BIRTH CONTROL REVIEW

A Conscious Control of the Birth Rate

By Edward Berge
# The American Birth Control League, Inc.

**Headquarters**

104 FIFTH AVENUE, NEW YORK CITY

**Telephone**

Chelsea 9901-2-34

## Officers

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>President</td>
<td>Mrs. Frances B. Ackermann</td>
</tr>
<tr>
<td>Vice-President</td>
<td>Mr. J. Noah H. Slee</td>
</tr>
<tr>
<td>Vice-President</td>
<td>Beatrice W. Johnson</td>
</tr>
<tr>
<td>Treasurer</td>
<td>Benjamin Tilton, MD</td>
</tr>
<tr>
<td>Assistant Treasurer</td>
<td>Mrs. Walter Timme</td>
</tr>
<tr>
<td>Executive Secretary</td>
<td>John C. Vaughan, Bid</td>
</tr>
</tbody>
</table>

## Board of Directors

- Mrs. Richard Billings
- Mrs. Dexter Blagden
- Mrs. George H. Day, Jr.
- Rev. William H. Garth
- Mrs. Thomas N. Hepburn
- Anneke Ked
- Annie G. Porritt
- Mrs. F. Robertson Jones
- Mrs. R. Richard Delafield
- Mrs. W. Lewis Day, Sr.
- Mrs. J. Allen Douglaherty, D.C.
- Leon J. Cole, Ph.D., Wis.
- Rabbi Sidney E. Goldstein, N.Y.
- Rev. Oscar B. Hawes, N.J.
- Rabbi Louis Mann, Ill.
- Rev. Ernest Colden, N.Y.
- Rabbi. Rudolph I. Coffee, Ph.D., Calif.
- Rev. Philip Prick, N.Y.
- Rev. Karl Eiland, N.Y.
- Rev. Edgar S. Wiers, N.J.
- Dean Thysa W. Amos, P.A.
- Edward M. East, B.S., Ph.D., Mass.
- Franklin A. Goddins, Ph.D., N.Y.
- Samuel J. Holmes, Ph.D., Calif.
- Roswell H. Johnson, M.S., Pa.
- Walter B. Pick, Ph.D., N.Y.
- H. B. Bayard, N.J.
- Rev. Karl Eiland, Miss
- Walter F. Willcox, Ph.D., N.Y.
- Mrs. Ernest Adair, N.Y.
- James E. Brooks, Calif.
- Jesse P. Condit, N.J.
- Herbert Croy, N.Y.
- Mrs. Belle De Rivera, N.J.
- Theodore Dreier, Calif.
- Ernest Gruening, N.Y.
- Mrs. Robert Perkuna, N.H.
- Mrs. Walter L. Benson, Ill.
- Mrs. John Scott Browning, N.Y.
- Mrs. E. Cannon, Mass.
- Mrs. Robert Perkuna, N.H.
- Mrs. Walter L. Benson, Ill.
- Mrs. John Scott Browning, N.Y.
- Mrs. E. Cannon, Mass.

## Clergymen

- Rabbi Sidney E. Goldstein, N.Y.
- Rev. Oscar B. Hawes, N.J.
- Rabbi Louis Mann, Ill.
- Mrs. Robert Perkuna, N.H.
- Mrs. Walter L. Benson, Ill.
- Mrs. John Scott Browning, N.Y.
- Mrs. E. Cannon, Mass.

## Scientists

- E. C. Lindeman, Ph.D., N.Y.
- C. C. Little, B.S., Calif.
- William McDougall, Ph.D., Mass.
- James G. Needham, Ph.D., N.Y.
- Wm. P. Ogbum, Ph.D., N.Y.
- Raymond Pearl, Ph.D., Md.
- S. Adolphus Knopf, N.Y.
- Lawrence Litchfield, Pa.
- Earl Lothrop, N.Y.
- Elizabeth Lord Love, N.J.
- Adolph Meyer, Md.
- Ida Monson-Friendland, N.J.

## Physicians

- Abraham Myerson, Md.
- Wm. Allen Pusey, Ill.
- Ralph Reed, Ohio.
- Aaron J. Rosanoff, Calif.
- John B. Bolley, Jr., N.Y.
- Hannah M. Stone, N.Y.
- Kenneth Taylor, N.Y.
- Stuart Mudd, Pa.

## Other Professionals

- Florence Bayard Hiller, Del.
- Roswell H. Johnson, M.S., Pa.
- Sinclair Lewis, N.Y.
- Judge Ben Lindsey, Colo.
- Owen Lovejoy, N.Y.
- Robert M. Lovett, Ill.
- James M. Maurer, Pa.

## Lay Members

- Mrs. Boyd Dudley, N.Y.
- Mrs. Simeon Ford, N.Y.
- Mrs. Kate Crane, Calif.
- Mrs. Robert B. Gregory, Ill.
- Mrs. Florence Halsey, N.Y.
- Mrs. H. G. Hill, Calif.
- Mrs. Penley Hunter, N.Y.
- Mrs. William Swan James, Calif.
- Mrs. Pierre Jay, N.Y.
- Mrs. Otto Kahn, N.Y.
- Mrs. W. W. Knapp, N.Y.
- Mrs. James Lee Laidlaw, N.Y.
- Mrs. Arthur L. Lawrence, N.Y.
- Mrs. Frank M. Leavitt, Ill.
- Mrs. Sinclair Lewis, N.Y.
- Mrs. Edward A. Lingenfelter, Iowa
- Mrs. Stanley McCormick, N.Y.
- Mrs. L. Newman, Utah
- Mrs. C. C. Runyon, N.Y.
- Mrs. Homer St. Gaudens, N.H.
- Mrs. W. E. Spangler, Ind.
- Mrs. T. S. Swanton, N.Y.
- Mrs. Charles Tiffaney, N.Y.
- Mrs. Shelley Toiburd, Calif.
- Mrs. J. Bishop Vanmeter, N.Y.
- Mrs. Henry Villard, N.Y.
- Mrs. Norman Dell Whitehouse, N.Y.
- Mrs. Pope Yeatsman, Pa.
<table>
<thead>
<tr>
<th>Date</th>
<th>Place</th>
<th>Group</th>
<th>Speaker</th>
<th>Event Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>JAN</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Baltimore, Md</td>
<td>J H Med Women's Asn</td>
<td>Mrs Sanger</td>
<td>Open Forum</td>
</tr>
<tr>
<td>4</td>
<td>Baltimore, Md</td>
<td>College Settlement</td>
<td>Mrs Sanford</td>
<td>Medical Society</td>
</tr>
<tr>
<td>6</td>
<td>New York City</td>
<td>Juseph Memorial</td>
<td>Mrs Jones</td>
<td>Home and School Assemly</td>
</tr>
<tr>
<td>11</td>
<td>New Jersey</td>
<td>Belle Women's Club</td>
<td>Dr Cooper</td>
<td>nurse Line Medical Club</td>
</tr>
<tr>
<td>11</td>
<td>Haverford, Pa</td>
<td>Haddon Heights</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>12</td>
<td>Maplewood, N J</td>
<td>Leg Deparment Women's Club</td>
<td>Miss Grew</td>
<td>Annual Mgr B C League</td>
</tr>
<tr>
<td>12</td>
<td>New York City</td>
<td>Haddon Heights</td>
<td>Miss Kennedy</td>
<td>Medical Society</td>
</tr>
<tr>
<td>13</td>
<td>Irvington, N J</td>
<td>Medical Society</td>
<td>Dr Cooper</td>
<td>Annual Mgr B C League</td>
</tr>
<tr>
<td>14</td>
<td>Philadelphia, Pa</td>
<td>Phila Branch Comm</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>14</td>
<td>Camden, N J</td>
<td>Wail Whitman Meeting</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>16</td>
<td>Westbury, R I</td>
<td>Med col Society</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>16</td>
<td>Brooklyn, N Y</td>
<td>N J Conference</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>18</td>
<td>Trenton, N J</td>
<td>Parent Teachers Assn</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>19</td>
<td>Morristown, N J</td>
<td>First Unitarian Church</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>20</td>
<td>Montclair, N J</td>
<td>Atlantic Co Rep Club</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>20</td>
<td>Philadelphia, Pa</td>
<td>Swarthmore Group Meeting</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>22</td>
<td>Baltimore, Md</td>
<td>Woman's Club</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>23</td>
<td>Brooklyn, N Y</td>
<td>Brooklyn Library Forum</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>23</td>
<td>Montclair, N J</td>
<td>Woman's Club</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>26</td>
<td>Summit, N J</td>
<td>Community Club</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>26</td>
<td>Hoboken, N J</td>
<td>Rotary Club</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>28</td>
<td>Camden, N J</td>
<td>Dinner</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>29</td>
<td>Washington, D C</td>
<td>Howard Med School</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>30</td>
<td>Washington, D C</td>
<td>G W Med School</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>FEB</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Camden, N J</td>
<td>Woman's Club</td>
<td>Mrs Jones</td>
<td>Medical Society</td>
</tr>
<tr>
<td>1-8</td>
<td>Philadelphia, Pa</td>
<td>College Club</td>
<td>Miss Grew</td>
<td>Medical Society</td>
</tr>
<tr>
<td>3</td>
<td>Camden, N J</td>
<td>Medical Society</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>3</td>
<td>Trenton, N J</td>
<td>Parent Teachers Assn</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>4</td>
<td>Northfield, N J</td>
<td>First Unitarian Church</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>4</td>
<td>Swarthmore, Pa</td>
<td>Atlantic Co Rep Club</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>6</td>
<td>Camden, N J</td>
<td>Woman's Club</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>6</td>
<td>Camden, N J</td>
<td>Plant Spec Co</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>7</td>
<td>Washington, D C</td>
<td>Howard Med School</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>9</td>
<td>Washington, D C</td>
<td>G W Med School</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>MAR</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>New York City</td>
<td>N Y U Liberal Club</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>1</td>
<td>East Orange, N J</td>
<td>League of Women Voters</td>
<td>Mrs Sanford</td>
<td>Medical Society</td>
</tr>
<tr>
<td>1</td>
<td>Erie, Pa</td>
<td>First Unitarian Church</td>
<td>Mrs Sanford</td>
<td>Medical Society</td>
</tr>
<tr>
<td>3</td>
<td>New York City</td>
<td>Mothers Club</td>
<td>Mrs Sanford</td>
<td>Medical Society</td>
</tr>
<tr>
<td>3</td>
<td>Westfield, N J</td>
<td>League of Women Voters</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>3</td>
<td>Haddon Heights, N J</td>
<td>Parent Teachers Assn</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>4</td>
<td>Atlantic City, N J</td>
<td>Medical Society</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>4-8</td>
<td>Philadelphia, Pa</td>
<td>Medical Society</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>6</td>
<td>Englewood, N J</td>
<td>Woman's Club</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>8</td>
<td>Camden, N J</td>
<td>Congressional Work</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>9</td>
<td>Passaic, N J</td>
<td>Kiwanis Club</td>
<td>Miss Kennedy</td>
<td>Medical Society</td>
</tr>
<tr>
<td>10</td>
<td>New York City</td>
<td>Medical Society</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>10</td>
<td>Northampton, Mass</td>
<td>Smith College</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>10</td>
<td>Westfield, N J</td>
<td>League of Women Voters</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>11</td>
<td>Washington, D C</td>
<td>League of Women Voters</td>
<td>Mrs Sanford</td>
<td>Medical Society</td>
</tr>
<tr>
<td>11</td>
<td>Washington, D C</td>
<td>League of Women Voters</td>
<td>Mrs Sanford</td>
<td>Medical Society</td>
</tr>
<tr>
<td>11</td>
<td>Boston, Mass</td>
<td>League of Women Voters</td>
<td>Mrs Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>13</td>
<td>Philadelphia, Pa</td>
<td>Medical Society</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>13</td>
<td>Trenton, N J</td>
<td>Medical Society</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>15</td>
<td>Boston, Mass</td>
<td>Medical Society</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>16</td>
<td>Jersey City, N J</td>
<td>Medical Society</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>16</td>
<td>Newport, R I</td>
<td>Medical Society</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>16</td>
<td>Asheville, N C</td>
<td>Medical Society</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>17</td>
<td>Manhasset, N Y</td>
<td>Medical Society</td>
<td>Mrs Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>18</td>
<td>Providence, R I</td>
<td>Medical Society</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>18</td>
<td>Chicago, Ill</td>
<td>Medical Society</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>19</td>
<td>Worcester, Mass</td>
<td>Medical Society</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>20</td>
<td>Haverford, Pa</td>
<td>Medical Society</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>20</td>
<td>Plussing, N Y</td>
<td>Medical Society</td>
<td>Mrs Sanger</td>
<td>Medical Society</td>
</tr>
<tr>
<td>21</td>
<td>Baltimore, Md</td>
<td>Medical Society</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>21</td>
<td>Cleveland, Md</td>
<td>Medical Society</td>
<td>Mr Meves</td>
<td>Medical Society</td>
</tr>
<tr>
<td>21</td>
<td>Roanoke, Va</td>
<td>Medical Society</td>
<td>Mrs Jones</td>
<td>Medical Society</td>
</tr>
<tr>
<td>21</td>
<td>Villa Nova, Pa</td>
<td>Exec Com Meeting</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
<tr>
<td>21</td>
<td>Johnson City, Tenn</td>
<td>Medical Society</td>
<td>Dr Cooper</td>
<td>Medical Society</td>
</tr>
</tbody>
</table>

**SOME ACTIVITIES OF THE AMERICAN BIRTH CONTROL LEAGUE**
BIRTH CONTROL REVIEW
Four Steps to Our Goal — Agitation, Education, Organization, Legislation

VOL X  JULY, 1926  No 7

EDITORIAL

Babies as Punishments — A New Morality—Social Work and Birth Control — The Sesqui-Centennial

THE TAP-ROOT OF THE SUBJECTION OF WOMEN, by Edith Houghton Hooker

A trenchant and philosophic analysis of the origin of the subjection of women, and of the changed conditions which favor her liberation.

THE EFFECT OF OVER-POPULATION ON CHINESE CHARACTER, by Ellsworth Huntington

A descriptive article showing how the lack of Birth Control favors the selection of the unfit.

PAYING THE DEBT TO MOTHERHOOD, by L. Griswold

Part of a Mothers’ Day sermon, showing the inferior position hitherto granted to mothers.

DREAMS AND AMBITIONS — MOTHERS WHOSE PROBLEMS ARE NOT MEDICAL

Letters from mothers to whom the law, as it exists in New York and other states would deny relief.

BOOK REVIEWS

Modern Crime — A Symposium — George H. Day
The White Monkey, by John Galsworthy — Ivan Bloch
The Law of Birth and Death, by C. E. Pell and Ova Changing Morality, Edited by Freda Kirchwey — A. G. P

PERIODICAL NOTES

TOO MANY, by Dorothy Deming, R.N
A sketch from Life

NEWS NOTES

New York, Arizona, California, Colorado
Michigan, Pennsylvania, Washington, Cuba, England

ASPECTS OF BIRTH CONTROL IN LATIN AMERICA, by Pqu N Norton

BOOKS RECEIVED

OUR CONTEMPORARIES

Bertrand Russell on Birth Control

OUR CONTRIBUTORS

EDWARD BERQ, Sculptor, The Statuettes reproduced on our cover represents his little son, aged three playing for the peasors. He names it "Durdor, — one of the frogs out of tuna Mr. Barge has exhibited his work at the leading art institutes and academies of Amsnca

EDITH HOUGHTON HOOKER, a Femmata Leader wife of Donald R. Hooker, M.D., of Johns Hopkins Medical School

ELLSWORTH HUNTINGTON, Explorer, has lived in Turkey, Mesoopotamia, Turkistan, Persia, Siberia, Manchuria, and China. Associate Editor, ‘Geographical Review’

L. QRSWOLD WILLIAMS, Universalist Pastor President, Reading (Pa) Branch of the American Birth Control League

DOROTHY DEMING, Director, Visiting Nurse Association, Holyoke, Mass

GEORGE H. DAY, Judge of Juvenile Court and of Police Court of Hartford, Conn

IVAN BLOCH, Writer and Critic

PIQUI NORTON, Spaniard, born in Ban Salvador Central America Interested in social and economic questions

BIRTH CONTROL REVIEW
PUBLISHED BY
THE AMERICAN BIRTH CONTROL LEAGUE, INC
104 FIFTH AVENUE  NEW YORK CITY

Margaret Sanger, Editor
Mary Sumner Boyd, Managing Editor

The BIRTH CONTROL REVIEW is published on the first of the month

Single Copies—Twenty Cents  Two Dollars per Year
Canada and Foreign $2.25

Entered as Second Class Matter March 11, 1918, at the Post-office at New York, N Y, under the Act of March 3, 1879

Subscribers are urged to send notice of change of address at least three weeks before it takes effect.
EDITORIAL

CENTURIES long mankind has used the little child, the tender new-born baby, as a scourge to punish guilty parents—parents who have infringed the sex-code of the churches. It is amazing that in this century of the child such a method of punishment should be allowed to persist, and it is only because we have been hardened to the idea by long familiarity that we do not universally recognize now how terribly shocking it is. With half of our minds we try to exalt motherhood, and to reverence the relation between mother and child. Pictures, statues and images embody this sentiment of adoration. With the other half we think of a child as retribution for unholy sex relations—a consequence of evil-doing by which the woman who has "sinned" is shamed. Even married people, whose union the Church has blessed, are only permitted the fullest expression of their love for each other, on condition that they take the "consequences" in the shape of a perhaps unwanted baby, who is thus condemned to come into the family regardless of its mother's health, the comfort and welfare of its sisters and brothers and the peace of mind of its father. For it there may be no proper provision, no room in the home, insufficient food, no happy loving mother to care for it.

The old Hebrews got rid of their sins by laying them on the head of a goat, which was then driven into the wilderness "bearing upon him all their iniquities." Christians have taken, instead of an animal peculiarly well fitted to take care of itself, a little helpless child, as the scape-goat for its parents' iniquities. The figure of the scape-goat has stood always for loneliness, desolation, but the fate of the illegitimate child, divided from its fellows by the brand of its shameful birth, has been made a thousand times more painful than that which befell the goat in the desert. The figures as to the comparative mortality of legitimate and illegitimate children tell part of the story. More of it is revealed in the records of our prisons and our institutions for dependent and defective children. Even for the unwanted child in the family the fate is not much better. Underfed, underclothed, dwelling in a shamefully congested home, deprived of its right to joyous childhood and the loving care of a happy mother, it is not only the instrument of punishment to its parents, but it also inflicts suffering on its brothers and sisters, who as members of large families run greater risks of filling the ranks of child laborers and becoming inmates of institutions for the defective, the delinquent, the dependent. What could be more immoral than that these little innocents should be tormented in an effort to check the morality of a few adults, we have been committing offences against little children. Surely those who call themselves Christians need to be beware lest they earn the fate pronounced by Christ on "whosoever shall offend one of these little ones."

Fortunately out of the darkness of this medieval morality we are coming into the sunshine of a new ideal. Through Birth Control the baby may be assured of welcome and opportunity, of life worth living. The sacredness of motherhood takes on a new meaning, when motherhood is chosen freely and is a crown of happiness, not a brand of infamy, nor the shadow of an Indulgence. The century of the child dawns only when the child is wanted, welcomed, given all that is necessary to its development and happiness, and when the coming of the child is completely and for ever separated from all thought of retribution and punishment. Only thus can we build up the new morality, which must characterize the Century of the Child.
Over eighty million dollars a year are spent in New York City for welfare work. Such is the estimate of the Welfare Council, as described in the New York Times for June 6th. Of this amount $30,000,000 comes from taxation, and the other $50,000,000 from private donors. Every kind of agency for the relief of suffering is included under the survey of the Welfare Council. There are 247 organizations in the field of Child Welfare, 342 agencies are concerned with family welfare, 234 agencies provide hospital care, medical preventive work and mental hygiene, and there are 262 societies devoted to educational and neighborhood activities. The work has been carefully organized to do away with the great amount of duplication which formerly characterized charitable work in the great city. But the pity of it is that there is no attempt being made, by any organization under the Welfare Council, to end the need for all this charity and dependence and to place the families in a position where they may be self-supporting and free from the necessity of appealing to any of these numerous organizations and agencies.

The work of the Welfare Council is endless. The Social Workers in the various agencies look forward to ever-increasing needs and ever greater demands for money from generous givers and from larger city taxes. The work of one year does nothing to end misery and want permanently, and the writer of the article in the Times foresees that "in the future it will be increasingly difficult to maintain the present volume of contributions to charitable endeavors." "Financial support," he adds, "does not grow in proportion to the increasing needs of social welfare institutions. Competition for gifts is becoming keener. The era of diminishing returns, the Social Workers say, is not far off." Perhaps this is a good omen for the Birth Control movement. If the donors, large and small, of these fifty millions of voluntary contributions are tiring of their fruitless giving, they may come to realize that there is one cause to which they could give hopefully, knowing that their gifts would go to end social misery and not to perpetuate it. Surely then instead of finding it difficult to raise an income of less than $60,000—a mere drop compared to the amount spent by any single one of the larger welfare agencies, the American Birth Control League would be importuned to accept, and expend in its mission of salvation, hundreds of thousands of dollars, each giver feeling that he or she was giving for the end of misery, pam, poverty, and dependency, not merely for its alleviation and continuance.

The Sesqui-Centennial Exposition in Philadelphia will have a very special significance in the Birth Control movement. For the first time in a great national and international exposition, Birth Control has been allotted a due place. The booth of the American Birth Control League is in the Educational Building, between that of the National Council of Women and that of the Mental Hygiene Society of Pennsylvania. There it will stand with its display of literature and exhibits from now on until December. Special weeks have been allotted to states where there are active Birth Control groups, and prominent women have undertaken to act as hostesses during these weeks. The staff in the booth will consist largely of volunteers, who will attend to answer questions and distribute literature. Fifteen-minute talks on Birth Control will be given daily in the auditorium and efforts are being made to recruit our speakers from among the very best that the states have to offer. The exhibits will be of peculiar interest. Months have been spent in research work for the charts, and material has been gathered from international authorities on questions of food, population and health. It is our hope that every one of the readers of the Birth Control Review who visits the Exposition will report at the booth, and will spread the news of its existence and position among their friends. If there are any who can volunteer as helpers, we beg them to communicate with Mrs. Anne Kennedy at Headquarters in New York.

In preparing to bind the recent issues of the Birth Control Review, we find that we are short of the number for January 1924. If any of our subscribers have extra copies of this issue, we shall be very grateful, if they will send them to "The Birth Control Review," 104 Fifth Avenue, New York City. Another request we wish to make of our readers is to return our clipping service for the present in the hope that our loyal friends will more than make good the deficiency.
The Tap-Root of the Subjection of Women

By Edith Houghton Hooker

There are two concepts of the origin of the subjection of women which represent respectively the modern feminist and anti-feminist viewpoints. The feminists hold, or appear to hold, that the egotism of man is the major factor in the situation, whereas the anti-feminists place the responsibility upon Nature, who is alleged to have ordained that woman should forever be the weaker vessel.

Both of these concepts fall far short of the truth, and for the same reason, they regard woman in too limited a way. To the feminist, woman appears as a fully developed competent human being unjustly hedged about by artificial restrictions that prevent the expression of her potentialities and hamper her in earning a living and in the development of a career. To the anti-feminist, also, woman appears as an adult but of a very different kind. She is not fully developed as a grown man is, nor is it desirable that she should be so, for her special gift of maternity compensates for and necessitates her having rather rudimentary human characteristics. The anti-feminist is married, marriageable or a grandmother, she is a semi-invalid and a natural dependent. She is an offense unless she has, has had, or awaits a baby in her arms. Her human potentialities, both mental and physical, are so inferior to man's that it constitutes a tragic farce for her to attempt to enter into competition with him. Occasional exceptions but prove the rule.

Inadequate Pictures of Women

These two pictures of woman are almost equally inadequate in that they both leave out of account the fact that woman, like man, has at least seven ages instead of one. The feminist woman is a being of the future, she predicates the infant, the child, the young girl, enjoying an unhampered youth, relieved of bound feet, of bound waist, of bound mind. She is free to develop, and what is of still more moment, she is able to develop, for she is forever young.

The anti-feminist woman on the other hand is a being of the past, on her dead hand rests compellingly. Her abilities are atrophied through disuse, her ambition is stunted by being deprived of its natural nutriment, herinitiative is broken by too great discouragement. She finds fulfillment only through motherhood, her success is vicarious, her virtues are the passive virtues of old age.

With these two conflicting visions in mind, it follows as the night the day that the feminists and the anti-feminists should come into sharp conflict with regard to the status of their sex. To the one group dependence is anathema, to the other it is the very breath of life, hence each explains the subjection of women in a different way. The modern feminist blames man, because he conspicuously blocks the path to opportunity, the anti-feminist blames nature, or to be more exact credits her for the situation. But both are wrong. Neither nature nor man is the responsible agent.

The subjection of woman, and her emancipation as well, is of intrinsic and not of extrinsic origin. While it is perfectly clear that in our male dominant civilization woman is under the heel of man, still it is likewise clear that woman has placed, and is still placing, the heel where it is. She is not and has not been merely a passive factor in the scheme.

A Broader View

In this connection, we must broaden still further our vision of woman herself. She is not a being of one but of several generations and bears both the past and the future in her bosom. She is grandmother, mother, daughter and child at the same time. The ideals that she holds, the ambitions towards which she directs her energies, the goal that she marks off for herself, belong not to a single epoch, but are in large measure the heritage of time. They are both the seed and the harvest. She trails not only clouds of glory, but clouds of archaic custom and tradition when she comes.

Now it is reasonable to assume that customs are instituted by the race, and conditions established only on a basis of actual usefulness. Property, marriage, slavery, democracy, communism, cannot take root or survive in purely theoretical soil. They must have some functional relation to the life of man, or they go quickly into the discard. Witness the rapid dissolution of Utopias and the success or failure of past revolutions. Witness the amazing growth of the feminist movement over the whole planet during the last century. From an age-long position almost equal to that of the chattel slave in degradation, women have, in less than a hundred years, improved their status until it approaches that of men. This is a phenomenon unparalleled in the annals of the race and may be shown to be due to two converging factors which were previously absent.

Before the machine era had dawned, before preventive medicine had commenced to accomplish its
beneficent ends, both men and women were under a kind of compulsion of which they are now relieved.

As flowers turn to the sunshine, so by some subtle art, the will, the actual preference of human beings, seems to lean toward the welfare of the race. It is to be remembered that institutions, which when outgrown appear wholly malevolent, such as chattel slavery or the divine right of kings, have been embraced over long periods of time by a humanity of the same germ-plasm as ours. This would be incomprehensible unless the relation of human beings to the social order were continually in a state of flux. A custom that had functional usefulness a century ago may be useless today, it then becomes rudimentary and disappears.

With the institution of the machine era human slaves became replaced by non slaves with, as a by-product, the civil war. The development of the domestic industries in mill and factory outside the home automatically altered the sphere of woman. Simultaneously preventive medicine transformed the problem of population by reducing the mortality rate. For the first time the racial welfare demanded fewer, rather than more, offspring, and the mother-drudge became unnecessary. Again, as a by-product, the equal rights movement evolved.

Origins of the Subject of Women

Among the earlier feminists, such as Mary Wollstonecraft and Fanny Wright, the true source of the subjection of women was more or less clearly recognized. They placed the responsibility where it belongs, on women themselves, and though it brought about their own destruction lived their lives as free women. Theirs was the impossible task of attempting to establish ideals before their time. In their own lives they perhaps failed, but in the greater life they achieve magnificently.

The origin of the subjection of women lies in the simple facts of reproduction. While full fertility was required for the social welfare, women under the conditions of civilization could not compete successfully with men. It was a case of the development of abrogation of the racial life, so woman, compelled by the stern forces of evolution, chose the inevitable way. Her energies were consumed in the bearing and rearing of children with the result that she was forced to look elsewhere than to her own efforts for support. Where was it more natural for her to turn than to her mate? The relation of the sexes thus achieved a bias from which it has not yet escaped. Marriage and prostitution developed as two sides of the same shield, for sex was a matter of economics and not of love. Having but one quality of wares to barter in exchange for a livelihood, the sex of women became unnaturally emphasized. As the actual usefulness of women in marriage waned the stress became even more exaggerated. Corsets, high heels, elaborately coiffed hair, hoop skirts, gorgeous and unhygienic costumes, deliberate invalidism, nothing was too dear or too difficult if it would entice the male. Alone in the whole animal kingdom, the human female thus emerged more magnificently attired than the male. But by the same token she infringed a natural law, the law of sexual selection which vests the right of choice of mate primarily in the female of the species. The list of rights that women abandoned in offering their sex in exchange for maintenance is enormous. It includes practically all of their legal rights, even those pertaining to their own children, it includes their property and political rights and their right to an education. But it is unfair to assume that the egotism of man alone drove them to this cruel bargain.

Changed Conditions

A country club tea, a fashionable dance, the ideals of the modern finishing school for young ladies, today offer adequate evidence to the contrary. Sex was and is a thing for women to gamble with and the occasional priceless prize, still upholds the competition. But the racial needs have changed, and therewith the seeds of destruction for the dying order. Short skirts, bobbed hair, practical shoes, girls' athletics, the business woman, the professional woman, all are indications of the trend of the times. The machine age and preventive medicine have altered the function of woman in the social order and she cannot but respond. She wishes to vote and presently she does so, she wishes to smoke and no man greatly cares, she shocks her mother more often than she does her dancing partner by her independent ways.

The feminist movement is a thing of the mind, of the heart, it will alter and purify the relation of the sexes, eliminating venal relationships within and outside wedlock, it will improve the race stock by making love, not lust, the basis of fruitful matings. It will magnify the treasures of the race in art, in science, in possessions, by substituting the work of two adults for that of one.

But the emancipation of women would be impossible, inconceivable, without the voluntary control of reproduction. The relation of Birth Control to the feminist movement is comparable to the relation which the foundation of a house bears to the superstructure. It is essential, fundamental, not only to the emancipation of women, but to the contemplation of their emancipation.

(Continued on page 220)
The Effect of Overpopulation on Chinese Character

By Ellsworth Huntington

WHAT* are conditions of life where people are crowded together like that? Let me tell you a story. Certain districts in Chma are so poor that even in good seasons the peasants do not expect to raise enough food to support themselves through the year. In a good year they may raise enough for ten or eleven months, or in rare instances enough to last through the year. In an ordinary year they raise enough to last nine or ten months. What do they do? They finish up the work in the fall, then they apportion out enough of their grain and other crops for seed the next year, put it in big earthen jars and seal it up. Then they measure out enough to support themselves from the time they begin the spring plowing, through the period when the crops are being sown and are making their first growth, until the time when it is possible to get something from the fields to eat the next year. They put that away in earthen jars, then, they eat up what is left. After that they seal up them houses and wander forth as professional beggars visiting this village and that in groups of fifteen or twenty. They work when they get the chance, if anybody offers a job they snap it up, but in that part of China there are thirty men for every job. Why don't they go to the city to work? That is useless. The city is full of people without jobs. So they wander and steal. One interesting little item is that they leave their houses almost unprotected. The houses are made with mud walls and thatched roofs. They seal up the doors and windows with mud bricks, leaving the seed grain and food inside, and then go off with confidence that no one will enter the house. This type of poverty and wandermg is so common that it has become taboo to enter a sealed house. The wanderers will dig through the walls of other houses and steal anything they can get their hands on, but will not touch the grain set aside for the spring planting.

Low Mentality of Villagers

The American relief workers who went there during the last famine were much interested in these villages. They attempted to apply some psychological tests. It was rather difficult and the results were the merest approximations. Nevertheless, it is quite clear that those poor villagers are for the most part of very low mentality. The relief workers thought that the majority were subnormal. That is why they cannot get work in the city. Even if one does get a job, he is likely to be so stupid that he cannot hold it. Anyone who wants a shanghai coolie, for example, is not going to employ a stupid man who can't remember what he is to do, provided a better man is available. Thus villagers of this poor type cannot better them conditions by seeking jobs away from home because they have to compete with others, so they starve and they condition grows worse and worse. The difference between the prosperous people of northern Australia and the poverty-stricken northern Chinese seems to illustrate the contrast between under-population, with enormous opportunities, and over-population with practically no opportunity at all.

Contrasts of Intelligence

"But," you say, "all this is not due to over-population and under-population. How about the civilisations of those two peoples? The British and Australians have a much higher civilisation than the Chinese." I admit it. You also say that the racial character of the British is higher than the racial character of the Chinese. I do not admit that wholly. I admit as to the particular poverty-stricken people whom I have been describing, but not as to all Chinese. Why? Because, for example, a merchant in Shanghai is one of the most able men I ever met. He runs a fine store which the people of Shanghai say is better than the foreign stores I have met other Chinese who seemed to me like my own colleagues at Yale, after I got acquainted with them. The contrast between the most competent and the least competent Chinese is essentially the same as between the most competent and least competent Americans. The difference lies in the relative numbers of competent and incompetent. Chma seems to have an extraordinarily large percentage of incompetents.

Now let me try to point out how over-population has a very distinct effect on character. I mean by this that where over-population prevails the people not only are weak from under-nourishment, but are probably inherently less strong mentally, physically and morally than people of the same race who have migrated to more favorable environments. This appears to be due to a selective process which seems to me to be of the utmost importance.

This is the way it works. In the famine sections of Chma, people would get along fairly well if nature would be steady, but nature will not be

---

* Excerpts from an address given at the Sixth International Birth Control Conference. For full paper see "Proceedings," Vol. II, page 43.
steady Years with good crops are followed by years with bad crops, and then come the famines. The people are thus subjected to terrible pressure, and sometimes the pressure touches everybody. In ordinary famines, to be sure, the richer land owners get along very well, but the rest of the population tend to be pressed outward and become wanderers like the beggars I have already described.

Selection of the Unfit

When the Chinese move out from them villages under the pressure of this terrible famine, the ones who are most active, most energetic, most far-sighted, are likely to be the ones who move farthest and stay away longest. They perhaps say, to themselves "Let's go far enough to get away from the crowd of refugees—far enough so that we shall shake off the curse of our neighbors." On the other hand the slowest and the stupidest are the most likely to linger near the old home. The worse the famine, the more likely there is to be such a separation of the competent and incompetent.

After the famine, what happens? Often the whole population is forced to stay away two or three years. The droughts often last several seasons. The floods may spoil the land by depositing salt, so for at least a season or two no crops can be raised.

During the years of enforced absence the brighter and more capable migrants find something to do and become established in new kinds of work. They do not rush back at the first chance. If they do, they may have a terrible time, for the land is poor, and will not yield such good crops as before. And there are many other difficulties. On the other hand, the poorest and stupidest people, those who have not found work elsewhere, hurry back to the old homes as soon as there is the slightest opportunity. Moreover, many of the people who succeed in the cities or in distant parts of the country never come back, while practically all of the poorer peasants do so, unless they die. Thus the great over-population and the famines lead eventually to a separation of the brighter and the duller elements of the population.

Selling the Pretty Girls

One significant feature of most Chinese famines is the sale of children. Boys sometimes, but mainly girls. This is common in China at almost all times, but during famines it rises to enormous proportions. When all the food is exhausted, what can people do to get a living? The only resource left is to sell their children. The prettiest girls are sold first because they bring more money. Ordinary girls sell for about $25 and $30, and the pretty girls for as much as $25 and $30. Only the healthy ones can be sold, and the healthier, brighter and prettier they are, the more likely they are to be lost forever to the villages and to fall to become the mothers of the next generation. Part are sold as wives to poor men in villages beyond the famine area, but the more attractive ones, which generally means those with brighter minds, are likely to be taken to cities where some become concubines of rich merchants and many are put into houses of ill fame. "Well," you say, "all this may weaken the racial stock of the famine villages, but it strengthens the stock elsewhere, especially in the cities." But does it? The cities, to be sure, get many able Chinese from the rural districts, but then what happens?

More Competent Die Out

In practically all cities the death rate is higher than in the surrounding-country districts. In ordinary statistics this fact is often masked by the further fact that the cities contain a relatively small percentage of both old people and children, the two age-groups among whom the death rate is highest. When allowance is made for this fact and for the deaths of non-residents, only about six per cent of the large cities in the United States have death rates lower than those of the remannder of the states in which they lie, and probably none have rates as low as those of the surrounding rural population. In the parts of the United States where the population outside the big cities is mainly agricultural, the city death rate averages not far from 50 per cent greater than that of the rural districts. This happens in spite of the vast sums spent to preserve our health in the cities. Moreover, the city birth rate in any given race is much lower than that of the rural districts, especially when we reckon it in proportion to the women of child-bearing age.

In China this contrast between the cities and the farming population appears to be much stronger than in the United States or Europe. No exact data are available, but we know that the city death rates are enormous. Moreover, the rough estimates made by foreign physicians indicate that the Chinese birth rate, at least in the cities, is by no means as great as has been supposed. In fact it appears to be lower than in the United States.

The relation of all this to Chinese famines and to over-population is obvious. When the more competent Chinese go to the cities, their birth rate is lowered and their death rate raised. As a result the city people die out. If the cities were not replenished from the country they would apparently dwindle rapidly. Thus the migration of the stronger elements of the population to the cities

(Continued on page 234)
Paying the Debt to Motherhood*

By L. Griswold Williams

Historically, civilization is due to motherhood. Men are apt to think of themselves as lords and masters of the world, but the fact is that all that goes to make civilization has been the result of woman’s efforts. The primitive mother, under necessity of caring for her children, created the home, the basic unit of society, while man wandered at liberty, coming for shelter to the home which woman had established. All the arts of the world came about through woman’s need to care for her offspring. She made pottery to aid her in preparing their meals, she invented weaving that she might protect them from the cold, she discovered the value of soil cultivation in her struggle to provide them with food. From agricultural arts have grown both industry and modern civilization, with all its holds—ettes, industries, arts and sciences.

But motherhood has a higher function than the creation of physical body and provision for their material care. The mother’s greatest responsibility is the creation of personality. This is something that cannot be left to institutions—schools and colleges—for we have learned from modern psychology that the great trends of character development are settled in every individual before the age of three or four, whether they are to be slaves or creators, followers or initiators, joyful or sad, is largely settled in the unconscious influences that come from the mother in those early years. She has an influence which can never be safely delegated to anyone else. The creation of personality is far more important than the creation of the physical body, which sometimes takes place without very much thought or concern. The soul comes to its highest flowering only through the effort of intelligent far-seeing mother love.

We owe motherhood for human bodies, for civilization. Now as woman steps out from the kitchen where she has been chained to the sink and the stove, into all organizations which help to shape personality, we find these gaining more and more from her impulses, and we are beginning to realize our higher debt to her. But has it in any way been paid?

Woman as Property

In the earliest version of the ten commandments, woman was spoken of as the property of man, for in ancient Hebrew days, the wife was bought and paid for by her husband, who thereupon had control of her. As the centuries passed, the idea of the husband’s control persisted. In European peasant lands today, woman still walks barefoot through the fields, cultivating the ground, while her husband sits at home enjoying the fruits of her labor and conducting village councils. In our own country, we find in the struggle against child labor, people depending on the work of their children. Motherhood is used for the profit of business, woman still produces children to lighten the labor of adults. We, in America, are apt to think of ourselves very progressive, but we put a penalty on motherhood. There are fourteen other countries where it is safer to be a mother than in the United States. Every year in our country 20,000 mothers die preventable deaths in childbirth, as do also a quarter of a million babies. If we took seriously our debt to motherhood, we might do something about this. In government appropriations, more money is given for the study of the breeding of animals than for the care of mothers. We allow mothers, performing their sacred task, to go back into factories long before they ought to do so, at the expense of their children as well as themselves.

Are Mothers Fairly Treated?

Do we treat mothers equally in the home and is the mother recognized as equal in its management and control? Interesting figures are given in savings account records in New York. Out of 1600 accounts made by husbands, only 79 were joint accounts, showing only that number who had enough faith in their wives to put their names along with their own in a bank account. Even yet women are not paid a salary in the home, they are still slaves earning their food and clothing.

Does a mother own her home? Have we given her the “fruit of her hands”? The answer is of course negative. In Manhattan only six per cent of the homes are owned by those who live in them, in Philadelphia, only twenty-six per cent, and in only a small percentage of these has the mother any control. We are very far from giving the mother control of the institution she has created. But the control of the home is only one of the exterior factors of the situation. Woman is still the property of her husband on the statute-books and the struggle now going on to remove these laws, finds opposition from the unwillingness to allow mothers control even of their own bodies. And if, in the pursuance of the function of motherhood, a woman should come to death or injury through the evil acts.

*Part of a Mother’s Day sermon, preached in the Church of Our Father, Universalist, Reading, Pa.

(Continued on page 291)
I am a woman of 30 years and have been married 10 years and I have five children. We are poor people and my husband and I are always worried about our children. We have a hard time to get them everything. Me and my husband do without a lot of things we ought to have, and the children haven’t everything they need. My husband works every day, but it is hard. Everything is so high. It wouldn’t be so bad if that was all, but we can have some more babies, and I am sure we should all have to suffer. I would like to see my children raised right, but how can you raise them right when you have so many and nothing to raise them on? I work hard every day I have to do all my sewing, for we cannot afford to buy things made up. My husband doesn’t want any more children and I don’t. We are awful careful, but I am so afraid, for I know it will happen, and I don’t know what will become of us. I never had no chance in the world, for I come from a large family and my mother and father had a hard time. Sometimes we think we could get along, if we just wouldn’t have any more. I pray every month, but I never know if I will come around or not.

"Those Dirty, Neglected Children"

I am a young woman of 23. I have two children, a girl of 3½ years and a boy 6 months old. I have a terribly hard time giving birth to a baby. I have been compelled to employ an expert doctor each time and be taken to the hospital.

These two babies have cost us more money than we can afford, as my husband is employed in the mines, and our income will not permit us having more children.

I live in a small mining town, surrounded by large foreign families. They usually have from five to nine children, and as I sit in my home looking out of the window on the dirty street in front of us, and see all those dirty, unkempt and neglected children playing in the gutter, I shut my eyes and cry bitterly when I think of the future. Suppose I’ll have five or six.

I think I would be committing a crime in bringing them into this world, and then see them neglected, without proper food, clothing or education, and send them out to work as soon as they are able to get a job.

Dreams for the Future

I am only 24 years old, and have two lovely children, a boy 4 and a girl 3. I was married when I was 18 years old and have had four children, the first and last are dead.

We are very poor people, trying to pay for a little ranch, and my husband is a very hard worker, but I’ve been a drawback with so much sickness, for when I’m pregnant I’m very miserable and suffer the whole nine months through. We can’t afford a hired girl, so I just have to drag through it. I get so blue that, if it wasn’t for my little ones, I could cheerfully give up, as my husband gets irritable too at such times.

I know there must be some way out, as so many women are not having babies all the time. I love the little ones, and only wish my four had lived. But as God didn’t see fit, I don’t want to take a chance and leave my two without a mother.

I have my dreams for their future, as every mother does, and want them to have the education that I never could have and lovely home that also I never had.

I’ve lost all desire, for the reason I’m afraid, and my husband accuses me of being stingy and not loving him, but I cannot help it, as I try very hard to overcome it. Married life would be a lovely pleasure if it wasn’t that we poor women have to worry over that, as most do, and the doctors won’t help us, as we cannot pay the price as the women with money can.
It Takes Work and Strength

I am 30 years old and have been married 7½ years. I have two sweet babies living and have lost 3 at 7 months, and as I have gone through a great deal of suffering, I would like to have your help on Birth Control. I love children as well as any one could. We love them so well, that we don't care to bring any more into the world for they may not be properly provided for as they should. It takes strength and work to keep children respectable, it makes my heart ache to see little ones not needed. It takes strength and work to keep a home, and what woman, a happy mother and a fit companion for her children in a few years or till we have a larger pocketbook than we now have.

We have also practised continence, but of course it always ends in and causes all kinds of quarrels and hard feelings, and even brings up the subject of prostitution, and what woman, if she loves her husband, would send him to such places to get what she could give and would gladly give, if only she could feel sure there would be no more unwanted children from such intercourse? I have brooded and worried over this state of affairs till I have become bitter and utterly discouraged, and how can a woman be a happy mother and a fit companion for her children in such a state of mind?

A Mother of Six

I am 34 years old and am the mother of six children, and our financial means are limited, and I am afraid more children would be burdensome, and at the same time we would not be able to educate and clothe them as they should be. My husband and I are very affectionate toward each other, and we are both ignorant of how to protect ourselves from more children other than to live apart, and we just can't do that.

Only Absolute Necessities

I do not ask information of you out of sheer curiosity, but out of what I feel is necessity. I am a mother of six children ranging in years from 14 to 2, and have undergone two abortion operations. Am 30 years of age and live in terror of the future and more unwanted children. We are people of very moderate means and it makes us hustle to make both ends meet, so to speak. Luxuries are unknown to us, the absolute necessities are all we can afford. We realize we have committed a crime in having too large a family, but what can we do when the family physician cannot be made to tell you even the slightest idea of what to do.

We have tried since the birth of our third child to limit our family by trying out all different so-called preventive means, given us by well-meaning neighbors and friends, only to find they are not sure, and always comes another unwanted child. Of course we learn to love them (much as I have prayed they would be born dead) and that makes the hurt greater.

An Ambitious Wife

I have been married for six months, and I don't want to have any children for at least a year and a half, or probably two, the reason being mainly financial. My husband is a young engineer, and if you know anything about engineers, you know that we are far from affluent. Not only that, but he contracted debts to go through school and we are economizing in every way to pay these, and again, he has another term at Tech before he is graduated, which we hope can be accomplished next year with my help, as I feel confident that I can get a position in Boston that will enable us to live through the term. Present our our aim and ambition is to get his degree and to pay his debts, so that we can breathe freely and do what we like without feeling that we have no right.

"Not a Roof of Our Own"

I have 2 children, the oldest is 5, the other 2. Have been married 9 years. When the first one was born, I had convulsions. It died at birth. Just a year there was another one. It was dead a week before it was born. Just 3 months there was another one. He is living but was sick all the time till he was 3 years old, in 18 months another one, it died before it was born. Then 4 months miscarriage. Just a year till another one came. He is still living. I had a miscarriage last October. The children were all boys but the last one. We are poor. We haven't a roof of our own. My husband has to work by day work for a living, hasn't got a steady job. Don't believe I can stand it any more. Please help me so I can help raise my children.

"We Are Poor"

I am the mother of seven children, six living, and I sure have my hands full taking care of so many, for we are poor people. My baby is two years old, and I am in dread of another all the time, as so many mothers are. I love my children that I have and will do my best for them. But, as we are poor, that isn't very much. I have four going to school.
MODERN CRIME ITS PREVENTION AND PUNISHMENT The Annals of the American Academy of Political and Social Science, May 1926 Vol CXXV, No 214

This is a symposium on a much abused subject, disclosing almost as many viewpoints and approaches as one would find in a less carefully selected group of observers. The papers reveal an amazing number of criminal procedures, varying geographically, and a perusal of the entire volume of 286 pages will convince any thoughtful person that no panacea is at hand and no one remedy will remove all the ills we suffer from. Frequently, the remedy offered is more grievous than the affliction. Recently, a happy proposal was made to fix all bail at vented from.

We haven't the unified police systems of western Europe. We are forty-eight sovereignties with free right of passage from one to another except when extradition is sought. Identification bureaus are occasional and of every degree of efficiency, owing no duty except to the local groups that created them. Comparisom with western European countries is impossible while these things are so and they probably always will be.

What then is the remedy? Let us study to improve each weak spot at every point in our machinery. An appointive judiciary is better than an elective one. Prosecutors appointed by the court are better than prosecutors dependent upon election. Grand juries are unnecessary except, perhaps, in capital cases (p 117). The accused should be permitted to waive jury trial (pp 107, 117). Parole is rarely used and freely abused. Probation is in little better plight (see the condition found by the Baltimore Crime Commission and the excellent remedy, p 104). Preventive work is in its infancy. Let us insist on all the facts and refuse to be stamped by glimpses and partial truths. We have made progress and there is no reason why we should not continue to do so.

George H. Day

"THE WHITE MONKEY," by John Galsworthy
Charles Scribners Sons, New York

Those who are acquainted with Mr. Galsworthy's "Forsyte Saga" find in "The White Monkey" the same atmosphere of British conventionalism, but with a new element of modern sophistication.

Mr. Galsworthy accounts for modern society in this manner: "Eat the fruit of life, scatter the seed, and get copped doing it," proceeding to demonstrate to us the truth of his epigram, using his story as the table upon which he spreads his facts, consisting of the lives of two young couples both struggling through life each with a different aim.

There is no doubt that Mr. Galsworthy explains his epigram in all clarity in picturing to us the rather insipid life of the well-to-do couple involved in the search for an intellectual existence, and then contrasting it with that of the other couple at odds with the material ends of life. The combination is that of profound ennui, relieved here and there by a dash of vivacity, coming in the form of the troubles of the Bickett couple.

The problem in Fleur, always trying to satisfy her intellectual self, is taken care of in time. She has been voluntarily childless and her maternal instincts diverted themselves into other channels without complete satisfaction. When she discovers that she will become a mother, her balance is re-established and her ungratified impulses thus smooth out into the true course of life.

Mr. Galsworthy's book is interesting. Its style is brilliant in clarity, and the story is well developed, and yet, would the book have been so popular had it been written by someone else?

Ivan Block
THE LAW OF BIRTHS AND DEATHS, by Charles Edward Pell T Fisher Unwin, London 12s 6d

The first edition of Mr. Pell's book appeared in 1921. Since then his theory has received an immense amount of criticism, but no notice of any of this criticism was taken before bringing out this new edition. There is still evident the unscientific effort to make facts fit into a pre-conceived theory, for Mr. Pell evidently arrived at his "law of births and deaths" without waiting for investigations which would have justified the formulation of such a law. The "law" can hardly be accepted as such but, as a hypothesis, it is stimulating and helpful. It points the way for further study, and suggests possibilities that need investigating. Although Mr. Pell shows no grasp of the need or the usefulness of Birth Control, his book proves plainly that an uncontrolled birth rate is wasteful and cruel. It may be that nature takes care of births and deaths and effects a rough balance between them. But the balance is only arrived at through bitter suffering, and it would seem that man, endowed as he is with intelligence, ought not to allow so important a matter as the reproduction of his race to remain at the mercy of uncontrolled forces of nature.

OUR CHANGING MORALITY, A SYMPOSIUM, Edited by Freda Kirchway Albert and Charles Boni, New York

The essays contained in this volume first saw the light in the New York Nation which courageously opened its columns for the discussion of the thorny problems of modern morality. The value of the book is necessarily very temporary. A few years hence some of these essays will read like chapters on the extinct dodo, and it will be impossible to arouse any interest in subjects such as here discussed, just as it is now impossible to feel human interest in the question of a hell of actual humanism and torture. But this is not saying that the book lacks interest at present. It has the compelling pull of a problem which is not only disturbing the public mind, but is also arousing turbulent emotions such as always rage when innovations are suggested in regard to sex or religion. The writers include Bertrand Russell, Else Clews Parsons, Edmon Muir, Isabel Leavenworth and M. Vaering, to mention those whose views are perhaps best known. It is hardly necessary to add that the essays are strongly feminist, and that, by most of the authors, Birth Control is taken for granted as necessary to any newer and higher morality that civilization may evolve.

AGP

A Mete numbers," says Professor Ellsworth Huntington of Yale, "count for nothing in many cases a dense population is the greatest of curses, as it has been in Ireland, China, Japan and Germany."

Periodical Notes

In Good Housekeeping for May, Kathenne Glover has an article on "Making America Safe for Mothers," in which she describes the slow progress of the movement for safe maternity. She tells of the hard lot of the mothers in the West—in Montana, Wyoming, Idaho, and the Dakotas, in the woods of Michigan and Wisconsin, and in other States where care during confinement is so insufficient and casual. The efforts now being made to extend provisions for nursing and medical attendance to these women she attributes entirely to the Sheppard-Towner bill. If she had gone more deeply into the subject, she might have discovered at the root of the new sentiment the idea and the ideals of Birth Control, for it was not until the advocates of Birth Control upheld the right of mothers to choose when or whether they would bear children that the nation awoke to a consciousness that the choice must be made tolerable, and that there was a possibility that women would refuse to accept the dangers and terrors of childbirth if nothing were done to extend to them the benefits of scientific aid. An interest in better maternity conditions is undoubtedly one of the results of the campaign for voluntary motherhood.

In the Atlantic Monthly for June, Faith Fairfield contributes a slightly new point of view to the time honored controversy concerning the relative abilities and possibilities of men and women. Her emphasis is on two points: First the inferiority complex usually created in the girl child in her earliest years, and second the extreme rancor of the woman, living a full, normal, married life, with motherhood included, as is necessary for woman's fullest development, and yet able to give herself to creative work as a man, backed up by a devoted man. Is able to do.

It is encouraging to find Birth Control, or any rate the control of population, advocated in the newspapers of many of the small towns of the United States. A widely syndicated article on this topic appeared as an editorial last month. It emphasized over-population as the "chief cause of poverty, war, overwhelming tragedy." "Over-population of any country," it stated, "may be a tragedy for it and its neighbors—first an economic tragedy for a nation unable to make a living, and then a military tragedy for everybody around."

The Catholic Review of Baltimore for May 21st, quotes from the Ave Maria, the statement of a R. C. priest in a western state concerning the Irish Americans of his parish. The children in 130 families averaged two to each. The parochial school which could accommodate 150 pupils had an attendance of 55 or 56. "Unfortunately," commented the Review, "we hear of other parishes, east and west, where naturally, or let us say, by night, there should be many more children. The evil of race suicide is not restricted to Protestants."
Too Many
By Dorothy Deming, R N

Rain sweeping down the chasm of city street, pounded heavily and steadily against the windows of Mrs. Sattling's tenement.

"Always rains on my kids' birthdays," Mrs. Sattling remarked, watching the visiting nurse take out bottles and bundles from her bag.

"Yer need a lot 'er truck for a baby don't yer?" she sighed. "Always, always rams." "How many children have you, Mrs. Sattling?" "Eight dead, seven living." That there is my youngest," A thick forefinger indicated a bunch of child. Asleep on the floor, clad in shirt and diaper. "This will be your sixteenth baby?" The nurse's voice was incredulous. "Sure.. No pride, only discouragement in her tone.

She turned fiercely, "Honest to God, Nurse, it ain't the pain I mind, it's seen' the little things just shrivel up and die. It's like plants, they bloom for some people, and for some they don't. Kids just don't live for me.

John said last night he'd leave me if this one passed. He can't stand any more funerals and bills. John's good tho', really, only sort'er shiftless. See, it's raining harder." Shiftless. Yes, thought the nurse, looking at the decrepit stove, the soiled walls, the row of greyish, ragged underclothes sagging from a line overhead.

From one of the two bedrooms came the scuffling and shouting of some of the seven living. Later the balance trooped in from school, wet, their clothes smelling of unclean bodies. One of the boys had a dull vacant look in his eyes. "What school do you go to, sonny?" the nurse asked him.

He giggled and slobbered a little. "Aw, don't ask the dunces." John the oldest scoffed. "He don't know—ask him somethin' easy!"

They all laughed, the "dunces" loudest of all. There was no lunch ready, so the half dozen children were sent to a neighbor's. Mr. Sattling came in, bringing the doctor. Mr. Sattling had been drinking, not shiftlessly. His speech was slurred and his thinking slow. The doctor told him to lie down on the cot and sober up, as he might be needed to help later.

"What for? I got you ter help, and the nurse here, Whadeyer mean, help? I'm sick er babies—no help for me. I'll help pay funeral bills. She can't keep babies, I pay doc' ter bring' em, un'taker ter take 'em. Tha's all.. And he lurched off to the cot.

Events happened fast after that—the nurse called a neighbor to help Mrs. Sattling's faint courage ebbed.

"I don't want this baby, Doc—honest I don't," she moaned, and said she looked for a time as if she would not have this, nor any other baby. However, nature and skill brought her safely back to life, and she smiled when the nurse brought her the baby, freshly bathed and dressed, and put it in her arms.

"Do you think I can keep it, Nurse, this time?" she asked wistfully. "Oh, I hope so, Mrs. Sattling. She is a beautiful baby. She weighs twelve pounds."

"I'd like ter name it after you, Nurse, can I?"

"Surely—thank you. Let's show her to your husband."

"Yer don't need ter, I seen it. Too big. I know babies—too big. It'll die, like all the rest."

Mrs. Sattling smiled at the baby, and cuddled her against her breast. 

When the nurse called the next day, Mrs. Sattling was sitting up in bed.

"Go in the front room and see the baby, Nurse. She's all fixed up."

The nurse went into the front room, smiling at Mrs. Sattling for her eagerness in showing off her sixteenth baby. The room was dark, and she could not see the baby's crib.

"Pull up the shade so you can see her good, Nurse."

So the nurse pushed aside the soggy shade. On the table in the corner of the room was a little white casket. In it lay her namesake, dressed in fine white silk a spray of artificial roses in her baby hand.

"Oh, Mrs. Sattling?"

"Yes, you see she went. I can't keep 'em. I don't have any luck. She looks mess, don't she?"

"But Mrs. Sattling?"

"There now, what did we tell yer, Nurse?" Mr. Sattling boomed into the room. "I know babies. Too big. Doc said so too. Kids just don't live for us. Looks mess, don't she?"
THE American Birth Control League has arranged for a booth at the Sesqu-Centennial Exposition at Philadelphia, where educational work will be conducted. The booth opens on July 1st, and it is the plan of the League to have groups in attendance from all the States where Birth Control work is being actively carried on. The booth is admirably situated, and there will be opportunities for frequent lectures in the auditorium of the Educational Building. A hostess from each state will be appointed and volunteers are requested to send their names to Mrs. Kennedy at headquarters in New York. The Pennsylvania group whose chairman is Dr. Stuart Mudd, is giving hearty cooperation and offers of help have already been received from New York, New Jersey, Connecticut, and other states. Among the hostesses are Mrs. F. R. Hazzard, New York, Mrs. George H. Day, Connecticut, Mrs. Albert Walker, Texas, Mrs. Elizabeth McManus, California, Mrs. Oakes Ames, Massachusetts, Mrs. George H. Dunning, Penna., Miss Ruth Vincent, Col., Mrs. Edith Houghton Hooker, Maryland, Mrs. F. L. Rieke, Kentucky.

**Arizona**

During May, Dr. Cooper spent five busy days in Arizona, speaking three times at Flagstaff— to 250 students of the State Normal School, to the nurses at Mercy Hospital, and to the Coconino Co. Medical Society. At Phoenix, he addressed the Phoenix Co. Medical Society, and at Yuma, the Yuma Co. Medical Society. The members of the Medical societies showed very deep interest. At Yuma, every doctor in town was present. Arizona faces problems of population due to the presence of hundreds of people who have come for their health and whose, frequently large, families are often left a charge on public funds. There was consequently an eagerness for Birth Control information on the part of the doctors.

**California**

A luncheon, attended by nearly three hundred people, was given by the Alameda County Birth Control League at the Hotel Oakland, Oakland. The arrangements were under the direction of Mrs. George Rigg, and Mrs. H. G. Hill, president of the League. The speakers were Dr. James F. Cooper, Medical Director of the American Birth Control League and Mrs. Kemper Campbell, a well-known attorney from Los Angeles. Much interest was shown, and wide publicity was secured in the newspapers of the Pacific Coast.

The Los Angeles Chapter of the American Birth Control League at its annual meeting in May, elected the following officers: President, Mrs. Frances Noel; Vice-President, Mrs. Clara Warne; Secretary, Mrs. Margaret Lowe; Treasurer, Dr. Percival Gerson; Chairman of the Advisory Board, Dr. Aaron J. Rosonoff.

The Los Angeles Birth Control Clinic which was established in April, is already proving most useful. It is under the directorship of Clara Taylor Warne, R.N.

Mr. Percy Clark, of the Faculty of Cornell, whose campaign for Birth Control in the Far West was announced last month, is receiving requests from other places in California, and also from Oregon, Washington, Colorado and other western states.

On June 2nd, in Oakland, Dr. James F. Cooper made two addresses. The first at a luncheon of the Commonwealth Club, Eugenics Section, when the audience included ten doctors, the second to doctors only, at the Alameda Co. Public Health Center, with Dr. Shepherd of Berkeley presiding. At these and other meetings, Dr. Cooper made convincing answers to Dr. Ewer's attack on Birth Control at the annual meeting of the California Medical Association.

On June 3rd, Dr. Cooper addressed the Federation of Parent Teachers Associations at Oakland. There were 400 delegates present, with Mrs. H. Ward Campbell, president, in the chair.

On June 4th, at San Francisco, Dr. Cooper addressed a meeting of medical men, convened by Dr. Joseph Catton who presided. Educational work in San Francisco is much behind that in Los Angeles, but much interest was shown, and several of the doctors offered their hearty cooperation.

On June 11th, the Butte County Medical Society meeting in Chico was addressed on Birth Control by Dr. Cooper. Every doctor in the town was present, and there was 100 per cent of interest shown. The town is too small for the establishment of a clinic at the present time, but all the doctors are ready to cooperate.

**Colorado**

During May, Dr. Cooper spent some ten days in Colorado. The longest stay being at Denver. He spoke also at Pueblo, Colorado Springs, Ster-
In Denver he addressed five meetings: a Public Church meeting, the Social Workers' Council, Denver Men's Club, Denver Co Medical Society, and the University of Colorado Medical School. At all these meetings deep interest was shown, especially by the doctors, many of whom are ready to co-operate in the work of Birth Control.

### Michigan

President C C Little of the University of Michigan, who is also President of the International Birth Control Association, is continuing his courageous efforts for Birth Control, in spite of the agitation which has raged around his utterances. At Grand Rapids, on May 19th, he addressed the Women's University Club, and pleaded for widespread knowledge of Birth Control to put an end to the "appalling murder" represented by some 1,250,000 illegal abortions which he asserted are performed annually in the United States.

### Pennsylvania

An active branch of the American Birth Control League was organized in Philadelphia in May, as a result of work done in Pennsylvania by Miss Elizabeth Grew. The President is Dr. Stuart Mudd of Villa Nova, Vice-Presidents, Malcolm Bissell, Mrs. George A. Dunning, and Mrs. Imogen Oakley, Secretary, Mrs. H. Wilson Moorhouse, Treasurer, Mrs. Marguerite S. Goldsmith. The General Council includes over seventy prominent men and women of Eastern Pennsylvania.

### Washington, D. C.

On May 27th, Mr. Hoover, Secretary of Commerce, added the weight of his Cabinet position to the warnings against possible over-population in the United States. In speaking to the National Conference on Weights and Measures, he declared that scientific discoveries will be necessary to keep pace with the growth of the American population, or "the old prediction that increasing population will become the victim of starvation may come true."

### Cuba

Interest in Birth Control is beginning to show itself in Cuba. There is, as is to be expected, strong opposition from the Roman Catholic Church, but the need of the women is great. Mrs. L. Stuart Houston of Havana has recently been in the United States, and while in New York called at Headquarters of the American Birth Control League. Mrs. Houston writes for La Mujer Moverno, and also lectures to women on various topics. She is planning to do elementary educational work for Birth Control in the columns of her paper, though it will have to be under a certain amount of disguise, to allow of its appearance. Mrs. Houston was accompanied by Miss Angela Lastra, a trained nurse of the Ledon Uribe of San Rafael y Mazon. Miss Lastra also expressed deep interest in Birth Control, and both women were anxious for information and literature.

### England

A meeting, presided over by the Mayor of Salford, was held on May 20th in the Pendleton Town Hall. Its purpose was to answer the attack that had been made on the Salford Birth Control Clinic by the Rev. C. Bishop, Dr. Henshaw. There was a full attendance, but in spite of wide advertising there were few opponents present. Resolutions were passed asking the government to remove the ban on Birth Control information at the Health Centers. The speakers included Mrs. J. L. Stocks, chairman of the Clinic, Dr. Norman Haare, Lord Balfour of Burleigh and Professor Carr-Saunders. Mrs. Stocks gave a description of the work of the Clinic and showed how false were the statements that had been made by opponents. Dr. Haare dealt with the medical aspects of Birth Control and Professor Carr-Saunders with the population question, especially in regard to England and Wales.

Most interest, however, attached to the speech of Lord Balfour, who had taken a leading part in the debate in the House of Lords on April 28th. There is perhaps no other man in Great Britain whose advocacy of Birth Control could be of so much benefit to the cause. His attack on the present government policy is the more noteworthy because he stands high in the ranks of the Conservative Party. Following are extracts from Lord Balfour's speech as reported in the English press:

"The question under consideration was the giving of contraceptive information by properly qualified medical people to married women who had very real need for it. This information would be better given at a welfare centre than at any clinic, however well conducted, and the Salford clinic would only function until the Minister of Health took the action they advocated. The present attitude of the Ministry was an absolute prohibition against giving any Birth Control information in the welfare centres. It amounted to a definite coercive interference between doctor and patient doctors at the centres thought certain information was good for their patients, but were not allowed to give it. Opponents seemed oblivious of the fact that Birth Control was there, and the only question was whether we
were going to allow the information to be given by doctors, or to drive people to quacks and persons who made money out of it.

"Opposition to Birth Control came entirely from people who opposed it on religious grounds, and said it was contrary to the laws of God and nature. With the utmost respect for people actuated by religious motives, said Lord Balfour, he would ask them whether it was not a little dangerous to mix up natural law with the law of the Almighty. Our whole civilization depended on interference with nature's laws. The right of the strong over the weak was the law of "nature, red in tooth and claw," and he did not see how any religious person could maintain that. He had even heard it said that the use of contraceptives was murder, but continence itself was murder in exactly the same sense.

"Then it was argued that it was wrong to use public money for purposes of which some taxpayers did not approve, but there were people who believed that all war was a sin against Almighty God, yet who had to pay their 4s in the pound to maintain the army and navy. Again, there was the argument that the sexual act was only justified when it amounted virtually to the dissolution of the married state. To oppose the use of Birth Control on such moral grounds was to use a parallel argument to that brought forward by people who, when chloroform was invented, objected to its use in childbirth on the ground that it interfered with the "Divine curse on women!"

The Birth Control controversy continues to rage in Great Britain. In borough council after borough council the question is discussed and votes in favor or against the giving of Birth Control information at the Health Centers are passed. The stronghold of the opposition is, of course, the pulpit of the R.C. Church but there are also ministers in other churches who are taking a similar line of opposition. Rev. Basil Bourchier, preaching in Manchester on May 11th, declared that "if ever there was a creed which cut right across what God said, it is that of those who advocate in any form Birth Control." He then described conditions in Soho, London, where he "knew of cases of one room sheltering five, six, or even seven people of both sexes and unrelated." Yet he continued, "I know of no sign today more disquieting than the refusal of so many to bring children into the world—by artificial means and preventatives. I think of all the soul-destroying, nerve-paralyzing maxims, the most pernicious is the maxim which cries out to the world, ‘Safety first!’"

PAYING THE DEBT TO MOTHERHOOD

(Continued from page 223)

of her husband, he is not responsible under the law. We have not even given to mothers the recognition that their bodies are their own. We have failed to give into woman's hands the control of the function of motherhood—to allow her to say when and how she should become a mother, by keeping from her the knowledge of the control of conception. This, it seems, is the chimera of injustice which we visit upon the mothers of the world.

The tragedy of motherhood, in spite of the happy things we are apt to say about it, lies in the fact that a mother comes to the end of her services after twenty years or so, useless. She is put on the industrial scrapheap, having no voice as to what shall become of her. She is passed from child to child, not as she wishes, but as she may be supported, a pensioner waiting to die. Contrast the joy in a mother's heart when she brings a child into the world, with this final tragedy in her soul, when she recognizes that life has passed her by and she waits in the shadows for the release of death which is long in coming.

People are often heard to say "Money could never pay my mother for what she has been to me." But those same people do not try to pay with money, but are content to take it out in sentiment. But mothers can be paid with money largely, for the tragedy of their lives is preventable. But how? I am not proposing a political program, but an ideal of simple justice.

Motherhood is a profession which should be so recognized and for which there should be definite training. It ought to be a disgrace for any woman to bring a child into the world that she has not wanted and prepared for. Only those who are trained and can care for children in an enlightened way have a right to bear children. And such mothers should be paid for motherhood, for the greatest addition to society is enlightened free personality, which is the function of mothers to bring into the world.

If mothers were given training, financial aid, assistance that medical science could bring, and if they were paid from taxes placed upon all, our social burden would be less, and general taxes would be less. For now we begin at the wrong end. Instead of devoting attention to pre-natal care and paying in some small part with money our debt to motherhood, we build penitentiaries to care for criminals, homes for the feeble-minded, refuges for unwanted children. There should be some plan by which some of the taxes should be utilized to give health and freedom to worthy mothers. In simple justice we should give them "the fruit of their hands."
Aspects of Birth Control in Latin-America

By Piqui Norton

In Latin-America, Birth Control began to be known about five years ago. Before that the subject was almost unknown and rarely mentioned. Since the war however, hundreds of persons came to the United States from South and Central America, people who before used to go to Europe to educate their numerous children and who now bring them here. They heard about Birth Control as a sane course of limiting the number of offspring, they compared the size of their families to that of the average American. These Latin-Americans returned to their respective countries, thought, talked and practiced Birth Control to their advantage. This way it became known in Latin-American countries that it was possible to limit the size of a family to a convenient number and by it to save the health of mothers and the purse of fathers. And also, to give what children they had advantages they otherwise couldn’t have given them.

Opposition to Birth Control

There are two main factors opposed to Birth Control in Latin American countries, the main one being the Church and the second the Indolence of the people in regard to vital facts. Those little Latin republics are strictly Roman Catholic in religion and rather narrow-minded in ideas. Women are kept ignorant of sex matters and when they marry they plunge into blindfolded. The average Latin man considers ignorance of such matters in a wife as an essential quality for married bliss. He is not the one who has to bear child after child and wreak his health by it. Matrimony need not be a burden if they learn that knowledge and reasonably limiting the number of children make for happiness in married life. The women are indolent, to plain, too lazy to apply a remedy to their trouble. They turn to that more sinful way of limiting child births, i.e., to abortion. It is not at all rare for a woman there to have several forced abortions in a few years and yet remain at peace with her conscience. They lose their health, become ruined morally as well as physically and at thirty they look like fifty. One can not fail to wonder why they think abortion is better than Birth Control, no sane person can doubt that it is far wiser, more humane, to prevent frequent child births by the harmless uses of contraceptives, than to kill a forming child, a little life that did not ask to be born. For that is what abortion is a crime.

It is known that a woman who bears too many children loses not only her health but also her good looks and strength. Her outlook on life becomes colorless. Latin women are very beautiful as a rule, but they marry very young (between 16 and 18) and have child after child. Often their families include from 6 to 10 children, with two either half-witted or sickly. It is impossible to give 8 children the same care, chance and education that two could have. Divorce is also prohibited and frowned upon by their religion and Latin women just bear their load of bringing children into this world of odds, like reproducing machines or like animals year after year. They are in sore need of Birth Control. Large families are not always harmonious, jealousies creep up even among the immediate members, as it is nearly impossible to treat all of the children alike, to feed, clothe and raise them well. If the rich and well-to-do were the ones that had the numerous children it would not be so bad, but it is the middle and poorer class that have and cannot afford them. Why? Because the higher classes are more educated, are not so fanatic or ignorant and have learned and practiced Birth Control. It is not much better to prevent children when they cannot afford them than to raise half a dozen badly. The first duty of motherhood should be to do the best for the child, then why have six when you could only care for one? Birth Control is the scientific way of preventing births and it is the sane, sensible method of arranging marriage and planning for the future. Better give the death-blow to the crime of abortion so prevalent among Latin people. This can be done through Birth Control and none but the most callous or ignorant person can fail to see the humane side of this question. It is far better to prevent evil than to have to cure it.

Undeniable Practices

Another practice done in those countries (and in many others) is a certain operation that removes the probability of child births. But such a thing ages women and causes general damages to their health. Why not avoid all that through Birth Control? Fortunately, during the last five years Latin women have awakened from their centuries of indolence and have learned more about the vital question of bearing children, that after all, concerns women most since they are the ones that "pay the price" of each birth. They are at last awakening to the fact that it is up to them to set the number of children. A healthy woman might have three children if she wanted to, but a sickly or diseased one should not. It is no longer "how many children
the husband wants" but rather "how many can the
wife have," without damage to herself or them.

After some time studying the question from
all angles, I can safely say that if it were not for the strong opposition of the church in Latin-
America, and if the women had not been kept ignorant for so long regarding sex matters, they would have had Birth Control long ago. As it is now, they are coming to their senses and demand to know more and to consider whether they want six children or one. Before, they merely had the task of bearing one after the other with a few abortions now and then. Such is the case of Birth Control versus abortions and other criminal practices and evils related with sex matters. Latin women need Birth Control badly. They are beginning to realize that it can turn marriage into happiness instead of a drudge-maker and wrecker of health. There is a rich field for Birth Control and although the odds are many the fight is on and the harvest will be plentiful.

Books Received

**MODERN CRIME, ITS PREVENTION AND PUNISHMENT**
The Annals of the American Academy of Political and Social Science, Philadelphia

**WOMEN OF TODAY, INTERNATIONAL** From Women of Today Press, N Y

**THE REPRESSIO OF CRIME**, by Harry Elmer Barnes
George H Doran, New York, $2.50

**THE HOUSE, by Grace Kellogg Griffith** From the Penn Publishing Co., Philadelphia

**MINAS**, by C. H. Brenton From E. P. Dutton & Co., New York, $1.00

**PEGASUS**, by Col. J. F. C. Fuller From E. P. Dutton 
& Co., New York, $1.00

From Dr. Senti Yamamoto, Udamati, near Kioto
Japan Seven magazines from March to September, 1925,
etitled Birth Control, and five magazines from October
1925 to March 1926, entitled *Sex and Society*.

**A MANUAL OF NORMAL PHYSICAL SIGNS**, by Dr. Wyndham B. Blanton From the C. V. Mosby Co., (St Louis) $2.50


**GENETIC STUDIES OF GENIUS, Vol I**, by Lewis Terman
From Stanford University Press, Stanford University
(California)

**MNENESKAVLEN UNDER KULTUR**, by Otto Lous Mohr
From the Author, Oslo, Norge (Two pamphlets in Norwegian)

*These magazines are in Japanese and if any of our Japanese
friends in the United States would like to have a reading of them
we shall be glad to loan them.*

**OUR CONTEMPORARIES**

**BERTRAND RUSSELL ON BIRTH CONTROL**

Let us follow an ordinary human life from conception
to the grave, and note the points where superstition
is preventable suffering. I begin with conception,
because here the influence of superstition is par-
ticularly noteworthy.

If the parents are not married, the child has a stigma,
as clearly undeserved as anything could be.

If either of the parents has venereal disease, the child
is likely to inherit it.

If they already have too many children for the family
income, there will be poverty, underfeeding, overcrowding,
very likely incest.

Yet the great majority of moralists agree that the
parents had better not know how to prevent this misery
by preventing conception. To please these moralists,
a life of torture is inflicted upon millions of human beings
who ought never to have existed, merely because if it
is supposed that sexual intercourse is wicked unless accom-
panied by desire for offspring, but not wicked when this
desire is present, even though the offspring is humanly
certain to be wretched.

To be killed suddenly and then eaten, which was the
fate of the Aztecs' victims, is a far less degree of suffer-
ing than is inflicted upon a child born in miserable sur-
roundings and then 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
fendish cruelty.

—BERTRAND RUSSELL in "What I Believe"

The Jefferson County Union of Fort Arkinson, Wis.,
through its brave and friendly editor, H. L. Hoard, is
doing vahant work for Birth Control among the subscribers and readers. Here is a short quotation from one of many little editorials driving home the lesson of Birth Control. "Agreeing to prevent war and then multiplying humanity at high speed so as to incite war is illogical. Either help God with Birth Control or give Him back his deadly bacteria, so He can cut down surplus population the same as He has done for 60,000 years or more. It isn't fair to God to take this mean advantage of him. Everyone can see that He favors a Vaned *World Life* instead of just the three H's—Humans, Hogs, and Hominy."

**ON THE MANAGEMENT OF A BIRTH CONTROL CLINIC**, by
Evelyn Fuller From Society for the Provision of Birth
Control Climes, 153a East St., London, S E 17 One
shilling

Practical directions for the furnishing, equipment and conduct of a Birth Control Clinic.
Books by Margaret Sanger

Happiness in Marriage  $2.00
Just Published
Teaches how to avoid the pitfalls that often ruin hopeful married lives

Woman and the New Race  2.00
More widely read than any other book on Birth Control

The Pivot of Civilization  2.00
The Guide Post at the Crossroads

What Every Girl Should Know  1.50
New enlarged English Edition

What Every Mother Should Know  60

Order (adding 10c for postage) from
BIRTH CONTROL REVIEW
104 Fifth Avenue New York City

THE EFFECT OF OVER-POPULATION ON CHINESE CHARACTER

(Continued from page 220)

means the diminution of such elements in the rural districts. Fortunately they are not completely eliminated, but they have been depleted to an alarming degree. The people who are left in the rural districts are largely those whose chief claim to survival is an inert, stoical, and economical temperament which enables them to weather the frequent famines by means of patient endurance. Their dominant qualities by no means lack value, but they lose much of their value through the fact that they appear to have been acquired at the expense of initiative and inventiveness. That then is what over-population and famine seem to do to the parts of China where they occur. They seem to produce an unfavorable natural selection which gives rise to a far-reaching change in the inherent quality of the people.

THE TAP-ROOT OF THE SUBJECTION OF WOMEN

(Continued from page 220)

be free, cannot develop their potentialities, cannot even begin to plan their lives, as long as they are subject to haphazard pregnancies.

Almost all women desire children, but they do not desire more children than they and their husbands can support. Moreover, if a woman is to be economically independent, and upon that her emancipation depends, she must plan her pregnancies at convenient times.

Of even more moment, however, so far as the feminist movement is concerned, is the translation of motherhood from the involuntary to the voluntary sphere. The gift of life will never be conceded its true racial value until it can be withheld. The recognition of motherhood as the most precious of all services to the state is intimately bound up with the Birth Control movement. What can be had for nothing is seldom paid for, hence the endowment of motherhood must await a larger knowledge of Birth Control.

It is interesting to observe that even the most radical feminist organizations in America do not include Birth Control in their programs. Expediency doubtless is in large measure responsible for this negative policy. A certain increase of emancipation is necessary for women as a precursor to even a recognition of their needs. It is no easy task for women to overcome a habit of dependency that reaches back through centuries.

As involuntary motherhood is the tap-root of the subjection of women, so will its final uprooting be the last symbol of their emancipation. The time has not yet come, when in the full sense of the words, women dare to be free. But the new day is dawning and before the long night comes, women will take their lives in their own keeping.

For theirs has been a voluntary subjection, not born of nature, nor created by man, but entered into in the sacrificial spirit of motherhood. While the race required it, woman with generous, though un knowing hands, placed her life upon the altar.

But now the need is no longer there. The full cup, life, love, children, personal fulfillment, stands ready to her lips. She and her mate will drink of it together and be glad. When the courage to be free quickens her sleeping soul.
When The Wife Says "Oil"
Say "3-in-One"

She should know, as you do, that only a pure, highly refined, free-flowing oil like 3-in-One, will keep the swift-moving motors of her household mechanisms running right. Don't "gum up the works" with cheap oil. Use

3-in-One
The High Quality Oil

regularly on vacuum cleaner, sewing machine, fan, vibrator and other household appliances and save large repair bills.

Penetrates thoroughly. Won't burn out, even at very high speed. Won't gum or dry out.

From door locks to furniture casters, from phonographs to tools, wherever metal rubs metal 3-in-One prevents friction.

Most good stores have 3-in-One in 1-or, 3-or and ½-pint bottles, also in 3 oz. Handy Oil Cans. The ½-pint bottle means economy. Contains most for your money.

FREE--Generous sample and illustrated Dictionary of Uses. Request both on a postal.

THREE-IN ONE OIL CO., 110 L.E. William St., New York
Factories Rahway, N.J. and Montreal
Just Published!

Two New Offerings

Volume IV of the Proceedings of the Sixth International Neo-Malthusian and Birth Control Conference

Religious and Ethical Aspects of Birth Control

This Volume offers most striking and effective arguments, presented by eminent clergymen, moralists and scientists

BUY IT FOR YOUR MINISTER
RECOMMEND IT TO YOUR PUBLIC LIBRARY
TALK OF IT TO ALL YOUR FRIENDS

Price $2.00 for the Volume
$5.00 for Set of Four Volumes

Happiness in Marriage

By MARGARET SANGER

Every one who ever heard of Birth Control and Margaret Sanger will want to read her new book

Price $2.00 (Addmg 10c a Volume for Postage)

Order Today From
THE BIRTH CONTROL REVIEW
104 Fifth Avenue
New York City