

BIRTH CONTROL REVIEW

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JUNE

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formation.

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this country to give
such information.

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THE BIRTH CONTROL REVIEW

DEDICATED TO VOLUNTARY MOTHERHOOD

MARY KNOBLAUCH, *Acting Editor*

VOL. IV

NEW YORK, JUNE, 1920

No. 6

The People of the State of New York, Respondent, vs. Margaret H. Sanger, Appellant

(Decided January 8, 1918)

Before the Court of Appeals of the State of New York

An appeal by the defendant from a judgment of the Appellate Division, second department, affirming a judgment of the Special Sessions, convicting the defendant of violating section 1142 of the Penal Law

Jonah J. Goldstein for appellant

Harry C. Anderson for respondent.

Crane, J. Section 1142 of the Penal Law, among other things, makes it a misdemeanor for a person to sell, or give away, or to advertise or offer for sale, any instrument or article, drug or medicine, for the prevention of conception, or to give information orally, stating when, where or how such an instrument, article or medicine can be purchased or obtained

The appellant was convicted in the Court of Special Sessions of the City of New York, Borough of Brooklyn, for a violation of this section, and sentenced to thirty days in the work house. She claims that the law is unconstitutional.

Some of the reasons assigned below for the illegality of this act have now been abandoned and it is conceded to be within the police power of the legislature, for the benefit of the morals and health of the community, to make such a law as this applicable to unmarried persons. But it is argued that if this law be broad enough to prevent a duly licensed physician from giving advice and help to his married patients in a proper case, it is an unreasonable police regulation, and, therefore, unconstitutional. There are two answers to this suggestion.

In the first place, the defendant is not a physician, and the general rule applies in a criminal as well as a civil case that no one can plead the unconstitutionality of a law except the person affected thereby. (*Collins v. State of Texas*, 223 U. S. 288, 296, *People v. McBride*, 234 Ill. 146, 164, *Isenhour v. State*, 157 Ind. 517, 520, *People v. Haskell*, 84

Vt. 429, 441, *Commissioners of Franklin Co. v. State ex rel. Patton*, 24 Fla. 55.)

Secondly, by section 1145 of the Penal Law, physicians are excepted from the provisions of this act under circumstances therein mentioned. This section reads "An article or instrument, used or applied by physicians lawfully practicing, or by their direction or prescription, for the cure or prevention of disease is not an article of indecent or immoral nature or use, within this article. The supplying of such articles to such physicians or by their direction or prescription, is not an offense under this article."

This exception in behalf of physicians does not permit advertisements regarding such matters, nor promiscuous advice to patients irrespective of their condition, but it is broad enough to protect the physician who in good faith gives such help or advice to a married person to cure or prevent disease. "Disease," by Webster's International Dictionary, is defined to be, "an alteration in the state of the body, or of some of its organs, interrupting or disturbing the performance of the vital functions, and causing or threatening pain and sickness, illness, sickness, disorder."

The protection thus afforded the physician would also extend to the druggist, or vender, acting upon the physician's prescription or order.

Much of the argument presented to us by the appellant touching social conditions and sociological questions are matters for the legislature and not for the courts.

The judgment appealed from should be affirmed.

Hiscock, Ch. J., Chase, Collin, Cardozo and Andrews, JJ., Concur, Hogan, J., concurs in result.

Judgment affirmed.

People against Sanger, 222 N. Y. 192. Opinion by Judge Crane.

The Investigation of the Hospitals

By Mary Halton, M D

THE FOLLOWING OPINION has been published before in the REVIEW. We have found, however, that many physicians were not aware of it. Particularly those in the city hospitals, as is witnessed by the results of our investigation as given below

In view of the fact that these doctors did not know the law—for this opinion is law as declared by the highest court in the State of New York, it has seemed wise to republish both the opinion and the result of Dr Halton's investigation

Will you, readers of this REVIEW, take the matter up with your physician? Ask for his opinion or hers. Any comments on the situation which may be sent to the office of the REVIEW, 104 Fifth Avenue, will be gladly welcomed—*Editor's Note*

A RECENT OPINION GIVEN by a judge in the New York State Court of Appeals states that a doctor may give a patient contraceptive information in order to prevent disease

This opinion, if it stands, is directly contrary to and should set aside the law as it is written on our statute books, which makes the giving of such information by a doctor a crime. In order to test the working of the present law in its relation to poor women unprotected by the secrecy of the doctor's private office, a survey was made of the hospitals of New York to find out what could be done for a poor woman in such condition of health that pregnancy would mean death to her

A committee, of which Dr Mary Halton was chairman, was organized by the New York Women's Publishing Company, and a survey made of the hospitals

The following is the report of that committee

STATEMENT

THE COMMITTEE VISITED every hospital in New York City, Manhattan Borough, in which women are treated as patients

Eye and ear hospitals, hospitals in which children only are treated and other such special hospitals were not included in the survey

In each instance the medical superintendent of the hospital was interviewed and asked to answer for the hospital. In a few instances in which the superintendent was either unwilling to answer or felt that he had not sufficient authority to answer, the president of the medical board was interviewed and gave the answer

The following question was asked of each hospital

"We have come to you to ask for Birth Control information for some patients if you can give it to them.

We know that these patients can be legally aborted if they become pregnant, as they are suffering from advanced disease which would mean death to them if they attempted to give birth to a child.

But therapeutic abortion in our cases would be insufficient to save life. Our patients are so advanced in kidney disease

or in tuberculosis, that merely the incidence of pregnancy would mean a fatal termination of their lives. Can you, therefore, in order to save these women, instruct them in methods of contraception in order that they may live if they continue a normal wife's relation to her husband?"

Each hospital in New York refused to allow the patients to come, and each hospital said that under the present law it could not give such information to any such patients

Some superintendents went on to explain that if the hospital acceded to our request, its charter could be revoked and the doctor who gave the information would be subject to arrest

All hospitals declared this information could not be given by the hospital either in the clinics or in the hospital itself in any official way. Some kindly superintendents suggested that we might go privately to some of the doctors of the hospital staff, and that on account of the urgency of the cases, they might be willing to break the law in their private offices

Many superintendents expressed themselves as willing to sign a petition for a change in the present law, since it can put such hardship on sick women

The following hospitals were interviewed

Bellevue and allied city hospitals, which includes Gouverneur Hospital and Harlem Hospital

(Continued on page 6)

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Editorial Comment

COOPERATING WITH THE National Child Welfare Committee, one of our best known specialists has sent out an appeal for money to protect the health of the American child "Millions," so the appeal reads, "of the children in our schools today are failing to attain the development of which they are capable because of some physical handicap Six million are suffering from malnutrition, a condition due to ignorance of, or indifference to, simple health rules, more than to poverty Malnutrition in the child may be the first sign of tuberculosis in the adult."

The baby is being saved, Dr Holt goes on to state, showing what the fifteen years' fight for infant welfare has done It now remains to make the same fight for the school child "Neglect may not kill the child as quickly as it does the baby, but it may so maim him that his life will be one of insufficiency and misery" Surely this appeal shows the necessity of a wise and timely understanding of what parenthood means It means, not only having a healthy baby in the first place, but giving due thought to his welfare after he gets here Too great a crowd of unintentional babies are devastating, not only to their parents but to one another and to society Baby number two must not be a menace to baby number one Number one has a right to grow and to have a healthy childhood so that he may develop a decent manhood He must not be like "Billy Boy," whose story is told in the leaflet that accompanies Dr Holt's appeal Billy was a prize baby His mother prepared his food with care, bathed him, saw that he had plenty of fresh air He was a fine, strong baby, a credit to his mother and a joy to himself When he started to go to school, however, his mother's education came to an end, perhaps she had too many other babies to look after At any rate he received no further care, so far as his health was concerned He ate the wrong things, he played indoors, he sat up late at night, he grew thin and was backward in his studies When he went to work his unthrifty habits and poor stamina were plainly seen He was late at the office, and "all in" by three He was a good boy, you understand, faithful and willing, but the victim of ignorance He could not keep at his work He was too tired to play He could not go to the gymnasium, he could not play ball He had only strength enough to go to the "movies," where he sat and stared When the war broke out he was drafted and, for the first time since his prize babyhood, was subjected to an intelligent physical examination He was found under weight, under sized, under nourished One in every three men drafted, it is shocking to hear, were in the same plight as "Billy"

To prevent a continuation of so preposterous a state of affairs we are asked to support the work of *The Child Health Organization* Let us do so by all means But,—let us start at the root of the evil Let us give the parents the right to the information which will enable them to do their work intelligently instead of being reckless fathers and mothers ignorantly producing ready made wrecks

A BRIEF SUMMARY of the concise constructive and convincing pamphlet on *Birth Control in New Zealand*, recently published by the Voluntary Parenthood League, shows what can be done when the breeding of the human race is a matter of pride unfettered by prejudice, of reason untrammelled by ignorance

The pamphlet is by Miss Jane Mander, a New Zealander by birth, the daughter of a member of Parliament and a well known author, journalist and editor in her own country Her war work in America under the Red Cross has more than ever convinced her of the benefits of the New Zealand system where methods of regulating the birth rate are a matter of common knowledge, doctors, nurses and private individuals being free to give the information There is no class distinction in the knowledge as there is here, where only the well to do have it The results of this wide spread information on the vital statistics may be summed up in the statement that "In the twenty years preceding the war the population of New Zealand increased by one third, and this with the most highly restricted immigration in the world"

The babies born were saved because the legislators turned their attention to preserving life instead of fostering an increase of poor material The infant mortality is only fifty per thousand, less than half that of the United States "New Zealand," to quote Miss Mander, "has seventy mothers' stations and six hospitals for pre natal and post natal care of babies Under Dr Truby King there has been for fourteen years an active propaganda for the care of children among all classes with no stigma of charity attached to the work It is a state activity, part of the country's health program subsidized by the government" This health work has not stopped with the babies Forty years ago the death rate was alarming, "so the entire problem of national health became part of an aroused social conscience"

THE BIRTH RATE in New Zealand is low compared with that of some European countries, but its death rate of nine per thousand is so much lower that the net result is the highest rate of natural increase of them all Before the war the New Zealand increase per thousand was 17.32 Australia, which also has a free knowledge of Birth Control, was 16.43 The Netherlands, so often quoted for Birth Control, 14.26, and Germany, 14.32 So, as Miss Mander says, "Birth Control does not necessarily bring about race suicide"

The effect on home life is next considered In New Zealand people want children Young married people have Birth Control to start with Most of them use it, nevertheless they have children Four seems to them, generally speaking, a desirable number It must be remembered, too, that in New Zealand servants are extremely difficult to get Nurse maids are an almost unheard of luxury Nor do the people live in apartment houses and hotels They do not depend upon laundries and delicatessen shops for their home making This

applies to the wives of business and professional men as well as the laborer. It is evident, says Miss Mander, that Birth Control need not destroy home life.

As for the effect on morality, which many fear will be disastrous if the knowledge of prevention is freely given, no such results have been noted in New Zealand. Sex there is a fact, not a fetish. If the state "places its emphasis on health and education it may safely leave a good deal in the disturbing realm of sex to right itself." It may be added in this connection that the statistics compiled by Emma O. Lundberg and Katherine Leuroot for the Children's Bureau show a slight but persistent decline in New Zealand and Australia in the number of illegitimate births. Whatever the cause may be, no one can regret that there are fewer of these unfortunate beings born into the world.

The theory that people who curtail their families do so in order to give themselves up to luxury and thus become incapable of self sacrifice, is refuted by the conduct of the New Zealanders during the war. During those terrible years they made sacrifices fully as great as those made by any other country. They were as forward as any in dying for "democracy," and they contributed magnificently to relieve the suffering in other lands. At present they are making great sacrifices to help their sick and wounded men who have been demobilized. And, as for their physique! Miss Mander, with becoming modesty, leaves that to John Masefield to describe. He writes of the New Zealand troops in Gallipoli: "They were the finest body of young men ever brought together in modern times. For physical beauty and nobility of bearing they surpassed any men I have ever seen. They walked and looked like the kings in old poems and reminded me of the line in Shakespeare: 'Baited like eagles having lately bathed.'" Their endurance, too, was a matter for admiration. In every way they showed what careful, conscious breeding will do for the human race.

Would it not be rational to protect the health of the American child by demanding that he too might have the opportunity of being well born?

M K

Mrs. Sanger in England

WE HAVE JUST received a letter from Mrs. Sanger announcing her safe, though slow, arrival in England. It took the Adriatic ten days to make the trip. She arrived in time, however, for the annual meeting of the Malthusian League, where she was warmly welcomed by Dr. Stokes and Mrs. Bessie Drysdale.

A meeting has been arranged for Mrs. Sanger on the 12th of May under the auspices of the Malthusian League, and in our next issue Mrs. Sanger will give her impressions of this meeting and of the situation in general, as she finds it.—*Ed. Note*

Mrs. Sanger Addresses Club

JUST BEFORE LEAVING for England Mrs. Sanger went to Cleveland in response to several invitations to speak there on Birth Control.

From all sides we are receiving reports of the great enthusiasm with which she was received. The following clipping from a Cleveland paper indicates that the Woman's Club intends to take to action as an outlet for its enthusiasm.

"Four years ago on Easter Day I came out of my corner to work for the women who appealed for protection against too frequent maternity," Mrs. Margaret Sanger told members of the Woman's Club Saturday afternoon.

"As long as the feeble minded and other unfit are allowed to reproduce their kind, we shall have just such social needs. For the feeble minded, alcoholic and criminal descendants of the Jukes family alone, society was called on to pay \$1,370,000 in seventy five years."

"Mrs. Sanger said that there has been great improvement in Holland, Scandinavian countries, New Zealand and Australia, through control of birth rate.

"What can we as a club do to help this movement?" was asked.

"If each club will study this subject and go on record in favor of placing new laws on our statute books, permitting doctors and nurses to give contraceptive information where it is needed much will have been accomplished, and you will see a great improvement in social conditions in five years' time," said Mrs. Sanger.

THE EDITORS WISH to take this opportunity to express their heartfelt gratitude to Boardman Robinson for his cartoon and to Dr. Halton for her help in obtaining it.

THE INVESTIGATION OF THE HOSPITALS

(Continued from page 4)

Harlem Hospital	
Neurological Hospital	
French Hospital	
German Hospital, now Lennox Hill Hospital	
Flower Hospital	
Italian Hospital	
Jewish Maternity	
Knickerbocker Hospital	
Lying In Hospital	
Manhattan Maternity Hospital	
Misericordia Hospital	
Mount Sinai Hospital	
New York Hospital	
New York Medical College and Hospital for Women, now called Community Hospital	
New York Nursery and Child's Hospital	
People's Hospital	
Post Graduate Medical School and Hospital	
Presbyterian Hospital	
The Park Hospital (formerly Red Cross Hospital)	
Roosevelt Hospital and Vanderbilt Clinic	
St. Ann's Maternity Hospital	St. Mark's Hospital
St. Elizabeth Hospital	St. Vincent's Hospital
St. Luke's Hospital	Sydenham Hospital
Sloane Hospital for Women	Women's Hospital

Conscious Fertility or Unconscious Fertility

By Ellen A Kennan

"IT'S THE ONLY way she has of holding her husband He'd leave her otherwise" This was the reply of the head of a large charity organization to my suggestion that it was wrong for Mrs Smith to go on bearing babies I had just pointed out that the family was destitute, that the mother was sick and discouraged, that they were constantly threatened with eviction, that her husband was in need of an operation, that the nine children she had were sick and undernourished and that a tenth was expected And what a helpless answer! If she wants to keep her husband she must go on bearing sickly babies that neither he nor she wants, even at the rate of one a year The charity worker did not show any sympathy with my suggestion that it was a pity such a woman could not be taught how to protect herself, that it might be a good thing to repeal the law that forbids the dissemination of information on this most vital matter She simply accepted things as they are without question She seemed to feel no responsibility for the situation, nor did she assume even a critical attitude toward it It was the law, that was enough Was the law good or bad, that she did not seem to ask her self

Of course this is not strange—both the state and the church have taught woman throughout the ages "to increase and multiply" They have preached quantity, not quality They have taught women to look upon children as the gift of God, to make God responsible for their arrival

But what have the laws really accomplished? What is the utmost that laws such as the one on the statute books of New York can accomplish Certainly they cannot stamp out the knowledge already abroad They cannot keep this knowledge from being passed stealthily from lip to lip They can not prevent physicians from imparting the information secretly to those who can afford to pay for it What the laws can do is, make the information difficult of access, so difficult that it is available only for those who have money or who have the energy and initiative to secure it even without money

Naturally those who have money can give the best environment and the best training to their children, and those who have the energy and initiative to obtain the desired information in spite of all the obstacles of the law are likely to give a good heritage to their children So it is the group without money and without energy and initiative, the weak, the sluggish, the dull and heavy that the law permits to go on populating the earth in large numbers The rich can always get expert authentic information, the energetic can get the garbled and unauthentic information, the uncertain sort that seeps through the fog of secrecy, such as leads to ignorant experimenting But the people who need the information most are left free to be as prolific as nature and starved emotions allow Certainly we can have a healthy and intelligent race only by replacing the old unintelligent almost unconscious fertility by an intelligently controlled, conscious fertility

Mrs Braun is a mother who not only needs such instruction but is conscious that she needs it She has come to hate unconscious fertility and she has good reason for her hate. She is thirty three with the possibility of a long series of pregnancies before her In the first five years of her married life she bore five children, one a year In less than thirteen years she has had eight children Her first born, 12 years old, is in the class for defectives Her second child was born with only half a nose, half a lip and no gums, and died, fortunately, at 9 months The next two babies died at 7 and 10 months Besides Abie, the first born, there are at present four others alive, Anna, 8, Mildred, 6, William, 3, and Helen, 13 months Mrs Braun has been able to nurse only two of her eight children

Mr Braun is a presser and receives \$25 a week. The family lives in four tiny rooms, one of the rooms is uninhabitable in summer because of the stench from the near by toilet Abie, 12, Anna, 8, and Mildred, 6, sleep together in one bed Mrs Braun and the baby occupy the other bed and Mr Braun sleeps on a lounge When I suggested that it was not a good thing for Abie, at his age to sleep with his sisters, Mrs Braun replied "I know it's not good for him, but what am I going to do? I've got only two beds and the lounge, and my husband and me are afraid to sleep together any more We don't want any more children"

Mrs. Braun is not only worried over the problem of making both ends meet, but she is in constant terror of a pregnancy She told me that her husband is very good and kind and doesn't want her to become pregnant and that he has tried to inform himself on methods of avoiding conception, but that the one method he learned of did not prove successful She has never had a physician's care at child birth Both she and her husband seemed very tired and nervous, but, oh, so patient! (The patience of the poor is a never ending marvel) Both husband and wife are eager for knowledge, they have no prejudices to be overcome. She can still bear five or six children Has society no debt to such a woman? Is she to be left to fight her way out alone? Cannot this conspiracy of silence be broken? Is it fair to the woman to force her to go on bearing? Is it fair to the children she already has? Is it fair to those not yet born Is it fair to the race?

Mrs Schwarz is another whose mind is ready, who is eager for instruction, who has sought for it blindly, of course, with all the weight of the law opposed to her It was she who said to me "Oh, no, I never go out of the house except to market I used to go to the movies sometimes, but I just had to stop because in the movies I'd start thinking and I couldn't sit still from thinking Anna would have to stay home from school if I didn't get her some stockings, and Emery couldn't go out without some new shoes, so I just stopped going and

used the money I'd spend on the movies to buy the things the children needed"

Mrs Schwarz has had six children in all but two have died. Of those living Anna, 10 years, is the oldest. It was she who was taking care of the two months old baby that was crowing and kicking on the bed. It was she who kept piecing out the information given by her mother about Martin, her 8 year-old brother, who is in the class for defectives. She also told me she often had pains in her stomach and had failed in promotion the last school year because she was sick so much. Martin, her brother, was born prematurely in consequence of a fright that his mother got when the apartment house in which they lived caught fire and burned.

Martin's blood is bad. He has had a severe case of blood poisoning, his mother said, whereupon Anna chimed in with, "He sleeps with his mouth open and he goes about the street with his mouth open." Lena, who would be 6, was always sickly. She too had had blood poisoning, which had left her with a running ear. She had died at 2½ years. Little Emery, 3½ years old, had both little legs bowed out into half circles and showed plainly that his mother was right in calling him "sickly." Victor, who would be 2 years old, had died at 4 months with pneumonia. This family lives in three rooms, one without a window. Anna, 10, Martin, 8, and Emery, 3½, sleep in one bed which takes up a good portion of the small front room. Almost all the rest of the floor space is occupied by the father's cot. In the rear room, without a window, sleep Mrs Schwartz and the 2 months-old baby. When the baby was born, a mid wife assisted at the birth, after which 10 year old Anna took entire charge. The second day after the baby's birth Mrs Schwarz got up and cleaned the house.

Mrs Schwarz has no illusions. She knows that she wants no more babies, and has known it for some time. Her husband is of the the same mind. Before she became pregnant the last time they had both tried to find means of preventing conception. They had got some sort of information from friends, but the methods suggested proved ineffective.

Mrs Schwarz had felt so secure that she just couldn't believe she was pregnant and she was four months along before she really recognized her condition. She said "My man is a mechanic, he gets \$37 a week when he has work but he's unemployed a good deal. He was disgusted and discouraged when I told him I was going to have another baby, and I was just sick. It's nothing, nothing but cleaning, cooking, washing, sewing for me." If such women as Mrs Schwarz are bound to try hearsay methods, methods that are likely to be ineffective and perhaps injurious as well, why not give them easy access to the best, latest and most harmless means of preventing conception? Or why not rather bring the free clinic right to their door where they will get expert advice and expert instruction?

Mrs Turner, who has nine sick children, has not traveled so far as the two mothers mentioned above. She is a Catholic but she knows that she wants no more children. She knows that she did not want the nine she has, still she is one of the many who dumbly and blindly accept what comes, who

never do anything on their own initiative. But all the more does she need instruction and help. If there were a free clinic in her district and her neighbors were making use of it she too would soon find her way there.

Rose, the oldest child, is 17. She stayed on in the grade school till 15, but could not get beyond the sixth grade. Caroline, 15, is three years below her grade, Michael, 13, is two years below his, and Stanley, 11, is in the class for defectives. Nine year old Peter has been dropped by the public school because his head and face are constantly covered with sores. Little Helen's head and face are in the same condition and she, too, has been shut out from the public school. Frank, of 5, is thin, nervous and irritable. Willie, 3, has had a sore arm since his birth, and the face of baby Frances, who is 1 year old, is a mass of sores.

This family, made up of eleven irritable, nervous, sickly people, lives in three small rooms. The mother does the janitor service in the big tenement in which they live. Every single one of the nine children has had scarlet fever. The atmosphere of their rooms was stifling. Every child was cross, fidgety and irritable. Mrs Turner did not help the situation by pointing her long, bony finger at Michael, Peter and Frank as she said "They're bad and cranky, they're always making trouble." At which remark, of course, the three proceeded to make themselves still more disagreeable.

Poor Mrs Turner, Catholic as she is, can only lift her hands in despair and say "There are too many. I didn't want to have them, but what can I do?" She has been taught by her church to go on bearing children, that to prevent conception is a sin. No one has ever tried to show her that to continue to bring into the world sick and nervous babies, each one as it comes along literally stealing the food from the others' mouths, must be a sin. And women like Mrs Turner, who have to endure the pangs of child birth and have to see before them every day their sick and wretched children growing into sick and wretched men and women are usually very open to conviction—it needs little persuasion to win them over to the use of preventive measures.

Why expose such women as these to all the uncertainties of the chance recipe that is furnished by quack doctors and druggists and is whispered about under cover of secrecy, that is both dangerous and expensive, as all illegal things are?

A clinic maintained by the city would not only instruct women in methods of preventing conception, but also its trained corps of expert nurses would be able to give mothers wise advice and counsel as to their families. It would be possible to discuss openly with an outsider who is an expert the whole family situation. A nurse could then easily convince a woman like Mrs Turner that she was injuring every one involved in bringing forth in quick succession nine sickly, nervous children, that she would be doing a far greater service to the race to bear and bring up even one child that was healthy, well nourished, well trained and intelligent. Gradually an enlightened public opinion would grow up and a woman would feel it a disgraceful thing to continue to bear sick, deformed and undernourished babies.

Children? There Are Plenty of Them; and Just See How They Are Received!

LIKE UNTO THAT sterile personage of Mirabeau's who exclaimed "Children in the name of God—bear children," those who now direct our policies urge the people to produce future workmen, workwomen, future electors and future soldiers. Without going into the question of the hypocrisy which may be contained in their verbal encouragement, let us consider the material means which they place at the disposal of those actually benevolent enough to procreate. The figures enumerated below were obtained by one of our collaborators and are sufficiently significant without further comment.

Port Royal Maternity One hundred and seven beds are usually allotted to two hundred women. Ninety three of them were accommodated on stretchers. Cases of scarlatina, puerperal fever and diphtheria had broken out. The new born babies were heaped up several in a cradle.

Baudelocque Clinic Thirty nine women and twenty four beds in one department. In another, twenty four extra accommodation cases were "parked" on stretchers in a corridor.

Hotel Dieu Seventy five beds for one hundred and seven women. The mothers had to be delivered on mattresses placed on the floor.

Boucicant Hospital Fifty-one beds for seventy women (and there had been as many as ninety two!), such a crowd that it was impossible to sleep. Several babies had no cradles and were laid on counterpanes or in boxes. There had been an epidemic of scarlet fever.

At the Charity Hospital Fifty eight women and fifty beds. The recently delivered mothers were moved from room to

room when the alterations that were being made in the building made such a course necessary. One woman was delivered while the men were at work in the room where she was.

EVEN IF THERE were only ninety women for eighty beds at *Beaujou*, there were, to keep up the standard, one hundred and nine women for sixty beds at *Lariboussiere*. Stretchers encumbered every corridor and even the workrooms had been invaded. There were several babies to every cradle. The nursing babies had to be brought down at night to their mothers in the corridors. They caught cold and an epidemic of bronchial pneumonia broke out.

Saint Antoine One hundred and forty three women and sixty five beds. Forty of the "extra" child bearers were given hospital service in a room which had just been vacated by the soldiers discharged from the second division.

Tenon Sixty women and fifty seven beds.

Piete An epidemic of diphtheria had necessitated the violation of the maternity ward, which was, of course, put out of commission.

And thus it is in Paris, despite the eloquent discourses of the politicians on the decreasing birth rate, that repopulation is encouraged.

Nevertheless this pitiful state of affairs has not yet deterred the Parisians, for the number of births is actually on an average of one hundred and sixty-three a day against seventy two last year at the same season.

So you see, there are plenty of children. If only the powers that be would assist their parents to make men of them.—Translated from *L'Humanite* of February 18th

Some Moral Aspects of Eugenics *

Rev W. R. Inge, D. D.

Lady Margaret Professor of Divinity at Cambridge

SINCE THE OBJECT of all social morality is the good of the human race, and since eugenics also has no other end in view except the improvement of the human race, it is plain that social morality and eugenics are indissolubly connected. The moralist and the biologist may have a somewhat different standard of values, but they want the same thing, to make men better. They further agree in one other important principle which distinguishes them from the advocates of some other causes and movements. The moralist and the biologist both maintain that the test of the well being of a country is not the amount of its exports and imports, nor the diffusion of its wealth, nor its military and naval strength, nor its edu-

cational efficiency, nor its political freedom, but the kind of men and women that it turns out. Progress for the moralist and for the biologist alike, means improvement in the people themselves and not in their conditions. Both agree with Herbert Spencer that you cannot get golden conduct out of leaden instincts. The whole future of humanity, immediate and distant, is our province.

One general principle which I believe to be indisputable is that if natural selection is inhibited, if nature is not allowed to take her own way of eliminating her failures, artificial selection must take its place. Otherwise, nothing can prevent the race from reverting to an inferior type. The need is more urgent when, as in our country, the constitution of society favors the multiplication of the unfit and the elimination of

* *Eugenics Review*, Vol. I, April, 1909. Pub. Eugenics Education Society, London.

the higher types. Among the successful classes prudential limitation of the family by late marriages, and by other means is the rule. The birth rate has declined 25 per cent since 1876, and since there has been but little change in the lowest strata, the fall in the upper class is probably nearly 40 per cent. This rule is observed most strictly by the wealthy, who wish to give to their children the advantages which the possession of independent means confers, but its operation is observable in other classes of society, except the lowest—the rank and file of manual laborers. In this lowest class, a large family so far from being an incumbrance is a good investment. The working man counts upon making perhaps half his income out of the earnings of his boys and girls living at home. Now it would be a great mistake to suppose that all this class belong to poor stocks whose increase is undesirable, but on the whole it cannot be doubted that they are inferior to the upper class, and if so, the distribution of the birth rate of this country is highly anti-eugenic. In the absence of emigration on a large scale in England, a birth rate where the births still outnumber the deaths by five to three is much too high. From an eugenic point of view, a dense population is almost incompatible with perfect health and development. There must be pure air and elbow room for all. I think it follows from what I have just said that we ought to favor any legislation which would reduce the prudential stimulus to population among slum dwellers and perhaps some others.

I will now consider certain definite moral problems and duties, and will then conclude with a few words upon the relation of biological science to Christian Ethics. My subject is morality, not religion, but since for the majority of people, ethics has a religious sanction, or even a religious foundation, and since by far the most widely accepted system of religious ethics is that of Christianity, I do not think that the introduction of this topic can be called irrelevant. It may be that medical men could tell us of certain steps which might be taken for the improvement of the public health which are at present obstructed mainly by moralists. On this point I wish to speak very plainly as a Christian minister. The Founder of the Christian religion laid down clearly and unmistakably the principle that God does not use the blind forces of nature to chastise vice or sin. It follows that even if the diseases which follow certain human frailties strike only the guilty and strike most heavily the most guilty, we should not be justified on moral grounds in omitting any means known to science of curing and preventing them. But if there is any scourge which does not strike the guilty only, which ruins innocent lives by thousands and which is responsible for an incalculable amount of degeneration in the town populations of all civilized countries, then I would say to those who would gladly leave things as they are in the expressed interests of Christian morality, that their views are as false to the great teachings of Christ as they are repugnant to the common dictates of humanity and the future welfare of mankind.

It remains that I should say a few words about the rela-

tion of eugenics to Christian ethics. The aim of Christian ethics is quite definitely the production of the perfect man. The word translated perfect, means full grown, complete and entire. The perfect man is the man who has realized in himself the ideal of what a man should be. Thus, Christianity involves a drastic revaluation of all the good things of life. Nothing bewildered the pagan officials as much as the indifference of the Christians to pain and death, not only their own sufferings but those of their nearest and dearest. The time soon came when the Christians were able to apply to others the same austere standards which they accepted for themselves. And they did apply them consistently and ruthlessly. If it is better for a Christian to be eaten by lions than to deny Christ, it is better, they urged, for the undesirable citizen to be burned than to pursue his mischievous career any longer. You will see what I am driving at. Christian ethics does not, as is often supposed, teach the duty of preserving and multiplying life at all hazards. Once convinced that so and so was an undesirable citizen, the Church, while it believed in itself and had the power, lost no time in hurrying him out of the world. My point is that there is nothing inconsistent with Christianity in imposing, as well as enduring, personal sacrifice where the highest welfare of the community is at stake. Of course Christian ethics involves a high estimate of human dignity. But any sacrifice which a good man would make for the good of his kind, we shall have a right, when the time comes, to exact from those who are not good.

I wish in conclusion to anticipate an objection which may be brought from the Christian side, an objection which I believe to be superficial, though it sounds plausible. It may be said to me, you began by telling us that legislative machinery is no good, that if we want to improve the race we must work upon character, and then you end by advocating a mechanical and non-moral remedy, that of rational selection on eugenic principles. Catholic Christianity, I may be reminded, has its own remedy for sin and suffering, namely, religious discipline and benevolence. Is it your object to make these superfluous by eliminating so far as possible the sinner and the sufferer? My answer is that if you once give your moral assent to other people's sins and sorrows, as offering a field for your altruistic activities, your moral sense must be in a sadly diseased condition. The Churches must recognize that increasing knowledge has revolutionized our methods of dealing with evil. Instinct and superstition have been useful to the race in many ways, but in the higher stages of culture they must give way to a far finer instrument, namely, reason. It is not Christian, it is only mediæval and barbarous to say that cure is right and prevention wrong. Be patient, my scientific friends with us clergy, for we are the natural custodians of various race traditions, which are by no means so absolute as they often appear in our homilies, but be quite firm in insisting that our common enemy must be met with modern weapons, and not with the crossbows and battle axes for which most of us have such a sentimental affection.



Brandman & Winton

THE TUBERCULAR GRACCHI—"THESE ARE MY JEWELS"

To the Japanese Women

IN THE MARCH number of *The Asian Review*, Mme Mirra Richard, writing *To The Japanese Women*, has a message not only for the Japanese women but for her sisters the world over. She says, in part

"To speak of children to the women of Japan is, I think, to speak to them of their dearest, their most sacred subject. They, the children, are here the center of care and attention. They are the living promise of growing prosperity for the country. Therefore, the most important work assigned to women in Japan is child making. Maternity is considered the principal role of women. But this is true only so long as we understand what is meant by the word maternity. For, to bring children into the world as dogs or rabbits do their young,—instinctively, ignorantly, in a machine like way, that, certainly, cannot be called maternity! True maternity begins with the conscious creation of a being, with the willed shaping of a soul coming to develop and utilize a new body. The true domain of women is the spiritual. We forget it too often.

To bear a child and construct his body almost sub-consciously is not enough. The work really commences, when, by the power of thought and will we conceive and create a character capable of manifesting an ideal. And do not say that we have no power for realizing such a thing. Innumerable instances of this very effective power could be brought out as proof.

Mme Richard then tells of the use the Greeks and others have made of physical environment, surrounding their child bearing women with beauty and harmony with a view to perfecting the race. Continuing she says

"But, if we can obtain such results on the physical plane where the materials are the least plastic, how much the more so on the psychological plane, where the influence of thought and will is so powerful? Why accept the obscure bounds of heredity and atavism—which are nothing else than sub-conscious preferences for our own trend of character—when we can, by concentration and will call into being a type constructed according to the highest ideal we are able to conceive? With this effort maternity becomes truly precious and sacred indeed. With this we enter upon the glorious work of the spirit,—and womanhood rises above animality and its ordinary instincts, towards real humanity and its powers."

AND THIS DUTY which was always of the greatest importance, is a capital necessity just now. Mankind has passed through a nightmare of hatred, blood and confusion. In spite of our enervation and discouragement we all long as never before for a new era of justice, beauty and goodwill.

The night is always blackest just before the dawn. So it must be that the new world will awaken to a new consciousness, and the new consciousness must and will be in large part the work of women. No longer can she be thrust aside as a poor, futile, feeble creature. She must take her true position as a collaborator with man in formulating the new

order, for, 'do what he may, the super man will have to be born of woman all the same,' as some one not unacquainted with facts, has very rightly said.

"But," Mme Richard goes on to say, "It is not enough to be proud of this truth, we must clearly understand what it means, become aware of the responsibility it creates, and learn to face earnestly the task which is set before us."

She then sets forth her vision of the superman, he must grow and change. No type as yet created can be taken as the final perfection. The striving must be forever onward and upward but she has no doubt the glory of the ideal will always be there.

The whole article is of stimulating interest whether one agrees with Mme. Richard in every particular or not. The point of special emphasis is the strong, irrefutable plea it makes for a conscious, voluntary motherhood as against the sordid, reckless and animal like stupidity of those who insist that human beings shall breed without knowledge of what they are doing or regard for their offspring.

TO HIS MOTHER—C L M

John Masefield

In the dark womb where I began
My mother's life made me a man
Through all the months of human birth
Her beauty fed my common earth
I cannot see, nor breathe, nor stir
But through the death of some of her
Down in the darkness of the grave
She cannot see the life she gave
For all her love, she cannot tell
Whether I use it ill or well,
Nor knock at dusty doors to find
Her beauty dusty in the wind
If the grave's gates would be undone
She would not know her little son,
I am so grown. If we should meet,
She would pass by me in the street,
Unless my soul's face let her see
My sense of what she did for me
What have I done to keep in mind
My debt to her and womankind?
What woman's happier life repays
Her for those months of wretched days?
For all my mouthless body leech'd
Ere Birth's releasing hell was reach'd?
What have I done, or tried, or said
In thanks to that dear woman dead?
Men triumph over women still,
Men trample women's right at will,
And men's lust roves the world untamed
O grave, keep shut lest I be shamed

Eugenics and the Social Problem

By Henry Bergen, Ph D

(Concluded)

ON THE CONTRARY, it is unhappily natural for them to twist and turn in every direction in their endeavor to substitute a cheap and inefficient if novel system of repairs after the damage has been done, rather than attempt to deal with the evil at its source. Some of them, like the Austrian Christian von Ehrenfels, have gone so far as to suggest that polygamy should be legalized, believing (*cum grano veritatis*) that gentlemen who are willing and able to buy the largest number of most desirable women are capable, potentially at least, of being the fathers of the most socially worthy and biologically desirable citizens. Others, like the German Dr Willibald Hentschel, have gone still further, and once upon a time before the war highly approved of the idea of establishing colonies of blond dolichocephalic young men and Dureresque young women in the proportion of one blond youth to ten blond maidens, with the object of restoring (in this case) Teutonic blood to its ancient purity. Others again, near at home, have intimated rather inconsistently, for once admitting by implication that there are actual flaws in our social and economic institutions, that we ought to wait until by mating the intellectually distinguished for a sufficient number of generations such superior brains have been produced as may be capable of lifting society bodily, institutions and all, to a higher level. Unfortunately there is nothing that society hates so much as to be uplifted by highbrows, nor are there many things that would horrify the intellectually distinguished more, as a class, than the thought of being mated with one another, and that there is any necessary or even intimate connection between what passes in the world for intellectual ability, and gentility, morality and common sense, history, especially the history of the last five years fails to teach. In reality superior brains are no more needed than the superior people of whom we have enough today and to spare, and who in their rapturous enjoyment of public recognition and social success are as a rule the last men and women to be dissatisfied with either the civilization of their own times or the traditions of the past. Nothing more than the will to use the brains God gave us is wanted.

THE PROBLEM OF eugenics, like all other vital problems which affect nations as a whole, is at the present time closely identified with the labor question. As Albert Reibmayr pointed out some years ago, the intensity and importance of the labor movement is chiefly due to the fact that the working classes are in reality struggling not only for their social and material welfare, but still more for their health and for the health of their descendants. "No rise in wages, be it ever so high, will consequently suffice to render the working man more satisfied with his lot, so long as he feels that his labor weakens his powers of resistance, and so long as he is constantly confronted by the spectacle of how intense the selection through hereditary diseases under such unhygienic conditions of life is among his comrades, and how greatly the

health and powers of resistance of their descendants suffer thereby. Even the millionaire is dissatisfied if he has ruined his health in the pursuit of his wealth."

Although our forefathers, who were better social biologists—in theory—than they knew, declared that all men are created equal, with certain inalienable rights, that among these are life, liberty and the pursuit of happiness, it is idle to pretend that the struggle for existence, which is based on the competitive economic system, is compatible with any such rights or that they even exist for the great majority of men today. Herein lies the ultimate source of the "radicalism" and industrial unrest which are so distressing to the employing and governing class, and of which the causes, far from being superficial, as Mr Wilson would have us believe, or due to doctrines imported by foreign agitators, are as deeply seated as the impulse of life itself for an inalienable, or natural, right can mean only the power and opportunity to satisfy, without infringing on the equal rights of others, those fundamental instincts upon the gratification of which a healthy life depends, and which, if not satisfied, will react disastrously on both the individual and the race. Many a species of animals and many a race of men has disappeared because a change in the environment to which it was unable to adapt itself prevented it from conforming with its natural requirements, and if a large part of the population of our industrial nations is constitutionally defective today, it is for this and for no other reason.

CONSEQUENTLY IT WOULD seem that the only effective means of restoring the race to health and of keeping it in health will consist in the first place in making the world a fit place for men to live in, by eliminating from our social environment its multiform sources of injury. And in the opinion of the present writer, an opinion in which he is pleased to find that he is supported by ethical no less than by political and sociological considerations, this can be done in no other way than by abolishing the economic struggle for existence together with the institutions of private ownership of land and the means of production and production for profit. For there can be no equal opportunity for life without an equal right to its material basis, there can be no liberty for those who, as Edward Bellamy said in his fine book "Equality," must "ask the right to labor and live from their fellow men", there can be no pursuit of happiness where there is no health, and there can be no health for body or soul so long as the productive system upon which the very lives of the people depend is not conducted by and for the people. "Everything that makes life worth living, from the satisfaction of the most primary physical needs to the gratification of the most refined tastes, all that belongs to the development of mind as well as body, depends first, last, and always on the manner

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The Higher Instincts and Birth Control

By Genevieve Grandcourt

WE ARE TOLD that Nature takes care of this or that, that Nature knows best, that Nature must not be interfered with, and so on. Yet all civilization is witness to something superior to Nature—to the *mind* rising in man to high and ever higher planes of consciousness, and using the “stuff” of Nature as the raw material for progress.

In vain, Nature says, among other things, we shall not sail against the wind, speak over a copper wire across seas and continents, or navigate the air. She decrees pain, and the anæsthetic circumvents it. She declares that whether, for the betterment of life or not, we interfere with her laws of birth, woman shall be grievously afflicted in health, or perhaps killed outright. But the mind, working patiently with science, once more overcomes, and behold!—we may adjust our very populations in conformity with decent living conditions.

What takes place when the mind places no brakes upon Nature's reproductive machinery?

Three pairs of blow flies, Linnaeus tells us, may produce sufficient numbers to consume the body of an ox in the same space of time that this feat can be accomplished by a lion. Though in human beings, millions of seeds are lost in a single act of reproduction, in the case of the bee, every egg is fertilized. As if her progeny were (beyond all computation) of more consequence than ours, Nature sees that all is economized to the single end of increasing the population of the hive—irrespective of the fact that, later on, the extermination of multitudes is the only possible condition of life for the rest.

In fine, Nature is prodigal, but not responsible. If man is not “increased and multiplied” in droves and litters, he nevertheless comes forth in numbers out of all proportion to the amount of food available on the earth for his sustenance.

IT WAS, INDEED, the attention which Malthus called to the fact that the food supply tends to increase only in arithmetical ratio, while man multiplies in geometrical ratio, which led Darwin to conceive Natural Selection as the *modus operandi* of evolution.

For always and everywhere, as populations rise above the point where living conditions are tolerable, a change, more or less radical, is certain to result, and the biological consequence of this eternal law, as estimated by Darwin, is that only those types of living things could ever have been “selected” by Nature to improve and reproduce themselves, which by virtue of strength or cunning, or fleetness of foot or wing, were able to survive the saturnalia of blood into which life, on the ascending grade, seemed paradoxically to develop.

The thought naturally arises as to whether this ferocious struggle be inherent in evolution, or whether it has been, and can be, obviated.

If we take the general principle of Selection as understood

by Darwin to be operating in unaided Nature—and apply it artificially, we are at once in the realm of the horticulturalist and the stock breeder, where such magic as that illustrated by the white blackberry on the one hand, and the pedigreed race horse, fancy breeds of dogs, poultry, etc., on the other, demonstrates the transformations and improvements to which Nature's material is susceptible through scientific manipulation.

Yet man is able to work these wonders only because he has at his disposition, definite rules of heredity, involving chance and discontinuous variations, variations, in other words, the causes and effects of which may be predicated.

DISCOVERIES BY Mendel and de Vries, confirmed and amplified by hundreds of patient investigators, make certain the hypothesis that these laws have been in unconscious operation from the very beginning of life upon the earth, that they have been peaceful factors in evolution, and that Natural Selection, in its essentially ferocious aspects only, may be largely discounted.

It thus appears that evolution is not so much the negation of the spiritual, as its affirmation—through the necessity of bringing the unconscious within and without us into riper and better consciousness.

Thus is once more justified the yearning to *know*, the craving that grows with what it feeds on, makes life better worth the living, and the world itself a finer, fitter place in which to develop.

Penalizing the various forms of worldliness with hell fire has been tried for 2,000 years, and is recognized by all thinking minds as futile. For—still unconsciously to a great extent—we recognize from afar our high destiny, and are rising gradually to meet it. Men do not react in the desired way to frightfulness, either when threatened by the Church or practiced by the Germans. What they will react to, is the prospect of winning the kingdom of heaven through knowing *HOW* and *WHY*.

Buddha gave us the clue when he said “*There is no sin, there is only ignorance*”

Where, then, shall we begin in our zest for knowledge?

Amongst the barbarisms which law and morals have not yet ceased to sanction the most detestable surely is that any human being should be permitted to consider himself as having a right to the person of another—*Principles of Political Economy*

If man could be reformed by compulsion all would be saved

Some people do not realize that it is impossible to live a hundred years ago

Food for Thought

AT A RECENT conference on child welfare held in Washington, Royal Meeker, United States Commissioner of Labor Statistics, made the following interesting observations on the "American Standard of Living"

"It is extremely interesting to study the changes in the percentage distribution of expenditures with changes in the size of the family. It shows the influence of the babies upon expenditures. A wife, when she first gets married, spends, according to the tabulations worked out, about as much for clothes as her husband, in the workingman's family. Some of you may be surprised that a woman spends almost as much as a man. The accepted notion is quite to the contrary. But just as soon as the first baby comes her expenditure for clothes drops. When the next baby comes then it drops again. So evidently the wife has become absolutely—I do not like to say it, but I do not know of any other term in which to express it—a domestic slave. She is absolutely tied to the home—to the house, I mean, not the home. She has not clothes in which she can attend a meeting like this to be taught about statistics and economics and all the other things connected with child welfare. She cannot even go to church unless she is willing to go in an attire that does not lend itself to display.

"That is a very interesting thing, and as a matter of fact, in many, many incomes which I have studied I have noted that with the increase of the family every item of expenditure

except food declines not merely in percentage but in absolute amounts. This means, of course, that comforts and even necessities must be sacrificed to meet the most pressing need, the need for food. Of course, that is only in the lower income group, but that certainly indicates that something needs to be done to bridge this gap. It certainly indicates that it is worth while thinking about this thing that is so carelessly and complacently called the American standard of living. I am very curious to find out what under the sun this American standard of life is. I am willing to admit that the American standard of living is higher, is better than it is in other countries. I think we can show it is higher than in any other country of which we have statistics. Is it anything to boast of? I have not the nerve to boast about the American standard of living in the families to which I have referred. In fact, there is no American standard of living. There are as many American standards of living as there are groups and different sizes of family. That is, there are different amounts of expenditure varying with income and size of family for food, clothing, house room, house furnishings, health, insurance, and recreation. Recreation is just as much a necessity as is food and clothing. Some economic theorists who do not know anything about economic theory have held that amusement is luxury, but it is as much a necessity as is food. The expenditure for care of health, including insurance of all kinds and amusements, in the family budgets that I have examined is wholly inadequate."

EUGENICS AND THE SOCIAL PROBLEM

(Continued from page 13)

in which the production and distribution of wealth is regulated."

Once the struggle for existence, the struggle for an adequate share in the material basis of life, has become a thing of the past, it will be possible to bring about a permanent improvement in our genetic qualities by shifting the impact of the forces that make for natural selection, many of which as we have seen are liable to cause injury to the race, from the individual to the germ plasm, through the restriction of the birth rate of the genetically defective, thus substituting elimination without further damage for those acquired germinal defects which are only a source of constitutional weakness. And although there will always remain a certain residue of wear and tear and uncertainty in life, it will at any rate be possible to reduce it to a minimum so far as its evil effects on the germ plasm are concerned.

The restriction of the birth rate of the defective will be accompanied by a relative increase in the fertility of the sound, in part as a natural consequence of itself, in part as a result of earlier marriages rendered possible by an equitable distribution of wealth. It will then also be possible for physicians to devote as much attention to the prevention of

disease as it is now unfortunately necessary for them to give to its cure.

How these changes in the economic life of industrial nations are to be effected, whether the upholders of the present competitive system will be able through compromise and further combination among themselves on the one hand, and self-interested paternalism and coercion on the other, to perpetuate for a short time longer the wage slavery upon which it rests and stave off for the present its inevitable downfall, is not the purpose of this paper to discuss. All that is attempted here is to suggest that the economic struggle for existence, which, as we know, is utterly destructive of human happiness and of all the finer, nobler qualities of mankind, is equally incompatible with the health of the race.

Reform therefore, without bravery or scandal of former times and persons, but yet set it down to thyself, as well to create good precedents as to follow them. Reduce things to the first institution, and observe wherein, and how, they have degenerated, but yet ask counsel of both times, of the ancient times what is best, and of the letter what is fittest—*Bacon*

What is planted in freedom endures, but not what is planted under compulsion

Hard Facts

THE FOLLOWING LETTER came from our ever busy Hard Fact Nurse. After reading the letter and the cases she reports, can anyone doubt the benefits of a clinic such as they have in Holland and New Zealand?

The mothers here described are courageous, self respecting women. Not one has declined the responsibilities of maternity through fear or because she desired a life of slothful ease. These mothers felt for their children whom they saw they could not look after or even bear into the world with a decent probability of their having a chance in life.

How much longer are we going to deny them the real help they ask for?

How much longer are we going to be like "most of our doctors"—tolerant, convinced but inactive?—*Ed Note*

MY DEAR MRS KNOBLAUCH I hope the enclosed Hard Facts will help. I can only say I have the greatest admiration for these courageous mothers in their unequal struggle. The longer I live the sadder I feel to think that there is no relief in a decent way for these women. There is not a day I do not hear one of these tragic stories.

I do hope that I shall live to see the day that all of these women will revolt against bringing these helpless babies into the world against their own will.

I know most of our doctors at present are all very tolerant and in favor of Birth Control. But what good does it do—they are all afraid to speak out. Sincerely yours, ———

ANNIE K Please wait a minute! I turned to see who was calling me and saw a patient who had been under my care some three years ago. I inquired about her little family.

Annie K (for that was her name) replied "We are only existing." This woman is 27 years old and the mother of four children—6½, 5, 4 and 3 years of age. Her husband is a driver. His weekly wage is now \$35. She said "Our troubles have increased. My father died—he had been ill a long time and my mother was left very badly off and we had to take her in. She does help some, though, as I can go to work four or five days in the week. Before I married I worked at lamp shades and I am taking up the work again."

Annie walked some distance with me and she told me she had just been to see her doctor but found that he was out of town for a few days. She was most anxious to find out if she were pregnant. She feared so. As her baby was 3 years old I told her not to be so desperate. "You have had a good rest and the newcomer ought not to be so unwelcome." Then she quite casually said "Well, if I am I will do as I have done before, bring on an abortion, and it will be the fourth since my last baby was born."

As I always do in these cases, I tried to impress upon her the dreadful risk she took and that there would be a once

too often. Annie laughed and said "Oh! it's easy." And to my horror added "I have told lots of women how to do it."

How much better to have clinics where these overburdened mothers could be properly taught to regulate the number of their children so that they could take care of them and save these desperate women from taking these dreadful risks of self induced abortions.

ROSIE R—30 years of age, three living children, four miscarriages. Oldest living child, 5½ years, second, 3 years 7 months, baby, 7 months old, weighs barely 13 pounds. She was brought to my attention owing to the undernourished condition of the child. The mother, however, appealed to me much more than the child, owing to her tired, nervous appearance. Rosie then told me she was very unhappy. Her husband never seemed to stay at any job. He was now only bringing home to her \$18 a week and expected her to do everything with that—feed them all and pay the rent. Their rooms (2) had been raised from \$10 to \$12.50. Sometimes she felt as if she were going out of her head—and no wonder she said she had great pains in her abdomen. She was taken to the Clinic for Women's Diseases for a special examination.

The doctor reported that the patient's uterus was in a very painful, inflamed condition. Upon further questioning she confessed to the doctor that she was so afraid of becoming pregnant again (she could not nurse her last baby) that a friend had told her of a remedy. She had used the medicine and had been ill ever since. When we explained to her how dangerous it was for her to use any medicine, and especially a medicine as powerful as the one she mentioned, the poor thing cried and said "But what will I do? We cannot have another baby and I am so afraid of becoming pregnant."

I truly felt ashamed to be unable to advise this woman. The doctor was generous enough to admit that he wished we had a proper clinic to help these overburdened mothers. If he only had the courage to openly advise the need of opening a Birth Control clinic how much it would help.

The patient left the clinic with the same desperate fear that she had entered it. What would she do if she became pregnant again? Hopeless and helpless in our work, that is what we are.

SUSAN B—29 years of age, three living children. Patient says she has had three or four miscarriages. Her children are 5 years, 3 years and 9 months. All three children are undernourished. The mother is now three months pregnant. She is also under observation for tuberculosis. Her husband is lazy and assumes no responsibility for his family and works irregularly. The mother, when able, goes out by the day to do cleaning. When the worker from the Cooperative Agency came to see me in reference to this family she reported

that she was very reluctant to aid them because the man was so shiftless. But the mother and children could not be allowed to suffer. She said the mother had complained to her and said she wished she knew how to bring on an abortion as she was only three months pregnant.

Of course, the worker explained to this woman that she must not tamper with herself, as it might cost her her life. We had all told this unfortunate woman how dreadful it was to bring these sickly children into the world. How exasperating it must have been to receive this admonition and nothing more from doctor, nurse and relief worker.

The relief worker then told me the patient's side of the story. "I know as well as you all do that I ought not to have any more children, ought not to have the child coming into the world now. But you are all a fine bunch of talkers. Why don't you do something? I suppose I must be grateful for the help I receive, but I want you to know that I had a decent bringing up. I made a mistake when I made my choice of a husband. But I am married to him and I have the children to consider. But there ought to be some way out. What good are the doctors, anyway, if they can't tell a woman how to protect herself?"

The worker said she left the home feeling the woman was quite right in her demand and that she herself was a helpless worker trying to give relief, and the woman's burden, ever increasing, could but drag her down.

MARY M—30 years of age, seven living children. Her husband works irregularly. He is a cardiac case and asthmatic as well. Oldest child is 12 years old. Children First, second and third, normally healthy, fourth and fifth,

under observation for tuberculosis. The sixth, Johnny, she does not know what is the matter with him. He does not seem sick, but does not act right (mentally below par), and the baby, 9 months old, is sickly too. This courageous mother, clean, thrifty and proud, not willing to be dependent on charity, has an office cleaning job which pays \$12 weekly. She works early in the mornings and two hours evenings.

We try to lighten this mother's burden as much as we can by sending the children for convalescent care and giving extra nourishment to the younger children. She refuses aid from any charity organization. Will not have her children paupers. We have reasoned with her. Told her that she was overtaxing her strength in going to work and that it is due her family that she accepts some help.

"Help! Yes, there is one kind of help you, a nurse, can give me. Tell me a clean, safe way to guard myself against any more babies coming. I could go on with the struggle cheerfully then, knowing the worst part of the struggle was over. Wouldn't it be wonderful to be able to go to a clinic, such as they tell of in other countries, and be told you would have a chance and the children too, and that dreadful fear from day to day that there might be another unwanted baby all gone? Just look at my last two babies. They get thinner and skinnier as they come. Nurse, do you think we women will ever have a chance to say we are tired out having babies? Sometimes I wish it were the end, then I remember I must toil on for the sake of the children I have unwillingly brought into the world even while we became poorer and the children more undernourished."

Again I thought how helpless I was to aid this mother.

NEWS NOTES

WHAT DO THE readers of the BIRTH CONTROL REVIEW think of such items as this:

"During the past two months 20 helpless girls—from 3 to 15 years old—have had to be aided by this society on the complaint that they have been criminally assaulted by 23 male relatives. In 6 instances they have had to undergo the experience of maternity. The mothers of these girls, in 10 of the 18 families, were dead, insane or inebriates. These were only a few of the hundreds of cases of various kinds handled in this period"—*From the Brooklyn Daily Eagle*

BABIES' "SPECIAL"

OF THE 2,000 "unwanted" babies, for whom the National Children's Adoption Association, of Sloane Street, is trying to find homes, 51 have recently been adopted by 50 Scottish families, and the Association hopes that in about ten days its arrangements for the baby journey to Scotland in a special coach will be completed.

The Association is run on voluntary lines, and often the despatch of babies is delayed, as the mothers are unable to bear the cost of the railway journey involved. Only babies

who are destitute or who hinder their mothers from going to work are taken by the Association.

A babies' hotel has been opened in Aubrey Road, W., and the Association intends when funds are forthcoming to start a similar home.

DESERTED AND STARVED

A SAD CASE OF shoplifting was heard recently at Marylebone by Mr. Chester Jones. It appeared that the accused, Mrs. Ethel Blizzard, who was charged with stealing underclothing at Whiteley's, had been deserted by her husband, and was living with three children in one room. For two weeks she had no money. One of the children had been dangerously ill.

After she was remanded previously, Mr. Boswell, the missionary, found her a good situation, but unfortunately two days later her child died, and she developed a poisoned foot. She was now out of work again.

Mr. Chester Jones bound her over, and suggested to Mr. Boswell that he should do what he could for her and give her something to go on with.

Birth Control and the Wisdom of the Ages

OUR ENEMIES AND, too often, our friends as well, often speak as though intelligent control of population were a new idea just attacking the world. Up to the decadent twentieth century, we are to understand, all went well. Women bore happily and naturally the invariably healthy children that heaven sent. Then, like a blight from utterly perverted minds, crept this strange and diabolical idea that the human mind should interfere. Putting aside an impertinent doubt as to how well the world has really progressed, we might make an effort to learn when the human race first dreamed that population might outrun the food supply.

The facts of the case, so far as anthropologists can discover, appear to be the exact opposite of this comfortable notion. The savage, as far back as we can push human history, has been faced with the problem of too many mouths to feed. It needed no Malthus to tell our remote ancestors that famine threatened. Every winter they felt the hard fact. They knew that there was danger from the sick, the weak and from the "too many."

They knew and they acted upon the knowledge. From the earliest ages infanticide and abortion have been the practically universal answers.

Summer's "Folkways," speaking of mankind in the earliest ages and at the lowest level of savagery, says "Abortion and infanticide are primary and violent acts of self defense by the parents against famine, disease and other calamities of overpopulation which increase with the number which each man or woman has to provide for."

"In Dutch Guinea it is said of the whole island that the people love their children but fear that the food supply will be insufficient.

"In the Horn of Africa neither abortion nor infanticide is customary unless in time of famine.

"Abortion, infanticide and killing the old are primary facts which correspond to the facts of life in the most direct and primitive manner."

Savage answers? Certainly. That is why we oppose them. Answers that solve the question with the greatest amount of waste and suffering.

BUT THE WAY to oppose infanticide and abortion is not to sit down and say, "No answer is needed. There is no problem." Society has tried that. The result is always the same. Desperate mothers, finding that another child is coming, try desperate things. In shame and secrecy she invents her own methods of abortion and often dies from them. The death certificate mentions "abdominal disorders" and every thing is hushed up.

The most dreadful methods of abortion are practiced constantly now as in savage times and will be until women are no longer trapped into motherhood.

"But infanticide at least we have wiped out," you say. Have

we? Read the statistics on infant mortality, on absolutely preventable infant mortality. Then when you are appealing for help get some one frank enough to tell you why you meet a fundamental indifference to your statistics. "If one should save them all," she whispers, her eyes full of the shame of what she is saying but desperate with the question, "there would be too many."

Yes, abortion and infanticide have been from the earliest ages the answer to the question. *They are the answer yet in this twentieth century.* Only by teaching scientific Birth Control can a better thing be reached.

Unnatural? A ploughed field is "unnatural" if you wish to call it so. A candle, to say nothing of an electric light, is unnatural.

The worship of Nature is blind which does not realize that the highest product of Nature is the enlightened human mind.

G N

Yet it were great reason that those that have children should have greater care of future times unto which they know they must transmit their dearest pledges.—*Baron*

Book Review

"MY BIRTH" by Armenhousie T Lamson. The Macmillan Co.

THIS LITTLE BOOK of less than one hundred and fifty pages in all, which as its author truly observes, "ends where all others begin," is a simply and vividly written account of the pre-natal life of a human being from the moment of conception to the time of birth. The story is written in the first person—the little human being to be telling its own story. There are chapters on "The Pattern of My Future Self," "The Foundation of My Body," "Internal and External Organs," "The Evidences of Life Before Birth," and "My Birth to Your World."

The book purports to give the development of the fetus with scientific exactness, but of this the ordinary reader will be unable to judge. He cannot be expected to do so, in view of the fact that scientists themselves are unable to agree on such questions as how hereditary qualities are transmitted, whether the development of the human embryo repeats the evolution of the race, and the question of the determination of sex in the embryonic human being.

With the reservation therefore, that in matters of science the book is not infallible, it may be accepted as a faithful and painstaking account of the conception and birth of a human being. And the author deserves great credit for making interesting a subject which unfortunately, most people agree with "Sanne" in thinking merely 'nasty'. We do not admit this, of course, but we prove it by the distaste and embarrassment we evince on occasions when the matter is forced on our attention. The subject is universally barred from our conversation, yet, as the author remarks, "This cruel curtain of so-called modesty benefits no one. It only breeds superstition and falsehood."

On account of this wrong attitude it is unlikely that the book will have a wide appeal, but it is one that should be read by every married woman and every mother, and it would also serve admirably as a supplementary text book for advanced pupils in physiology, both boys and girls.

B S

Man must have freedom in order to be regenerated

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