

# BIRTH CONTROL REVIEW

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Reconstruction and Birth Control

*A. Eugene Austin, M.D.*

The Greater Freedom for Women

*Anna E. Blount, M.D.*

News Notes—Editorials—Cartoon—Biological Reasons for Birth Control

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# THE BIRTH CONTROL REVIEW

MARY KNOBLAUCH  
*Acting Editor*

DEDICATED TO VOLUNTARY  
MOTHERHOOD

MARGARET SANGER  
*Editor*

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## Editorial Comment

*By Mary Knoblauch*

WE HAVE NO quarrel with charity. It is, or should be, a beautiful thing, it will probably always be a necessary thing, but—it is too often a very stupid thing. Its operatives are guided by the opinionated, and not by the comprehending. It is so easy to forget that the best way to help people is to help them to help themselves. It is so difficult to realize that what you think you would want, were you in the other man's shoes, isn't what he wants at all.

A few years ago at a social service meeting the case of a young boy came up for consideration. He had come to the hospital with "his baby." The baby was sick, he didn't know what was the matter with it. It had the measles. He wanted to take care of it himself, but was induced after much discussion, to leave it in the hospital for treatment. Every day, the boy, he was only fifteen, came to inquire after "his baby." The nurse was immensely puzzled. How could this boy, a mere child, have a baby of his own? Finally, overwhelmed by a new anxiety, he told his story. His parents had died when he was a little mite of a fellow, leaving him alone in the world, and penniless except for his aunt. She had sent for him to come to this country, had brought him up, and had saved him from becoming that most dreaded of all things—a "Charity Boy." This was her baby. She died when it was born, her husband had died two weeks before. On her deathbed the boy had promised her that he would look after her baby. It should never be a "Charity Child." He had had a hard time. He was young. He worked all day for very small pay. At night he studied English so that he might get a better position. He gave all his earnings to a neighbor for his room and board, and the neighbor, a friend of his aunt's, and kind hearted as the poor usually are, looked after the baby for him.

NOW, THIS NEIGHBOR was going to the country to live and when the baby came out of the hospital he would have to find another home and someone to look after it during the day. He was almost desperate with fear that such a place could not be found since he could pay so little. The nurse asked what the committee was going to do about this case. Some of the members argued that the baby should be placed in a home, or adopted. They felt sure that was the right thing to do. What could a fifteen year old boy know about bringing up a baby? It was very sweet and grateful of him to have made that promise to his aunt, but it was an impracticable promise and had best be broken.

The nurse, and the majority of the committee, in particular

those who had talked with the boy, felt otherwise. They realized that the boy did not care what difficulties he had to face himself, but that it would kill him, or at any rate kill all that was best in him, were he to fail in his promise to his aunt. So a better position was found for him, and a new home for his baby and himself, and two self respecting independent citizens were assured to the community. Their needs, in a critical moment, had been met by comprehension. The boy was helped to help himself. That was what he needed, not a dole.

And, this is the crux of the story. Everyone, even those members of the committee who felt that his will was stronger than his reason, admired the resolution of this boy who was willing to make every sacrifice rather than resort to charity. This would seem a sufficient criticism, in itself, of certain forms of systematized benevolence.

THOSE WHO GIVE, admire those who do not take their charity! Why is that? It is perhaps, as Tolstoy says, "that the rich will do anything in the world for the poor except get off their backs." They will help them, but only as they think they should be helped. The right of self determination as to the kind of help that is needed, even the most charitable, are averse to letting the poor man have. They fear that great harm will be done if sentiment enters in, so they organize their charities as Mr. Lansbury says, in a sort of Limited Liabilities Company with nobody to be kicked by the ungrateful, no soul to be damned by the unworthy. Thus their giving is charity, stultifying to themselves and mortifying to the recipients who feel themselves diminished in their self respect by taking what is given with such manifest suspicion.

Charity of this type is at best, only a palliative, "a fumigation," as Ellen Key calls it, "at the mouth of the sewer. It makes the air more endurable for the passers by, but it does not hinder the infection from spreading." Poverty, insanity, degeneracy and all the other ailments of society cannot be destroyed until the causes which produce them are rooted out. Poor houses, insane asylums, schools for defectives, homes for the blind, etc., undoubtedly help to alleviate present suffering but they do not attack the root of the evil. And it is the root that must be killed, or those who are sound and sane will not, before long be numerous enough to support the unhappy inmates of these institutions.

IN HOLLAND ONE of the happiest effects of the establishment of birth control clinics in the poor districts of crowded cities, was the almost immediate decrease of pauperism. The parents were taught when and how to have children, and when and how not to have them. A better, taller, stronger race resulted, able to live by its own exertions and not obliged,

like so many modern Esaus, to sell its birthright for a mess of pottage. No state should demand, or permit its citizens to go on procreating for a future they can only dread when they themselves can barely exist in a present they cannot understand. Let the charitable cease their poulticing now of this wound, now of that. Let them try constructive work for a change, and help the poor to help themselves by establishing clinics where they may learn to regulate their families in accordance with their means, physical, moral and economic. Then children will be born who are wanted, for whom a place is prepared and a future assured. The old era based on tradition, ignorance, incompetence has stumbled suddenly into the grave it has long been digging for itself. Let knowledge, common sense and foresight found the new

## In Memoriam

FULL OF YEARS and honors, Dr Abraham Jacobi has joined the vast army of those "who bear the star"

He had the courage of his convictions, and he had convictions. It would be difficult to over-estimate the influence his fearless stand for Birth Control has had upon the movement.

For such men as Dr Jacobi there was no old age. His face forever faced the morning sun

## Japan Becoming "Civilized"

DR. KRISHNA IN a recent newspaper article on *Women and Child Workers in Japan* tells of the devastating effects of under nourishment and overwork in the Flowery Kingdom. Tuberculosis is today the greatest enemy of Japan, one-third of the population are its victims, and Mr Suzuki, a labor leader of Japan at present in America, says that out of every 1,000 babies born in the City of Osaka (the Manchester of the East), 600 die from lack of care and nourishment. Surely Japan needs birth control!

## Waste or Conservation?

ACCORDING TO THE Journal of American Medicine, Mr Harold Cox pointed out to the National Birth Rate Commission in London, on May 28th, that the population of England and Wales had doubled in the 60 years which ended in 1911. If this rate of increase continued, in the year 2201, the population of England and Wales alone would be 2,295,000,000. No further evidence was necessary to prove that the rate of increase in the population must decline as the volume grows. This could be done in one of two ways either by reducing the birth rate, or by increasing the death rate.

If birth control were in itself immoral it would still be so when the population had reached such a volume that a reduced rate of increase became necessary. A high infant mortality has the almost invariable accompaniment of a high birth-rate. This involves a waste of human effort. In the

East, the waste of women's bodies and of infant life was appalling. Both in India and China out of every 1,000 births often more than 500 babies died. Mr Cox concluded by saying, "Our island is too small to afford possibilities for a full life to all the millions now crowded on it. Therefore, we welcome the decline in population and hope it will continue."

## Charity

By Charlotte Perkins Gilman

Came two young children to their mother's shelf  
(One was quite little, and the other big)  
And each in freedom calmly helped himself  
(One was a pig)  
The food was free and plenty for them both,  
But one was rather dull and very small,  
So the big smarter brother, nothing loath,  
He took it all  
At which the little fellow raised a yell  
Which tired the other's more aesthetic ears,  
He gave him here a crust, and there a shell  
To stop his tears  
He gave with pride, in manner calm and bland,  
Finding the other's hunger a delight,  
He gave with piety—his full left hand  
Hid from his right.  
He gave and gave—O blessed Charity!  
How sweet and beautiful a thing it is!  
How fine to see that big boy giving free  
What is not his!

## The BIRTH CONTROL REVIEW

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MAUDE EDCREN LILY WINNER BLANCHE SCHRACK  
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this Magazine, JESSIE ASHLEY

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# Birth Control to Increase Human Freedom

By Anna E. Blount, M. D.

Chairman Eugenics Society of Chicago

*One interesting phase in the development of the Birth Control movement is the increasing interest which physicians are taking in the subject. Not long ago the "Medical Review" published a symposium of letters from physicians, giving their opinions on the matter. The symposium was of great interest, and the BIRTH CONTROL REVIEW hopes from time to time to secure the opinions of physicians on this subject for its readers.*

*"So many men, so many minds," and it will be stimulating to discover from how many points of view the timely topic of Birth Control may be approached.—EDITOR.*

**I** BELIEVE THAT we must aim at voluntary parenthood as a means of increasing human freedom.

We rejoice in all effective means of increasing freedom. Progress means nothing more than greater liberty. Every thing that saves time or labor, or enlarges the view of man physically or historically, is a gain of freedom.

Railroad trains, steamships, aeroplanes, microscopes, telescopes, anaesthetics and Egyptian excavations enlarge the freedom and scope of man. It cost labor and life to achieve each of them. It must cost labor and life to achieve birth-control.

The nations first achieving voluntary parenthood may well become the foremost. Those nearest to achieving it today are the foremost. We all know that the nations with the highest, and hence probably the least controlled birth rate, are the backward nations, those that threaten the stability of civilization.

Women enduring forced maternity, year by year cannot be free. Yet women, being human, reach out for freedom. But where and what is freedom?

**T**HE SLAVE BEING emancipated forges for himself new chains. He is chained by debt, or fear or poverty or disease. The nation, throwing off the yoke of the tyrant, bends a willing knee to the holders of its amassed wealth. The woman being emancipated politically and economically readily becomes the handmaiden of the political boss or the slave of stupid custom or superstition, or yields to the lure of marriage as a trade. Thus many of those who were emancipated yesterday have sold themselves into a new slavery. Freedom is great and glorious, but like wisdom it is always relative, never absolute and untrammelled. It is always an aspiration, never a fact.

I watch the gold fish swimming in their little half gallon globe. They dart for food, they frisk, they turn and seem to exult in freedom to move. Doubtless if one of these gold fish counted an oyster among his acquaintance he would pity the oyster for a creature bound to his rock. Perhaps the gold fish may be conscious of an instinct or dream of greater freedom.

He may yearn for the rushing torrent or the freer motion, or the wider world.

The eagle on the mountain top is not free. She is conditioned by food, and atmosphere and inherited instinct. The millionaire in his automobile is not free, he is the slave to the gasoline supply, the rubber trust and the labor union. The president in the White House is not free, he is the servant of 100,000,000 people, all sovereign.

We humans live upon our little ball, one speck of dust in the great universe, and we may not even hope to reach the nearest planet particle. Still we accept our natural limitations without grief or repining, and joyously we struggle to enlarge our freedom. With only a few miles of atmosphere dense enough to sustain life, we still exult in our ability to traverse those miles by flight. We preserve the likenesses of dead friends, and even bottle up the music of their voices. Such freedom as we have, we achieve by studying nature and working with her, not against her.

**M**EN NEED EMANCIPATION from the tyranny of things, of individuals, of governments, of classes. Women need emancipation from all of these, and often most of all, from her brave defender, man. She has been these many centuries bound to a captive, slave of a slave. Today the women of America are just dropping the last shackles of political subjection. A few more turns of the political wheel, and these chains will have fallen. Will a voting womanhood endure laws that punish as a crime the prevention of conception? Will emancipated woman still suffer herself to be forced to bring to earth a baby a year, puny and wretched, instead of a few, carefully planned for, carefully reared, carefully educated? Will suffering babyhood still pay the penalty for woman's servitude?

Mary B. came to my office a week ago.

Mary was left an orphan at the age of twelve, and at fourteen she was put to work by her aunt and guardian, being compelled after her day of hot work in the factory, to assist her aunt who took in washing, at night.

Mary had a lover, and at seventeen she eloped, to escape from the slavery of work. Now she is twenty, and has two children of twenty months and five months old respectively, and expects a third. This third maternity she would fain escape. Will I help her?

**N**O, FREEDOM DOES not lie that way. Even if the law did not restrain me I could not substitute the shackles of ill health or of remorse for those of forced maternity. Gently I take her hand and try to tell her that the help she asks would help her not at all. Six months hence she would be again in the same dire distress. An executioner for her

children, in the cradle or in the womb, is not what she needs

She needs most that which all humanity needs most, wisdom. She weeps, she wails, she threatens suicide. Only the thought of her helpless babies falling into the hands of unkind relatives prevents her, she says, from committing suicide. She is weak and sick from two recent operations, and she tearfully tells me of the hard work at washing and cleaning that she must do.

But Mary has been here before. Twenty four months ago she came, then in the fear (not in the hope) of her first child. I told her that any woman might count herself fortunate to have one child by the husband of her choice, and to return and try to learn how to live so as to have children when she wanted them, and not always to tremble in the shadow of a great fear.

But Mary did not come, and by that token I know her for one of those people whose troubles must always be cured, and never prevented. Perhaps if I could have known Mary at fourteen I could have helped her. There was so much that she needed to learn. There was the joy of work, and the fine sense of independence in gaining a livelihood. But Mary was made to do double drudgery too early to ever know the joys of labor.

**I** WOULD HAVE taught her that marriage meant that greatest freedom and joy of loving and serving another. Surely then no sordid hope of escape from toil would have induced her to yield her body to one whom she scarcely knew.

She is another victim of the conspiracy of silence. Surely if life had not been hidden from her behind a curtain she would not have married with no yearning for baby fingers upon her neck, and no dream of baby smiles in her heart.

I would have taught her something about her own sex life, something of anatomy and physiology, something of man as man, something, in all respect and reverence, of the gigantic passion of sex that brings all humanity in solution and gives it forth recreated. But we do not teach fire prevention while the home is burning, and so it is too late for Mary.

But women are not all Marys. Here comes the young college girl who has been saved from the conspiracy of silence. She comes to me for some scraps of information after deep thought and study, through which she has arrived at a point of view. Here are some of the little questions that she has wrestled with before agreeing to slip upon her finger that little ring.

"Is it right to marry, when a child the first year would be a calamity? Is there anything in that purist doctrine of sex association for procreation only? May a wife be mistress of her own body? Can conception be safely and comfortably prevented after the first child? What does birth control do to the aesthetic side of marriage? How early may I safely hope to have my second child without sacrificing my first?"

**T**HESE ARE ONLY some of the things she has settled, and it is my humble business to help her to settle a few more.

I have hope of her. She will make mistakes. We all do. But she will "see life steadily and see it whole", she will keep her poise and her merry heart, even amidst swarms of

difficulties, and she will have gained some victories for human freedom because with kindly understanding and sympathy for men and children as well as women, she works to enlarge human freedom. And always she works with nature, not against her, always she guides the stream instead of damming back the waters, always she plans to keep the fires of passion captive at her hearthstone to warm hearts and homes, instead of turning them loose to revel in conflagration, destroying those hearts and homes.

And so when she practices birth control it is more positive than negative, it is for the sake of the family, not for release from pain or responsibility, it is birth control to increase freedom, and as I said, always by working with nature, and not against her.

## State B. C. Campaign Begins

**N**OW THAT THE war for democratic ideals is over, we must make an even better democracy at home. All the various groups working on Birth Control have come together and, after careful deliberation, have decided to organize a New York State campaign to put through a bill in the January legislature. The plan of organization is to divide the State into assembly district along the lines used in the Suffrage Campaign. We are to have a preliminary meeting at the end of July in which we are to complete our organization plans. There will be many executive offices to be filled and there will be a discussion on the kind of bill to be passed. On the day after Labor Day we are to have a large meeting of all representatives from the different parts of the State, at which meetings we will pass on the final form of the bill, for which we are all to work. We need money to raise a fund of over \$5,000 to put the campaign through. We need interested workers, and, above all, we need advice and executive ability.

If you believe in a democracy founded on health, let us know by letter whether you are interested, whether you can help us, with funds, whether you will be able to do some work later on, whether you know anybody else who would. Address National Birth Control League, 200 Fifth Avenue, New York City. Conditions are such that something must be done immediately. We are working hard. Can you help us?

NATIONAL BIRTH CONTROL LEAGUE  
COMMITTEE OF ONE THOUSAND  
COMMITTEE OF ONE HUNDRED

Dr A L Goldwater	}	Committee
Margaret Sanger		
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Mrs Zelma Corning Brandt		

# Reconstruction—A Physician's Viewpoint

By A Eugene Austin, M D, H M

IT IS TRUE that the character of a nation rises no higher in the scale of statehood than the status of her women and children

The children of a nation are the links of the chain that holds the great ship of state at anchorage mid storm and stress on the sea of time. The chain is only as strong as its weakest link, its weakest child, physically, mentally, spiritually

Centuries ago, the wise rulers of Greece urged their women to so train their children that they would be physically and mentally fit, able to leave their plows and immediately answer the call of their country to serve on the battlefield, or in the Halls of Legislature

Even the young women were of superb form and trained for endurance. You will recall how the Persian generals wept when they found they had slain such perfect women fighting as soldiers in the Grecian ranks

The armies of Greece were invincible as long as their children were well trained for heroic deeds of devotion to their lofty ideals, and developed for daring deeds by physical prowess

After these centuries of progress, will our great Republic be found wanting in this great vital necessity for the maintenance of its high standards of national life?

IT WAS APPALLING to our national pride to discover by the recent examination for army and navy how many of our youth were ignorant, untaught, diseased and physically and mentally disqualified for service to our country in time of need

The result of the neglect by the Government of many of its children must not continue. The United States and State Boards of Education, also sectional, associated and private philanthropics have done much, but there should be *no neglected children*, or children deprived of their rights for proper training in the United States

Is America so much absorbed in building up material resources that she is not giving just heed to developing her greatest treasures, the full equipment of her children for future service, in her varied, gigantic enterprises in years of peace?

America calls for quality more than quantity in her citizens. She does not want multitudes of children, badly born, to filth, disease, vice, poverty, coming to homes already poverty stricken because of the many children to provide for, children of indolent, ignorant, indifferent, drunken parents, children conceived in debauchery, coming with poor little deformed, diseased bodies, many born blind, feeble minded, idiotic, epileptic, coming not wanted, neglected, to be half starved, to fight their own way with the handicap of poverty, child labor, ignorance, vice

MANY POOR PARENTS struggle early and late to provide for their little ones, sober, honest, industrious parents, with so many children that they cannot supply their needs. How can the mother love give the training to her child she would when she is herself broken on the rocks of overwork and continues child bearing? One solution has been the placing of children in institutions, substituting collective care for that for which there can never be a real substitute—the home life. Orphaned and disowned children could be placed in private homes with foster care. The family is the foundation of the State. The great superstructure rests upon the children, well born, well fed, well and morally trained for whatever place they are to fill, protected from poverty, disease, ignorance, early overwork and care and untimely death

This strikes deep at the root of our national life. How can parents be taught to have fewer but finer offspring?

If disease breaks out among our valuable herds of cattle, flocks of sheep, or droves of hogs, how quickly the state hurries to the rescue. There is no lack of money for expert treatment and care of these valuable assets to our wealth

Should America be less swift to rescue her *children*?

In our public schools are half starved, half clad children, struggling against many odds to keep up to the requirements of the school. In some places this has been happily remedied

It should not exist in *any* school in our prosperous land

ON THE LOWER plane of pure economy, it is far cheaper to prevent pauperism and rampant evils, to keep children well fed, well educated, morally and intellectually, to give them playgrounds and outdoor healthful amusements. Boys and girls should be taught to become exact and proficient workers in whatever department they chose, classical or scientific, for the purity and the health, spiritual and physical of the home and civic and national life

America must keep some of her gold to build up to greater efficiency this vital part of her life. The State should appoint larger forces of skilled men and women and physicians capable of efficiently, tactfully dealing with the question of "Birth Control," authorized to prevent unfit parents from bringing into being children with inherited and loathsome diseases, who are thus condemned from birth to a life of hopeless suffering. The State should provide for the children of the poor who are unable to give them proper food, clothing, environment and education. Not indeed to take them from home, but to so control that parents who are able, must be made industrious and cleanly, and helped in all wise ways as long as help is necessary. The best citizens will welcome such aid. The worst may be led to see finally the wisdom and kindness of thus protecting their home and helping them rear children

(Continued on page 13)

# The Artificial Prevention of Conception

By James P Warbasse, M D

THE FIRST objections to pregnancy and childbirth have their origins in ignorance and vicious social conditions. These conditions spring from an economic system, which is responsible for poverty, which denies necessary and cultural information to the great mass of the working class, and which permeates society from top to bottom with the spirit of social injustice.

These conditions create demoralization of the sexual relations. Measures for preventing conception offer palliative values, which may alleviate the pressure of social injustices, much as charity is employed to the same end.

The unhappiness arising out of poverty in the family, out of delayed marriage because of inadequate financial means, out of dread of babies because of lack of knowledge of their nurture, out of ignorance of the significance and blessed possibilities of parenthood, out of the ill health of woman—all springing from unnecessary ignorance and economic injustices—may be ameliorated by preventing conception. In but a small proportion of instances can the artificial prevention of conception be regarded as anything better than a palliative measure which not only does not strike at the root of the evils, but which, like charity, often makes rather for their perpetuation by making acquiescence more agreeable.

THESE ARE THE economic bases. But beyond these sordid reasons are biological principles and great human motives which demand that pregnancy should be controlled if men and women are to be free and childhood exalted.

A first essential for human development is liberty, and the first use to which liberty should be turned is the acquiring of knowledge. A knowledge of the prevention of conception can not be regarded as vicious, nor is it capable of being turned into violence. It possesses neither the demoralizing possibilities of such scientific knowledge as may be employed in counterfeiting coins or opening safes, nor the possibilities for inflicting harm such as are inherent in the secrets of high explosives or the fabrication of poisons. The prevention of conception is a measure not for harming any one. It modifies the forces of nature. It places in a man's hands a means for preventing an undesired occurrence. It prevents the appearance of an unwelcome third party upon the scene, without inflicting harm or insult upon that party. Who does not exist cannot be hurt, life is for the living, the dead and the unconceived are beyond its ken.

A proposition that would seem scarcely to need defense is that the uncreated child should not force itself into creation and thence impose its presence upon parents who do not want it. It is apt to find itself in an uncongenial atmosphere in which three are caused to suffer where two were happy before.

THERE WAS A TIME, in the days of famine, pestilence and warfare, with their frightful mortality, and in the days of slow industry, with its meagre productivity, when people and more people were needed to replenish the waste—to fight and toil and kill and die. But the machine, the conquest of disease, and the passing of the superstitions which glorified the crimes of war, all prompt mankind to produce more people for some other reason than for the sake of the numbers alone.

Only the capitalist, with his hunger for profits, and the priest with his hunger for sheep to enlarge his fold, now cry out "Give us more people, for upon their backs we ride to glory." But to breed people, to be thrown into the hopper to be ground into profits, and to bring forth sinners, to be saved for the glory of the saviors, is not so highly esteemed a human function as it erstwhile was.

Were the unconceived child to speak perhaps it might say "Let me be created in love and born only as a gift to parents whose hands are held out with loving welcome to receive me. Spare me from the hostile frown of my creators." A babe is so important a thing that it is deserving only of loving parents, and parents and lovers are so important that to mar their union by an unwelcome child is to threaten both parenthood and love.

AS THE HUMAN race rises to greater heights it seeks for purer joys. Sexual love offers opportunities for unspeakable bliss even when bereft entirely of the elements of creation. It is possible that the union of two beings, which for centuries past has been reviled by presbyters as vulgar and lustful, when removed from its utilitarian and necessitarian creative considerations is capable of bestowing esthetic, spiritual, moral and physical uplift of transcendent potency and charm.

Great joys thrive in sexual love independent of desire for reproduction, great joys abide in the creation of a new human being to transmit to posterity the life of its creators, but greater than all is the joy of sexual love mated with the creative purpose,—and blessed is the life it creates.

## A Rejoinder to Dr Warbasse

UPON SEVERAL POINTS I must disagree with Dr Warbasse in his estimate of Birth Control. Chief of these points is his view that "in but a small proportion of instances can the artificial prevention of conception be regarded as anything better than a palliative."

Birth Control can and does do more than merely "alleviate the pressure of social injustices." It will ultimately cure

(Continued on page 11)





*By Cornelia Barna*

**"Remember, Mrs Judd, another child will kill you—"**

**"But, doctor, tell me— —"**

**"I cannot."**

# Biological Reasons for Birth Control

By Gideon Dietrich

**I**N THE EVOLUTION of life there is no single fact which stands out so prominently as that the process of nature is most profuse in constantly developing new forms and varieties of living organisms. The variety of forms which are found in fossil remains and those which exist today, as well as those which are arising right under our own observation, are almost limitless in number as well as in their classification.

We have tried in vain to classify organisms into species, orders and families, but at every such attempt we are confronted with the fact that these constantly merge and blend into each other with no specific boundary line between. The deeper down we penetrate the more indefinite becomes any arbitrary boundary we may have imagined to exist, and what at one time may have been considered as specific characteristics of one species are found to simply blend with others all the way down to the very root of life.

We have long endeavored by every possible ingenious argument to confirm the ancient mythological story, that every kind of grass and herb, and every kind of beast and creeping thing of the earth, and every kind of fish in the water and fowl of the air, as well as man himself, was specially created after its kind, with a specific species boundary line within which it should be fruitful, multiply and replenish the earth. But with all our attempts at confirming this ancient myth, scientific facts have carried us further and further away from its acceptance as a fact and have led us down to a common universal root of all life, from which have sprung all the innumerable species branches and which even today is still shooting up new branches of living organisms.

**F**ROM THIS FACT it must be clearly evident that the process of nature in evolving life, is not concerned with perpetuating any special form of organization, and that therefore there cannot be an elementary urge within the individual to reproduce itself for the purpose of increasing the number of its kind. For the only manner in which any species can perpetuate itself or can ever hope to have its differentiated form of organization continued, is to maintain a plastic organization which will enable it to continually adjust itself to its ever changing environment.

The surrounding forces and environment in which the struggle for life must be carried on, are continually changing so that they never are nor ever have been the same from one moment to another. It is this fact which explains the extermination of thousands of differentiated forms of life and the rapid driving of others toward their end. Their acquired organization is not plastic enough so that they can adjust themselves to the new conditions under which they are compelled to live.

**M**ILLIONS AND MILLIONS of offspring could never save living forms from being exterminated if their acquired organization is so firmly fixed that it can not be adjusted and

molded to the new conditions as they arise. Even the entire human race could not save itself from extermination though it had the prolific breeding power of rabbits, if it could not maintain a plastic enough organization to adjust itself to the changing forces with which it has to battle for existence.

The entire evolutionary process of nature is centered upon the individual and upon the individual's adaptability of adjustment and power of further evolution. This nature process is continually experimenting, it is continually driving the individual forward with an irresistible force to higher and higher planes of life. In this experimental work of forming new differentiated organisms and higher and more plastic species organizations, it is remorseless and moves along without pity or regret for any species that falls by the wayside. It cares no more for the Anglo Saxon race than it does for the ancient Egyptian, no more for any civilized race of today than it did for the extinct Dodo. For it contains within itself the power to evolve new forms as well as new races of man.

Therefore our advance or extermination as a civilized race or nation does not depend upon our breeding power, but upon the individual well being, healthful life, vigorous vitality, the full free normal expression of our entire organized functions of life in order that this organization may be maintained in as plastic a condition as possible and absorb into itself greater and greater power of adaptability and thus be able to evolve to higher planes of life.

This in turn requires the best kind of babies to start with. Any baby that has to start out with a weakened vitality and a blighted organization, is not only a handicap to itself but more so to the race. Then why allow such offspring even to start their individual evolution?

**T**O CLAIM THAT such prevention would interfere with nature's process of reproduction, and is therefore a crime against natural laws, will not be found true upon a closer analysis of the known biological facts. The reproductive process is based entirely upon a process of cell division.

Now, in a process of cell division each new unit carries with it the complete hereditary power of its accumulated species organization. It is therefore, both morphologically and physiologically a complete new living being, just as much so as it would be at any subsequent stage of its individual evolution from its germ stage to maturity. Every divided cell is a complete soul in itself, and performs all of the elementary functions of life: eating, assimilating food, growing and generating vital energy, even though it has acquired neither a male nor female character. Sex has nothing to do with cell division, and therefore is not an elementary part of the reproductive process.

If it is a crime against nature to prevent any of these living beings to evolve any further than their germ stage, why is

nature so profuse in producing so many millions of these souls, which never can have any possible chance of developing beyond their germ stage? And why, after a distinct male and female character has been acquired, has no provision been made in over one half of all living species, to bring these two classes of living beings together, instead of trusting alone to currents of air and water, and to the feet of insects to bring about their fertilizing union?

**I**F IT IS A CRIME against nature to prevent the development of some living germ units, when we know in advance that they will only develop into abnormal, blighted human beings, then it is equally as great a crime when we deliberately refuse to express our hereditary function of a normal sex association and thereby prevent those living germs units, which are constantly formed within our bodies, from being brought within the sphere of each other's fertilizing attraction, where they would at least have a chance of developing

For centuries we have been taught that continence was a great virtue and that a virgin life dedicated to God was the most acceptable and would bring the greatest reward. But we now know that whenever a germ unit is formed within our bodies, through the reproductive process of cell division, be these either male or female, that at that very moment, they are complete potential individual souls—possessing all of the potential hereditary power of an independent living being, and expressing all the elementary functions of life—assimilating food, growing and generating vital energy

These scientific facts will eventually force society to accept one horn of the dilemma which they have brought about. It must either abandon the doctrine of continence and teach the rejuvenescence function of sex association, or allow the teaching of Birth Control. For according to biological laws, if Birth Control is a crime, then the practise of continence is a greater crime

#### CONTRIBUTORS TO THIS ISSUE

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#### Man and the Family

What man has done to the family, speaking broadly, is to change it from an institution for the best service of the child to one modified to his own service, the vehicle of his comfort, power and pride—*Charlotte Perkins Gilman*

## A Rejoinder to Dr. Warbasse

(Continued from page 8)

them. Even when viewed from the standpoint of the individual case, there is no single movement today which is so certain to bring about automatically great fundamental changes for the working man and woman as Birth Control. When it shall be practiced by a class or a nation, the results will, of course, be proportionately greater.

If one desiring the social revolution accepts the theory that the only way to achieve a change for the better is through increasing misery, then one might logically regard Birth Control as a mere palliative. It might be held then, as Dr. Warbasse holds, that Birth Control makes for the perpetuation of present day evils "by making acquiescence more agreeable." If this is the situation, it might be well to have large families, to neglect them, to let them die or live, as best they may. It might be well to deprive workers of decent living conditions, to herd them like cattle, drive them with the lash, starve them!

Would such a course bring about the great social change more quickly? Would a revolution thus brought about bring in its train the conditions which idealists desire?

**H**ISTORY CONTRADICTS the theory that the empty stomach of each revolution has been of any great permanent value to the workers. The mob that is merely hungry has little judgment as to cures. It is too likely to turn to the first provider of food.

If this theory were true, all modern tactics of labor and social agencies would be false. Working men strike today not only for wages but for time to rest and think, to discuss, to read, to enjoy. By this means they have evolved a better understanding of their needs and desires than they could have attained by a system of higher wages with long hours.

Woman must have time to consider her problems, too. She cannot improve her mental, spiritual or physical way of life unless she has this time.

The cry of priest and profiteer "Give us more people for upon their backs we ride to glory" is the very best possible proof that they could not so easily perpetuate social evils if they did not have backs to ride upon.

They have the lash in hand, they hold the people helpless in their clutches. They own the press, the schools, the theatre—all avenues of education for generations to come. Why continue to satisfy their greedy ambitions with our offspring?

Change the laws, you say? Change the system by the ballot? Surely some of us are not so gullible as still to believe in the ultimate efficiency of these means—M. H. S.

Heaven be their resource who have no other but the charity of the world, the stock of which I fear, is in no way sufficient for the many great claims which are hourly made upon it.

STERNE

# THE EDITOR'S UNEASY CHAIR

A MAUDE ROYDEN, the celebrated pastor of the City Temple, London, has a most illuminating article on *Illegitimacy and Motherhood*, in the June number of *The American Journal of Urology and Sexology*. Brilliantly, but dispassionately, she pleads that the child should not be made to suffer for an act for which he was in no way responsible. All that we can do and have done through the ages to make the mother and the child suffer has not brought down the illegitimate birth rate and so "it does not seem unreasonable to urge that we should now abandon that part of the punishment which the child bears, even if it drives us to the lamentable necessity of being a little more merciful to the mother."

She then takes up the question of the State Endowment of "all mothers whether married or not," and disposes of the argument against so general a recognition of the debt society owes to motherhood. "Many people," she says, "believe that the removal of financial anxiety would put a premium on vice." It is well for such people to remember, "that those who rely on fear as a motive, are in danger of losing that safeguard in the near future. The knowledge of the means to prevent conception is spreading fast and will soon be universal. The dread of having a child will not long be available as a deterrent, whether or not it may be regarded as having any effect one way or another on morality."

A home and one parent, Miss Royden thinks, is better for the child, than a home and no parents at all. She qualifies this statement by taking into account the fact that some women are vicious, etc., and cannot be trusted with their children whether married or not. Continuing, she says

"ON THE OTHER hand, endowment would certainly make marriage possible at an earlier age than is now the case. I am not one of those who desire to see an extraordinarily high birth rate, I know too well what this costs women, and how, almost invariably it is accompanied by an appalling infant death rate. But I do desire to see a better social condition than that which compels marriage to be put off to an age unnaturally late, and so increases both illegitimacy (especially in the country districts) and prostitution (especially in towns). Such a better social condition would immediately be created by the endowment of motherhood. Young people, at least in the working classes, would be able to marry young, and much of the present abnormal strain on the sexual nature would disappear."

In conclusion she says "Make our marriage laws a little more decent, make the work of the home a little less overwhelming, and associate the bearing of children no longer with increasing economic straitness and intolerable hardships, the result will not be to tempt men and women to immorality, but to establish the home and to purify sexual relationships."

When humanity speaks thus openly from the pulpit, the powers of darkness and tradition had best make haste to get away before the dawn.

THE CHILDREN'S BUREAU of the United States Labor Department published an article some time since, entitled "A Baby Aristocracy."

The babies under consideration were not the sons of belted Earls, destined some day to yawn their lives away in the House of Lords. They were the babies of the working people of Brockton, Massachusetts. The requirements they had to meet to be of the elect in that community were such as would fit them to survive as substantial citizens of a great democracy. They were five in number.

First The father must have earned a fair wage.

Second The mother must not have been gainfully employed either during the year before, or the year after the baby's birth.

Third She must have had at least fair medical care when the baby was born.

Fourth Both father and mother must have been able to read and write, as otherwise valuable information on the care of the baby would be lost to them.

Fifth The house the baby lived in must have been well ventilated, clean, sanitary and not overcrowded.

THE BUREAU DREW up this list of requirements, after a study of nearly 25,000 babies had proved to their satisfaction that babies born under these conditions were much more likely to survive, than were the babies born of hard pressed fathers and wage earning mothers who lived in slums where no proper conditions of light, air or sanitation prevailed.

Of the 1,210 babies born alive in Brockton in the year indicated, only 205 could qualify as infant "aristocrats." Of these, 15 died before they were a year old, so that the mortality rate for the "aristocracy" was 73, for the 1,005 plebeian babies it was 111 in the first year, or 38 points less favorable for the mass, as against the class, of Brockton babies.

The Bureau advocated the establishment of clinics where the expectant mother could receive prenatal care and attention, and adequate instruction on the proper care of the child when born, and thus still further increase its chances of survival.

In addition it seems obvious that if the Brockton babies, and all the rest of the babies born to the working classes all over the world, are to flourish and enjoy their undoubted right of belonging to the baby aristocracy, methods of scientific contraception should be included in the program of these clinics.

Otherwise only the first comers in a family can count on the privilege of being well born

**A** MAN'S WAGES do not increase with the number of his babies. The mother may have to go to work if her family increases too fast and thus lessen for the later arrivals, not only their possible chance of survival, but their stamina if they do survive. Everyone has heard of the "Bantam Battalions," in England during the war. Everyone knows that they were almost entirely recruited from the Lancashire factory towns where the mothers were forced to work up to the last minute before their confinement, and the children work half time in order to eke out a precarious existence. It must be remembered, too, that once having attained the age of manhood or womanhood, the average workingman has reached the high est point in material wealth that he probably ever will reach. It is the duty therefore of society to see that he reaches manhood in the best possible condition. To this end it seems absolutely necessary that the fathers and mothers should have the knowledge of how to regulate their families in accordance with their means. If the laws are so short sighted as not to see this, the law makers must have their eyes opened and the laws must be changed.

## "Yellow Peril" and Europe Compared

**DR** KILLICK MILLARD, the well known British Health Official, urges birth control. His statements are being carried in all the daily papers.

1st, the League of Nations will substitute arbitration for war, this does away with the major premise hitherto involved in the cry of "more babies."

To those who still raise the cry of "more babies" because of the so-called "Yellow Peril of the East," he points out that "the *population* of the Far East is not increasing as fast as that of Europe. The high birth rate that obtains there is more than neutralized by the terribly high infant mortality. Now, therefore, that even a specious necessity for competition in the international birth rate is out of the way, we can safely and profitably pay more attention than in the past to the quality rather than the quantity of the nation's babies.

"To do this we must encourage birth control. Let us have all the A 1 babies we can get, but let us discourage the present high percentage of those of the C 3 class."

In a speech before the Birth Rate Commission Dr. Millard still further analyzes the problem as follows:

"Speaking as an individual who had been happily married for 20 years and was the father of four children, all normal and healthy and properly 'spaced' (ages 18, 16, 14, 12), he felt that he could view with complacency the diatribes of celibate ecclesiastics who declaimed against race suicide. He wished to state emphatically that he regarded it as the sacred and inherent right of every married couple to decide whether and to what extent they should become parents. It was a solemn responsibility and not to be entered upon in a haphazard fashion. Man should rise above the level of the lower

animals in such a vital matter as reproduction. Every child born should be desired by both parents especially by the mother. Its coming ought not be dreaded or regarded as a disaster."

**A**S A MEDICAL officer of 20 years standing, he had been much impressed by the hardship of over maternity, under feeding, overcrowding, and infant mortality, all the results of reckless breeding. He regarded birth control, not as a panacea, but as the necessary link for the uplift of the lowest stratum of society. Birth control was now practised by almost all sections of the community except the very lowest.

The medical fraternity differed as to the best methods of contraception. Some still objected on moral grounds. In order to ascertain the real opinion of the profession on the subject, he had sent out a questionnaire to medical practitioners and, from some eighty replies received, he was quite satisfied that the great majority did not regard birth control as necessarily injurious.

## A Physician's Viewpoint

(Continued from page 7)

they will be proud of. The saloon of evil must be replaced with places of real enjoyment and highest good.

**T**HE MASS OF the people, especially the alien born need themselves to be carefully, kindly, patiently taught the wisest way to care for their families. Their own lives need to be brightened, and enthused with new interests that are uplifting and cheerful.

They need to be trained that they have a duty to God and to the State to make their own home a better place to live in. They will soon take pleasure and pride in constantly improving and making the best of their resources. They will be stronger to meet trials, and comfort and help others in trouble. If their friends are back of them in their fight for self support and the educating of their children—mutual interest will weld our people into a more real union.

**I**F EACH AMERICAN citizen does the patriotic duty of actively participating in the welfare of American children, so that each child shall be well born, well trained, well cared for, physically, mentally, spiritually, then will the chain of humanity be strong and bright to the last link, and true, also to the highest ideals of American citizenship.

## Work on Congress Begins

**BY** THE TIME this issue of the REVIEW reaches the readers, the Voluntary Parenthood League, with offices at 206 Broadway, will be busy in Washington paving the way for a favorable vote in Congress on the measure which comes up providing for the removal of the words "prevention of conception" from the Federal Penal Code. Information on this phase of the work may be obtained by writing to the office of the League.

# Book Reviews

**WOMAN'S VOICE**—an Anthology By Josephine Conger Kaneko  
The Stratford Company, Boston 294 pp Price \$3 00

It has been said that the future belong to labor and to women. Women's voices, strong and insistent, sometimes defiant and accusing are rising out of the war. The recent meeting of women of every nation at Zurich strongly demonstrated this. The true international spirit was demonstrated there when the women from enemy and allied countries clasped hands and pledged themselves to do everything within their power to prevent a repetition of such a catastrophe as the European war. Their action was in sad contrast with the signing of the peace at Versailles, when the old diplomats, the makers of wars drew up a 'peace treaty' which merely repeated European history.

This volume, *Woman's Voice*, shows what women are thinking not only on war but on every subject which affects woman. Feminism, suffrage, the home, the child, the mother, love, marriage, labor, education, the class struggle and miscellaneous subjects. It is a compilation of extracts from the writings of women who are active in world affairs. It is arranged in "books" instead of chapters, under the above mentioned subjects and gives a good idea of the demands of womankind. Birth control is dealt with and favorably. 'Is not the quality rather than the quantity, of children the thing to be aimed at?' reads a passage, another continues 'Indeed it is unbelievable that there should be a cry for breeding when children innumerable crowd the city slums deprived of air and spiritual breathing place or in small towns and little farm houses grow dull and vicious through lack of appeal to the imagination and the intellect.' Ellen Key's voice is heard in the lines "children begotten under a sense of duty would be deprived of a number of essential conditions of life."

The book is a conscious and well directed attempt to present a case for the new woman, the woman who will and must direct the future if the future is not to be a repetition of the past.

**THE WOMAN QUESTION** By Ellen Key, Havelock Ellis, G. Lowes Dickinson and others. Boni & Liveright, Ind., New York. 229 pp Price 70c

This is an invaluable popular edition of essays by a number of important writers on the position of women. It is a definite and valuable contribution to the subject starting with G. Lowes Dickinson's chapter on "The Greek View of Woman" and continuing to Laura Marholm's views on "The Woman of Today" and Havelock Ellis' "Changing Status of Woman." Chapters are taken from the works of authors whose names are known to history and who are authorities on the subject: Edward Westermarck, John Stuart Mill and Friedrich Nietzsche as well as present day writers have spoken through this little volume. The keynote is fundamental, it strikes at the two primary causes of the subjection of woman—the economic cause and the sex cause. Man, being wise, has controlled these two fundamental impulses in woman and through them has been able to completely subject her to his will and his desires. The closing chapter by Havelock Ellis on "The Changing Status" is a logical conclusion and gives us a glance into the future,—a future which is not altogether hopeless.

**WOMAN AND THE LABOUR PARTY** Edited by Dr. Marion Phillips  
B. W. Huebsch, New York 111 pp Price 50c

No better summary of this very important volume of articles by ten different English women could be given than is given by Arthur Henderson, himself, in the forward.

"What practical use women will make of the political and industrial freedom they have gained this book is in part an attempt to show," he says. "The writers approach the several problems with which they deal from the point of view of democracy rather than of feminism. The book offers an interpretation of Labour policy by women for women and is published with the hearty approval of the Labor Party in the hope that the great mass of women, particularly those belonging to

the wage earning class, will find in its pages evidence that the party is working for the creation of a democratic order of society in which men and women can live and work together on a footing of complete equality and co-operate politically for the common end of good government. The Labor Party has already advocated the claims of women on the ground of sex equality, and the women of our movement have consistently opposed every development of the feminist agitation which tended to emphasize the unhappy sex antagonisms produced by the long bitter struggle for the franchise.

There are one or two proposals and suggestions in this book upon which Labor opinion is still in a state of solution, and they must be taken as an expression of a personal rather than a party's view but the prime purpose of the volume is to stimulate discussion among women to shape opinion as well as to define policy, and to indicate the nature of the problems which await solution as well as to formulate remedies for them.

The book deals with the claims of mothers and children, women as brainworkers, women as domestic workers, the working woman's house, the woman wage earner, the woman trade unionist's point of view, the nursery of tomorrow, and women and internationalism. It is a volume which should be in the hands of every woman who is a wage earner.

## BOOKS RECEIVED

*Woman's Voice* an Anthology By Josephine Conger Kaneko 294 pp Price \$3 00

*Women and the Labor Party* By Dr. Marion Phillips B. W. Huebsch 110 pp Price 50 cents.

## PAMPHLETS RECEIVED

*Child Care Part I The Preschool Age* By Mrs. Max West U. S. Department of Labor, Children's Bureau 87 pp

*Children Before the Courts in Connecticut* By Dr. Wm. B. Bailey U. S. Department of Labor, Children's Bureau, Washington, D. C. 98 pp

*How to Conduct a Children's Health Conference* By Dr. F. S. Bradley and F. B. Sherbon U. S. Department of Labor, Children's Bureau 23 pp

*Infant Care* By Mrs. Max West U. S. Department of Labor, Children's Bureau, Washington, D. C. 87 pp

*Infant Mortality, Series 6* By Beatrice Duncan and Emma Duke U. S. Department of Labor, Children's Bureau, Washington, D. C. 134 pp

*Infant Mortality, Series 3* By Emma Duke U. S. Department of Labor, Children's Bureau, Washington, D. C. 93 pp

*Infant Mortality Series 7* By Estelle B. Hunter U. S. Department of Labor, Children's Bureau, Washington, D. C. 157 pp

*Infant Mortality Results of study in Brockton, Mass.* By Mary V. Dempsey U. S. Department of Labor, Children's Bureau, Washington, D. C. 82 pp

*Juvenile Delinquency in Certain Countries at War* Publication No. 39 U. S. Department of Labor, Children's Bureau, Washington, D. C. 28 pp

*Juvenile Delinquency in Rural New York* By Kate Holladay Claghorn U. S. Department of Labor, Children's Bureau, Washington, D. C.

## AN APPEAL TO READERS

Will you not ask the newsdealer nearest your home to place the *BIRTH CONTROL REVIEW* on display at his stand, and to order bundle copies each month from us, for sale?

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## The Malthusian Doctrine Today

By C V Drysdale, D Sc

(Continued from last issue)

WITH THE CLUE given by the Malthusian doctrine, Darwin was able to unravel to an astonishing extent the mystery of the gradual modification of plants and animals which had been noticed by earlier biologists and geologists. By postulating two principles those of heredity and variation, and considering how "natural selection," due to elimination of the less capable in the struggle for existence, would cause the survival and handing on of the more useful variations, he was able to explain a vast number of the most puzzling phenomena in botany and zoology, and to show that there has been a continuous process in the ascent of higher types from the lowest forms of life. Aided by such stalwart champions as Huxley and Haeckel, the evolutionary process of Darwin has been put on such a firm foundation that it is now beyond the possibility of rational controversy. That the Darwinian doctrine has been most astoundingly successful is now universally recognized, and it may fairly be claimed that although there are certain biological phenomena which have not yet been fully explained, there are practically none which conflict with the central principle of the struggle for existence caused by excess of reproduction over the possibilities of survival. There is, of course, considerable dispute between the Lamarkians and Darwinians concerning the transmissibility of acquired characteristics, and Darwin's own theory of the mechanism of heredity has been supplanted by that of Weismann, with the important discovery of Mendel. The importance of sexual selection was also more fully appreciated by Darwin himself in his later work. But these points do not conflict in the slightest degree with the doctrine of natural selection, due to the struggle for existence. Sexual selection is merely one of the means of preserving the type, and at the same time producing the most favorable variations, but the final arbiter is "natural selection."

There can be no doubt, therefore, that the revolutionary doctrine of the struggle for existence and modification of each type of life, through the constant elimination of the least fit in the struggle for existence, is fundamentally based on the Malthusian doctrine of excessive reproduction in relation to subsistence. The great measure of success of the Darwinian doctrine in explaining the cause of evolution, and of the preservation of certain types, is therefore a measure of the correctness of the original Malthusian doctrine as applied to animal life.

SO FAR THE question has been apparently only of interest to the zoologist and botanist, and to the rationalists or theologians as effecting the story of creation. But it was not long before it was seen that logically the Darwinian doctrine led to the origin of man from the lower animals, and Darwin and Huxley, with the culminating work of Haeckel,\* have also put this beyond the possibility of dispute. Not only do the geological records, with such special items as

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By WILLIAM J ROBINSON, M D

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the recently discovered Piltdown skull, indicate the continuous transition from the protozoa up to the vertebrates, the mammals, the anthropoid apes, and finally to man, but comparative anatomy and the persistence of useless organs make it impossible to resist the conclusion that all the vertebrate animals had a common origin. The final and most convincing proof is given by embryology, which shows that the human being, like other animals, actually climbs up its own ancestral tree in the process of development, being first a gastrula like the hydra, afterwards developing gill clefts like a fish, later a long tail like the lower vertebrates, etc., appearances which are formed and discarded as development proceeds. Or as Haeckel put it—"ontogeny is a recapitulation of phylogeny"—the development of the individual is a resume of that of the race. True, the record is not complete, but the process puts it beyond the possibility of dispute by any intelligent person, that man is derived from the lower animals by a continuous process. There is not the slightest

room for the hypothesis that he received a sudden access of physical, mental, or moral development at any period, which divorced him from his lower ancestors.

(To be continued in next issue)

## MARRIAGE

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