Let Reason rule, rather than Chance

Modern Marriage
Facts We Have Learned About Birth Control

We defined Birth Control as the conscious regulation of the birth-rate. The use of harmless, mechanical and chemical devices for the prevention of conception is the most practical method of Birth Control. The dangerous and growing evil of abortion can be prevented by the use of these simple devices of contraception. The spread of knowledge concerning the use of contraceptive methods is forbidden by law, because of the forces of ignorance, indifference, prejudice and superstition.

Why is Birth Control Necessary?

The following reasons have been given:

I. The health of mother and child
II. The happiness of married life.
III. The relief of over-population.
IV. The improvement of the race.

This month we give

Reason V.—The prevention of poverty.

One of the great causes of present-day poverty is over-population. When poor families have an unlimited number of children there is little chance for these children to rise above the level of unskilled and unorganized workers. As the supply of unskilled labor increases, lower wages and lower standards of living follow.

Careful investigation has shown that a family of five require an income of $2,100 a year to live comfortably in modern cities. But statistics show that nine-tenths of the workers in this country earn less than $2,000 a year. The answer to the problem is the limitation of the number of children in proportion to the income available.

In families where the income is low it becomes necessary for the mother to go out to work. The children are left without her care. Often also the children must go to work at an early age, and the older ones have to bear the burden of caring for the younger brothers and sisters. Hence the problems of Child Labor and Little Mothers.

Birth Control is a practical and efficient means of avoiding poverty, destitution and pauperization and of raising the standard of living of the wage earners.
SUGGESTIVE AMERICAN STATISTICS

A NOVELIST ON BIRTH CONTROL

AN APPRECIATION OF MARGARET SANGER, by John Haynes Holmes

ART AND MOTHERHOOD

FROM OUR READERS

A NOVELIST ON BIRTH CONTROL

SUGGESTIVE AMERICAN STATISTICS

BOOKS RECEIVED

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EDITORIAL

AT THE legislative hearing at Hartford in March there was only one opponent to the Birth Control bill. This was a woman, who based her objection on the harmfulness of Birth Control methods. She said that her doctor, to whom she had applied for contraceptive information, had told her that there were more women in hospital at that moment from injuries caused by attempts at Birth Control than had ever suffered operations or severe illness from overmuch child-bearing. One would like to know whether in this statement the doctor confounded abortions with the use of contraceptives. Most probably he did, for it is a common error on the part of those who have not carefully studied Birth Control. The statement was countered by Dr. Hannah Stone, Director of the Clinical Research Department of the American Birth Control League, who said that in all the thousands of cases treated since the department opened, there has not been one instance of injury done by the methods recommended. The statement and the counter statement have, however, a wide importance for the Birth Control movement, for they mark the change from the simple demand for freedom for Birth Control information to the demand for better Birth Control. This new demand calls upon the doctors and scientists to bring their skill and knowledge to the problem, and to give to the subject some approximation to the study and devotion which have been lavished on the combattmg of tuberculosis or cancer.

THE demand for better Birth Control is even more marked in the English movement than it is here. There has never been any law against the communication of Birth Control information by one person to another in England, whether the informant is a doctor or not. Nor has the sale of contraceptives been forbidden by law. In fact various makes of contraceptives are openly displayed in the windows of the drug stores, and have been so displayed for many years past. But the leaders of the Birth Control movement have wisely insisted on the necessity of clinics, at which women can be decently and properly instructed, and the contrast between this better Birth Control and the nostrums, superstitions and ignorant traditions, which formerly represented the only preventives known to the women, has produced a revulsion of feeling against back-fence and bootleg contraception. The women of England are now demanding that Birth Control information be given at all the maternity centers which are maintained throughout England and Scotland under the direction and with the support of the British Government. While the demand here has hardly reached this point—here we are as yet satisfied to have the right to open clinics without the interference of the law—there is an equal insistence on scientific and reliable Birth Control—and insistence that is bringing about a revolution in the attitude of the medical profession towards the whole question.

Pessimistic as it may seem in the face of the hopeful stirrings of a modern and united China, the article which we publish this month on the Chinese plague problem is peculiarly timely. China is the great example of War, Famine and Plague, as regulators of human numbers. It is the classic modern instance of "positive checks" under the Malthusian Law. It is hoped and, by many people, expected that a strong, idealistic and demo-
cative government set up by the Kuomintang (Nationalist Party) will put an end to the internal warfare, and establish China on an equal footing with foreign powers. That will not, however, settle Plague and Fanunie, and the first steps of a united government should be to attack, by all means in its power, not war alone, but all these natural enemies of the nation. In its platform, ratified February 1926, the Kuomintang has a plank providing for a general way for the development of natural resources and for census taking. It would seem to us that Fanunie and Plague control should overshadow all other public projects, and that these should not wait, but be specifically recognized by something more than the vague generalities contained in this platform.

But present day tentative platforms are not the only answer. The answer is, we are assured, to be found in the growing intelligence of the Chinese people. It is in the enlightened public opinion that is growing up from end to end of China, since the inauguration of the "language movement ten years ago. The creation of a demand for Birth Control is part of this system of public education.

One of Mrs. Sanger's most vivid memories of her visit to Peking, in April 1922, is a crowded and enthusiastic Birth Control meeting held at the National University. The meeting was called by Dr. Hu Shih, foremost Chinese humanist and recognized by vote of his own people as one of the twelve greatest men in China. If greatness is to be judged by achievement this must be true, for when ten years ago he returned from study in the Occident, he effected in what seems an incredibly short time, a literary and linguistic renaissance. He and his colleagues brought together what had been written in the vernacular, and made the speech of the people the language of a rapidly growing press and educational system. Hundreds of "napkin-sized" newspapers sprang up, and were read eagerly by people to whom newspapers in the classical language had been sealed books.

Through this means, through thousands of educational leaflets and through lectures, popular education has spread rapidly and a democratic and wide-spread public opinion now exists in China. Birth Control, introduced by Mrs. Sanger in 1922, is part of this educational programme.

A Nationalist Government, Dr. Hu assures us, will not oppose Birth Control. Such a Government, strengthened by an enlightened public opinion, may even he expected to foster Birth Control, perhaps to give the example of a nation of the Far East leading the world in support of one of the most effective curbs on the hind forces of Nature. Dr. Shih is not a member of the Nationalist Party, though he is in sympathy with its aims. This is perhaps well for his democratic educational plans, and perhaps it would be just as well that Birth Control should come not as a Government policy forced on the people, but in response to a demand from the people adopted by the Government. With no Government opposition, the Chinese will have only religious superstition to fight, and they will find the weapons for that great fight in the opening up of their own minds.

The sum of ten million dollars is being spent annually for school health activities in the United States, and, for the 75% of the pupils in our public schools who are physically defective, but little good is accomplished. This is not the random statement of an outsider. It is the sober consensus of opinion of delegates to the National Education Association at an annual convention at Dallas last month. That it is a sober and conservative statement is shown by the fact that an intensive study of a group which failed of promotion in one school showed that in most cases the failure was no accident due to childish indifference. With 84% of the children, their backwardness was caused by some physical defect. The National Education Association holds that the health work of the public schools is unnecessarily planned and the money largely wasted. In this opinion we concur, and we trust that the exhaustive survey of the situation which the educators are planning will lead them to the conclusion that some of the health work which is to cut down this enormous proportion of physical defect, should begin long before school. It should be seen not only before babyhood and before birth, but before conception. With a general knowledge of Birth Control mothers would be spared the tragedy of bringing into the world children to whom they cannot hand on a proper physical and mental education.
Marriage Today and in the Future

One of six articles on modern marriage based on sermons preached by John Haynes Holmes at the Community Church of New York. They are the first discussion of the subject in the religious and truly conservative point of view.

I

Why Get Married?

A M first of all impressed by the fact that the problem of marriage, a subject so intimately related to the central functions of experience, and of such peculiar interest, is seldom discussed in any constructive and thoroughgoing way. The publication of Count Keyserling’s current book on marriage is an event of first class importance, not only because of the brilliancy of the book itself, but also because of its uniqueness in the field of contemporary literature. Amid the flood of volumes now pouring from the press, I can think of only one other book upon the subject which is worthy of mention. I refer to Margaret Sanger’s recent work on “Happiness in Marriage.” For the most part this subject is left alone, apart at least from the sentimentalities of fiction and romance, though people would probably rather listen to a sane and honest discussion of the marriage problem than of any other question whatsoever.

There are two reasons, I imagine, why we have so little discussion of this subject like that so splendidly exemplified by Count Keyserling and his collaborators. In the first place, the old taboo upon all questions which have to do with relations between the sexes is still extant in our civilization. More has happened to that taboo in recent years than had happened to it before in as many centuries. I can think of nothing more amusing than to imagine the sensations of our grandfathers and grandmothers if they could come back to earth, and see our girls and hear what they are talking about to their young men. Silence upon the sex question is almost as hard to discover these days as clothes upon the female body. Yet I cannot get away from the suspicion that much of the talking and acting going on about us is the most superficial kind of pose. We are having a perfectly glorious time skating on thin ice. But when it comes to a real, honest-to-goodness discussion of marriage and all that it involves, we are just about as timorous as we ever were. Bernard Shaw had this fact in mind when he declined to contribute to Count Keyserling’s symposium on the subject, declaring that he would “read the volume with interest, knowing that it will consist chiefly of evasions.”
NOW WHAT is the meaning of this institution which may be defined as the union of one man and one woman in the status of the family with the sanction of the law? What are the motives which lead to this union of men and women? Why has marriage become so central a fact in the economy of society, and why does humanity, in spite of doubts and disillusionments, keep right on getting married? There is no more impressive passage in Count Keyserling's discussion of the marriage problem than that in which he refers to the persistency of people in idealizing a relationship which they know, in most cases, perhaps, to be anything but ideal. There must be some "explanation," he says, "why generation after generation, though personally unhappy and disappointed, has always held up to youth a picture of marriage as the estate of bliss." And he finds this explanation, after much elaborate argument, in the conviction that, happy or unhappy, "marriage must prevail!"

We can best understand the meaning of marriage, as contrasted with its form, by starting out with the declaration that marriage in any form is an attempt to regulate, control and dignify the sex relation. We can best state the problem of marriage, in the light of its meaning, by making the further declaration that the sex relation, in the case of human beings at least, has a two-fold aspect or function.

IN THE first place, there is the function of Reproduction. Sex relationship is a means to the perpetuation of the race. It is the one means nature seems to have devised for the continuance of life upon this planet. In the beginning it would seem as though nature had no means of insuring her survival except by extending the results of the reproductive process into terms of infinity. But gradually there came a change. Quantity gave way to quality. Nature, of her own volition, seemed to be narrowing the range of sex relations, putting limitations and restrictions upon the reproductive process, that life might not merely expand in area, but climb in level of aspiration and attainment.

It is at this point that man and his control of the sex relationship come along. What nature seems to have begun by some blind instinct for race improvement, man now took up with conscious and deliberate purpose. His argument was perfectly simple. The fruit of the sex relation is offspring. The advent of offspring is fruitful in its turn for good or evil to humanity. The idea, says Bernard Shaw, that sex intercourse "is a private concern between the two parties with which society has nothing to do," is too ridiculous to be considered. What has, or what may have, social consequences of unmeasured good or ill, must inevitably be put under the control of social sanctions. And it is the recognition of this fact that has given us the institution of marriage! From earliest times to the present day, society has insisted upon its right to regulate the sex relation in the interest of the race. This regulation, in the past, has taken various forms. Promiscuity has yielded to polygyny or polyandry, to temporary monogamy and these have been followed, in all higher societies, by the system of monogamy which we have today.

Among human beings, in other words, where conscious self-direction has been in control, exactly as among animals where instinct has been the only guide, the trend has been steadily toward permanent relationships, and toward monogamous unions. It would seem as though the devices of men were only an extension, so to speak, of the ordinances of nature. In any case, the farther we go and the higher we climb, both in the natural and in the human order, the more certain becomes the tendency toward monogamous marriage.

THE EVOLUTION of marriage, as we know it, says Herbert Spencer, "has gone hand in hand with the evolution of human intelligence and feeling—Monogamy has long been growing innate in the civilized man."

Marriage, therefore, as an attempt to control and dignify the sex relation, has to do in the first place with reproduction, and, from this standpoint, may be defined as a method of regulating reproduction to the end of improving as well as multiplying the human race. Why do we get married? To beget and rear children, under the best conditions, as our contribution to the race, that we may fulfill what is perhaps the highest duty of man—to transmit to the future what he has received from the past.

But this is not the whole of the story. Marriage, many full and perfect sense of the word, cannot be confined to reproduction. The most beautiful part of a true marriage, in the closing years, comes after the reproductive process is over. Many wonderful marriages, for one reason or another, prove to be unfruitful. Many persons enter into the marriage relation without any thought of children, or definitely with the thought of not having any children at least in the early years. All of which means that there is something else involved in marriage besides reproduction. And we find this something else when we recognize that there is a second aspect or function of the sex relation—that aspect or function which we call "Love." By this is meant the practice of sex intercourse as an end in itself as well as a means to the end of procreation. (To be continued)
Poverty and Plague in China

By Wu Lien-Teh, M.D. (Cantab), M.A., LL.D.

The long history of China is full of political upheavals, of changes of dynasties every few hundred years, and of famines and plagues after wars and inundations. During the Chou Dynasty (about three thousand years ago) proper registers were kept of medical colleges, practising physicians, of birth and deaths, but then the size of the country and of its population was not one-tenth of what it is nowadays. Poverty was unknown, and the extremes of destitute and wealthy, such as we see at the present time, were not encountered.

To be poor and yet upright, to become a high official and yet retain the simplicities of life, to succeed and yet remain modest—these formed the foundations of Chinese philosophy and are still practised to a large extent. But the advent of Western civilisation, with its apparent prosperity, its greater material comforts, its time-saving machinery, has exerted a considerable influence on the life of the people. For instance, the introduction of modern plants, such as cotton mills, flour mills, iron and shipbuilding yards and all sorts of factories, has meant an influx of country people into the cities, and has materially affected their lives. While in the fields they lived in spacious huts and spent most of their time in the open, in the crowded cities they had to shift as best as they could, being often confined to crowded and ill-kept sleeping rooms after long hours in the factories. Their food is also insufficient and irregular, so that although their wages may be increased their actual comfort is certainly decreased. Moreover, the ever-attendant temptations of city life are with them, and few have the chance or the will to withstand them. Among these may be included prostitution, opium, gambling and cigarettes. The first arises sooner or later to some form of venereal disease and incapacity to work. The second, which habit was much more prevalent prior to its prohibition in 1907, results in a lack of energy in physical and mental effort as well as depletion of their hard-earned income. The third, though indulged in during the New Year holidays (for at other times they are too busy or too tired to indulge in the games), still has been known to wreck many promising careers and still contributes mostly to the crime wave in the foreign settlements. Lastly, the cigarette habit has spread far and wide among both men and women, so that the total business in this hne alone comes to little short of one hundred million dollars.

Is it a wonder then that in spite of increased circulation of money throughout the masses and an apparent improvement of their comforts, more poverty is seen side by side with greater luxury, while our hospitals have to treat more cases of consumption, wounds from firearms, accidents happening in streets and factories, and even drug addiction? The reckless spender is now more common, and many a family has been known to wait in vain for the hitherto filial son to remit part of his earnings for their support in the village home.

**Foreign Innovations**

It should be remembered that modern time-saving machinery has largely been introduced by foreign traders. At the present time the biggest and best equipped cotton-spinning and coal-mining plants are owned by foreign firms in the treaty ports. For instance, the huge coal mines of Tongsan (six hours by rail from Peking) are owned by the Kailan Mining Administration, started over twenty years ago by Mr. Herbert Hoover. Its coal is sold all along the coasts of China, and as far down as Singapore. I was asked by our Government to investigate repeated outbreaks of relapsing fever in this region twelve years ago, and as a result of my researches recommended certain simple precautions, such as provisions for bathing, a louse disinfection apparatus, so that the clothes of the miners could be rendered innocuous and better housing facilities for the workers. Being under foreign control, such proposals would have to be undertaken by the administration. For the mining coolies are either too poor or too ignorant to look after themselves.

Again, quite a number of disinterested missions from England and America have recently visited the cotton mills of Shanghai to inquire into the condition of child labor. As a result of their findings, these social workers have strongly urged the capitalists to improve the lot of their workers, so that children of tender years might be protected and less burdensome conditions established. China is a land where labor is plentiful and cheap, and hence a tendency may exist to utilise it solely for the benefit of the shareholders of companies operating out there. Because of extraterritoriality, Chinese law does not apply to foreign firms and humane methods adopted by foreigners in China will find a quick response by the people.
Mortality from Epidemics

When outbreaks of epidemic, like the plague, visit the land, they find a fruitful soil for their activities. The over-worked laborer, being taught no hygiene and therefore ignorant of the simplest methods of prevention, becomes a ready victim to their inroads. I have been through three big plague epidemics (1910-11, 1917-18, and 1920-21) when 60,000, 15,000, and 9,000 persons died, and so may speak with some authority on this question. It is always the poor and ignorant who suffer most. Add to this the fact that plague attacks crowded cities, and most of all insanitary dwellings, whether a home or an inn. A striking example in my experience comes vividly before me. During the last outbreak of 1920-21, I visited a mining center in Manchuria, called Dalanor. The mine was owned by the Chinese Eastern Railway but leased out to a Jewish contractor. Four thousand Russians and four thousand Chinese were employed, the former for lighter work, such as carpentering, machinery, supervising, etc., while the latter had to do the digging. Moreover, the Russians had much better housing accommodations. The Chinese were herded in semi-underground dwellings, with just a skylight for light, a door for ingress and egress, and no windows. During the three months (January to March, 1921) when plague raged there, out of four thousand, one thousand Chinese died, while the latter had to do the digging. To show you that the Russians were as susceptible as Chinese when placed under similar conditions, the example of Manchouli, 18 miles to the west, may be quoted. In this city, during these winter months, many Russian destitute refugees were crowded in underground inns with poor Chinese. When plague overtook them in January to May, 1921, they died as readily as the Chinese, for out of 1,141 deaths, 334 were Russian.

If we turn to the bubonic form of plague, in the spread of which the domestic rat plays such an important part, we find it in China, just as in India, attacking the poorer classes of the population, since man and animal often share living and sleeping quarters. But bubonic plague is practically confined to the two coastal provinces of Kwangtung and Fukien, whilst pneumonic plague is mainly located in the cold province of Manchuria. But, whatever the type, the remedy follows the same lines of approach, namely, to eradicate the rat by building rat-proof houses in the south, and to build better ventilated houses in the north.

How does the plague problem affect the work of the Neo-Malthusian League? It is believed that the population of China has been stationary between 400 and 425 million during the last decade or so. Perhaps, according to the Pearl-Reed theory, the maximum has been reached. Perhaps the masses have practised for centuries some sort of Birth Control, such as nursing children for at least a year. Perhaps the excessive mortality of infants, as compared with recent American standards, has partly contributed to this condition. Perhaps the frequent floods followed by famines, occasional pestilences, wars, etc., have done their share. But whatever the causes, it behooves friends of that ancient land of culture to remember a few things.

1. Find new paths of trade by helping to develop the resources of the country and utilise the best brains of America and China for the purpose.

2. Introduce not only machinery, but also adopt humane methods of application such as are found in the best states in this country and England. Do not repeat the class bitterness between capital and labor.

3. To those interested in missionary efforts, see that the converts are taught practical education, especially in the vocational line, for a full stomach is more conducive to the Christian spirit than an empty one.

This article is part of a paper read at the Sixth International Birth Control Conference.

Mother and Child

Joy comes and goes
Fireflies flickering in night,
A light, once whole,
Now broken
And scattered over hfe
Stars in space

Sorrow remains, star-encircling—
Unbroken, unwavering
Space, herself,
A gray-eyed mother who,
To the sob of the universe,
Nurses laughing babes on her breast

Yet the babes shall, one day
Consume their mother

Sara Bard Field
"The Book of Marriage"

By Mary Austin

According to Herman Keyserling* all marriage, like Ancient Gaul, is divided into three parts. First there is Keyserling's own Correct Statement of the Marriage Problem, which confines it strictly to the "marriage of convention" as practiced in middle Europe up to 1914. Then there is a discussion of Marriage in Space and Time, which ranges narrowly along the backward edge of this modern period, and in such space as can be intellectually cognized by ten philosophers and novelists of Middle European outlook, one East Indian poet and one American psychoanalyst. Finally, there is Marriage as an Eternal Problem in which Eternity apparently means so long as men and women remain markedly what they are at present. The part of the discussion is carried on by one Englishman, ten middle Europeans and one Buddhist with a Berlin address, most of whom achieved the peak of intellectual distinction previous to a date which is carefully left unmentioned. Add to this that the book itself contains about 160,000 words and it will easily be seen why most American reviewers appear to have given it up early in Count von Keyserling's Correct Statement.

Nevertheless the Book of Marriage is worth the week's laborious reading it demands. Keyserling's explicit restriction of the discussion to the highly conventionalized institution of marriage as found among the upper-middle classes of European society, and his exclusion of all questions of other relations and reactions of sex mortality, does not quite keep out of the work of his collaborators a troubled sense that somehow or other, Hamlet is still governing the action of the play, in spite of the determination of the other actors not to notice him. They do, however, keep it up for the first 200 pages or so, to an extent that causes the reader to rub his eyes and wonder amazedly, "Could it be, after all, that they didn't have a war over there?" And at the end of another hundred to decide that if Bernard Shaw were about to marry Ellen Key, one could present them with a copy of "The Book of Marriage" hopeful that they might find therein the "key to every individual problem arising in married life" that the author postulates, but to no other of one's acquaintances. For the biblical adjuration of the author in his preliminary statement to the read-

*The Book of Marriage, by Herman Keyserling and Others Published by Harcourt Brace & Co.

Not that the book does not contain much that is soundly informing. Two chapters, one on Chinese marriage, by Richard Wilhelm, and another on Indian marriage by Rabindranath Tagore, are interesting and competent. But with China in revolution, largely against European imposition, and in India the scions of generations of immature fathers and undeveloped mothers showing themselves incompetent of revolt, neither of these studies of marriage reduced to the final stages of convention, afford support of Keyserling's general proposition of marriage as an "independent category of reality," and "an indissoluble relationship of bi-polar tension," as he so illuminatingly puts it. It is not until the reader gets out of the hands of professional philosophers and onto grounds dealt with by the novelists, and particularly by the women contributors to this symposium, that the faintly despise reaction which it excites in the American mind is replaced by a feeling of direct contact with the subject.

Even here, though our own Beatrice Hinkle contributes a crisp chapter on marriage, amid new world conditions in a democratic society, in which Keyserling's bi-polar foco are thrown out of alignment, the reader is still largely instructed by protagonists who have accepted the marriage of convention as against the marriage of inclination, who have grounded themselves upon the psychoanalytic philosophy, and assume a stratified and fairly static society. There is also a general assumption of family limitation as an undisputed practice, which is not the case in the Americas, nor even in southern Europe, and perhaps not to the assumed degree in all classes of Middle Europe. Neither does Keyserling's figure of marriage as an ellipse, in which husband and wife occupy separate foec of equal, but not identical force, hold good for our modern industrial society. Originating in an age when the home was the center of life-sustaining activity, the bi-polar organization of the family has...
only been maintained in effect by estimating the traditional and sentimental functions at the same face value as the economic and protective, an estimate that America both in theory and effect refuses.

Seen from the American situation, Keyserling’s ellipse appears an unequal pair of concentric circles in which the wifely and maternal function is completely enclosed within the economic. It is only in rural districts where the wife’s relation to family sustenance is factual, that the figure of the ellipse is even approximately accurate, and though we do have a smaller percentage of divorces among our rural families, this apparent advantage is offset by a higher percentage of insanity among farm women. For although the American reader admits all the structures that can be made against the open evils that attend marriages of inclination in the United States, he remains unconvinced that they are to be remedied by a return to a type of marriage originating in conditions that are now rapidly breaking up even in Europe.

For the gaping omission of this Book of Marriage is that it includes no study of marriage in a normally evolving, self-conscious society. Yet there do remain throughout the world, societies of sufficient primitive normality to furnish this much needed study of marriage “as an independent category of reality,” unaffected by the re-agents of civilization. Of all the contributors to this symposium only Jung gives evidence of a dawning realization of a type of marriage—reverberations of a fact ringing just beyond the modern field of observation—in a society in which the whole of erotic conduct is not infected with the self-generated toxins of that civilization. Had there been such a study of marriage available, derived from living models rather than from clinics and libraries, somebody would certainly have discovered that one of the missing cogs in modern erotic adjustments is the element of religious mysticism by which, in earlier societies, the energy of what Jung calls the animus and anima of erotic experience are distributed and discharged. It is probably under the strain of this lack that the modern marriage of mystical inclination breaks down in an America where every other sort of mysticism, except that of wealth-producing, is under suspicion. What was once largely supplied by the mysteries and eustacies of a competently ritualized relation to Immaterial Reality, posed as Godhead, is here demanded of the mate in continuous supply. Even Dr. Joseph Bernhardt, though he is introduced to us as the leader of a religious revival, fails to grasp, in his essay on Marriage as a Sacrament, the part played in the superior stability of such marriages by the mystical character of the society that maintains them. Marriage can only remain a Sacrament where the relation itself is not charged with the whole duty of supplying mystical values.

One other item marks out this book, scholarly and profound as it often is, as the expression of a sharply defined regional cultus. That is the failure to make place for Democracy as the milieu in which a choice of mates is affected. Every other aspect of this problem, which is posed by Keyserling in the third part of his book, as one of personal planes, receives adequate treatment. Intelligent choice should be within the planes natural to the parties involved. But it is evident that the only planes understood by our philosopher are those of the sifted and settled society which produced him. Throughout he remains oblivious to the growing effort in America to discover, in the personal index of the individual, the key to his particular plane. Had not Count von Keyserling himself and the majority of his collaborators utterly failed to realize this well defined movement of Democracy to substitute the Personal Index for inherited social status, that petty and pathetic chapter on proletarian marriage would never have found a place in the book. For what has America—or modern Europe—to do with proletarianism which is defined as “the lack of any high aim in life,” and the proletarian as one “who does not feel the unity of life and has no sense of responsibility.”

Possibly the want of that optimism which has come into large areas of modern American life, on discovering that the Proletariat is no such thing, has something to do with the note which prevails throughout the symposium of acceptance of marriage as a terrific, near-tragic problem. Fifteen, ten years ago this would have been received with much less patience than it is today. That stable marriage is a desirable end, worth considerable sacrifice to attain, and in its nature inseparable from such sacrifice, many more people will admit to-day than could be found admitting it in the youth of the present generation. But that is far from admitting the somewhat fearsome adventure of marriage as a fetter which emerges alke, and possibly unconsciously, from Buddhist and Christian, psycho-analyst and philosopher. One can easily imagine young America after a thoughtful perusal of “The Book of Marriage,” resolving valiantly to go out and get married just to show people...
Varied and Powerful Testimony

THE CHICAGO SYMPOSIUM which was held last December had the very practical purpose of fining a Fifth Birth Control Clinic in that city. The speakers included a social worker, a psychologist from a juvenile court, a sociologist, a clergyman, a physician and a biologist. We are able this month to give the reasons why four of these speakers from such different fields support Birth Control.

The testimony of Dr. William Allen Pusey comes first. Dr. Pusey made a nation-wide sensation when, a few years ago, he startled the medical world by making Birth Control the subject of his presidential address, as head of the American Medical Association. He spoke on

Civilization and Birth Control

This meeting has to consider one of the important topics that confronts civilization. Intelligent people, who have given thought to the subject, are generally agreed that the present is a critical period in the modern cycle of civilization and they are not a few who believe that civilization is now at the cross roads, to use the striking phrase of Professor East. One of the most important factors of this situation is the population problem, and the crux of that problem is whether mankind, with the exception of the most intelligent, is to go on breeding without thought of the number of its progeny or its quality. These problems of society as a whole are not the only problems in which Birth Control is involved. That problem, like most great problems, touches the individual in his most intimate affairs. Sexual morality, marital happiness, the good of the home, its prosperity and discipline, the happiness of children and the question of giving them an opportunity in the world—are these problems all involved in the question of Birth Control?

And so the Chicago Woman's Aid is showing wisdom and enlightenment in giving this afternoon to the discussion of this problem. It is an encouraging sign to see meetings of this sort. They have only freely occurred within a few years. The subject has been taboo and there has been a common impression that those interested in it were chiefly faddists. Now things are changing, and no one need be on the defensive in having an interest in this problem, it is evoking the interest of the most intelligent section of society throughout the world.

And it is particularly fitting that women should meet for discussion of this question. It is, of course, man's problem as well as it is woman's, but it is women who bear the chief burden of hardships that Birth Control seeks to ameliorate. The pain and anguish and death, grief at the loss of children whom they cannot properly care for, at the lack of opportunity in life of those that survive, these are women's burdens. Women have the right to insist that they may know how to regulate their sexual lives—not crudely and dangerously, but intelligently and properly—and they should not cease in their fight until the privilege of this knowledge is allowed them.

Dr. Louis L. Mann, Rabbi of the Sinai Congregation and member of the Faculty of the University of Chicago followed Dr. Mann to Chicago from New Haven, and even in that conservative New England City he had shown his courage and borne testimony to his interest in Birth Control and Social Hygiene. He spoke on

Religion and Birth Control

Religion, because of its very nature, must take its stand for Birth Control. It believes in cosmos, in choice not chance, in moral discipline and voluntary parenthood—a better phrase than "Birth Control!" really means. Let those who argue that Birth Control interferes with nature, refuse to weed their garden and permit it to be "natural!"

Religion cannot evade the challenge of Birth Control because of its interest in the poor. Statistics show how after the third child, poor people can no longer maintain their economic independence, and under-nourishment, maladjustment, disease, poverty and the loss of self-respect set in.

Religion is concerned with communal welfare. As such, it ought to encourage those physically, mentally, morally and spiritually fit to have more children and decrease the propagation of the unfit, the epileptics, morons, imbeciles, degenerates, etc.

The child should not only be well-bred but also welcome religious interest in the child calls for its sanction of voluntary parenthood. We fought for national "self-determination" in the great war, why should we not be in favor of individual self-determination in peace?

Religious interest in morality is an added argument for Birth Control. The child should not be looked upon as a "penalty for sin" but a blessing that was desired. It is a libel upon human-kind to say that this "penalty" alone keeps people from promiscuity.

Birth Control also receives its support from religious interest in motherhood. Without it, woman becomes a breeding machine as she was in ancient Greece, void of a soul but necessary to produce slaves and soldiers for industry and war.

May, 1927
If you don’t want visitors unannounced, why not apply this to “little visitors” as well?

In barbarism, nature is superior to man, in civilization, man is superior to nature. Birth Control is a product of civilization and an instrument for the further development of civilization.

The third witness was Professor Thomas D. Elliot, of the Sociology Department of the Northwestern University. His subject was the Ethical Aspects of Birth Control.

In morals, as in matters of taste, people are apt to become dogmatic. Aside, however, from so-called intuition and traditional dogma, those opposed to Birth Control imply in their arguments that Contraception is repulsive or unnatural because artificial, is wrong because tradition stigmatizes it, implies acceptance of “sex necessity.” They believe that contracepted unions are to tend to be without love or destructive of love, and sensual, that they are depersonalized and exclusively self-regarding, lead to excesses or degrada-
tion, and imply exclusively selfish motives in marriage. For such critics the opportunity offered for these evils not only involves them but is ethically to blame for them, and they therefore feel that no good results can justify contraception.

Against these contentions those who approve Birth Control claim that Artificiality does not perforce mean anything “against nature”. Tradition and taboo offer weak presumption and poor proof for any sexual dogma, and acceptance of Birth Control does not imply sex-necessity. They maintain that voluntary parenthood among refined people need not impair love, procreation by sensual people does not necessarily spiritualize the union, nor is it the only means of spiritualizing the relation. They hold that acceptance of Birth Control does not imply childlessness, nor brute lust, nor excesses, nor degradation, nor selfish nor luxurious ambitions. They contend that these evils should therefore be laid to character defects, attitudes and traditions, which can be successfully attacked on more relevant lines, and that contraception is justified if the good results are shown to be sufficient to offset the admitted dangers and if the alleged bad results are shown to be not inherent in it.

The positive benefits from Birth Control are largely social-economic or social-ethical, as well as ethical, in the narrower sense. They have been sufficiently stressed, occasionally exaggerated, by its protagonists, but they seem fair to outweigh the actual and even alleged dangers directly within the ethical field, however, there is positive gain in putting both continence and procreation on a basis of moral attitudes, opportunities and sanctions sounder than the present basis of fear, ignorance, and accident. The act of reproduction—once becomes at last a voluntary, controllable, and therefore morally responsible act of free souls.

Finally we give the testimony of Professor Charles Manning Child, Zoologist, of the University of Chicago, who spoke of Biology and Birth Control.

To the biologist Birth Control appears primarily as an attempt to improve the environment of the individual by limiting reproduction, and so controlling population. The direction of evolution in animals has been in general toward the limitation of reproduction and the decrease in waste of life. This has been accomplished by the development of definite breeding seasons, by the deposition of eggs only in a particular environment and of care of the young. Birth Control is an attempt at further progress along these lines with the aid of human intelligence. It is a step in evolutionary progress of the human race. There can be no question concerning its importance, both as regards the individual and as regards human society. The best society from the human viewpoint is the one which furnishes the best environment for its members. A part of the environment consists of other members of the society. Birth Control, intelligently applied, cannot but improve social conditions by limiting the reproduction of defective or low grade stocks and by maintaining the size of families within such limits as to provide better conditions for their members. Real progress lies in improvement of quality, rather than in increase in quantity of the human race. Birth Control appears to be an effective means of improving human quality, and as such, an aid to human progress. Even granting that it is an experiment of which we cannot perhaps see all the possible results, the biologist has learned not to fear experiment and the advancement of knowledge resulting therefrom.

A SMILE FROM KITTY MARION

A little old woman who passes Grand Central every day stopped to talk to one of the newsmen there, and feeling that I was the subject of conversation, I asked him after she had left “What was her trouble?” He replied, “She thought the government was paper.” To which I said “She said she’d never seen you sell one.”

To give life well, it must be given gladly. There can be no deeper tragedy than an unwilling motherhood.

C G Hartley
An Unwanted Intruder

By Marion Mackenzie, M D

"WHEN'S the baby?" I asked.
"E's at the back of the bed Dr.," she answered. I espied a slight lump, poor wee fellow he was none too big, but what could one expect, the ex-baby being a barely a year.
"Let me have a look at him," said I, moving to lift him out.
"Let 'im be Dr, you see I've not told them yet," "Not told them, how's that?" I asked astonished.
"Well you see my 'usband came that tired like last night that I thought I would not bother 'im, and he was that cross at me being in bed I said nowt, and t'baby was that quiet the children never noticed him when they got in from school. As 'e sleeps all the time I didn't feel like telling 'em, that's there many on us already."

"And do you mean to say your husband does not even know?" I asked.
"Nay, e went off to work at six this morning and I ain't the 'eart to say owt."

"Good Lord," I ejaculated "How many have you?"
"This is the eighth Dr., and all of 'em under twelve."

At that moment there was a wild rush up the stairs and Jane the eldest burst into the room.

"Mother, mother," she shouted, "it isn't true, it isn't true, one of 'nayhors says as 'ow you 'ad a baby last night, but I told 'er 'ow it wor' a lie, there wor' no baby in our 'ouse."

Then noticing me, she turned on me angrily, stamping her feet and said "Nay Dr., you avent ad the face to bring another baby 'ere when tother one can't walk yet."

The mother lifted the bedclothes and pointed wearily to the sleeping baby.

Jane flung herself down by the bed weeping stormily. She buried her head in the bedclothes and between her sobs said "Nay mother, you know as how you promised me there never would be no more. It's a shame and our John that 'eavy to carry and Doreen 'ardly walking."

"I stood awkwardly, not knowing what to say, distressed by the mother's look of guilt before this youthful tribunal.

Jane continued to sob loudly and at last exploded. "I thought as 'ow I should never 'ave to wash nappies again. I am fed up. I am."

Saying which she jumped up, and prepared to fling herself out of the room.

Ye Gods, and they talk of the low birth rate! I felt I must do something.

"Jane," I said, "I know a lady who would like a little boy baby, perhaps your mother would let her have him."

Jane turned and looked sullenly at the new arrival, who opened his blue eyes and seemed to gaze back. "Then she shan't 'ave 'im, she shan't. Now you've brought 'im you've got to leave 'im," said she, picking up the baby in her arms. "But," said she, glaring at me suspiciously, "you ain't go to bring no more, you 'avent."

"Oh mother, look 'es smiling at me." She hugged him in her arms. "Never thee mind lad. I'll wash tha nappies for thee, that I will," she said.

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A Tragedy of Too Many Children

THIRTY-THREE-YEAR-OLD Mrs Stanley Scygrel, with her eleven surviving children of a brood of sixteen, sailed yesterday for her former home at Warsaw, Poland, on the Berengana. She is going to a place, she said, where raising big families is less of a financial strain than in the United States. Before the Berengana reaches Southampton, the ship's doctors believe, Mrs Scygrel will have become the mother of her seventeenth baby.

Just before the ship sailed Scygrel, husband and father of the record-breaking family, kissed each one of his big flock, told them to be good children, and sadly left the ship. He explained "I am going back to Lansford, Pennsylvania, where I work in the mines. Though I make pretty good pay, we figured that we could not raise our steadily increasing family on my wages. So my wife decided she would take the children to Poland, where living is much cheaper. Even with the big fare I am paying for them it will be cheaper in the long run for them to live in Poland. Of course, I will send them my wages every week. They can live better there on them than here."

The miner doesn't expect to see his family again, he said, "until they are old enough to support my wife and me."

A MENACE TO MARRIAGE

Most marriages are made with the hope of children and their coming links the parents by a common interest more closely together. But when the family grows beyond health or strength or pocket book to provide for, the link becomes a double handcuff. The mother fears the father as his relation as husband and the father learns to dread the unending stream of mouths which his wages cannot fill. Thus, what should make the union stable, becomes one of the most fertile causes of disension, separation, or desertion.

“Losing my love for him”

Michigan

What can I do to prevent having any more children I have two dear little children, a girl and a boy. But that is all I can properly care for, clothe and educate. I am 24 years old and have been married 4½ years. My little girl is 2 years 8 months, and my baby boy is 1 year 6 months. As they are only 14 months apart I have more than I can do to take the proper care of them and do all my own housework, as I am not fit for very heavy work. Both my children are very dear and the picture of health. My little girl took 3rd prize in the Michigan State Better Baby Contest. But with the constant dread of bringing another little soul into the world, which I know I could not half take care of the way I should, I am getting nervous, cross and irritable, and my husband cannot understand why. My husband is a mechanic in a garage so you can imagine the washing I have for him besides my other work. I am gradually losing my love for my husband through this cause and only submit to his cravings as a duty, but there is nothing in it for me but fear.

"Decided not to go back"

Canada

I have had just such an experience as you cite in “Woman and the New Race.” Dare I hope that there is a sure contraceptive? Even my doctor says the only surety would be an operation and after my experiences I don’t feel I can ask that. Can you tell me something, really? I would be thankful every day I live.

My husband is a teacher. We are both college graduates and I lived as intelligently as I could. Nevertheless this is the story from ten years of married life. We were married during the war and lived together about 28 months out of three years before I become pregnant. Not a soul offered any advice about the unsaviness of that, when conditions were so abnormal. I lost twin boys in a 5 months miscarriage 17 months later I had a little girl who died of pneumonia when 24 days old. In 15 months I had a 6-pound boy who came at 8 months. He got jaundice and died when 6 days old. For a year and a half I kept free by using — — — — No one told me to take longer to get strong and as we were anxious for a baby I had a big 9-pound 10 ounces boy the next year. He had jaundice very badly, but survived and is our only one today. When he was 10 months old, to my horror I found myself again pregnant. Both this and the former boy were a result of a neighbor’s advice about Birth Control, so I place no confidence in gossip. I was threatened at 4 months with a miscarriage, but dragged along until between 7 and 8 months. I had an embolism of the lung. A week later a large vaginal hemorrhage. Then they took the baby, a little girl with deformed legs on account of an excess of fluid. In two weeks time a cellular growth developed in the vagina. That afterwards subsided and phlebitis in both legs ran its course. After months of hideous suffering, do you wonder I have any interest in life left? I am living to look after my baby. I have decided not to go back to my husband, unless I can know of an absolutely certain contraceptive. I could bring the boy up better in a home with my husband, but I know I would never survive another pregnancy. Can you help me? Oh can you?

Living apart

California

I am a married woman and have three children. I have also had miscarriages, how many I will not state. At present I am not living with my husband. I just had my last miscarriage three weeks ago, and you don’t know how tired I am of it all. I am just 22 years old and it seems all there is for me in life. I am not very well either. The doctor tells me not to have any more that I will go into T B if I do, but he will not tell me what to do to keep out of the family way. So how can one do what he tells you? I have tried everything any one ever told me to try.
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but *nothing* does me any good. The doctor told my husband to use ———, but he would not use them. No man likes to use them, I guess. We can't blame them much for that, but if I could find something sure I could be happier, and not have to worry all the time. I hope I have made my case clear to you.

*Separated for Two Years*  
**Pennsylvania**

I am a mother of three children and am only 24 years old. My baby is 11 months old. I am not very strong and I would like to have you advise me what to do to prevent having any more for a while. My husband has just bought a little lunch room, and don't make much, and I haven't much in my house, as *everything* is so expensive. It takes *everything* to dress the babies. I am keeping away from my husband as much as I can, and that makes us quarrel all the time. We had been separated for two years, but I thought that this was the only thing between us. It was a sin, so I took up with him again. I can hardly sleep at night worrying, *afraid* of becoming pregnant again. I had a friend kill herself a couple of weeks ago she tried to cause herself an abortion, but I would not do that as I think it is a sin. There are hundreds dying from *doing* harm to themselves. Hundreds of women *like* myself who are not afraid to risk their lives to help you to get this *information* to poor women *like* myself.

*Would go back if ———*  
**New York**

I am a young woman, 28 years old. My husband left me when my boy was one year old, so I worked hard for him to bring him up well. I married again two years ago and my husband don't want any children and I don't know anything except going to doctors. But I can't do this any more, as I have been so often. The last time I was in the hospital very sick. So I left my husband and went back to work and support my boy rather than to do *living* with my husband and go through the same again. For my boy's sake I would go back to my husband, if I only had something to protect myself. If you could, please help me out.

*"We didn't marry to live apart"*  
**Canada**

I am writing to you as a last recourse to save our home from destruction. My wife has just had her first child and it has almost cost her her life. The doctor says that if she has another she cannot have her. I asked him about doing something for her to eliminate the danger and he said that he considered Birth Control a crime and that nature must take its course, even to the price of a good woman's life. He recommended separation, but we didn't marry to live apart.

It seems as though fate was taking a hand in the matter for the other day a part of a paper fell into my hands and on it was your address and now I am appealing to you for help. I feel certain you can help us. If you will I am just a working man, but I am willing to pay for advice to save my wife. We have tried various things recommended by different people but we haven't found the right method yet. All the doctors in this country want the money they can squeeze out and then not give any practical advice.

*"Shall try to obtain a divorce"*  
**Virginia**

My health is *bitterly* broken down from frequent child bearing. I am 23 years old and had 3 children in four years and am now a nervous pain-racked woman. I must rebel. I cannot go on living like this. If I cannot obtain some means of preventing that horrible, dreaded conception, I shall try to obtain a divorce which will mean the breaking up of our home and destruction of our children. I can do anything to urge your cause in this almost uncivilized part of the country. I will gladly do so under your permission. I have been wondering for years if it wasn't a dreadful sin for poor people to bring so many children into the world without any means of support for them. I know two families close to us have one 20 and the other 21 children. I notice doctors' wives don't have more than 1 or 2 children. I knew there was a reliable secret somewhere, but I am just now getting some enlightenment on the matter.

*Slipping away*  
**Pennsylvania**

I am a woman 28 years old and have two children living and three dead and a miscarriage. I had to go to the hospital. I am sure I don't want to keep on. I had two children in 11 months, they both died, though my husband don't want more and I am sure I don't want to keep up that way. I thank Birth Control is a fine thing when it means happiness in a home. My husband is slipping away with other women, because I don't know the way to prevent them and you told me plain enough what will happen in your book.

*"The Same old Story"*  
**California**

I have two children and I simply haven't the strength to care for any more, and it seems nothing I can use is safe with me. I think I have tried everything I ever heard of and it is the same old story over and over again. I have gotten so discouraged and my health is bad that if I can't find something sure and safe I simply will not let my husband touch me and of course that will finally mean a separation — and for my babies sake I don't want that to happen.
Echoes of the English Controversy

Extracts from Speeches and Articles

JULIAN S. HUXLEY

The whole trend of evolution from lower to higher has been towards diminishing the number of offspring, but increasing the parental care, both before and after birth, which is bestowed on them. I think I am right in saying that biologists have already made a rational Birth-Control as one condition of social advance.

In nature, natural selection will operate against the poor combination of existing characters, as well as to the poor new-mutated characters, and they will thus tend to die out as soon as they are born. But the whole trend of human civilization is towards their preservation. The very existence of society means that natural selection operates more directly upon the social organism as a unit, less upon the single individuals of which it is composed.

Birth-Control has been adopted with modern medicine and modern sanitation to preserve ever-increasing numbers of individuals who would have died in infancy.

There is a very real danger that the average quality of the population may be changed by the survival of the unfit—a danger that is made more acute by the fact, commented on earlier, that upon the whole the undesirables multiply faster than the desirables. We have to make up our minds to a new step in human history, to the conscious control of reproduction. This is being done individually with Birth-Control; it must be done socially by what we might call mating-control. When we know that men or women are not only the embodiments of hereditary taint and defect, we have no more right to allow them to reproduce than to allow a child with scarlet fever to be visited by all his school-friends.

A rational Birth-Control is the necessary prelude to a rational eugenics.

MRS. BERTRAND RUSSELL

We ourselves have a death rate from fatal accidents in confinement which is four times as high as the fatal accident rate of the miners. More than that, some of us are ill, and being ill, kept in ignorance, bear children that are bound to die in infancy or to grow up to a life of constant suffering. We die ourselves long before we need from the strain of too frequent pregnancies, working on a weak and enfeebled body. Yet we are still lighting to have it established that Birth Control is the right even of those whose health demands it.

And those of us who are still blessed with health and youth are saying with no uncertain voice that if the community wants children then there must be a better medical maternity service to protect the lives of babies and mothers, there must be better housing, there must be maternity grants, there must be incomes calculated according to the number of the children and payable to their mothers. Some of us—and these are not by any means the middle class professional women—would prefer the right to earn outside the home ourselves and the nursery school for our children staffed by other mothers and single women of expert training.

But when all these things are done, even those women who choose motherhood will insist on Birth Control, for they will not wish to have their four children in quick succession, when there exists a method by which they can possibly control their destiny. And any woman who has experienced child-bearing will say that they would be right.

PERSONAL TESTIMONY

I am a member of His Majesty's Forces, and find myself at the age of thirty-seven with a reasonably senior rank, and in receipt of a sufficient salary to enable me to support my position suitably and comfortably, given a certain amount of care and no extravagance. But—I have no "capital" behind me, and practically no margin for any emergency. Beyond a legacy of a few pounds a year or two ago, I have never had any private means and have always lived on my pay.

I married during the War (probably rather earlier than I should have done had it not been for the War), and my wife has a small income of about £150 a year of her own. We now have three children, two boys and a girl, and do not intend, if we can avoid it, to have any more. We practice, and must always continue to practice, "Birth Control," not from any selfish motive, but because we realize that three children is the most we can hope to bring up and educate under modern conditions so as to give them a reasonable prospect of making their way in our standard of life.

Both my wife and myself are strong, healthy, and of good stock, and we delight in children. Were we able to afford it, there is nothing we should like better than to have four, five, or even six children. But what chance would those extra children have? Is it fair to bring children into the world for whom you cannot guarantee—in fact, cannot hope to provide—as good a chance as you yourself have had?

SIR JOHN RAMSAY

As regards the Laws of Nature, I believe that there are two generally accepted laws that are relevant. One is that all animate objects, from ferns or oysters to man, (Continued on page 158)
Historical Landmarks

Under the caption "Amenca Under Comstock," Dora Forster gives 17 important events in the history of the effort to obtain free speech in matters of Marriage, Birth Control, Sex Hygiene and Sex Psychology, leading up to the beginning of Margaret Sanger's work in 1912.

1 — The Oneida Community, 1846-1879, with John Humphrey Noyes as leader, carries out Birth Control (by coitus reservatus) and Selection of Parents. Sex principles were taught to the young as part of their religion. Exclusive love was not encouraged. Oneida broke up as a community chiefly because the younger generation desired to mix with the world, instead of remaining within a peculiar people, so said Mr Noyes-Miller. They are still extant as a joint-stock company, and do business in "community plate," both sides of the Atlantic.

2 — Victoria Woodhull and Tennessee Claflin uphold free love unions ("free marriages") about 1870. They subsequently went to England and married into wealthy families.

3 — "The Truth about Love" (New York, 1872), by "Jenny June" (Mrs Croly, an English lady resident in America, founder of the Sorosis Club).

4 — The "obscenity" law of Anthony Comstock, passed 1873.

5 — The editor of the "Truthseeker," D M Bennett, was sent to prison for a year for Publishing through the mails "Cupid's Yokes," by Ezra Heywood about 1880.

6 — "Lucifer the Light-bearer," a monthly magazine, published first about 1880, by Moses Harman (Topeka, Kansas), for the principles of Free Maternity and the right of the Child to be born well if born at all.

7 — Edwin C Walker and Lillian Harman unite without covenanted marriage. Prosecuted and imprisoned for 75 and 45 days respectively, terms afterwards lengthened by their refusal to pay costs, 1886. A daughter, Virna, born to them 1893.

8 — The Maryland letter, describing in plain words the cruel outrage of a woman by her husband when she was under treatment after a serious operation. For publishing this Moses Harman was imprisoned 1886.

9 — The O'Neil letter, published by Moses Harman, for which he was imprisoned under the obscenity law, 1892. Dr O'Neil, having had 19 years' experience as a physician, declared that thousands of women are killed every year by sexual excesses forced on them. He gave instances, mentioning Mrs M, who had already died, Mrs D, Mrs B, Mrs O M V, now dying, and Mrs N — now in the mad-house, all from the same cause, and he referred to them.

10 — "The Old and the New Ideal," by Emil F Ruedebusch, Mayville, Wis., U S A, 1896. Mr Ruedebusch asserts that for one's own happiness one needs the happiness of many others. (Chap xvi) "The mother of lincentiousness is not joy, but joylessness." Fr Nietzsche (xviii) We deny the right of any person or persons to control our sex life to an inquiry into it always answer "None of your business." In appended chapters he says Man is not the tyrant, but superstition (iv) I stand for anarchy in love, and so do millions of men and women to-day. He criticizes Tolstoy (viii). He declares "A sexual contract is an evil under all circumstances." (ix), and under "Hopes and Fears" (x), he encouragingly says "The Government cannot control the sex-relations of a New-Idealist!" This author was fined $1,000.


12 — The people of the Home Colony, near Lake Bay, Washington State, were persecuted for their opinions. In 1898 Abner Pope was imprisoned. He refused to plead, as he had never joined the United States. Several men, Adams, Larkin and A. Gowan, were arrested for publishing the home paper, "Discontent," later the "Demonstrator." But were acquitted, about 1901. Lois Walsbrooker produced a serial paper, "Clothed with the Sun." At Home, where she was years past seventy, printing it with her own hands.

The Home truths were not always relished by the outside public, and as a visitor remarked to Mr Charles. Goven, then Editor, "We like what you do, but not what you say." Varenism was not more common than it is in many sections of ordinary society, but was not hypocritically covered up. When the colonists claimed the right to bathe unclothed on their coast, they were deprived of their post office.

13 — The publication of Lucifer moved to Chicago, 1896. It was often denied the freedom of the mails on absurd pretexts. A little allegory called "The Gold Ball and the Gilt Ball," having no reference to the sex question, was declared unmaileable, also an article taken from the "Times," by the English dramatic critic, A B Walkley, on "Measure for Measure," also an advertisement of "Up-to-Date Fables," by R B Kerr, 1905.

14 — A series of papers, afterwards issued in book form, "Sex Radicals," by Dora Forster, discussed the present darkness of Ignorance, lack of teachers, and the evil effect on life and health of sex suppression, and set forth that modern idealists endorse the principle.

(Continued on page 158)

A short History of Marriage is based on the fifth edition of Dr Westermarck’s three volume work, The History of Human Marriage Very little need be said by way of introduction for that work It is of fundamental importance not only for its wealth of illustrative material but in that it was the first attempt made to combat the old and prevalent belief in the theory of a universal promiscuity The new book deals with marriage as a social institution Dr Westermarck discusses as before, the origin of marriage, the frequency of promiscuity and the marriage age, the laws of endogamy and exogamy, the custom of marriage by capture, monogamy, polygyny and group marriage, and devotes a last chapter to the duration of marriage and the right to dissolve it Concerning the hypothesis of promiscuity, Dr Westermarck says

It has been argued by advocates of a primitive stage of promiscuity that, side by side with marriage, promiscuity is found among savages in all parts of the world, and very frequently not as a mere fact but as a practice permitted by custom, and this, we are told, shows that sexual intercourse must originally have been unchecked Now it is a well-known fact that among many uncivilized peoples both sexes enjoy perfect freedom previous to marriage But if we look at the facts a little more closely we soon find that many of them could not, in any circumstances, be regarded as relics of primitive promiscuity either because they are known to be of later growth or because they do not represent promiscuity at all

The custom of the jus primae noctis, the practice of wife-lending, and the matrilineal reckoning of descent that have been used by anthropologists in support of the theory of an early promiscuity, are explained by Dr Westermarck as phases of economic or social stages and are not to be accepted as indications of the existence of a condition of promiscuity He writes

The numerous facts put forward in support of the hypothesis of promiscuity do not entitle us to assume that promiscuity has ever been the prevailing form of sexual relations among a single people, far less that it has constituted a general stage in the social development of man, and least of all that such a stage formed the starting point of all human history Nay, the hypothesis of promiscuity not only lacks all foundation in facts, but is actually opposed to the most probable inference we are able to make as regards the early condition of man

In his last chapter Dr Westermarck discusses the modern aspects of marriage and divorce in an altogether admirable way Marriage is based upon a primeval habit and is, by its very nature, a relationship that lasts beyond the mere act of propagation From primitive days to our own time, a man and woman, or groups of men and women remain together, after the sexual act, for the protection and care of the offspring The dependency of the child upon its maternal and paternal parent produces the parental relationship that we know as marriage. Economic considerations, sexual compatibility, the presence of children, conjugal affection, customs and law, religious doctrines all combine to have an effect upon the duration of the marriage tie. The dissolution of the marriage union should not provoke social or moral contempt.

"I look upon divorce," says Dr Westermarck, "as the necessary remedy for a misfortune and as a means of preserving the dignity of marriage by putting an end to unions which are a disgrace to its name The existence of the marriage does not depend on laws If the main thesis of this work is correct, if marriage is not an artificial creation, it will last as long as these sentiments last And should they cease to exist, no laws in the world could save marriage from destruction"

Much of the illustrative material presented in the History of Human Marriage has been omitted in this volume, as well as much of the anthropological data. The present work treats of the social aspects of the problem It should be welcomed by persons who would like to read truly readable matter on the history of human marriage, but who were frightened away by the bulk of the former work.

Gertrude Doniger

AN INTRODUCTION TO SEXUAL PHYSIOLOGY, FOR BIOLOGICAL, MEDICAL AND AGRICULTURAL STUDENTS, by F H A Marshall, F R S Longmans, Green & Co, London, New York, etc, 1925 $2 75

A n excellent treatment by a master in this rapidly growing field The subject is dealt with in a fuller and more authoritative manner than in any general physiological text-book, yet is sufficiently concise to permit of a bird's-eye view of the whole Intelligent readers of this little book who are without previous knowledge of biological terminology will find their vocabulary considerably enriched thereby

In addition to the general interest of the subject a number of matters of immediate practical concern are presented. Among these are the recent observations of Siegel on the period of the menstrual cycle at which conception is most likely to occur "He found that the prob-
ability of a union being fertile increased from the beginning of the menstrual discharge until six days subsequently when it reached its maximum, it remained at approximately the same height until about the thirteenth day, and then declined until the twenty-second day after the commencement of the flow, while from the twenty-second to the twenty-eighth day the unions were completely sterile.

In considering the rate of propagation in his concluding pages, Professor Marshall does not hesitate to face the social problem presented by the increase in human population. He recognizes that "this increase cannot be continued much longer without a general lowering of the standard of life which will lead gradually to a struggle for existence growing ever more intense and reaching in the worst manner possible upon every phase of human activity." He notes the evils—unemployment, the housing problem—which are already making themselves felt, but believes that a most Important factor in the solution will be the employment of contraceptive methods.

STUART MUDD

STUDIES IN HUMAN BIOLOGY, by Raymond Pearl 1024 Williams and Wilkins Company, Baltimore, Md

No critical students, whether they are proponents for or opponents of Birth Control, will deny that the heart of this problem and its ultimate solution must depend upon studies in human biology. The material brought together in the book under review represents a major interest of the writer's scientific life and more than twenty years' effort devoted to this problem. To the technical solution of the problem the author has brought an equipment familiar enough now, but rare in the days when the work was started, — a knowledge of biometry combined with a thorough training in general biology. This desirable combination makes not only for ease in reading but also gives the reader a feeling of security in the validity of the conclusions drawn. The book is divided into four parts, each part bearing directly on basic problems of human life. The first deals with man as an animal. The second deals with the eugenic aspect of human population under such significant titles as Congenital malformations, Vitality of the people of America, Constitution and tuberculosis, Influence of physical activity upon mortality. Longevity of the parents of the tuberculous and cancerous, Biological significance of mortality in man as contrasted with that of other animals.

The third section of the book deals with two aspects of the human population problem of particular interest to the advocates for the intelligent limitation of it,—the food necessary to maintain a population, and the influence of public health activities on mortality. The food data are novel in that they contain information on the consumption of many food stuffs and also on the food wastes which are derived therefrom. An analysis of the importance of the influenza epidemic in its biological sense also furnishes important information to those interested in population.

The fourth part of the book deals with population growth as it has been in the past, as it is in the present, and as prognosticated for the future. To those who accept Malthus' two postulates, "First, that food is necessary to the existence of man, second, that the relation between the sexes is necessary and will remain in its present state," as data basic to the need for Birth Control, it will be clear that the material of this section is of foremost importance,—doubly important, in fact, in view of the author's statement in discussing Malthus' forecasts, that nothing which has happened since the major thesis appeared in 1798 has in the least degree mitigated or softened or altered in any true sense the relentless insistence of Malthus' logic. The facts of population growth as shown, leading as they do to a maximum limiting population, will no doubt intrigue the imagination and stimulate research on how this limitation is to be brought about. Few indeed are the books which offer more analyzed facts, which are more readable, creative of thought and essential to the student of population problems in the human race.

JOHN W. GOWEN

HYGIENE OF SEX, by Max von Gruber The Williams and Wilkins Company, Baltimore, 1926

The present book is the authorized translation, with considerable omissions, of a book which in the original German has had a wide circulation. It is important chiefly for two reasons. First, it indicates a real advance in European thinking about what in America we call "Social Hygiene." Continental interest in this subject has been confined chiefly to meeting the venereal diseases. It has been largely assumed that little can be done to educate the individual and society to control sex impulses in the interest of both personal and social welfare. Even prostitution has been conceived as inevitable and necessary. This book takes a few short steps in the direction of striking at the real causes of venereal diseases, to wit, the giving way to sex impulses which lead to promiscuity and prostitution. It marks progress from venereal disease control, through sex hygiene, toward sex character education.

Second, it emphasizes strongly and correctly that sex relationships of all kinds are phenomena of social, rather than merely individual, import and concern. In doing so it takes a position sharply in contrast with much of the rationalizing of the small but clamant body of self credited sophisticates in Europe and America, whose passion for personal liberty of gratification recognizes no rights of society in the sex expressions of the individual.
The general treatment is based on sound biology and abounds in practical suggestions for physical, anatomical and physiological sexual hygiene. The treatment of the mental aspects of the subject is less thorough and satisfactory.

The quality of the work is remarkably uneven. The author makes many of his points with full and clever use of the scientific foundations. Others he proposes with a naive overlooking of support upon which he might draw. There are not a few minor slips, which may well arise from the fact of translation.

T W Galloway

THE GOSPEL OF EVOLUTION, by J Arthur Thomson G P Putnam's Sons, 224 pp

Professor Thomson's name as the author of a popular book on biological science is all that is necessary to recommend the book. It is sure to be both clearly written and accurate. This latest volume from the pen of the distinguished professor of Natural History at Aberdeen is a valuable addition to the growing list of books on the much-discussed subject of evolution. But it is much more than that; a splendidly sane and intelligent exposition of the methods and the philosophy of science in general, it is a liberal education in itself.

Evolution is discussed from a very broad standpoint as a vast cosmic process, of which organic evolution is but a part. The treatment is elementary enough to be intelligible even to members of state legislatures and fanatical fundamentalists, yet at the same time it is strictly scientific and up to date. The results of the latest astounding researches in astronomy are clearly described, full credit being given to the pioneer work of Chamberlin and Moulton, in which respect the author shows a broader point of view than most British writers.

Even Einstein is not neglected.

There is a complete absence of the dogmatic or polemic attitude in Professor Thomson's writings. He neither ignores nor belittles the religious aspects of the great problems he discusses, but he does not confuse them with the scientific. He represents the truly cultured mind, and his broadly tolerant, almost benign outlook is a rebuke to the petty dogmatists of both science and religion. Nowhere have we seen a better statement of the true scientific attitude than in his own words: "When man is in search of a scientific formulation, it is irrelevant to think of its effect on his happiness or morals. If the conclusion is sound, it must be in the direction of the truth, and however severe the pains of progress may be, man will be eventually happier and more moral than the nearer to truth he comes."

The bewildered layman in search of light on the religious and scientific controversies of the day could find no better book. Would that its spirit might be diffused throughout the world.

M Bissell

Periodical Notes

In the Times Magazine (New York) for April 3rd, Dr. Ales Hrdlicka of the United States National Museum at Washington, prognosticates man's physical evolution in the future. He believes that there is promise of "a gradual orthogenesis, or evolution in the right direction." Of Birth Control he says: "The principle of birth restriction is sound and necessary, but the misfortune is that the very people, the morons and defectives, who should practice birth restraint most, do so least, while those who ought not to practice it are those who put it most into effect. This danger can be counteracted by the bringing up of the youth, by rational regulations as to the defectives, and by furnishing, together with and as part of the marriage license, to every marrying couple a treatise of the highest order on health, eugenics and happiness in the family.

The Worlds Children (London)—The March Number on "Children in the East" might be designed as propaganda for Birth Control. It describes Armenian concentration camps. The Armenians "a Nation without a Home," says Ethel Sidgwick's report. Huddled in unhygienic camps, 22,000 of them live in one camp "constructed largely of petrol cases and tins." Another camp is in marshy land infested by mosquitoes which are active carriers of a virulent form of malaria. There are 80,000 of these refugees all half starved, some at times "reduced to eating grass to keep alive." "What a place," is Mrs. Sidgwick's comment. "For women, for babies to inhabit, not for months only, but for years." And what a place, we add, for mothers to go through the hazards of childbirth, and for babies to start life in. We should like to know the figures for the infant mortality of the refugee children born on the trek.

Lsberty—In three March numbers college deans, students, judges and policemen discuss campus morals. The results are brought together by Cathanne Brody and the upshot is that "judged by old conventions, student conduct today looks worse than it was twenty years ago. But judged by fundamentals it is better."

The World (New York)—In its magazine section for March 13th, Louise Rice presents us with a type of husband seldom discussed, or when discussed, dismissed sweepingly as bad men. There are men, Miss Rice finds, whose records are found in domestic relations and divorce courts who are honorable and responsible, who love their wives and their homes, but who "cannot stand" children. These, as the family increases, simply leave home and never are heard of again except in most cases in the monthly check they send. "Here is a problem in psychology," says Miss Rice, "for the ablest scientist to solve." And here is a case where Birth Control would be the first step toward a solution.
UNITED STATES

New York

COUNTING in returns from more distant places which came in after the Hearmg, 684 physicians—that is, more than 1/4 of those circularized* declared themselves in favor not merely of the principle of Birth Control, but specifically of the New York Bill.

Among recent groups addressed by speakers of the American Birth Control League were the Union Settlement and The Community Church by Dr Cooper, the College Settlement by Mrs Huse and the Women’s Forum of the Mt Vernon Congregational Church by Mrs F. Robertson Jones, Chairman of the Executive Committee of the League. Mrs Jones made immigration her subject, contrasting the relatively small harm done by 300,000 aliens from abroad, who are weeded out eugenically by the provisions of the immigration law, with the 2,000,000 unregulated births each year of children who may be mentally or physically deficient.

California

The annual meeting of the Los Angeles Chapter of the American Birth Control League was held on Saturday, April 9th, at 6 p.m., in the Windsor Tea Room, Brack Shop, 527 West Seventh Street. The Committee had arranged an unusually interesting programme—a symposium of short addresses, including “Pioneers of Mothers’ Climes,” by Dr Cora Newell Tasker, “Eugenics of Birth Control,” by Dr H. G. Brainerd (Director of Mothers’ Clinic), “The Need of Women’s Health Center,” by Dr Aaron Rosanoff, “Children of China,” by Rev. Allen A. Hunter (Lecturer at Normal University, Peking, China). The symposium was followed by the main address of the evening on “Overpopulation and War” by Frederick W. Roman, Ph.D. Mrs Frances N. Noel is President of the Chapter. Mrs M. C. Mott-Smith (2562 Graciosa Drive) is Secretary-Treasurer. The Executive and Advisory Board of the Chapter consists of Dr H. G. Brainerd, Dr Percival Gerson, Mrs Edyth League, Mrs Frances N. Noel, Dr Aaron Rosanoff, Dr Charles H. Spencer, Dr Cora Newell Tasker and Mrs Clara Warne.

*The circularization was erroneously called local in our April number. It was State-wide, and the later returns are from more distant places.

News Notes

The California Federation of Women’s Clubs is, according to the San Francisco Examiner, one of the pioneers among the State Federations in the discussion of Birth Control and Sex education. At its Convention at Long Beach, March 31, Dr Alice Barker Ellsworth urged sex education as the best preventive of adolescent moral laxity.

Organization of Birth Control clinics by club women was urged by Dr Nadine Kanovski.

"It is not a question of having the right or not having the right to teach Birth Control, but who has the right to receive this education," Dr Kanovski asserted.

"Women afflicted with epilepsy, tuberculosis and many other diseases should be given Birth Control education. Where it is absolutely necessary for the woman to work, the doctor said, 'she should be taught Birth Control."

Connecticut

The Connecticut Branch of the American Birth Control League is following up its near-success in the Legislature with a State-wide campaign for membership. It is also planning to secure opportunities of presenting the subject of Birth Control to groups of women—especially working women, in order that before the next Legislature meets a wide demand for the amendment of the law may become vocal.

On Monday, April 4th, a talk on Birth Control was given to the women employees of the Underwood Typewriter Factory at Hartford by Mrs Porritt. The request for the talk came from a group of the women themselves, and it formed one of a series of talks on home subjects, organized by the Industrial Secretary of the local Y W W.

The title of the talk, as given to Mrs Porritt by the group was “Women should have all the children that God sends". The title made an excellent opening for the idea that God sends children, only as God send disease or famine. If He send these things He also gives people the intelligence to control them, and it is their duty to use that intelligence. The duty of Birth Control, and the responsibility of mothers to perform this duty, and to guard the home and the children from the evils of careless and thoughtless breeding, formed the theme of the address. Women have no right to bring children into the world, in these days when science has given the means of control. When the children themselves will suffer, when their birth causes suffering to other children and aggravates the evils of poverty, bad housing...
condihons, and lack of proper food, clothing and education for the whole family. It is the duty of parents to guard their family against the diseases which in former days were accepted as sent by God. It is just as much their duty to guard the family against too many children, which to the same degree are also sent by God. The following comment on the fate of the Birth Control bill in the legislature is interesting as showing the recognition that is universally accorded to Margaret Sanger for the recent spread of sentiment in favor of Birth Control.

"Margaret Sanger may feel a sense of elation The Birth Control bill failed of approval by the judiciary committee this year, but only by the margin of a single vote" (Hartford Times)

**Pennsylvania**

The State Federation has arranged a series of parlor meetings to follow up and organize the interest aroused by the legislative hearings. Meetings in the latter part of March at the homes of Mrs Clarence G Hoag, Haverford, and Mrs W L Moorhouse, Wayne, were addressed by Mrs R S Huse At Merion Dr Cooper spoke before a lay group of deeply interested women at the home of Mrs Warren Graham In Lancaster on March 21, he spoke before a lay meeting in the afternoon, and in the evening before 77 physicians, members of the Lancaster Medical Club On Sunday, March 27, he spoke at Swarthmore Meeting House, at a forum arranged by Mrs Lewis N Robinson and followed this the next day by a lecture at Chestnut Hill, under the chairmanship of Dr Mudd.

Another enthusiastic meeting under the auspices of a Pennsylvania league was at the Soroptimist Club, a group of business women who listened with deep interest to an hour's lecture on "Race Betterment" by Mrs Arthur Goldsmith.

The Birth Control Bill was not reported out of committee.

**New Jersey**

On April 7, Dr James F Cooper of the Clinical Research Department of the American Birth Control League addressed the members of the Plainfield Medical Society.

Mrs Walter Timme, member of the Board of Directors of the American Birth Control League, spoke on April 8, before a large and interested audience, member of the Asbury Park Women's Club.

**Idaho**

ADEQUATE funds are now available for carrying into effect the sterilization law, passed by the Idaho Legislature. The law covers all persons many State institutions who are feeble minded, insane, epileptic, habitual criminals, or persons otherwise abnormal, who are, in the opinion of the public institutions, likely to become a menace to society.

**Colorado**

A BILL providing for the sterilization of habitual criminals, hopeless lunatics and idiots was passed by the State Senate on March 29th. Only six votes were recorded in the negative.

**Texas**

An echo of Mrs Kennedy's trip through Texas is to be found in the discussion of the question "Is Birth Control Moral?" by the Men's Class of the South End Christian Church of Houston on Sunday, March 26th. Other subjects discussed were "Divorce," and "The Double Standard of Morals." No attempt was made to settle these questions, but Frank and sincere opinions were given.

**Wisconsin**

The following is part of an editorial in The Daily Cardinal, a student publication, in comment on a lecture given on March 17th under the auspices of the Student Forum of the University of Wisconsin, by Dr Rachelle S Yarros, of Chicago.

"The subject of Birth Control" says The Cardinal, "is important and deserves the consideration of any thinking man or woman. When it is considered that 1,000,000 abortions occur yearly in the United States, it is time that the one in every 25 that this figure represents be shown a modern method, a less crude way of meeting a situation that they have through the centuries met in one fashion or another.

"Perhaps a mistake is being made. College women will eventually be taught methods of contraception, college women in the past have had smaller families than average. The better course might be education of the lower class..."
women. In their hands lies the possibility of checking large families and the consequent problems of poverty, overcrowded living conditions, and American citizens who never had a chance from their environment to be anything but criminals.

"If Dr. Yarros can help a little in removing the taboo from the subject of sex and bringing it out in the light where it belongs as a beautiful part of human life, the Student Forum will have done University of Wisconsin students a great service."

ENGLAND

Margaret Sanger, who has recently been in London, spoke at a meeting on March 30, at 16 Grosvenor Square. The meeting was in aid of the Committee for the provision of Birth Control Clinics—the association now doing the most active work for Birth Control in Great Britain. It has been held by kind permission of Capt. Gerard Leigh, and was presided over by Lord Dawson of Penn, Physician to His Majesty King George V. The second speaker was Mr. Harold Cox, who has been active in promoting the movement for clinics. There were about 150 people present.

"The Condition of England Question" which has been a steady subject for debate for the last fifty years, can now apparently never be discussed without the introduction of Birth Control, however unwilling people may be to face the issue. Two instances of such grudging concession of the importance of Birth Control may be cited. The first was at the meeting of the National Council of the Evangelical Free Churches held at Birmingham March 7 to 10. In discussing the Christian Ideal of the Home, Rev. E. Urwin of Bristol admitted that "something could be said for scientific Birth Control," as affecting housing conditions and the enhancement or depreciation of human values, a sentiment that received considerable approbation.

The second instance comes from the head of the British Salvation Army, General Bramwell Booth, who has just celebrated his seventy-first birthday. Talking of the young people in England, who are unemployed, because there are no openings for them in that over-crowded country, the General said: "Much as I detest Birth Control, as it is ordinarily understood, and which I consider the quintessence of selfishness, I sometimes wonder whether it is not preferable to these crowds of workless young people."

Birth Control is having a very disturbing effect on British politics and political parties. The Labor Party executive has done its best to shelve the question. In 1925 the party conference, on the Executive's recommendation, resolved that the subject "is in its nature not one which is a political party issue," and should remain one upon which "members of the party should be free to hold and promote their individual convictions." In the report of the 1926 conference the Executive set out a statement of its views in support of this negative attitude. At the last party conference, largely owing to the insistence of the women speakers, the report was referred back by 1,656,000 votes to 1,602,000 votes. The Executive after this defeat, decided that the new committee should review the whole question and report to the next conference. The National Conference of Labor Women will be held at Huddersfield May 11 and 12, and it is expected that resolutions will be passed calling for the removal of the embargo of the giving of Birth Control information at the maternity centers under the Ministry of Health. It was the Labor Minister of Health in the MacDonald Administration, Mr. Wheatley, who gave the lead in imposing this embargo, and the Labor women will be content with nothing less than a clear declaration from the Labor party of a total change of policy. Resolutions to this effect have been sent in by 38 of the Labor Women's organizations, while not a single resolution in the opposite sense has been received.

The Liberal women are not much behind the Labor women as regards Birth Control. Resolutions in favor of the removal of the embargo are being sent to the Minister of Health from Women's Liberal Clubs all over the country. Different reasons for Birth Control are quoted. The Manchester women wanted it because much harm was done by "promiscuous and uninstructed advice," while Walthamstow women want it as a substitute for emigration, "which can only be a temporary cure for over-population, and by its process of selection may be a danger to the country. Scientific Birth Control provides a means of increasing the efficiency of the nation."

We are in no way concerned with differences in opinion among the members of the National Union of Societies for Equal Citizenship, which caused a number of resignations from the Executive Committee. What is worthy of note is the face that the women calling themselves the most advanced feminists did not consider Birth Control essential to their program of sex equality, but left that question to be adopted and advocated by the more conservative group. However, after the defections, the remaining executive was able to include "government grant of information concerning methods of Birth Control" in the official programme.
GERMANY

THE Berlin Correspondent of the "Journal of the American Academy" sends encouraging news of the progress of Birth Control.

"Benjamin, school physician of Berlin," he writes, "has given results of his scrutiny of the statistical observations, made by two school physicians in the district of Wedding, in connection with the admission to the schools of the children born in 1,532 families during the school year 1919-1920. It was evident that the tendency of the proletariat in the large cities to restrict the number of offspring to one and two children is marked, and in the lower middle class it is even greater. In 75 per cent of the families of considerably more than six years' standing, on the average, there were only one or two living children. In the Catholic schools there were 66.4 per cent, and in the public schools there were 65.6 per cent of the families with only one or two children. In the Protestant schools there were 96.1 children. In the Catholic schools, 72.7 per cent, and in the public schools, 75.4 per cent of these families had six or more living children. Birth Control spreads from the well-to-do classes of the burghers to the middle class and the proletariat (as shown by separate statistics taken in school districts with better and more expensive and with poor and cheap dwellings and apartments). For the most part, the small number of children exists because it is desired."

SWITZERLAND

THE following story of an absurd attempt to encourage large families in Switzerland has been sent out to the press of the World's Bureau.

Bonus for "boy babies" in Switzerland, especially when that subsidy was given only for the "tenth" child and on condition that it was a male, was all well and good, but as a result of the complications which have arisen over the Federal subsidy scheme the Government has decided to abolish all "grants" to prolific parents and let nature take her course.

The difficulties rose when the Swiss Cabinet was considering the revision of "birth subsidies," a measure which originated some years ago when Roosevelt was kissing bawling infants in America, and France was worried over potential cannon-fodder for her armies. Switzerland, not to be outdone, followed suit.

Assuming that the Inducement of 100 francs which is no mean sum for a Swiss peasant, was enough for even 2,000 or the nearly 3,000 fathers and mothers who might claim the subsidy, the Treasury was

for an expenditure of 200,000 gold francs in subsidies, it was foreseen, so the Cabinet decided that enough was a-plenty.

So the entire subsidy system will soon be abolished and girls, perhaps, may again become a drug on the market.

Art and Motherhood

MARY CASSATT has been quoted as telling a young woman who wished to study in the Paris studios that she must choose, once for all, between Art and Motherhood, for each was in itself a profession which would engulf the whole of life. Women workers in art and in many other fields have proved since then that Miss Cassatt was midwitted. self-realization and motherhood need not be mutually exclusive. Nevertheless, motherhood is engaging and the picture on our cover beautifully represents the eclipse of the mother during the child's early years. In the early years many a mother has felt—sometimes with impatience—the more of an individual she is herself—that her own individuality has been taken from her temporarily, that after, as before birth, she is merely the carrier of the child. She becomes in her own mind often the attendant of a young life, shut off from much of life herself at a time when her power of enjoyment is at its height.

She feels in the beautiful words of Sara Bard Field that "the babes consume their mother" if she has many children this condition becomes chronic and her power to enjoy life is gradually sapped entirely.

This is one of many reasons why the demand for Birth Control is justified. Not all of life should be sacrifice, and there is no sense in eternity immolating one generation to the next. "Where a woman was married at 14 years and dedicate the remainder of her life to raising a large family," Beatrice Forbes-Roberton Hale is quoted as saying recently, "she now marries in her twenties and rises but two or three children who intensively occupy her time for ten years." This is a sane substitute for the old sacrifice of the mother. It is all that the mother should be asked to give. She has a duty to herself and she has also a more serious duty to her family than the mere creation of numbers.
From Our Readers

**JAIL FOR SEX EDUCATION**

*Editor, Birth Control Review*

You are all surely going to have your work cut out for you "when, as and if" (as the stock brokers say) the *Birth Control Review* enlarges its scope and begins to fumigate and clean out the nasty American sex mind, and turn in the truth, health, sunshine and fresh air. There is undoubtedly a tremendous need, and I suppose there is enough wisdom available so that the various subjects could be presented helpfully without all the good people having apoplexy. Of course, any money-mad publisher can publish rot and "true confessions" and get by with it, but when you and others wish to educate the people for their own good, then you ought to go to jail.

G W C

**EUROPE AND BIRTH CONTROL**

*Editor, Birth Control Review*

London

When I was in Berlin in September, I made inquiries about the marriage bureaux and heard good accounts of them but did not hear of any where Birth Control information, much less instruction, is given. If the person in charge is friendly to Birth Control they give the address of a doctor willing to give the information.

That the knowledge is spreading there can be no doubt, as the birth rate has fallen so conspicuously, but the Roman Catholics there, as in many other countries, are the chief obstacle.

I heard a lecture by a population booster the other day. Seeing a poster advertising a film called "The Hygiene of Marriage" I went to it. An old man professor gave a running talk not much of which could I follow. The printed remarks on the screen sufficiently explained the pictures. The play could be summed up about like this:

"Only wealthy people should marry, the chief happiness in plenty of children who must be well looked after and carefully brought up. The horrors of tuberculosis, syphilis, and gonorrhoea were not minimised. The male and female organs were thus carefully drawn and fully described. Then the mechanism was shown, an egg detached itself from the ovary, was caught in the tendrils of the Fallopian tube, rolled like a billiard ball along the tube into the uterus where it nestled but nothing further happened to it. The walls swelled up—then menstruation started. Again an egg rolled in, when a shower bath greeted it and the spermatozoa had a race to get into the egg. Success! The egg now settles down and begins to grow, and so on.

It all looked so easy. The ideal mother is shown with 6 or 7 children playing around, while she does the family wash under the apple trees in bloom. The audience mostly consisted of young people from 18 to 25; I spoke to the lecturer afterwards, but he did not know English and when in bad German I asked him what about the problem of having too many children as we had in England, he lost all interest and looked as much as to say "Don't come preaching that doctrine here!" The Impression I got was that if the ideas contained in the film are common here, then they intend to go ahead and have as many healthy Germans as possible, confident that either they will have a war and defeat France or that Germans will penetrate the sparsely peopled countries like Australia, South America, etc.

It is so stupid of the French to be advocating the idea that the nation's vigor is measured by large families, for along those lines the Germans will beat them every time. They are so much nearer to the rough, strong, peasant type than the French are. The world is very interesting and gets steadily more so, but unless we breed for brains it is going to be a queer mixture.

E H M

**A CRITICISM OF RAMSAY MACDONALD**

Once more Birth Control has made a great achievement. On October 12th, the Labour Party Conference passed what was practically a vote of censure on the Executive for attempting to suppress the discussion of Birth Control. This vote was carried immediately after a speech by Mr Ramsay MacDonald, the leader of the Party, in which he defended the Executive to the best of his ability. Mr MacDonald, as reported in the *Times*, said that "he had read a good deal of what had been published on this subject and sometimes it was health, which was a legitimate matter for the public authorities, sometimes it was something much more than health, and he asked the Conference, 'Are you to commit the Labour Party to Neo-Malthusianism?'" We are not sure that it is always either health or Neo-Malthusianism. Many women dread the frequent repetition of birth pains, many have other vocations which they consider more important than the incessant production of children, many desire to escape from a life of slavery, not for eight hours a day only, but for sixteen. What business is it of Mr MacDonald what the motive is? When the miners desire to work only seven hours, does Mr MacDonald question them as to their motives? Does he say, "Is it health, or what is it?" Not he! Mr MacDonald reserves his inquisitiveness and his sermons only for women. He has not yet got away from the idea that the hives of women must be supervised and managed by men. When the Labour women withdraw their votes, Mr MacDonald will listen, and not till then.

—The New Generation (London)
AN APPRECIATION

Mrs Margaret Sanger is so pre-eminently the champion of the Birth Control movement in this country that many readers will take it for granted that her book, "Happiness in Marriage," is only one more plea for the great cause. But this would be a serious mistake, as the subject is mentioned only in one of the shorter and less important chapters of the volume. Underlying the whole story, however, is the assumption of Birth Control as a factor in marriage, for her study is of that side of the marital relation which is altogether Independent of procreation. Mrs Sanger, following the lead of Havelock Ellis and Wilfred Lay, is convinced that happiness in marriage is more contingent upon the right adjustment of the sex relation between husband and wife than we are ordinarily willing to recognize. She believes, as an article of faith, that the sex relation has a validity and beauty of its own, quite apart from its social consequences in the production of children, and thus has rights which must be served. Impelled by these ideas, Mrs Sanger unfolds in this volume, with the poised detachment of the scientist, the technique of the marital relation. No more difficult subject can be imagined. For this very reason Mrs Sanger's handling of it is a triumph. She lacks the poetry of Havelock Ellis, the first-hand psychological knowledge and insight of Dr Lay, but she has a gift of the vernacular, so to speak, deemed to both of these great authorities, and thus her own invaluable place in the field of discussion. Hitherto, when young men and women have come to us, as they so often do, for advice on questions of the sex relation in marriage, we have given them Havelock Ellis's precious volume, entitled "Little Essays in Love and Virtue." Henceforth we shall give them in addition this book by Margaret Sanger.

JOHN HAYNES HOLMES in Unity (N Y)

A NOVELIST ON BIRTH CONTROL

The monster (the Lavender Dragon) spoke with his usual directness on the limitation of families.

"A great source of human unhappiness is over-crowding," he declared to them, "and here, as we know, it is agreed, with general accord, to expand in a ratio which bears directly upon the well-being and prosperity of all."

"You interfere with the liberty of the subject, Sir Dragon," ventured George Pipkin.

"That the liberty or the community shall not be interfered with," George, replied L. D. "The need to rear and fatten armies and navies for slaughter does not, you see, arise with us. We are a feeble, but not a fearful, folk, and we know that there are too many people in the world Authority cannot cope with the increase and

Nature does so—in a manner very painful to all of good will. Reason bewails the starved souls and bodies of many little ones, while superstition, patriotism and other faulty inspirations, still too much in evidence, clamor for more of these failures. It will presently, however, be dven into man's thick skull that quality is of greater force in affairs than quantity, and that war, famine and pestilence are cruel and abominable engines to keep the race in bounds. And when he makes this discovery, what will he do? He will first reach limitation of swords and spears, then, being a logical beast, in his saner moments, attain to limitation of his own species. For when men compose their differences without shedding of blood, masses to murder and be murdered are an anachronism, and over-production becomes folly. It is argued that restriction may rob us of occasional great men, but can great men only be bred at cost of misery to thousands of small ones? If so, then let us struggle on without great men and rest content with the health and the sane."

—From The Lavender Dragon, 1924, by Eden Phillpotts.

SUGGESTIVE AMERICAN STATISTICS

Almost every city showed a considerably decreased fecundity as compared with the year 1920. We find that the birth rate in the City of New York fell from 23.45 in 1920 to 20.60 in 1925, a decrease of 2.85 points, which is equivalent to a decrease of 12%.

If the birth rate of 1920 in the City of New York prevailed during the year 1925 there would have been reported 146,605 births. As a matter of fact there were 128,790 births filed during the year, a loss to the population from this source of 7,815. The birth rate in Chicago in 1920 was 24.30, in 1925 it was 19.91, a decrease of 4.39 points. If the birth rate of 1920 in Chicago had prevailed there would have been 72,784 births reported in 1925, as compared with the actual number of 59,639, a loss of 13,145. Philadelphia showed a decrease in the rate of 3.95, Los Angeles a decrease of 3.87 points, Cleveland a decrease of 3.06 points. St. Louis a decrease of 15 of a point, Boston a decrease of 2.35 points, San Francisco showed a decrease of 4.62 points, Pittsburgh a loss of 56 points.

It is very evident that the decline in the birth rate which has taken place during the past quarter of a century throughout the civilized world is especially prominent in the United States. As to the factors causing this decline in birth rate there is hardly any question that the restriction of immigrants during the very recent years, the dodging of parental responsibilities, the seeking of personal comfort and the propaganda on Birth Control have all been responsible in part.

The distinction of having the highest birth rate was earned by Detroit with a rate of 25.79 per 100,000 of the
population Pittsburgh came next with a rate of 24.30, Boston with a rate of 23.60, Newark, 23.46, Buffalo, 23.19, San Francisco had the lowest rate of 12.75, and as a low infant mortality rate goes hand in hand with a low birth rate, it is not surprising that it made the best showing of all the cities as to infant mortality. Los Angeles was the next lowest with 15.55. The rate in New York City was 20.60.

William H. Guilfoy, M.D., Bureau of Vital Statistics, New York City

Periodical Notes

Journal of Social Hygiene (New York)—In the March Number, Thomas D. Ehot, from whom we publish a contribution this month, considers the current objections to the Birth Control Movement. The objection that the movement is not necessary, as everybody uses Birth Control already, he answers very effectively by the statement that the need today is in reality greater than ever, for the Birth Control of common use is not dependable and the organized movement of today is for “Control of Birth Control.”

The Chicago Tribune reports Dr. Victor Levine of Creighton University, at a recent meeting of the Nebraska Academy of Science, as predicting a population of seven billion in three generations, “or two billion more than the earth can support.”

Books Received

Love’s Pilgrimage, by Upton Sinclair, California


Human Conduct and the Law, by Mary C. Love George Banta Publishing Co., Wisconsin

Love’s Coming of Age, by Edward Carpenter. Vanguard Press, Inc., New York 50c

Anthony Comstock, by Heywood Broun and Margaret Leech. Albert and Charles Boni, New York $3.00

Red Love, by Alexandra Kollontay. Seven Arts Pubhshing Company, New York $2.60

The Father in Primitive Psychology, by Bronislaw Malinowski, Ph.D., D.Sc, W. W. Norton and Company, Inc., New York $1.00

MARRIAGE

THE JUNE NUMBER OF THE WORLD TOMORROW

Happy Marriages—What Makes Them So?

Rational Living Monthly B. Liben, Editor

A discussion of the personal relationship element in marriage—by Frederick H. Harris

Unsuccessful Marriages—Why?

Specific cases which illustrate the typical racks to be avoided—by Mrs. Hart

Before Marriage What?

Preparation for marriage—by Dr. and Mrs. Ernest R. Grover

The Economics of Marriage

The worker’s income—by Dr. Emilie Hutchinson

When and How Should Marriage Be Broken?

Separation and divorce—by Professor Earle Fuhner

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May Issue

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ECHOES OF THE ENGLISH CONTROVERSY

(Continued from page 146)

...tend to increase more rapidly than do the means of subsistence. The other is that those only survive and reproduce their kind who are most fit to survive in the circumstances existing at the time.

Throughout the ages, Nature's ways of keeping population in check have been pestilence and famine while men have been driven to employ war, infanticide and abortion. Nature's methods are better, for they eliminate the weakest, but the cunning of man has, in civilized countries, practically abolished pestilence and famine. There appears to me to be no stability in this condition. The scientists of various departments are waging a ceaseless war against disease.

If you turn to man's method of preventing over-population the prospect is not more pleasing. We all know that war has not yet been abolished, infanticide is no longer practiced in this country, but abortion still continues to be quite a general and very terrible practice. I am told that it ruins the health of the women, and when it is unsuccessful it is often most injurious both to the mother and the child.

The conclusion to which I am trying to lead you is that Nature has provided methods for limiting population, and that therefore population must be controlled either by old methods or by such methods as may be revealed by scientific research and accepted by public opinion.

F. A. MACKENZIE

Ten feeble children brought up by a almother, most of them doomed from birth to be a burden on the nation, are a loss, not a gain to us.

HISTORICAL LANDMARKS

(Continued from page 147)

...of self-control, but not that of abstinence and social coercion. They admit the ideal of constancy, but not that of enforced exclusiveness. They reject compulsory maternity and persecution of unmarried mothers, and oppose boned sex-service, asceticism and Ignorance, for either men or women. A clumsily-worded letter of an opponent printed by Moses Harman led to his imprisonment, 1904-5.

15—Ida Craddock, who wrote "Right Marital Living," was hounded to death. 1906, by the arch mail spy Anthony Comstock. Having the prospect of imprisonment at a trying time of life, she preferred the quicker death of suicide. She left valuable unpublished papers in safe keeping.

16—"Lucifer" was replaced by "The American Journal of Eugenics," 1907, and continued till the death of Moses Harman in 1910.

17—The movement for sex enlightenment is now represented by the American Birth Control League, originated by Mrs. Margaret Sanger, 1912. —From The New Generation (London)
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