BIRTH CONTROL REVIEW

"Children of Chonce, Not of Chance"

Joshua Reynolds (1723-1792)
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THE opposition of the Roman Catholic Church to Birth Control is based on their religious beliefs, and on their code of ethics founded not on reason or on human welfare, but accepted as the authoritative utterance of the Church. Whether the rest of the American people—comprising the great majority of the nation—shall be compelled to obey this code, in spite of their own conscientious beliefs is now a major issue in American politics. The Catholics appeal for tolerance and are loudly Indignant when there is any appearance of discrimination against them. Are they willing to extend the same tolerance to others? This is a vital question when a member of their church is appealing for the votes of his fellow Americans. Point is given to the question by the fact that Margaret Sanger addressed an open letter on the subject to Cardinal Hayes. She received no answer. Nor have there ever been any Roman Catholic protests against such headlines as the following, from the Binghamton Press of March 3rd of this year: "Defeat of Gedney Birth Control Bill is Sought by the Roman Catholic Church." Cardinal Hayes publicly stated that the Church should keep out of politics. Does he mean what he says? If he does, why no answer to Margaret Sanger's letter? The letter reads as follows:

"My attention has just been called to your statement to the delegates at the 18th Annual Convention of the Catholic Press Association, reported in the New York Evening Sun of May 25th, 1928.

You are quoted as saying, in your welcome to the delegates on behalf of the Diocese of New York, that you are "in full agreement that the church should be kept out of politics—And at the same time let us have the Catholic press keep out of politics."

The American Birth Control League, Inc. is deeply interested in this statement. Every year the League sponsors a bill at Albany which, if passed, would permit physicians to give Birth Control advice to married persons. Every year the only opposition comes from the Roman Catholic Church, through the Dioceses of Albany and New York, and from the Associated Catholic Charities of the State of New York.

When our representatives were interviewing members of Congress at Washington two years ago, they found Catholics, directed by the National Catholic Welfare Council, lobbying against any change in the Federal law governing the distribution or importation of Birth Control information or materials.

Does your statement mean that in future the Catholic Church will keep out of politics where legislation on Birth Control is concerned, and will your Church cease its policy of intimidation of these members of Congress and of the New York Legislature who do not think as you do, but who have been threatened, in the past, with defeat if they voted for our bills? We entirely agree with your reported statement that "the Church should be kept out of politics." Is the statement attributed to you correct, and what does it imply? Many thousands of married people in New York State are interested in your answer.

THE nation-wide publicity given to the Cromwell case has called forth editorial comment in the newspapers of most of the Important cities from the Atlantic coast to the Pacific. In many cases the comment ends with a confession of inability to see any solution to such a problem. "The woman knew when she got married that she would have to bring children into the world" is a typical attitude. But there have not been lacking emphatic recommendations of sterilization and of Birth Control instruction for parents. The case was not unique. Unhappily there are too many such Mrs. Cromwell, who had been married twice, is stated to have had five children by her first husband of whom only one is living, and thirteen by her present husband, Edward Cromwell, of whom four are living, one of them a helplessly defective baby permanently in a children's hospital. Two factors seem to have been almost equally strong in Mrs. Cromwell's mind—fear for her own life, which was threatened by fur-
other child-bearing, and fear of more defective children. She had her husband arrested and appealed to the courts for protection. But in Connecticut, as in any other State where this might have happened, there is no law to protect the life of a mother, or to protect society from having to assume the burden of the maintenance of children who may reasonably be expected to be unfit for normal life. More than this, there is not a clinic in the State to which Mrs. Cromwell could be sent for Birth Control instruction, nor is there any way in which either she or her husband could secure sterilization, however much they might desire it.

Birth Control in Connecticut is sternly forbidden. The law is not aimed at the giving of information, whether by doctors or by one person to another. It is aimed at the individual who dares to use any artificial means of contraception. With such a law on the statute book, how could any judge advise the couple to secure information, even if there were any source whence they could obtain it? It would be recommending them to commit a crime. As for sterilization, that is reserved for the inmates of the State prison and of the State hospitals for the insane. Only by commitment to one of these hospitals could sterilization be legally performed either on the man or the woman. Hence the judge, however much his sympathies might have been aroused, was absolutely helpless. The man had to be discharged, after a mental test that showed him to be definitely subnormal. Mrs. Cromwell had to take her chance of early death, and the State will have to maintain one or more defective children. No wonder that the Indianapolis Times characterized it as "heart-rending" tragedy! and urged the Birth Control people to get busy on it. No wonder that the Cleveland Press, looking around, and finding that a Birth Control Clinic had been established in their city, congratulated the Cleveland mothers that they had no need to "resort to such extremes." No wonder that the Connecticut Branch of the American Birth Control League is quickening the activities already well started, to secure the wiping out of the law which forbids even such a woman as Mrs. Cromwell from practising the healthy and health-giving methods which science is now perfecting for the use and benefit of humanity. If this tragic case gives an impulse to the work of the American Birth Control League, it brings nearer the time when hundreds of thousands of women will be saved from such a fate as hers. Mrs. Cromwell will not have lived and suffered in vain.

A very remarkable address from one of the most eminent of British Engineers was made at the Centenary celebrations of the Institution of Civil Engineers in London, on June 5th. Instead of being content to laud the great accomplishments of engineering since the Institute was given its Royal Charter in 1828, Sir Alfred Ewing devoted himself to the contrast between man's progress in the conquest of natural forces, and his backwardness in regard to the improvement of the race. Engineering triumphs had been great and marvellous, and as far as they served the comfort and convenience of mankind were welcomed. But, for the future, Sir Alfred Ewing looked forward rather to the diversion "of the mental energy of mankind. now flowing so strongly in the channel" of engineering discoveries and inventions, to new objectives. He saw mankind as "a child to whom has been given a sharp-edged tool before he has the sense to handle it wisely." Engineering has equipped the nations with engines of destruction incomparably more potent and ruthless than any known before", but engineers had forgotten that progress in their art had "far outstripped the ethical progress of the race." He made no mention of any specific means of race betterment, but press comments on his address, pointed to the instance of H. G. Wells on the need for a sense of common citizenship of the world, and also to the further need of "a conscious development of the human race, with a mew to the elimination of the chief causes of war." Such a development cannot be hoped for, unless the Intellect and energies, which in the past have been devoted to the development of material civilization, be turned to larger and larger proportions to the greater question of the spiritual development of man himself.

A Correction

In the May issue of the Birth Control Review the statement was made that "the convention of the National League of Women Voters has again refused to put Birth Control on the program of the League." We are asked to explain that the question was not brought before the full convention. It came before two of the Committees—Child Welfare and Social Hygiene, and in neither committee did it receive the three-fourths majority necessary in order to add new matter to the programme. The question was therefore decided by the committees and not by vote of all the delegates. We are glad to make this explanation and to be able to hope that had the delegates had the opportunity, the result might have been favorable to Birth Control.
Family Disruption

Some Fundamental Causes*

By JESSIE CONDIT

THERE is a rapidly growing sentiment in favor of a frank facing of facts regarding marriage, and an intelligent effort to remove the obstacles to a successful adjustment of marital difficulties. This paper seeks to point out some of the fundamental causes of those difficulties.

There has always been maladjustment in family life but there are perhaps more factors in our present day civilization which make for uneasiness and discontent in the marital relationship than ever before. The crowding of people into cities, the multiplication of interests outside the home, the complexities of industrial life, the ease of transport, the increasing absorption of women in business, a love of pleasure, false marital standards fostered by much of our cheap literature and drama, the lessening of the influence of organized religion in the lives of young people, the high cost of bearing and rearing children, have all contributed immensely to this end.

Fundamental causes go back of such surface indications as "Poverty", "Deserhon", "Drunkenness", "Immorality", etc. Basic factors after all must be rather generally alike for all types of family disruption, and it is the real job of the social worker to determine what these base factors are. At present we are simply scratching the surface in our treatment of marital difficulties, but we commit an unpardonable breach of faith if we fail to keep step with fads which the social sciences are uncovering, or neglect to study and attempt to interpret in the light of the above, repeated phenomena coming to the surface within our own experiences.

Marriage Tensions

There are certain outstanding conflicts or "tensions" as they are often called which are responsible for the disorganization of family life. Among those most commonly found are age, religion, race, culture, temperament, appetites and habits, individual capacities and abilities, relationship between members of the family, health, economic conditions, sexual response and the fear of pregnancy. Some of these conflicts alone may be sufficient to bring about disorganization of the family, in other cases several are inter-related. Bad early training which gives rise to low ideals of home life and of personal obligation plays a large part in the maladjustments of married people.

Mrs. Baker is a very superior little woman, the mother of four children to whom she is devoted and to whose care and training she is giving intelligent attention. She was brought up in an institution and she wants more than anything in the world to maintain a real home for her children. Her husband, a man of good family, was gassed while he was in service. He used to be devoted to her and the children but he is now suffering more and more frequently from spells of intoxication at times approaching delirium tremens and his habits and his attitude toward her and the children when he is not himself are disgusting in the extreme. His mental disorder and his physical demoralization are the fundamental causes which he back of the drunkenness, the infidelity and the filthy habits which are making the marital relationship unbearable. The fear of another pregnancy—her youngest child, a frail, sickly little thing, is only two months old—has produced a tension which is having a very bad emotional effect upon Mrs. Baker and is driving her to excesses outside the home. She has begged to be supplied with contraceptive information and believes that with the establishment of a moral normal sex life within the home, she may be able to help him to withstand the temptations on the outside.

A Difficult Husband

Mrs. Baker came to us almost two years ago with the story that her husband was a dope fiend and that he was a member of a ring which was disposing of drugs contrary to law. She clamed to be in mortal fear of him and begged for protection for herself and her four children. A careful investigation brought to light facts which indicated that Mrs. Baker has spent some months in a psychiatric hospital in a distant city and that her stones about her husband were probably hallucinations. She was persuaded to enter a hospital for treatment and we placed the children.

Mr. Baker made a fairly good salary and was amply able to provide for his children. While his wife was away, however, he failed to pay the board regularly and we practically clothed the children. He himself was always well dressed and we heard stories about the gay parties he entertained from time to time at the house. He visited the children

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*Extracts from a paper read at the National Probation Conference in Memphis, May 16, 1928
and his wife every week and displayed real affection for them.

When Mrs. Baker returned from the hospital at her husband's solicitation but against the advice of the psychiatrist, it was possible for us to talk the whole situation over with her frankly and freely. She explained to us that the greatest cause of conflict in the home was her husband's selfishness which manifested itself in his insistence upon providing himself with adequate food, good clothing and personal pleasures regardless of the family needs and in his excessive sexual demands upon her. They had been married ten years and she had been pregnant eleven times. Although he was fond of his four children, he resented each pregnancy on the ground they could not afford another child and had insisted upon the abortions. She had broken physically and mentally under the strain and dreaded the thought of living with him again for fear of a new pregnancy.

An appointment was made for her at the Birth Control Clinic in New York and the whole situation gone over very carefully with Mr. Baker. Close supervision of the home has resulted in a better understanding between husband and wife and a much better cooperation in the care and training of the children who had been emotionally disturbed by the tension in the household. The saving factor in this family situation was the attitude of affection which made it possible to secure cooperation in the elimination of some of the causes making for disruption.

Eleven Children

When we first knew Mrs. Brown she had a nice little home and two well cared for children. At that time her husband had fallen in with a bad company and she came to us to give our help to stop his drinking and to keep him working steadily. He was weak but he loved his wife and family and we succeeded in steadying him and maintaining for a time a decent standard of living. Then the children began to arrive very rapidly. With the advent of the fourth child, Mr. Brown began to lose his grip again. He was an unskilled laborer and his income was so small that he grew discouraged because of the many demands of his growing family.

Mrs. Brown has now had her eleventh child. Her husband is completely demoralized and she, broken in health and spirit, has deteriorated into a scolding, nagging, shiftless creature, totally incapable of meeting the physical, mental and moral needs of her numerous children, who are spending long hours on the streets and among evil associates. Capable of doing a really decent job with a small family, they have found their present responsibilities too great for their limited abilities. The man is still in the home but the actual disorganization of the family is complete. Lack of stamina, poverty and ignorance of methods of family limitation have been fundamental causes here.

And so we might go on, citing case after case of maladjustment. Mental defect and mental disorder, industrial inefficiency, lack of self-control, absence of a sense of responsibility, differences in age, race, religion, culture, temperament, jealousy, interference from outsiders, the like all contribute their share to the disruption of the family. Perhaps to a greater extent than any other one factor sex incompatibility, including lack of response or excessive demands plays an important part.

If the marriage of the future is to be successful there must be specific information concerning the nature of family life, more efficient economic administration of the household, more careful selection of a mate, a better understanding of the sex life and of the art of love, greater concern for the development of the individual, more scientific knowledge with reference to family limitation and a more intelligent understanding of children and their problems. Above all our young people must be taught that marriage is not a static institution, a mold into which every one must be pressed regardless of personal differences—a price to be paid for certain social privileges, but, in the words of one of the younger generation who has tried it, a "pulsating, dynamic, everchanging, every-new social process, more vital, more important, more pregnant with physical, mental and psychical meaning than any other known or imagined human relationship." To him it is the "most difficult, the most loved about, the most misunderstood, and the least studied of human institutions, but the most interesting, the most exciting, the most worthwhile and the most satisfactory experience known to man.

If, in addition to the specific information necessary for the proper functioning of the family, we can give our young people this vision of the beauty, the romance, the spiritual value of the great adventure which lies before them, future generations will need to concern themselves far less with the disorganization of the family.

The problem of population is not a new one. We quote from "The Truth Seeker" (New York), of May 26th, 1928:

"Prayers were offered in Ireland in the year 657 for a pestilence to reduce the number of the lower classes, so that the rest might live in comfort."—Baring Gould.
Practical Race Betterment

By ELEANOR DWIGHT JONES

I HOPE to be able to demonstrate* that Birth Control is the most Important social movement of the day, inasmuch as it is the only practical measure known for the betterment of the human race.

Most of our philanthropic activities are not such as to build up a healthy, more Intelligent race. Asylums and charity organizations and hospitals merely mend and patch up society without permanently reducing disease and destitution. Philanthropy has lagged far behind science. Social reform has stumbled along blindly in the paths of habit and sentiment. People have preferred to give for the alleviation of social ills, rather than for the prevention of these ills. In the past it has been easier to interest people in the rehabilitation of industrial cripples than in the enactment of measures to prevent the accidents that make the cripples, in doling out food and clothing to the families of the workless, rather than in reducing the amount of unemployment.

Most of our philanthropy has been not only futile, as far as effecting any permanent improvement is concerned, it has been positively harmful, for it has preserved for maturity and parenthood the hereditary defects from which we get our degenerate, those least fit to bring up many children have the largest families, and those best qualified, have the fewest children. Instead of improving, the race is steadily deteriorating.

Social workers and thinkers are beginning to appreciate this. At last philanthropy is beginning to ask guidance of science. It is asking, "How can the foundations be laid for a stronger and finer race?"

The Answer of Eugenics

Now how is this question answered by Eugenics — the science of racial betterment*

The Eugenists seem to have four planks in their platform:

1) Getting the right people to marry each other, in order to secure the best heredity for the children.
2) Making the best, most competent people have more children.
3) Making the less competent people have fewer children.
4) Preventing actual degenerates from having any children at all.

Plank No. 1 doesn't seem very practicable at present. I do not believe anyone of you would agree to let the American Eugenics Society pick out a wife for you.

Plank No. 2 is not very practicable either. It would be difficult to persuade our friends of the superior class to have more children than they want for the sake of the future of the race.

For any general improvement of the race, we shall have to depend upon what I have called planks Nos. 3 and 4.

No 4 consists of preventing degenerates (those who are likely to transmit to their children serious hereditary defects) from having any children at all by sterilizing them.

But sterilization can touch only a small corner of the problem for the number of the degenerates to whom it is applicable is small in comparison to the multitudes who, though not degenerate or grossly

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*This article is part of an address delivered at Dartmouth College.
defective, are yet below the average physically or mentally

It is to them that the third plank in the Eugenics platform applies. In order to improve the race, we must bring it about that the less competent members of society who are, in general, among the poor, have fewer children than they have now. This is highly practicable, for as every social worker knows, these people would like to have fewer children. They do not want to have so many children that the mother is worn out with bearing them and caring for them, and the father cannot earn enough to support them properly.

Nearly ten thousand mothers from all over the country write to the American Birth Control League every year, begging to be told safe methods of family limitation. Wherever a Birth Control clinic is opened, the mothers of the poor come flocking to learn contraception.

In order that the less competent classes of society shall have fewer children, all that is necessary is that safe, reliable methods of contraception shall be made generally accessible to them.

The Answer of Birth Control

How can this be done?

1) Section 211 of the Federal Postal Law should be amended to permit the mailing and expressing of contraceptive prescriptions and supplies and scientific reports on the subject.

2) All state laws adverse to Birth Control should be amended.

3) Every medical school should teach the safest, most reliable methods of contraception, so that all doctors will be able to prescribe them.

4) Contraceptive information should be available in every clinic, dispensary and health center, where the poor get medical advice. It is now available only in 22 clinics in this country. 9 in New York City (where the law allows physicians to give contraceptive advice, though unfortunately, only for the "cure and prevention of disease"), and not for economic reasons.) 6 in Illinois, 3 in California, one each in Denver, Baltimore, Detroit, Minneapolis.

The largest of these clinics is that maintained by the American Birth Control League in New York City. In this clinic 4,500 patients were advised during 1927. But many applicants had to be turned away without help, though they could not possibly care for more children than they had already, or support any more, and if they had more children, the family would be dependent upon charity. Yet our physician could not help them, because they were not diseased or definitely threatened with disease. The patients were many of them referred to the clinic by social workers and social medical workers, who realized their need for Birth Control.

When the American Birth Control League reaches its goal, and safe, reliable contraceptive methods may be learned by all married persons, what will the results be?

Logical Results

In the first place, destitution and dependency will be steadily reduced. Every social worker knows that the chief cause of poverty is the increase of the size of the family beyond the ability of the wage earner to provide for it. Let us consider the case of families like the hundred for whom a special appeal was made by New York charities in the "Tomes" last December.

These cases are typical of thousands in every city. Take an unskilled laborer earning $28.00 a week. That will provide the bare necessities of life for John, his wife Mary and two children. They have enough to eat and Mary can manage to take pretty good care of the children. They just manage to get on. But the next year, when the thud baby arrives Mary can't do as much for the older children, she doesn't keep them as neat as she used to, and after a wakeful night with the baby, she is often too tired to take the older children out the next day. John can't afford to pay the doctor's bill and it worries him. After buying the milk and groceries and paying the rent for three rooms, there is not enough money left to buy Mary warm winter clothing, and she catches cold. More bills for medicine. Then one evening Mary tells John that there is another baby on the way. When this one arrives, it is a puny little thing and Mary is sick a long time. John gets desperate. Perhaps he takes to drink, perhaps he just clears out, perhaps he works overtime to try to earn more, until he breaks down. In any case the family probably has to appeal to charity.

With Birth Control all this will be avoided. Mary and John will have only as many children as Mary has health and strength to care for, and John wages to provide for.

Practical Eugenics

When Birth Control knowledge is generally accessible, there will be a steady reduction in pauperism and disease, no need for charity, and a general betterment of the race.

That Birth Control is the great instrument of racial betterment is coming to be generally recognized. Havelock Ellis says of it, "All those today who are deeply concerned in the great problem of Eugenic progress assume, as a matter of course, that the only practical instrument by which Eugenics can work is Birth Control."
Sidelights

By EDITH HOW-MARTYN

BIRTH CONTROL has become so widely accepted and practised in western Europe and North America that, while there is still much left to accomplish, yet more and more can some of the propaganda energy be devoted to other parts of the world. What a task this is and how much it needs to be tackled! This struck me afresh when reading a book of travels, written with no special purpose of throwing light on population problems.

"This World of Ours" written by Mr. J. H. Curle contains some illuminating sidelights on reckless breeding of human beings as it presents itself to his observant glance in various parts of the world. Of Japan he writes:

When I reached Japan I found she was full. She was indeed chock full and her food producers hard put to it. All over the land the people were in the fields by daylight. Each cultivable foot lay under rice or vegetables, all day long cooked and then spread over the soil and there was no waste at all. Yet, the price of food kept rising and there was a sense of pressure and futurity.

The Japanese, under some blind instinct, were breeding like rabbits. Their ever-increasing millions demanded food, land and outlet, and because these things were not, Japan was become a menace to all the Pacific.

"A decrease in the birth-rate, or tremendous wars of expansion, he surely ahead for these people. If their Emperor in his divine wisdom gives the word, they will breed on. If he proclaims caution, and a decrease, they will obey, the birth-rate checks of western civilization, to thus race of imitators, should come easily."

Fortunately there is hope that Japan may choose the wise course, when the government appoints a commission to study its population problem and invites distinguished experts in other countries for their opinions.

Chinese industry and Chinese enterprise meet with Mr. Curle's admiration and commenting especially on the activities of the Chinese in the Malay Archipelago he says:

"In a thousand spots up and down the vast Archipelago some Chinese community is settled and thriving. They are tireless workers. The heat is as nought to them, mdoors or out, you will see them always at it, yet they live vividly, and take their pleasures. They are a queer compound of cleanliness and filth. And how they breed! No such fecundity has been known in humankind. Chinese cities are just spawning beds, along these tropical rivers where they settle, where Nature herself spawns so notably, iters of children are born as it were over night."

In China itself, largely inspired by a visit from Margaret Sanger a few years ago, Birth Control propaganda and practice has begun, but in the present unsettled state of the country progress must be slow and cannot reach the Chinese groups scattered all over the islands of the far east.

Mr. Curle's most interesting observations in Europe concern Russia, which he is very far from regarding as a ruined country, remarking that the revolution is merely an "incident in her story." Indeed so unpressed is he by what he saw of the fecundity of Russia's women and wheatfields that he thanks they must possess the future.

"The Slav woman stands for a boundless, an appalling vitality. In the mass they are a tidal wave of life and in Nature's eyes, where only life counts, are the strongest, greatest things in Russia. Beside them, the Slav men, vital and enduring, themselves fade into nothingness.

"Millions of acres of wheat. Millions of placid women concerning, and bringing forth Nature's reservoirs are bottomless hereabouts — and the future is the Slav's."

Such passages form a striking illustration of the necessity for a world-wide campaign for Birth Control. Such a campaign should be one of the natural sequels of the great World Population Conference gathered together by Margaret Sanger in Geneva last year.

THE DESPERATE

"Mother of Five Shoots Husband — Couldn't Stand Dog's Life" — News Item

I'm sorry that it had to be this way. But still, he didn't suffer like a sick Slow dyin' would 'a' gnipped him with decay Sorry fer them five kids they'll miss his pay But I ain't sorry that I did it quick.

And I ain't thinkin' what you'll do t' me. You and your laws and courts, and I don't care. I've had about all hell that there can be in this professional maternality.

Tied to a brute — a holy wedded pair.

To cook and scrub ain't all to seem' red. With cryin' brats and sick ones, and no money, Him staggerin' home in hquror, then abed And so I had to shoot him through the head. He made her mother-joke too awful funny.

—BENJAMIN MUSSER
A Little Study of Married Life

To be Ill, and Not to Know It, Is to be Doubly Ill.

By Janet Chance

That is the whole trouble with "nerves." Few people really believe that "nerves" are an illness. Say, "she is suffering from nerves" and no one takes it seriously No one knows what it means.

And yet nervous troubles are,— (I speak as a layman,) clearly defined and classified and readily recognized as illnesses by any doctor who is fit to an opinion on them.

And when I say illness, I mean illness I do not mean tantrums, nor moods, nor lack of self-control, nor unreasonableness.

No, illness Plain ordinary ill health Just as fever is ill health and is not unreasonableness Just as much and no more than rheumatism is ill health and is not unreasonableness.

I have no hesitation in saying that there are thousands of men and women, but chiefly women, to-day who are seriously ill nervously and do not know it. Chiefly women, for men are made aware of their condition quicker than women They are either fairly fit or their employer or their bank balance tells them that they are not. But women are capable of being vaguely well, or vaguely ill, or vaguely very unwell indeed, without knowing it.

Such women are not happy, nor healthy, they suffer and cause perpetual irritation, they have little active enjoyment and give none, and yet they would laugh in your face if you told them their sufferings and discomforts were caused by illness.

Now nervous ill-health touches some families of course, only as an April shower. Tempers are ruffled and storms occur But the victim knows her weakness, takes a day in bed or a week away from home and the squall passes.

But on other homes, nervous illness descends like a black pall, embitters life day in, day out, and finally rots out love, esteem and faithfulness.

Those homes are lucky — lucky, mind you — where it takes the form of a listless wife, a depressed mother, and a woman without interest or capacity. For sooner or later her husband must realize that more than mere wilfulness is present and he must call in a doctor. There is then a faint hope — for with the average general practitioner the hope is, up to the date of writing, fairly faint — that this wife will be landed in the consulting room of a nerve specialist who knows his business.

But heaven help those other homes where nerve illness in the wife shows itself in nagging, in unreasonableness, in suspicion, in senseless opposition to every proposal, in "not knowing what she wants and not being happy till she gets it." In these homes, the husband's life is barely worth living, and the wife's most certainly is not. And yet no one ever says, "That woman is ill." What they do say need not be repeated here.

Nerve Illnesses

These illnesses—for there are many forms—are cruel They attack the seat of life itself. If a leg is broken, it is not to the torn ligaments and shattered nerves that you look for an understanding of the disorder or for the courage to face the cure. In that case there is left intact above and beyond the damaged part, the mind to control and endure. But in nervous disorders, the disease takes the citadel before the alarm ever can be given.

The illness is unbalance, vagueness, lack of mental grip and energy, of judgment, of patience, of all that would make for sensible conduct.

In fever, you ignore the unreasonableness and set to work on the cure. In cases of definite nervous ill-health the same policy should be adopted, but rarely is until some crisis compels it.

What then is to be done with the chronically unreasonable and unhappy woman? Well, my dear sir, if you are in earnest, if you dread the moment when you put your latch key in the door of your home, if nothing you suggest is ever right and everything you attempt to put right is certain to be wrong, then pull yourself together. You have a decision to face.

Is it to be war to the knife, not with your wife, but with her ill health? Is it, if need be, to be dynamite in the home in one tremendous fight for happiness? Or is it to be just as it has been all these years, no happiness, no certainties, only a conventionally settled home, no scandal.

Choose! If the latter, you need read no further. If the former, then be ready to go through with it. Say nothing, promise nothing, threaten nothing, unless you are prepared to fulfill your words, come what may.

Go to your wife. Tell her how unhappy you are. Say it in plain English, the planer the better. Say it all out. Say that you still love her, still feel the
old charm of her body and her mind and that you want to be happy. And say it well. That will probably be sufficient. She will want to be worthy of your expressed desires.

And if that fails? Then you must tell her plainly that there are only two explanations of her behavior. One is that she is well and is dissatisfied. If that is so, she must table her grievances and say what she wants from life. Say that to end her dissatisfaction and yours, you are quite ready to face separation or divorce. There are other men and women in the world as good as you and she, and there are only a certain number of years left to enjoy. Tell her that you mean to enjoy your life and mean your children to live with people who are enjoying theirs.

Tell her that the other explanation is that she is ill and that, if that is the true explanation, she must get well. Let her see you study divorce. You will not need to study long. She will collapse, she will give in, she will say she did not understand, she will be horrified into humility.

That's your cue. Take it. Don't discuss. Do as you would if she showed physical symptoms outside the range of your knowledge and skill, take her to see someone to whom her symptoms are an open book. You will be amazed to hear him give a name to her condition as surely and as precisely as a surgeon distinguish the sound bones and the broken m in a fractured arm.

Mental illness is still mysterious enough, no doubt, but there are medical men and women today who see beyond your confusions and perplexities to the defined and classified illness which causes them. The emotional and moral issues which have obscured the issue for you are for such a man merely symptoms and in his presence you will thankfully lay down your burden of suspicions and irritations against your wife, and with a sense of great relief take up the manageable burden of her illness.

You, with your unhampered mind, will begin to see where before you saw wilful unreasonableness, maddening obstreperousness. She, with her mind hampered by illness may not see herself so clearly. But you will have put her on the right road. Good luck to you and to her, but to her especially, for she has suffered even more than you.

It is worse to be an obstruction than to endure one.

A Flurry over Birth Control

By S. Green

Here in Paris, where discussion is theoretically free, there exists a Society formed to consider points of view of interest for the moral, intellectual, and political life of France. The membership is distinguished. Senators, deputés, generals, well-known doctors, lawyers, social workers form the majority. For the opening meeting in October, 1927, the subject chosen was the Population Congress of Geneva and members of the congress, then in Paris, were invited. So I came to be there. The account given of the congress was very one-sided and punctuated by unfriendly allusions to the women the speakers feared, Margaret Sanger. The observant secretary came to me and asked, "As a friend of Mrs. Sanger, would you like to say a few words?" I did like, and explained simply, what Margaret Sanger had been to the congress and what Birth Control had of use for France. In spite of her need for increased numbers, she should think of quality, not only of quantity. As a result, I was invited to continue to attend — a foreigner, speaking French easily and not afraid to say unpopular things, seemed to appeal. A little later, the Secretary told me a meeting was being arranged to discuss eugenics and asked me to suggest a eugenicist who would give the modern views. I proposed Margaret Sanger, and explained, in outline, what she stood for. A unanimous invitation followed, and it was arranged that Mrs. Sanger should speak at the meeting of March 6th. But — there are many "buts" in Paris, when Birth Control is concerned — the society meets in one of the courts of the Palais de Justice (in secret). I had been enjoying the topsy-turvy notion of Margaret Sanger setting forth Birth Control ideas in the very home of the French law and the lawyers by whose invitation the society comes there intervened. "We do not interfere with the expression of any opinions," they declared, "but we cannot allow you to invite a woman whose books, if translated into French, would be condemned by law."

As a compromise, we arranged that Margaret Sanger should send me her paper and that I should present it in French, to the meeting, without mentioning the forbidden name. Meanwhile the elections were drawing near, the fear of seeming unpatriotic increased — a feminist paper started a discussion on the advisability of a certain limitation of births, a well-known social worker, a maqistrate was blamed for having approved the modified form of Birth Control, which we include under la naissance saine and finally the committee decided to drop the discussion on eugenics. Fear of seeming to advocate fewer births, gained the day. But the ripples of the movement set up in Geneva come surging round the strongholds of the party that clamours for many births, and though we may not see immediate results, we know the foundations will be undermined.
It Does Not Do

Michigan.

I need your help, oh so much. I do not want to take up too much of your time with a history of my married life, but I will just relate a few facts so that you can decide for yourself how much I need your advice.

I have been married four years, and have had two children and two miscarriages in that time. I had always been a healthy girl while single, never had anything but the "Flu," but since my marriage, it seems as though I have not had a well day. I was a stenographer, and when I married, intended to keep on with my work until we got a start, for we had nothing saved up, as we had both been helping out at home. I was twenty-six when I got married, but did not know anything about married life. I am only thirty now but feel forty.

I had my first baby just nine and one-half months after my marriage, and I was sick almost all the time I cared for him. I was working and kept on for about four months until I could not stand it any longer when I had to quit my work. The baby was sickly for six months and had what some told me was six months colic. I had to stop nursing it as I had caught cold in my breast which had caked and as I was not given proper care I lost my milk. We could not get anything to agree with the baby for about five months, and then when he was six months old and just starting to get fat and good, I became pregnant again.

My first baby was still cutting teeth when I had my second baby, and after coming home from the hospital, I was up every single night with one or the other for months, and I could not get any rest during the day as we could not afford a maid and I had to wash baby clothes for two babies, along with the rest of the work and staying up all night bendes. I became so weak and run down that, when I became pregnant while still nursing my second baby, I had a miscarriage. I was going to wean baby then, but both boys caught the whooping cough and was advised to keep on nursing it as the baby would eat nothing else. Of course that helped to keep me in a run down condition and when, several month later, we moved into a little home and I became pregnant again, I had another miscarriage.

My husband and I both realize that we cannot afford another baby for a while, not only on account of my health but what with paying doctor bills, hospital bills, furniture and other living expenses, if we were to have another one we could not keep up the payments on our little home and as it is away from town and out where there's fresh air for the kiddies, we don't want to lose it. We have had a hard time getting all the taxes paid, but have finally managed it so you see that we are doing all we can to raise these two decently.

But here's the trouble. I have been so afraid of getting pregnant that I have kept away from my husband and I have found out to my sorrow that it does not do, as sooner or later we women will lose our husband's love, but what can we do? Will you please tell me? I shall be grateful to you the rest of my life if you do.

Husband Leaving

Indiana.

I am so discouraged I hardly know what to do. My husband says that unless I find some way to keep from having children, he is leaving. He has been going out now with other women, who don't and won't have children. I am afraid of this way of living. He of course is taking a chance, but he comes home to me, and I just can't live with him as his wife, for I am afraid he will contract a disease and I will get it.

I am the mother of six children, the oldest nine, one eight, and then there is five years until the next one, who is three, the next two and then a baby six months. The oldest died and now I have a mishap of six weeks. I don't know how I happened to go five years without any, the others are so close — too close the doctor says. I was so weak I couldn't carry the last, and too I bad to
go out to work, to help make a living. Now the doctor says I won't be able to do my own work for three months. And my husband says that as soon as I am well enough to go back to the factory he will leave me, unless I find something. Must I be the one who pays for this and the children too must suffer, or is there some way? We need his support but how can I have it, if I can't be wife to him? I went to my doctor, and several others. They all said they didn't know anything for sure. Must I lose my home and give up my desire completely to keep from having children? Our lives are such a strain on one another living as we do. Please give me some advice. I am a woman in stress.

A Nightmare of Fear

Iowa

Is it possible that you can send me adequate and definite information about Birth Control? Safe, sure, harmless methods? Please don't tell me to go to some physician, for our family doctor refused to say anything, and the physician-surgeon (supposed to be one of the best obstetricians in Iowa) who attended me last year when I almost died in pregnancy, wouldn't tell me anything adequate. The methods we have been trying are uncertain and unpleasant. The years haven't been "a dream of bliss", but a nightmare of fear, sickness, worry and expense. I am not strong enough to go through that horror again, and never will be, if this state of worry continues. Nor am I able to earn my own living, if I secure a divorce, and I could not ask my husband to divide his meager salary with me.

Drawing Apart

Maine

I wonder if you can give me any help with my problem of Birth Control. I began to feel that there is no solution, but I would be very grateful for your advice. I am not ignorant of the subject in general. I studied biology, sociology and economics in college, and had completed about half my course in a nurses' training school. When I married I had two children, healthy boys of five and two-and-a-half. My husband is in educational work, with the usual small salary, and our present responsibilities stretch that salary to the very limit. Another child at present would be a calamity, both financially and because I have barely strength for all I have to do. My husband is very considerate and self-sacrificing, and for my part I would make any effort for his happiness, but the present situation imposes a restraint on both of us, that has the effect of drawing us apart more and more.

Bud Methods

Virginia

I was married when I was seventeen, was compelled to as I had no home—father and mother dead. I have had five children, two died at birth, and two miscarriages. Each time I had terrible times during child-birth, and suffered so much. My youngest child, a little girl, is now eleven years old. At her birth I went through a terrible ordeal. I went through so much—had doctors working over me for a day and a night, that I did not want any more children. I cried to my husband about going through it again. So we started a practice which has made us both near a nervous wreck. We have been doing this for the past since my last baby was born. I have got so I don't care for my husband, and hate for him to come near me or touch me. which isn't natural for my husband and me. After we had been so happy together. It is this practice which causes this.

I am asking you, won't you please send me information, so we can enjoy the later years of life as we should, for we would be very happy and it would bring us closer together and help us keep our children better. It is making against both our health and nervousness, and we are not caring for each other as we should. If it goes on, it will wreck our lives and probably our home too. I don't want more children, for I have suffered enough. The Lord will help me keep what I have, for I love them devotedly. So please help me.

Gone on the Rocks

New York

If you can help me by giving me scientific advice on Birth Control you will save a marriage from going on the rocks. I have been married four years and have lost two babies and have one six months old. We have not means to care for more, and I was working, and wanted to continue until we have more money. I have refused to let these conditions continue, and am losing my man through my coldness.

Dreading Husband's Return

New York

I have four children, the eldest 11 and the youngest 4. I will be 29 this 2nd of April. I had them all so young, and my husband left me to go with other women. He gives some towards their support, but not all they need. I dread his coming back, as I am so afraid it will mean another baby to have to suffer. He has hied away from here for over five years, but comes over once in a few weeks to see them. I don't know how any man could be so heartless as to not to want to see his children every day. I love with my father, and he is so good to my children. He is nearly 73 though, and it is hard for him. They are so lively. My husband was here last week and I don't sleep nights since then. I am so afraid that will mean another baby. I love my children very much and am willing to go without anything, if I never have any more. I hope that there will be some way to help us women, who have enough children, not to have any more.
Havelock Ellis

By Margaret Sanger

In that "open letter to biographers" which he dashed off upon the completion of his Study of British Genius, Havelock Ellis pointed out that many biographies were often merely "slices of misplaced history," and warned all future biographers to study the roots of the lives they recorded. "After the age of twenty, your task becomes easier and more obvious, after thirty, if so far you have fulfilled that task, what is further left to tell? The rest is but the liberation of a mighty spring, the slow running down of energy. The man recedes to give place to his deeds, whether such deeds be the assault of great fortresses, or the escalade of mighty sentences."

Houston Peterson, who has valiantly undertaken to write the life of Havelock Ellis, who at sixty-nine is still keenly sensitive to the dangers of this difficult art, has evidently taken to heart this warning. The result is that, intentionally or not, the first chapters, dealing with the hereditary background, with the childhood, youth and early manhood of his subject are far more important to our fuller understanding of this life-giving spirit than, slyly, the final five chapters, which, in our humble opinion, seem to rely too completely upon quotations from the works of Ellis himself—quotations significant in themselves, but revealing nothing new to any of us who have drunk deep at the spring of wisdom which Havelock Ellis has liberate to irrigate the and wastes of our Anglo-Saxon world.

But before professing even these tentative criticisms of Mr. Peterson's significant biography, we must first express unequivocal admiration for the thoroughness which he has documented himself, and for the keen incisive scholarship which has gone into the creation of this book. Instead of carping on its limitations, let us rejoice in the painstaking preparation, the indefatigable research, and the skillful reconstruction of a life, fascinating and unique in every phase, which this volume reveals to us.

The heredity, the birth, the development of the boy and his early blossoming into a grave maturity, are all recounted with a distinct narrative gift, and practically never with any slurring of the significant steps onward. The excerpts from the early notebooks and diaries, which Havelock Ellis began at the age of ten, are especially interesting. They reveal the remarkable precocity of genius. His admirations and his enthusiasms during his adolescence were indeed immature, but already he was able to articulate and express his thoughts with unclouded clearness.

Mr. Peterson makes us realize that this son of a British sea-captain inherited much of the valiant courage of a race of mariners. Resolutely he dared to voyage alone through uncharted seas of forbidden research. With the uncanny self-reliance of genius, he decided upon this life-voyage when he was a lad scarcely past sixteen. "He would explore the dangerous ocean of sex and perhaps find for humanity an earthly Paradise." So exclaims Mr. Peterson, in relating that early decision of young Henry Havelock Ellis, adding Ellis's own testimony to the effect that he never deviated from this adolescent resolution. "In all that I have done, that resolve has never been very far from my thoughts." In 1926 Ellis commented further: "I am sure that I never for a moment anticipated that my efforts in that direction would arouse so wide an echo in the world."

The far-flung schemes of adolescence, the biographer sagely points out, are often little more than laughable, but here was the decision of a sixteen-year-old, destined to be carried out through a long lifetime. The only satisfactory explanation, I believe, can be discovered when we realize that, like all authentic geniuses, the lonely sixteen-year-old youth, strolling under the feathery eucalyptuses of an Australian village, had developed intellectually and spiritually far beyond what is ordinary considered normal.

Particularly interesting is Mr. Peterson's account of Ellis's early perusal of George Drysdale's Elements of Social Science, and the support the youth found in that anonymous book for his own grave convictions regarding the importance of sex, and his conversion, before his twentieth year, to the doctrine of contraception.

Without wasting space to go further into the many fascinating details unearthed by this industrious biographer, let us recommend Houston Peterson's book at once as a sine qua non to everyone who looks upon Havelock Ellis as one of the outstanding heroes of western civilization. Having done this, and having thanked Mr. Peterson for his generous recognition of ourselves and the Birth Control Review as a source of certain materials, we may turn to a consideration of certain phases of this biography which please us less than the specific chapters we have noted.

Our criticism is not directed specifically toward this book. It is to all biographers which seek to portray a living man. Evidently in the preparation of such an interpretation as the present, the biographer finds himself brought into much closer personal contact with his subject than when, in the first flush of enthusiasm, his decision to undertake a biography comes upon him. As he prepares his literary portrait, he is like a painter who must study the anatomy of his sitter, who must approach so closely that he sees details and defects and finally, as so often happens, temporarily loses his vision of the inner animating spirit—of the movement behind that "libera-
tion of a mighty spring." The successful biographer must regain the thrill of his initial inspiration—he must not only study every phase of his subject, but must master his own relation to that subject.

With all his competence, and masterly scholarship, I cannot escape the feeling that somehow or other Houston Peterson has faded to sustain the stability of his relationship to Havelock Ellis. Facts he gives us in abundance—details of his life, his friends, his predictions. But after all, we are not so much interested in the elderly literary man who lives in Baxton, and does his own cooking, as we are in that living and eternal spirit who seems to dwell serenely above the limitations of time and space, whose radiance, like that of the life-giving sun, has penetrated beyond oceans and continents, and has performed miracles in creating hope and joy where despair and melancholy had existed before. I am not trying to indulge in poetic fancy. Before the advent of the radio, before the achievements of aviation, the message of Havelock Ellis—"broadcasted" despite the many obstacles put in its way—has been "picked up" in far-away corners of the earth, as innumerable letters from obscure people have testified. It is almost as though—to continue our analogy—provided with a receiving set, these sensitive minds had "picked up" a distant station, and from it had received a deep and beneficent message of human salvation. Those who have had this experience can never look upon Havelock Ellis as a mere mortal. Through him, as through Saint Francis, is irradiated the wisdom of divinity.

Houston Peterson will undoubtedly laugh at this "pseudo-mythicism." But those of us who find in Ellis a god can never be quite satisfied with a realistic portrait, which, from a distance, slightly diminishes his true stature.

**Book Reviews**


One does not look for conventional ideas in the little booklets of the Today and Tomorrow Series, and one certainly will not find them in this outline of the future of marriage and sex ethics. The book is a sharp challenge to the complacency of those who hold that traditional moral standards are unpeachable and unchangeable, and they will find their position difficult to maintain in the face of the accumulation of logic which is arrayed against them.

Dr. Haire, as a practicing physician, has given much study to sex problems. He finds that unhappiness and dissatisfaction are the rule rather than the exception. Only one marriage in four can be called even tolerably successful. While many persons may feel that this estimate is unduly pessimistic, it is probable that the majority of physicians would, if they told the truth, give a similar verdict. The records of the divorce courts go far toward substantiating Dr. Haire's estimate. Such a condition certainly indicates a very general sexual unhappiness, the reason for which is to be found in the "general ignorance and prejudice in respect of matters relating to sex." These in turn are due to the prevailing false and inadequate standards, the inconsistencies and absurdities of which are pointed out with telling force.

A broader and more rational attitude is clearly needed. This will involve both a sane system of sex education and a frank re-examination of the conventional sex-code in the light of modern conditions. We can no longer take things for granted. The whole basis of marriage must be re-evaluated. Earlier marriage will be made a possibility for all, but this will necessarily involve the possibility of easy divorce. In general, monogamous marriage will ever remain the ideal, nevertheless other forms of sexual relationship will be sanctioned, as long as they do not infringe upon the rights of the individual or those of society as a whole. Children and young people in general will be given more consideration and protection than at present.

Birth Control will of course be an important part of the future social organization. It will be fostered by the state and free contraceptive information will be available to all at public centers. Indeed, only those who are physically and mentally fit will be allowed to have children.

No doubt the author's view will be considered ultra radical and immoral by many people, and the book will probably be vigorously denounced by a considerable section of pulpits and press. Bishop Manning and Cardinal Hayes will certainly not approve of it. And yet, when one thinks of the irrational and even inhuman doctrines that are not only tolerated but advocated by the defenders of traditional "morality," he cannot but wonder what the term means. And perhaps he will be forced to conclude that the wickedness of these unconventional ideas hes entirely in their novelty. Certainly they reflect a breadth of social outlook and a humanitarian spirit seldom found among the traditional moralists.

The book is written in a clear and forceful style that is always direct and to the point. But perhaps its most significant feature is the impression of compelling logic which it leaves. Whether or not one accepts its conclusions, he can hardly fail to be stimulated to constructive thought. Provided he is not too hopelessly blinded by prejudice to do any thinking.

One slight inaccuracy may be pardoned. The author says that in the United States it is legal to advocate family limitation, but illegal to teach or use contraceptive methods. The fact is, of course, that our 48 different state laws make any such generalization impossible. We have everything from complete freedom to complete prohibition. Surely Dr. Haire knows that Birth Control clinics are now operating under legal sanction in New York, Illinois, Colorado and California.

Malcolm H. Bissell
In E.~ecutwe the mg
The reader may make
The
of conference rooms and won -

We are urged to attend local, State and National con-
ferences, If we are a bit rusty, to get our perspectives
sharpened, to compare our experiences with other workers
and to go home with a fresh grip on our own situation.

We are urged by leaders in this movement that social
welfare is "big business—billion dollar business", and
must be increased to meet the enormous demands for the
rehabilitation of the families of the poor, to give sufficient
food, housing, find work for the father, care for the fee-
bledomed children, help the mother through numerous
pregnancies, and so on, ad infinitum.

After sitting through four days of a recent State
gathering on social work, and hearing not one word on
eugenic measures or the need for Birth Control, as ra-
tional solution of the problems facing social welfare, it
occurred to me that it is a pitifully superfical chancy
which leaves the cause of much human misery untouched.

Our Welfare Conferences do not have reports from
Birth Control clinics, operating in various States of the
Union, where the overburdened mothers are receiving ad-
vice and are taught to postpone their pregnancies until
health and economic conditions justify the coming of
another child.

Those who work daily in the crowded slums know only
too well that Birth Control clinics should be established
in all large centers of population.

"NO OTHER CORRECTIVE"

From Prof. East's recent book "Hereditv and Human
Affairs", he states "The incompetent members of society
have received chancy from generation to generation. The
cure, in so far as a single remedy will save, is Birth Con-
trol. There is no other corrective. Until Birth Control
is recognized as a necessary prophylactic by public health
officials and family welfare organizations, this well-
tentioned philanthropy and social service is nothing but
a brutal gesture to posterity. These admirable plans will
only work if the people who are helped are taught to show
some regard for society as well as for themselves by con-
trolling reproduction so as to promote the health and
general welfare of both mother and offspring."  He closes
with the words "Genetics gives fair warning to the sensible but
timid social worker, to the short-sighted physician, to the
perverted Comstockian, and to the sophists of the church, that
civilization is in a dangerous situation, for which only one remedy is specific,
Devise proper methods for safeguarding its use, if you will, but see that it is used to reduce the survival of the
unfit, or the next generation will hold you to account.

Do we dare to continually urge the raising of enormous sums from the tax-paying public for the support of the unfit when we put so little effort into furthering the progress of eugenic sterilization and Birth Control.

Let the Knight Errant of social advancement, this organ-
zzer of human affairs, give this his consideration and
direct part of his energy to furthering the support of these measures in this era of humanitariam.
Impressions of an Organizer
By Constance HECK

PROBABLY the most sahent impression of my entire work in organizing committees of prominent men and women in the principal cities and towns of New York State is the eagerness of the people I have met to hear more about Birth Control. Of course, those who are in favor of the movement—the intelligent men and women of the country who have given as much thought to this question as they have to other vital problems—know a great deal about the subject and their interest is hearing of the League’s progress. But even those who are opposed to Birth Control—either through ignorance of what it really means or from what they term “religious scruples”—seldom fail to seize an opportunity to talk to someone in close touch with the Birth Control League.

In many communities I found this eagerness tempered with a timidity which was to me a source of great amusement and, I must confess, amusement. It took me some time to realize that there were still numerous timid souls who shrank at the mention of certain words which, a decade ago, were not voiced in polite society. But after the first shock—I could almost see them curl up around the edges when I used the words—they came back for more and, in the course of our conversation, used them themselves with apparent ease. It was really quite beautiful to witness the dawn of a realization that certain things should be called by their proper names.

The Meaning of Birth Control

The real meaning of Birth Control I found is not always entirely clear to many people. They confuse it with abortion. Or they think that Birth Control means race suicide, and they get terribly worked up over the fact that we are trying to break up the family, to put an end to the universal fear of such a powerful organization. Amazed me America, the land of the free, the home of the brave’ I had always been under the impression that the establishment of these United States was the result of a desire for freedom, particularly religious. I have a vague remembrance of having learned something in school that concerned a certain Declaration of Independence. Something about inalienable rights of life, liberty and the pursuit of happiness, the establishment of justice, of domestic tranquility and the blessings of liberty for ourselves and our posterity.

The Glory of Motherhood

Over the mantel of one man of God there hung a large portrait of a woman and child. On leaving, I could not refrain from pointing to it. “From now on,” I told him, “every time you look at that picture which typifies the glory of motherhood, you are going to remember that not all mothers know such joy nor all little children possess such healthy curves.”

Physicians—meaning of course the Protestant ones—I discovered with few exceptions, are interested in Birth Control because they see the need of it. This was evident from stories they told me of certain cases. I found, however, an appalling lack of knowledge of contraceptive information among doctors in small communities. In fact, some of the advice they were giving to their patients was anything but scientific. But it was encouraging to know that these men were willing to try better methods. Many of these doctors practised in small towns where it is easier for a woman to get work than it is for her husband. Consequently, she works all during pregnancy and returns to her work shortly after the birth of her child.

Many physicians were surprised to know of the Birth Control clinics scattered over the country and to learn that it was possible for them to establish similar ones in their own communities where they might give contraceptive information for the cure or prevention of disease.

The Roman Catholic Vote

Every where I heard the cry that the Catholic element was too strong. People with political aspirations or men and women who were holding city, county, or state positions all seemed fearful of the Catholic vote. This universal fear of such a powerful organization amazed me. America, the land of the free, the home of the brave’ I had always been under the impression that the establishment of these United States was the result of a desire for freedom, particularly religious. I have a vague remembrance of having learned something in school that concerned a certain Declaration of Independence. Something about inalienable rights of life, liberty and the pursuit of happiness, the establishment of justice, of domestic tranquility and the blessings of liberty for ourselves and our posterity.
The Future of the Birth Control Review

Arthur C. Sanger, M.D., Psychiatrist-in-Chief, The Johns Hopkins Hospital

The question of combining your review with the Eugenics Society magazine naturally has two aspects. Somehow one is apt to see some problem features in both enterprises, and when they are joined they look even more disquieting. There is absolutely no doubt that the problem of contraceptive privileges is a thoroughly clean-cut one, whereas the Eugenics program is very apt to become somewhat diffused. On the other hand there is hardly room for many periodicals in this field, and if the two main sets of contributors do not relax their efforts there ought to be a definite gain. I do not suppose that any such relaxation of effort should be feared on your own side. If the fusion would lead to a periodical that would fit into library shelves there could not be any doubt about the gain.

From Leon J. Cole, Professor of Genetics, University of Wisconsin

I have given some thought to the matter, but I fear that my knowledge of the situation is scarcely sufficient to enable me to give an opinion of value. It strikes me, however, that the American Birth Control League and the American Eugenics Society, while they have in view somewhat the same ultimate ends, are organized to approach the matter from quite different angles. The American Birth Control League has been frankly and quite properly organized for propaganda. Its purposes were primarily eugenic, as I understand, rather than eugenic, and the support it has lent to the broader problems of eugenics in recent years I attribute to your own broad vision. If there is still a place for a journal of Propaganda (in the better sense of the word) I am wondering whether the League would not weaken its position by combining its organ with that of the American Eugenics Society.

Now to take the other side of the picture. There seems to be somewhat of a diversity of opinion as to what the Eugenics Society should do and what it is attempting to do. Most of the professional geneticists, I think, feel that our knowledge of human genetics, especially in relation to sociological questions, is still so inadequate that we should be very conservative about pushing any sort of eugenic propaganda.

My view of the situation is probably incomplete and should not be given too much weight, but I must say that my reaction, from the standpoint of both publications, is that they can better serve their fields separately than combined.

From Dr. Adolphus Knopf

In answer to your letter I would wish to say that, to judge from the correspondence I have had with writers, teachers and laboratory workers in eugenics, they all feel that Birth Control, as a social and economical need and as an indispensable necessity in the prevention and cure of many woman's diseases, should go hand in hand with sterilization of the mentally, morally and physically unfit, and the study of Eugenics in general. I am therefore strongly in favor of having the two movements combined and of having the activities, announcements and news items referring to the causes of both Birth Control and Eugenics published in one journal.

However, I would not wish to see the Birth Control Review lose its identity by this merger and I would insist in the publication being called "Eugenics and Birth Control Review" and that you should remain the editor of the section on Birth Control in the newly created magazine.

From E. C. Linderman, Ph.D.

In response to your inquiry may I say that on general principles, I should favor the amalgamation of the Birth Control Review and the Eugenics Society magazine. I can see but one disadvantage. The Birth Control Review serves a useful propaganda purpose and I presume that the new journal would tend to be more technical. This would be desirable, providing the propaganda stage for Birth Control is finished, or providing we can devise some other means for carrying this movement to the people in common language.

My real preference would be for a joint magazine dealing with the more scientific aspects of Birth Control and Eugenics and a small news-sheet promoted by the Birth Control League. It seems to me that we shall need something of this sort to keep the fighting edge, the scientific emphasis is sorely needed, but we still have so much to do in the way of changing attitudes and prejudices. If the plan which I suggest could be carried out, all members of both societies would presumably receive the new journal but members of the Birth Control League would in addition receive an occasional news-sheet, keeping them informed with respect to Birth Control activities. (I should like to see this smaller sheet issued twice each month.)
INTERNATIONAL

FROM June 30 to July 4, a World Congress, promoted by the World League for Sexual Reform will be held in Copenhagen. The League, of which Margaret Sanger is one of the promoters, was organized in Berlin. Its object is "to encourage the development of a sexual sociology and a sexual ethic, based on sexual biology and sexual psychology, rather than, as in the past, on theology." The call for the first Congress was signed by August Forel, of Switzerland, Havelock Ellis of England, and Magnus Hirschfeld of Germany—probably the foremost authorities in the field of sex in the world. We give below their manifesto.

What does the World League for Sexual Reform aim at?

It aims at being the headquarters of a campaign against a false sexual morality, a false morality, to which already endless numbers of human beings have been sacrificed, and which continues daily to demand its victims.

In this fight we mean to use exclusively those mental weapons and those facts, which sexual science (in the widest sense) gives us.

What is out of accord with the laws of nature and science can never be ethically right or truly moral. Where opposition exists between the forces of nature and of society (as, for example, in the population question) one must be at pains to do away with this opposition by using the conscious will of mankind to bring these forces into harmonious cooperation.

We are unable to recognize as binding the varying rules prescribed at different times by the moment. We can recognize only what is in agreement with the teachings of life and love.

The following ten points deserve special consideration:

1. Marriage reform. Wedlock must be raised to the position of a living comradeship between two people. This necessitates a reform in the marriage contract, conjugal rights and divorce.

2. The position of women. As members of society, women have not by any means everywhere as yet won the equal rights that are due in political, economic, social and sexual spheres.

3. Birth control. A greater sense of responsibility in the begetting of children. We believe in making harmless contraceptives known, combat on the other hand both abortion and the penalizing of abortion.

4. Eugenics. In the sense of Nietzsche's words "You shall not merely continue the race, but move it upward!"
News Notes

United States

Since the middle of April Dr Cooper has extended his campaign into eight States. His addresses have been almost exclusively to medical groups. He spoke in five cities in Georgia, eight in Tennessee, to the meeting of the Southwestern Kentucky Medical Association, to one medical meeting in St Louis, in six cities in Illinois, at a conference in Indiana, to six meetings in Iowa, and to two in Wisconsin. He also attended sessions of the American Medical Association Convention at Minneapolis.

As a result of this widespread travel, he reports increased interest in contraception. In practically every case, the meetings he addresses are specially called by the local or county Medical Association to hear him. The fact that busy doctors give their time to hear a lecture and to discuss contraceptive technique at special meetings shows the awakening interest of the medical profession. Ten years ago, even five years ago, such meetings as these would have been impossible.

New Jersey

The New Jersey Birth Control League, whose president is Mrs Zachariah Belcher, celebrates its first anniversary in June. Its most important achievement during the year was the establishment of a Birth Control clinic in Newark, under the charge of the Maternal Health Committee. Local committees have been formed in several towns and cities, and large and enthusiastic meetings have been held, notably those at Short Hills on April 9, with Miss Cora L. Hartshorne as leader; at Englewood on April 21, Newark. April 27, and Morris town, May 21. Mrs Sanger addressed the Englewood and Newark meetings. The Morris town affair was a luncheon, followed by a large meeting at the Morris town Golf Club, where Mrs F. Robertson Jones was the chief speaker.

Pennsylvania

A WOMEN'S CLUB of 400 members at Swarthmore, has endorsed the principle of making it legal for physicians to give Birth Control information to married patients in the regular course of their practice and will urge the 1929 Legislature to pass legislation to this end. Last year, many persons were privately invited to hear Mrs Sanger at the Clubhouse, under the League of Women Voters, an affiliated organization. Early this year, the Current Event Section heard Mrs Kennedy. Previous to the final meeting of the year, 80 mimeographed letters were sent out, each signed personally by the woman most interested, asking her personal friends, whom she knew to be favorable, not to fall to be present and vote upon the resolution. The meeting was very large. There was no objection made when the movement to vote came and the endorsement was unanimous.

California

The Los Angeles Mothers' Clinic Association has issued its third annual report, with an analysis of 500 of the cases which had been under treatment for an average of two years each. Had the women continued to have pregnancies with the same frequency as before coming to the Clinic, there would have been 600 pregnancies. As it was there were 100 pregnancies. This means there were 500 less pregnancies than had been the average of their preceding married lives. This also means there were 65 less miscarriages, 70 less stillbirths and infant deaths and 90 less chromatically sick infants to be cared for, as one or both parents are physically or mentally unfit to beget children, and the majority of children born to them are unlikely to prove able to care for themselves. It means, too, that the physical and mental health of the mothers has improved and they are better able to care for the children they have. Each of these families has an income amounting to less than $100 a month. The majority of them are already dependent upon charity.

The saving to the community through the avoidance of these 500 pregnancies is estimated at $30,000—a saving based only on 500 cases and one which is likely to be much surpassed in regard to the 1,000 later cases already under treatment.

Following are three cases which are typical of mothers with many years of frequent pregnancies, infant deaths and miscarriages resulting in broken health. Mrs A, age 42, 22 years married, 16 pregnancies, 7 children living, 9 dead in infancy. Mrs B, age 38, 18 years married, 18 pregnancies, 8 living children, 7 dead in infancy, 3 miscarriages. Mrs C, age 34, 18 years married, 15 pregnancies, 6 living children, 1 dead in infancy, 8 miscarriages.

The next three cases are those of younger mothers of the same type who have been given treatment at the Clinic in the hope of saving them from the fate of the first group. Mrs D, age 29, 8 years married, 10 pregnancies, 2 living children, 8 miscarriages. Mrs E, age 24, 6 years married, 7 pregnancies, 2 living children, 5 miscarriages. Mrs F, age 21, 7 years married, 7 pregnancies, 5 living children, 2 miscarriages.

A more detailed account of two cases is submitted here to illustrate the type of urgent need that is met by the Clinic.

Mrs G, age 30 years, married 8 years. Father and mother of patient were first cousins; her husband is her second cousin. They have had five children. One died of convulsions at 8 months. Two are imbeciles, unable to feed themselves or to move from their beds. A child of 3 and a baby 1½ years can walk, but as yet are...
too young for them mental conditions to be determined. A social worker brought the mother (Mrs. Clune) in July, 1926, since which time there have been no pregnancies, and the parents have been relieved of the fear of bringing helpless imbeciles into the world.

Mrs. H Age 31 years, married twice. By the first husband she had three children and induced three abortions. She has been married to the second husband three years. They have one child, now 13 years old. When the baby was 2 months old the patient came to the Clune, ill and discouraged. The family was receiving help from various charitable organizations. She was admitted to the Clune and has since regained her normal health, secured permanent employment and has needed no help from charities.

The Clune has treated 1,438 patients more than a thousand of whom have made return visits. Seventeen persons have on the advice of the Clune been sterilized. The total cost in 1927 was $4,177,22.

The material of the Clune offers an unusual opportunity for carrying on scientific research on the subject of the human menstrual cycle. A member of the medical staff, formerly connected with the Department of Anatomy in the University of California at Berkeley, has undertaken such a research and it is hoped that a valuable contribution will result from her work.

The Los Angeles Mothers' Clune Association, Inc., does not receive help from the Community Chest, but is a member of the Social Service Exchange and co-operates with all charitable organizations of the city and surrounding country.

The Mothers' Clune is supported by donations from persons interested in its work, by the staff of women physicians who give generously of their time, by the officers who sponsor and direct the organization and by the Board of Directors.

Dr. H. G. Brauer is president of the board of directors. Dr. Etta Gray is chief of the medical staff, all of whom are women.

ENGLAND

Birth Control was again the subject of discussion at the Annual Conference of Labor Women, which was held at Portsmouth in May. In spite of a vigorous fight, made by the section of the party that is urging the giving of Birth Control advice at all welfare centers, the party leaders were able to side-track the subject as being contentious and calculated to cause disaffection in the party.

The highest birthrate in England is found among the miners, who at the same time have the largest rate of unemployment. An effort is now being made to introduce Birth Control clinics in the mining districts, where there is intense poverty and much suffering among the women and children.

FRANCE

An international conference, under the auspices of the Comité International pour la Vie and la Famille, was held in Paris the first week in June. It was announced as "open to all those who are opposed to the practice of Birth Control" and the first session was opened by Father John Ryan of Washington, D.C. Characteristically much of the time was given to denunciations of abortion, a subject which in France as in this country is frequently, but wrongly, identified with Birth Control.

SPAIN

At the dictation of the Roman Catholic Church, the Government of Spain has cut short a course on eugenics organized by the Society of Los Amigos del Niño ("the Children's Friends") with the support of the doctors of Madrid, the Biological Society, the Spanish Society of Anthropology, and under the direction of the well-known Professor Hoyos Sanz, president of the Spanish Royal Natural Sciences Society.

The main purpose of this course was to make the Spanish public acquainted with the problems and the usefulness of eugenic teaching, taking as pattern in the first place, the work done in England by the Eugenics Education Society and by the Galton Laboratory for National Eugenics of University College, as well as the similar institutions of Europe and America.

Only first-class authorities in the subject were to lecture, including the doyen of the medical faculty of the Madrile University and the Professor of Penal Law in the Madrid University, Senor Jimenez Agua. The course was cut short under a Government decree in consequence of the lecture that the list of lecturers included the names of two priests, the Jesuit Father Laburu and an army chaplain, but at the last moment, clearly under pressure from the Clerical party, both excused themselves.

The Laboral press of Madrid was full of articles praising the initiative, the Clerical press, especially "El Debate," a very influential paper closely associated with General Primo de Rivera, started a campaign against it. The latter have won. Under a royal decree, written in a tone that has offended the whole of the intellectual classes of Spain, the course has been prohibited as "against religion and morals."

The distinguished organizers of the course have decided to publish in various languages the lectures which were to have been given, in order that the whole scientific world may judge between the men of science and their censors.

According to a press item in The New York Sun a Spanish decree of October, 1927 authorizing the extension of aid to large families has resulted thus far in approximately 15,000 applications. The record family presented was that of a naval captain who had eighteen children.
WHAT good came of it in the end? asks Jean Purcell-Guild, in an article in *The Survey*. Social work is the object of her enquiry and she suggests that agencies which apply for money to the charitable should use "a measuring stick" on their work at intervals, to find what they have actually accomplished. A case which raises the question, the obvious doubt, in Miss Purcell-Guild's mind was furnished recently by the Brooklyn Association for Improving the Condition of the Poor. A public appeal under the head "An American Tragedy" was made through *The New York Times* for a family of nine children whose father was dead and whose mother was in a sanitarium. More than sixty people responded to this appeal with large or small donations, and the sum total received was $291.50. How long will this sum of about $32.00 each last these children? What will it do for them? How much more will be needed till they are educated and self-supporting? It is safe to say that a very small number from the original group of contributors will give again, so a larger and larger public will have to be drawn upon for a long period. Probably it will prove impracticable to keep the family together, motherless and fatherless as it is, and the children will be scattered in orphan asylums or with relatives or in foster homes. They will be a family no longer, but simply another problem of dependency for society to meet. One wonders how the sick mother feels about her children's fate and what was in the father's mind when he died leaving behind a family whose numbers he had not known how to limit. One wonders too how far overwork and undernourishment in the effort to support such a family was responsible for the father's death, how far unlimited childbearing was the cause of the mother's breakdown. Taking this case as a type we are in a position to answer Mrs. Purcell-Guild's question. Social work which does not include Birth Control cannot do the work of rehabilitation toward which it aspires.

**A NEW BOOK**

*The Age of Reason* is a delightful book. Every chapter leaves you thinking, guessing, pondering, until the end when it finishes with a masterly climax. Many references to Birth Control are made throughout in a friendly spirit. This book brings your thinking up-to-date, and presents to you with charming characters who fascinate as well as irritate. Those with a scientific trend of thought will enjoy it fully, but it is good reading for all. The conflict of science and religion goes on in a family of biologists, the father of which is married to the daughter of a clergyman.

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**SUMMER READING**

**Pamphlets on Birth Control**

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ALSO TWO PAMPHLETS BY HAYELOCK ELLIS

**The Problem of Race Regeneration (1911)**

The following have long been out of print. A private edition has been printed for Seward Collins, Editor of the *Brookman* who has sent a supply to us. If you would like either or both of these interesting pamphlets, send five cents in postage stamps, or add the amount to your pamphlet order.

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