of the contributors to the Today and Tomorrow Series.

Mr Fournier d'Albe's "Quo Vadimus" does not contemplate the possibility of man's extinction. In view of human adaptability to a wide range of climatic and other conditions and in view of the promises of science he believes that man is good for a thousand or for a million or many millions of years on earth. Indeed to him the development of the race is ahead of us, not behind us. Of man's development during the first half million years of his existence he has no exalted opinion. "In that period," he says, "man has evolved from an ape-like tree-dwelling ant-eater into a plodding illiterate monosyllabic tiller of the soil. The mental equipment of the representative man—the man representing the majority—is in many ways inferior to the dog or the ant. He is full of greed and lust and superstitions which place him on a level with the higher animal life or even below it."

Nevertheless Mr Fournier d'Albe does not believe that man's backwardness so far, condemns him to remain a clod. He believes that in the elite, the educated few, of today is foreshadowed the whole race of the future. By
mechanical advances and by social readjustments, many of which are already under way, the race is to become a body of the elect of the earth. The civilization to be expected a thousand years hence he describes as follows:

"A globe laid out like a huge garden, with a climate under perfect control, the internal heat of the earth brought to the surface and utilized as a source of never-failing energy. Portions of the interior of the earth claimed and made habitable, all machinery and sources of power wisely distributed and made instantly available for all legitimate purposes. The earth's surface and the rippling ether in which it swims made into a vast playground of human thought and emotion and all mankind throbbing in unison to every great thought.

"The earth will have become a sentient being. It will be as closely unified and organized as the human individual himself. Mankind will be the 'gray matter' of the brain."

Mr. Fourmer d'Albe's prognostication is based upon no fundamental change in the line of our development, but simply an acceleration of our present material and social progress. He does not in his optimistic forecast discuss such practical problems as the already threatening pressure of population on the food supply. Some indication of his belief in the solution of this problem may however be expressed in the following vague reference to population control:

"It is not at all necessary to contemplate an increasing population of the globe. The leadership of the human race can much more effectively be maintained by educating individuals than by increasing their numbers."

In "What I Believe" Bertrand Russell, having told Icarus how man may melt his own wings in the crucibles of his own science, outhnes by what lines of development he is still given a chance to save himself from falling.

What Mr. Russell believes has nothing to do with God and the nature of the universe. It has to do instead with those rules of social conduct which will enable man to use his knowledge for the benefit of the race as a whole. He believes that in the use of science by an enlightened social morality, not dominated by superstition, militarism or class interest, for the realization of the Good Life ruled by knowledge and love, the hope of social salvation lies. His chapter on Moral Rules, especially that part which deals with sex morality, is especially excellent. So is his analysis of the underlying note of active malevolence based on envy and fear now present in man, and the measures by which it can be changed by the development of courage, hope and security to that benevolence which he regards as one great component of human love. Of Birth Control as one of the agencies of social salvation he has much to say, for example:

"To be killed suddenly and then eaten, which was the fate of the Aztecs' victims, is a far less degree of suffering than is inflicted upon a child born in miserable surroundings and tainted with venereal disease. Yet it is the greater suffering which is deliberately inflicted by Bishops and politicians in the name of morality. If they had even the smallest spark of love or pity for children they could not adhere to a moral code involving this fiendish cruelty."

In Fourmer d'Albe's forecast the accent falls most heavily upon material means of survival, in Bertrand Russell's it falls on men acquiring the same domination over their own passions that they already have over the physical forces of the external world.

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**BOOKS RECEIVED**

From T. Y. Crowell (New York) **Social Pathology**, by A. Queen and Delbert M. Mann.

From Williams and Wilkins (Baltimore) **Birth Control**, edited by Adolf Meyer. $3.00

From E. P. Dutton (New York) **Hypatia**, by Dora Russell. $1.00

From E. P. Dutton (New York) **Lystistrata**, by A. Ludovici. $1.00

From Boni and Liveright (New York) **Beyond the Pleasure Principle**, by Sigmund Freud. $1.50

From Boni and Liveright (New York) **Group Psychology and the Analysis of the Ego**, by Sigmund Freud. $2.00

From National Committee for Mental Hygiene **A Study of Certain Auto-Erotic Practices**, by Katherine Bement Davis. Parts I and II.

From the Eugenics Society of the United States of America (New Haven, Conn.) **Second and Third Reports of the Committee on Selective Immigration of the United States of America**.

From G. P. Putnam's (New York) **Sex at Choice**, by Mrs. Montith Episke.

From E. P. Dutton (New York) **The Passing of the Phantoms**, by C. J. Patten. $1.00

From E. P. Dutton (New York) **Narcissus**, by Gerald Heard

From Boni and Liveright (New York) **Introduction to the Study of Psycho-Analysis**, by Sigmund Freud. $4.60

From Hogarth Press (London) **Collected Works of Sigmund Freud**, Vols. II and III.

From University of California (Berkeley, Calif.) **Age of Parents and Order of Birth in Relation to Longevity of Offspring**, by S. J. Holmes and H. Wilson

From the University of California (Berkeley, Calif.) **The Size of College Families**, by S. J. Holmes

From Williams and Wilkins (Baltimore, Md.) **Social Psychology**, by Knight Dunlap.

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*Birth Control Review* for December, 1924
THE MOTHERS' SIDE

Among all the issues of current politics there are few which mean more than this for the health and self-respect of women, and the prospects of the children whom they bring into the world. The child which is born against its mother's wish has only half a chance, the family which overstrains its parents' income must grow up stunted and starved in body and mind. The middle class long ago solved this problem for itself. Of the knowledge which may save the mother's body and assure to every child the nurture it requires, the working class stands in even greater need—New Leader (London)

One of the main reasons why the woman of forty to-day is so immensely more vigorous than her grandmother must clearly be that the woman of forty years ago was often the mother of from five to ten children to-day the average might possibly be two, but much more probably one. If the mother gains, there is no doubt that in all but the very rich families the children gain also, they are probably stronger and certainly better cared for—Daily News (London)

The amusing thing is that men think the question should be settled by them. Each man deduces how many shops he will run, how many bricks he will lay, how many ens of type he will set, how many factories he will build, etc.

But ninety-nine men out of one hundred are agreed that a woman has no right to decide how many children she shall create, nurse and rear.

Britain's national council of public morals, headed by the bishop of Winchester, urges a five-children standard for British families.

That would please the ghost of Theodore Roosevelt, but he would say "make it ten."

British mothers might organize a national council of family comfort, and say to the council of public morals "All night, five children if you say so, but be kind enough to see that we mothers have a decent income and a respectable dwelling to help us rear the five children. Lacking that, you may have the children and rear them"—Arthur Brisbane in the Indianapolis Star.

OUR CORRESPONDENTS' COLUMN

BIRTH CONTROL AND MEDICAL BODIES

We publish below a letter from the secretary of the Committee on Maternal Health, not only for the important corrections it makes to editorial and news notes in the June Birth Control Review, but for its historical statement as to the progress and present status of Birth Control in the leading American medical bodies.

New York City

The application of over 7,000 doctors to the League for information, the attendance of some 700 at the International Conference, and the sixty or more engagements of your Medical Director to speak before official medical bodies are evidence of the interest of the medical profession in your work.

Now that doctors and the League are trying to understand each other's point of view, and attempting to organize research and investigation together, it is desirable that excessive claims should not give pause to the easily alarmed or conservative members of the profession.

In the first editorial paragraph in your July issue, and also on page 212, the statement made that Birth Control has been "officially accepted" by the two great national organizations of gynecologists. The two national bodies of specialists in this line are the American Gynecological Society, limited to a hundred members, and the American Association of Obstetricians, Gynecologists, and Abdominal Surgeons, which has many general surgeons among its members. The first, in 1924, named a committee to cooperate with the Committee on Maternal Health in the committee's investigation of Birth Control. In 1925, it passed, by a narrow majority, a resolution to favor an amendment to the postal law by adding the provision that "standard medical and scientific journals and reprints therefrom and standard medical works which contain information with reference to the preventing of conception are not non-mailable under this section." The word "reprints" nearly caused the loss of the motion, which without it had a fair preponderance of approval. The second organization has not, to my knowledge, taken any action, and has two stiff critics of the League on its committee on Maternal Welfare.

Your writers probably refer also to the action of a section at the last annual (May) meeting of the American Medical Association. This association is our leading medical organization, with a membership of 84,000. Before its Section on Obstetrics, Gynecology and Abdominal Surgery, Birth Control was brought up incidentally and in the discussion Dr. Cooper took part. The resolution I moved and which was approved, recorded that the section "recommend the alteration of existing laws wherever necessary so that physicians may legally give contraceptive
information to their patients in the regular course of practice." This will, as you say, go through the regular Committee course of such recommendations. It cannot become the "official acceptance" or endorsement on the part of the great parent association without favorable action by the House of Delegates next May.

Very truly yours,

ROBERT L. DICKINSON
Secretary

IN MEDICAL SCHOOLS

Colorado

Secretary, AMERICAN BIRTH CONTROL LEAGUE

Am I correct in saying that the senior medical students of Harvard receive instruction in contraceptive technique?

Sincerely yours,

RUTH VINCENT

With the exception of Johns Hopkins University, which has each year for the last three years offered one comprehensive lecture on Birth Control to its medical students, no medical college as yet gives even superficial instruction in this subject. On his lecture tour this summer, however, Dr. James F. Cooper, Medical Director of the Clinical Research Department of the American Birth Control League, spoke before more than one group of medical students, who showed the same keen interest as was shown by practicing physicians.—Editor

"UNNATURAL"

Freburg, Germany

Editor, BIRTH CONTROL REVIEW

It seems to me that Mr. Toscan Bennett, in arguing in the June number of your Review, that all "civilization and progress" might equally be indicted as "contrary to nature" by the opponents of Birth Control, might logically have proceeded to instance monogamy itself, as a Birth Control measure of the first order, which, nevertheless, our opponents will be the last to place in that category, or object to as contrary to nature.

After the 30 years' war, the Elector of Hesse authorized the men of his state to take second wives, to bring up the population again, and thus lasted a generation or so. Civilization cannot restrict a man further than to one wife. If it could, it certainly would, for as long as births are uncontrolled even the one is too many for the good of the race, as experience abundantly shows.

MAX FERRARS.

OUR LAWS AGAINST CONTRACEPTIVES

Punjab, India

Editor, BIRTH CONTROL REVIEW

A major portion of your magazine is occupied by articles explaining the necessity for Birth Control. I would suggest that as this point is now certainly established to a great extent, a certain portion of your magazine should contain practical solutions of this problem.

This problem was well-known in ancient India, and certain old medical books contain prescriptions, a certain dose of which would cause sterility for a certain period without injuring the system. I think your chemists could find out such safe medicines. I would have tried to find out and send some prescriptions to you but I don't know the names of medicines in English. I wish there could be a centre for the study of this problem in India. Nowhere is there greater need for it than in India.

Yours faithfully,

SUNDAR SINGH

Not a major part but the whole of our magazine is occupied by articles explaining the necessity for Birth Control. If it were otherwise, if we should devote a portion to the practical solution of the problem—that is, to information about contraceptive measures—our magazine would be seized by the government and our editor probably put in jail. By direct statement or by interpretation, information or materials for contraception are included in the federal and many state laws under the head Obscenity. By Section 211 of the United States Postal Laws, such matter can be sent by no common carrier. The Federal Law thus prevents full freedom in getting supplies and disseminating trustworthy scientific information. Nevertheless, if the laws of our 52 states and territories were liberal much local work could be done. But in 26 states the teaching of contraception is forbidden either under the obscenity or under some special law. By a few of these laws physicians are exempted and are allowed to give out information for the cure or prevention of disease. It is under such an exemption that the Clinical Research Department of the American Birth Control League operates. In the states and territories where no mention of Birth Control is made in the law, custom or prejudice often makes it possible for local authorities to prevent the founding of clinics. In Chicago, for example, in a state with a liberal law, the authorities under Catholic influence persist in refusing to give a permit for a free Birth Control Clinic. Until these laws are changed and their prejudices put to flight, the BIRTH CONTROL REVIEW can never be a vehicle for practical information on contraceptive measures.—Editor.
PERIODICAL NOTES

The September number of The World To-morrow is a Race Betterment number Birth Control as one aspect of Eugenics is represented by Dr Rachelle S Yarros—on its relation to democracy—and Dr S Adolphus Knopf—on its relation to religion. The column for Group Discussion by members of the Fellowship of Reconciliation contains a series of topics on Birth Control.

In its recent issues the Sunday Advocate of Bombay (India), has devoted more than a column to Birth Control, using the Birth Control Review as its main source of news and comment on the movement throughout the world. Another Indian paper which is giving publicity to Birth Control is The Abrita Baar Patnka, which published in full Dr Pusey’s address at the Sixth International Neo-Malthusian and Birth Control Conference.

In Hilos con Permiso—Children Without a Permit—an article in the South American moving picture journal Cine-Mundial, Miguel Zarraga tells Spanish readers something of the Birth Control movement in America.

Recent spokesmen for Birth Control in the New York Times are our good friends I N Thurman and Guy I Burch. Mr Burch furnished facts and figures further substantiating Dr East’s statements in the Williamstown controversy. Mr Thurman came to the defence in reply to George Wanders’ attack on Birth Control as a “vicious practice of infanticide.”

“Scurrilous and misleading epithets,” said he, “recklessly hurled at great movements, are even less becoming a student of sociology than a bumpted politician pandering to the religious prejudice of his constituents. Is it necessary in these enlightened times to point out that one of the very reasons urged by advocates of Birth Control for legitimizing Birth Control information is their abhorrence of the all too prevailing practice of infanticide under existing conditions?”

Rabbi Sidney E Goldsten of the Free Synagogue asks, according to an account of a recent sermon reported in the New York Times, for more family life. He specifies as the three essentials for a happier and more democratic family life, comfortable homes, Birth Control and spiritual fellowship.

In an August number of Colliers, Margaret Sanger replies to an article in an April issue on the “negative” side of Birth Control. She asks, “Is race suicide possible?” and replies that our happy-go-lucky methods in the production of children add nothing to the permanency of the race. Mere numbers, a large proportion of whom are dependents and delinquents, do not mean race survival, for they burden and deplete the race. “Increase of population,” says she, “has nothing to do with progress, nor can a decreased birth rate, by any stretch of the imagination, be interpreted as an omen of national calamity.”

The Forum, having finished a discussion of the Catholic Church, in August opened its columns to a series of articles on the causes of war. The most interesting of these articles so far is Dr H P Fairchild’s “Land Hunger of Mankind,” in the September number.

Statistics from the National Bureau of Economic Research show that during the last 16 years the United States had forty-one million births and twenty-two million deaths. This means a real natural increase during that period of 19,000,000 and to this immigration added five and one-half million persons. In 1924 the birth rate was almost twice the death rate, for 2,645,000 persons were born, and 1,333,000 died. In 1925 it is estimated that “ten babies will be born every two minutes and five persons will die.”

THE PINES—THIRTEEN YEARS AFTER

THIRTEEN years ago Vineland (N J) Training School made its first study of “The Pines,” a large group of subnormal families who have lived for generations in a New Jersey district, known as The Pines. The Pines are still there. are still adding to their numbers. Professor E R Johnstone, Director of the Vineland School tells in Eugenics News the following later facts:

“I might say that since Miss Kite’s study, we are constantly running across members of the Pines stock in the institutions for defectives, reformatories and the prisons. Within the last year or two we have removed a mother and her three children by three different fathers, from the vicinity of Toms River, but there are other members of the family still mating and breeding.”

“At the State Prison, as a member of the Parole Board, not very long ago I ran across one of Old Iz’s nephews and a few weeks later one of his nieces showed up in the Reformatory for Girls, several months ago, one who I believe is his grandson, was sent to the Colony for Males, and just a few months ago we received one of them. The stock is breeding right along.”

An Arizona woman, Mrs Ruiz Sanchez, a Mexican, 38 years old, has borne her twenty-four child in twenty-four consecutive years. “Only seven of the twenty-four,” adds the news item, “are still living.” What a price to pay—perpetual pregnancy for the mother and two out of every three of her children dead in infancy.
News Notes

UNITED STATES

New York

The fall term has opened and nearly every mail brings to the American Birth Control headquarters requests for literature on the subject of Birth Control from students in universities and colleges who are making social science their major subject and preparing the thesis on Birth Control.

Some of the universities and colleges represented by these students are Stanford University, Cal; Washington and Lee University, Lexington, Va; Wells College, Aurora, N. Y.; Hartford Theological Seminary, Hartford, Conn; Northwestern University, Ill; Miami University, Oxford, Ohio; Vanderbilt Medical School, Nashville, Tenn; Rollins College, Fla; Emory University, Ga; Yale, New Haven, Conn; Washington State College, Ida; University of Chicago, Ill; Springfield College, Springfield, Mass; Tufts College, Mass; University of Michigan, Ann Arbor, Mich; Central Michigan Normal School, Mt Pleasant, Mich; De Pauw University, Ind; Johns Hopkins Medical School, Baltimore, Md; Y M C A College, Chicago, Ill; University of Minnesota, Minn; Bussey Institution, Cambridge, Mass; Smith College, Northampton, Mass; Princeton University, Princeton, N. J.

The Seventh Annual Exposition of Women's Arts and Industries held at the Hotel Commodore, New York City, is just opening as the Birth Control Review goes to press. A special and valuable publicity feature at this year's exposition is the radio lecture hour held each afternoon.

Among visitors to headquarters of the American Birth Control League was Miss Elsa Hacks, tramped in the Edith Cavell School of Brussels, one of the first public health workers in Belgium and the first Edith Cavell nurse to be given a Rockefeller Foundation Scholarship for Public Health Nursing before leaving America after a year's study in various schools of nursing she visited the Clinical Research Department of the League to round out her public health study and to put herself in touch in her work at home with European centers of information on Birth Control.

Colorado

On September 10th Ruth Vincent of the Denver Children's Court, spoke before the Denver Women's Club, the topic being "A Better Race." She asked the Club's support in a request which is being addressed to the University of Colorado Medical School to establish a Birth Control Clinic.

Michigan

Dr. C. C. Little, President of the International Federation of Birth Control Leagues and member of the National Council and of the Clinical Research Department of the American Birth Control League, has been installed at Ann Arbor as President of Michigan University. In his first interview with press representatives who came to learn what the policies of the new president would be, he has given prominence to his advocacy of Birth Control. An Ann Arbor paper headlines his statement on Birth Control on the front page and the Grand Rapids Press gives the subject almost a column. Following as it does Dr. Cooper's lectures in Michigan this summer, Dr. Little's advocacy should act as a powerful stimulus to work in that state.

New Jersey

Among addresses given by Mr. Everett R. Mere, organizer for Southern New Jersey, are the Kiwanis Club at Ocean City August 5th, the Exchange Club at Trenton August 6th, the Absecon Unit of the New Jersey Women's Club and the Colored Republican Women's Conference on August 27th and 28th. On September 10th he spoke before the Exchange Club of Newark, on September 14th the Community Welfare Club of Passaic and the North Bergen Exchange Club at Union City on September 29th. On September 14th Miss Elizabeth Grew addressed a large evening meeting of the Hebrew Ladies' Benevolent Society of New Brunswick. A temporary Birth Control organization has been formed at Summit, N. J., with Mrs. Kate G. Pierce as Chairman.

GREAT BRITAIN

Of the situation in England and particularly of her own work for Birth Control, Rose Witkop writes: "The ministry of health is itself divided on the question. Its chief lecturer of the ministry frankly advocates Birth Control practices in his weekly contributions to an outstanding health journal Health and Strength, and holds that it is compatible with the highest morality and makes for happy family life.

The feeling is thus taking root that the working woman should know "Hitherto even in cases where pregnancy
would seriously endanger a woman's health she has merely been told to 'take care,' but not how she may take care.

It is highly improbable however that the government will defy Church pressure in the matter. The only way of meeting the situation appears to be in the establishment of People's Clinics throughout the country. This is one of the objects of the People's Clinic for Birth Control and Social Welfare established in the southwest district of London where there is much poverty and overcrowding.

We open daily from 10 to 6 and a qualified midwife is in constant attendance to receive the mothers, advising them willingly on various matters relating to their health. All advice is given free.

Those who desire contraceptives are given the minutest instruction as to their use if they cannot pay for these articles they are allowed to remit at the rate of 6d or 1/- per week according to their means. In cases where even so small a sum would strain their resources and there are many, the articles are given free, also.

But it is an interesting point that comparatively few women will accept the gift. It is gratifying to record that being themselves debarred from giving Birth Control advice, District Health visitors are sending women down to us, thus giving us their unofficial blessing. Their recommendation is the more to be valued, since lurking in their minds must be the thought that the success of our efforts tends to put them out of work.

One mother in fact who specially asked for the address of our Clinic was told good-humoredly that they couldn't all be sent.

Several local midwives speak openly to their clients about our work and send the poorer ones to us. Recently a woman who was undergoing treatment at a West London hospital came to us on the express advice of the hospital physician.

The local press particularly has called to our support and the Health Journal to which I refer above carries a standing reference to the Clinic in its advice column.

Perhaps the appalling housing conditions in the district, account to some extent for our popularity. A great deal of publicity was given to the report of the local Medical Officer of Health who stated that no less than eight people were discovered to be living in one room. Another single apartment was being occupied by six persons, some of them tubercular. Is it not high time that the officials woke up to the appalling situation?

The publicity work is now done entirely by canvassers. We have had to abandon the more costly form of advertising and have engaged several paid workers who can thus give their full time to the work. Occasionally they are assisted by some voluntary workers, chiefly members of the Labour Party or the Women's Co-operative Guild.

But our best advertising agents are the women whom we have helped. These invariably recommend others.

The distinctive thing about the People's Clinic is that it is a movement of workers. We are proud of this. The moral success of our efforts, handicapped as we were, has been an inspiration. Without funds or financial backing we have done a record work in the few months of our existence. We have now outgrown our temporary premises and are negotiating for a permanent headquarters in the belief that with such a foundation as we have laid, the Birth Control movement will come to our aid and assist us in proving that Birth Control Clinics can become the greatest factors in personal and social well-being.

The People's Clinic is one of the newest of the ten English Birth Control Clinics and is, like some of the others, not yet firmly established financially, deserving of support by friends of the English movement. The address is 31 Sinclair Gardens, Kensgton, London W 14.

GOOD progress in all the Clinics and continued pressure on the government is reported from England. Mr. Neville Chamberlain speaking for the government says there will be no yielding on this point, but from friendly M.P.'s, particularly the faithful Mr. Thurtle, from county councils, from individuals and even from the press the demand continues and intensifies and there is no cause for discouragement.

The Birth Control Education League affiliated with the Malthusian League have engaged a woman doctor and started contraceptive work on a small scale in St. Pancras District. Thus the nucleus for an eleventh Clinic has been formed. Of the work of the Wolverhampton Clinic the Hon. Superintendent Mrs. Ella Gordon writes to The New Generation:

"The Wolverhampton Birth Control Clinic is the outcome of a year's strenuous propaganda in the Black Country. It is a very modest Institution, but the work is carried on in two small rooms (rent, 6s a week) in a back street. There was no capital to start with, and we were warned not to venture without local financial backing. But a generous offer of voluntary service from a lady doctor in the neighborhood was too tempting to resist and the Clinic was opened in May. A friend at the Walworth Centre kindly paid the rent for one year and her committee generously made a grant of money and sent a parcel of requisites. So we were very greatly encouraged. All our helpers are voluntary workers, thus we are carrying on at a minimum of expenditure because no heating (except gas ring) or lighting is required during the summer. Funds, however, are essential if we are to help the pitiably poor women who have begun to attend. We hope..."
to organize drawing-room meetings to raise money, but up to now no one will lend a room. There have been 40 cases during the first month, and 24 women have paid return visits, making 64 consultations in all. A worn-out little woman of twenty-six who has four children told us that her mother had let her have a shilling to pop for a visit. Another woman, Mrs S., came with a blind child of fifteen months in her arms, and it was as helpless as a baby of three months, and had been taken regularly to the maternity and child welfare center. Three months ago Mrs S. had a still-born baby and there are three other delicate children at home. The Minister of Health, judging from his reply to Mr. Thurtle in the House of Commons, is content that such cases shall be referred from the national welfare centers to promote and struggling institutions such as this! The popularity of our clinic is undoubtedly in a large measure due to the ability and charm of our medical officer."

The other clinics recently formed are making good progress. Among those who stand behind the clinic opened at Cambridge is Sir Humphrey Rolleston, Regius Professor of Physics in Cambridge University, who spoke in favor of Birth Control Climes for poor mothers at a Conference of the British Medical Association early in the summer.

Shoreditch and Edmonton are among the County Councils which are demanding of the Ministry of Health the right to give contraceptive information at their welfare centers.

Alarmed at the steady march of Birth Control, Father Degan of Leicester has offered the first program which aims to relieve overpopulation. His suggestions are: (a) delaying marriage till 25 years or over, (b) the encouragement of celibacy for strong-willed people, together with the offering of special privileges and honors to bachelors and spinsters, (c) self-control in the spacing of births, (d) large scale immigration with the transplanting of whole villages overseas, three measures of self-control and one item that is on its face, impracticable.

This utopian program is all his church can offer and this is the church which boasts—not confesses—that the crowded slums is the home of Catholicism. "Nowhere," says the Universe and Catholic Weekly, "are there more dreadful slums than Glasgow and nowhere is there greater religious devotion than among the Catholic occupants of those slums." Another district where this church is probably strong is the slums of Norwich, where the medical officer has recently shown an infant death rate of 157.9 per 1,000 as against 71.1 for the city as a whole.

**INDIA**

NEVER have the reasons why Birth Control is a crucial necessity in India been better stated than in a discussion in the India Social Reformer during February and March. An editorial statement for and against underestimates the population problem but concludes with what the writer considers an argument for Birth Control which has to be taken seriously.

"The wide prevalence," says he, "of too early marriages in India invests the subject of Birth Control with a special interest. It is no uncommon experience to see bright young girls in a few years after marriage broken down by too frequent child bearing to such an extent as to be hardly recognizable by their friends and relatives. Indian censuses have consistently shown a sudden decrease in the female population at the age-period round about 15, obviously due to the large number of young girls who die during their first delivery. The great disparity in some provinces between the proportion of the female to the male population is clearly due to the large mortality among young wives. The evil is becoming emphasized owing to the rise in the marriage age of girls not keeping pace with that of men. The strain of married life on the girl wives of grown-up men is particularly severe. Unless the age of marriage rises rapidly, it will not be surprising if young married couples try to insure themselves against too frequent pregnancy by adopting methods of birth control.

FEROZ CHAND in a communication to the Reformer, taking up the discussion where the editorial left it, brings out other distinctively native problems which indicate Birth Control as the only cure.

"In your paragraph," says Mr. Chand, "I read 'The question of birth control deserves consideration in India from the point of view of the intolerable physical strain imposed by incessant child-bearing on girl-wives, etc., purely as a health measure.' To me this looks like an understatement of the facts. For some of the old checks on population have disappeared or are disappearing and require to be replaced. Amongst these are infanticide which has almost vanished, and compulsory widowhood which (thanks to the efforts of reformers like yourself) may in the future dwindle down. Then there is abortion. Perhaps this is not a big factor, at any rate no statistics can be available about it, but it has been held by some authorities that this thing is much more prevalent in India than in Europe. This might
also disappear and what is more it may one day disappear in favor of recognition awarded to illegitimate children. Again, there are the vast hordes of our celibate clergy, the ‘Sadhus.’ If modern ideas are permitted by economic circumstances to have their full effect, this class will also be considerably reduced. Malthus in his Essay refers to another factor also, the division of the people into endogamous castes and occupations. I am not sure in what direction and to what extent this factor operates. The Essay, while referring to India, enumerates another preventive check, viz., the custom that the elder brother must marry before younger brothers are allowed to marry.

"But even more important than all these combined is another problem which you have got to reckon with when considering the population problem and which may remove birth control from questions of purely individual health. I mean, you have to count your population on the graves also. We cannot afford to bear the shame of forever leading in the death-rate of infants. If we look at the figures of infant mortality, it would appear as though we had made infanticide illegal, but in reality continued it only in a different form. The complacent note struck by your paragraph seems to be due to your having considered merely the surplus birth rate, ignoring the birth and death rates. I prefer not to burden my letters with a cart-load of statistics because I presume that everybody knows that our death rate for infants is almost the highest in the civilized world, and that seems to be inevitable as long as the prevailing birth rate continues. As Havelock Ellis somewhere puts it, the medal that bears 'More Births' on the obverse, reads on the reverse 'More Deaths.' Though we have heard much in eulogy of a stationary population from the Dean of St. Paul's, we know there is no country even in Europe that is enjoying the blessing. In fact any man who cares to look at the vital statistics of the leading European countries, since (say) the Bradlaugh-Besant trial, will find that family limitation, if it has affected the population-opposition at all, has done so under the heads 'birth-rate' and 'death-rate,' and not very much under the 'surplus birth rate,' which is the growth of population. That is the problem for India to consider also.

The following passage from the last census of India lends cold figures for measuring the baby death-rate which Mr. Chand deprecates. "It has been calculated," says the Census Report, "that every year no fewer than two million Indian babies die, while many of those who survive continue weak and feeble through unhygienic surroundings in their infancy. Indeed, although birth registration is still too inaccurate to make precise figures reliable, it may be stated with confidence that one in five, or perhaps even one in four, of the infants born in India dies within the first year of life. In crowded cities, particularly industrial cities, the rate is still higher."

**COMING EVENTS**

BEGINNING in October Dr. Cooper will again be in the lecture field. His dates so far made are:

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October, 1926
GOLDIE GRASSHOPPER

(Continued from page 282)

find his shut eyes had been but a ruse. He was staring at her more fixedly than ever. "Rubbers worse than me," she mused. "I wish Jake could see the damned little mutt." Then it suddenly came over her what it would be like to have a big Jake show the slightest interest and pride in a little Jake.

The thought brought back her rage, resentment and self pity, and she threw herself over on her side—to gaze upon the face of Gracie catching sight of her aghast from the adjacent bed. The encounter was too sudden for either girl to have a chance to hide from the other. For once, the self-possession of both completely deserted them. With jaws dropping the two girls stared at each other, and when the words of abuse with which both were so familiar, rose automatically to their lips, they died unuttered. "Lying side by each in the maternity ward sure cramps your style when it comes to mud-slinging," as Goldie afterwards truly remarked.

"How long you been here?" Goldie finally managed to ask. "Ten days—leaving tomorrow," answered Gracie. "Thought you'd run off and got married," said Goldie. "Going to the justice next week?" "To the justice?" burst out Goldie jealously, rising on her elbow. "How'd you work that? A shot-gun or the kid?" "The kid's dead," said Gracie. "Oh, dead, is it?" said Goldie, sinking back, as if that answered all questions. "No such luck here. Look at what I drew," and she held up little Jake, whose black berry eyes still peered from his blankets, and who was sucking vainly at an imaginary milk supply. "Ever see anything worse than that to have wished you on?" she inquired sardonically. "Yes, I have," answered Gracie, "I've seen one dead," and she suddenly turned her face to the wall.

(To be continued)

THE DIFFERENTIAL BIRTH RATE

(Continued from page 270)

levels. This material, which I believe to be unique, I cannot present here but shall do so in a forthcoming book. Here it can only be said that these data are of a high order of accuracy, are directly and specifically pertinent to the point at issue, are far more extensive than anything which has hitherto been available, and clearly and definitely support the argument which I have made.

There is another aspect of this second point in my argument which I desire briefly to develop,

Some early eugenic studies, especially those of Professor Karl Pearson, demonstrated the fact that various sorts of obviously unfit persons had high fertility rates, while some equally obviously fit persons had low fertility rates. This situation he rightly regarded as racially unsound in principle. But a curiously inverted deduction from these results has become current. The doctrine seems to have gained wide currency that somehow high fertility in a group is in itself an indication of probable racial unfitness. In actual fact every group of persons that I can think of which does show high fertility seems to be quite generally regarded by eugenists as socially and biologically undesirable. They are alleged to be genetically unfit. It has even been maintained that there is a general, or combination of genes, for poverty—that a man is poor only because he inherited stupidly, lack of ambition, or some other similar traits of character. Now, while I am certainly no violent environmentalist, I gravely doubt if such a position is tenable. The best evidence against it, I think, is the overwhelmingly common fact that the ranks of the rich and the well-to-do (which also generally mean the educated and cultured) are to a very large degree constantly being recruited from the ranks of the poor.

Yet it is apparently the poor, and not merely the morons and defectives, that have high birth rates. There are in the world a fair lot of rich morons and rich defectives (some uncharitable persons would even say a good many) but in my observation when morons are rich their birth rate is not high. It is just about that of the rich in general. And similarly the birth rate of the poor moron or defective is not greatly different, so far as I can learn, from that of the poor in general. The shocking comparisons of the fertility of the Jukes and other such degenerate and defective stocks are usually made with such groups as the Edwards family, or college men or women, who occupy an obviously different economic plane. Are the Jukes
more fertile than a group of honest, and biologically and socially sound workingmen of as nearly as possible the same economic status. This question I think has not received the consideration it deserves. Space lacks to present statistical evidence on this point here, but I hope to do so later.

Before leaving this second point of the argument I wish to make it as clear as possible, in order to forestall the otherwise certain misrepresentation of my views, that I do not regard economic factors as the only ones influencing human birth rates. Nothing could be farther from my position. I am merely trying to show that the evidence indicates that there seems to be generally a significant correlation between variations or differences in economic status and variations in birth rate. This fact has been pointed out by a number of students of the problem, notably the distinguished English statistician G Udny Yule. But that other non-economic social factors such as religion, and various biological factors also may play a role and an important one in some cases no sensible person would deny.

The third point in my argument is that it is not only desirable in the eugenic interest of the races to cut down, indeed completely extinguish the high birth rate of the unfit and defective portions of mankind, but it is also equally desirable because of the menacing pressure of world population, to reduce the birth rate of the poor, even though they be in every way biologically sound and fit. This contention, I think, needs no extended argument. A wealth of evidence regarding the social and biological consequences of the growth of population has been collected, and convincingly and brilliantly presented by Dr E M East in his recent book "Mankind at the Crossroads." Another recent book of the same tenor that will repay reading is Swinburne's "Population and the Social Problem."

My fourth, and final point, is that the efforts of the eugensists to correct the evils of the differential birth rate, by endeavoring to induce the socially, economically, and in some part biologically, superior classes to reproduce more freely, as a sort of transcendental social duty, has not met with any statistically discernible success, and in my opinion is not likely to. When the issue which is to determine human behavior is drawn between the present comfort, happiness and well-being of the producers on the one hand, and the indefinitely future welfare of society in general, or the race or state, on the other hand, he would seem indeed a simple-minded, not to say fatuous, optimist who supposes that the latter will outweigh the former. It will do nothing of the kind. It was a worldly wise if not very altruistic sinner who first raised the question as to what posterity has ever done for us. As was
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recently pointed out editorially in England: "A man may be induced by patriotic motives to die for his country, but hardly to procreate children for her, unless he can be convinced that those children will find places to fill at least as good as that he occupies. Rhetoric about race suicide, the decline of the empire, and so on, will never be accepted by the potential parent as a substitute for an economic guarantee."

But if it is not possible to make desirable people have more babies, why not try teaching other people how to have fewer? This is precisely the position of the Birth Control movement, and it seems to me to offer the only hope of altering for the better the existing differential inequalities in the distribution of the birth rate. Many persons object to the Birth Control movement on the ground that it widens already undesirable class differences in the birth rate, because the intelligent and educated people all practice it while those with the high birth rates will not. But will they not? I am not newly so sure of this as I once thought I was. The tightest of legal barriers prevents now the diffusion of knowledge as to methods of contraception. The poor in particular are shut off from learning what is the best information available in these directions. At the same time the poor man is quite as keen as anybody else for the pleasures of sex. As has already been pointed out above it is his chief resource as an outlet for the extra nervous tension begotten by the harsh environment to which he is more or less doomed. Is it any matter of wonder, things being legally as they are, that the poor have a high birth rate?

Summing the whole case up, it seems to me that it stands about like this: The Birth Control movement after a long and bitter struggle has attained a certain academic sort of respectability. Harmless people are at any rate allowed to meet together and discuss it. But in my judgment the time is hard upon us when a certain militancy in its advocacy, even at some possible expense of respectability, is called for. The highest interests of humanity demand that the menace of population growth and of the differential birth rate shall be effectively met if our civilization is to persist in anything like its present form. Entirely free and widespread dissemination of information about methods of contraception is the only way at once humane and intelligent of attempting to meet this menace which has yet been devised. I am inclined to believe, from other studies I have made, that the birth rate will continue to fall even if Birth Control knowledge is not more widely disseminated. But Birth Control offers a hope that this fall may be made more rapid and differential. Why not try it?
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