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THE BIRTH CONTROL REVIEW

DEDICATED TO VOLUNTARY MOTHERHOOD

MARY KNOBLAUCH, *Acting Editor*

Vol IV

SEPTEMBER, 1920

No 9

Why We Believe in Selling the Birth Control Review on Broadway

WE DO NOT like to differ from our friends. It is sometimes necessary, however. So, as many people ask us why we sell the REVIEW on Broadway in spite of opposition, ridicule and other inconveniences we feel that the time has come to state our position in the matter.

The other day a friend, a good friend too, said that in her opinion Birth Control was no street corner topic.

That is just where we differ. We think that it is. We think the subject is not an academic one to be taken up and discussed in private by a few well intentioned, erudite and benevolent thinkers with a view to changing the laws and conferring on "the people" a boon, the meaning of which the people do not understand.

On the contrary we believe that the pressure on the legislators should come from the people themselves and that they should exert that pressure impelled by a clear understanding of what they want and why they want it. THE REVIEW sold on the street meets the eye of the men and woman who need to understand the subject of Birth Control.

The easy class now realize the fundamental importance of family limitation and are able to get the necessary information of how to do it. The poor who need the knowledge most, can't get it and very often don't realize that there is such a thing to be had. The mere title — BIRTH CONTROL REVIEW — starts a train of thought. Of course if they buy the REVIEW and read it, we hope that our arguments will reinforce their thinking, but, even if they neither buy nor read, the very fact that the subject has been brought to their attention is a step in the right direction.

CERTAINLY THE United States mail driver whose family, benumbed by poverty, was described in a recent pamphlet on Birth Control—(the family, consisting of five children, his wife who naturally was not very well and himself, were supported on his salary of six dollars a week,) certainly this man was in a condition to ponder on the mental processes of a government which, as the writer said, paid him so little that he couldn't support even the smallest family and yet refused him the information by which he could limit it.

Again, friends of our cause, but not of our methods, say to us — But what type of person buys the REVIEW on Broadway? Surely not the serious minded. Only those who frequent that street in search of the salacious and hope to find something

spicy under the cover of such a title would buy the REVIEW there. That is not true. Some of our most distinguished supporters, a great scientist among others, have had their attention called to the subject as they emerged from the subway or theatre. It may be, of course, that there are some who buy hoping for a sensation. Our readers, we think, will agree that they don't get it, not the regulation Broadway type of sensation at least. For those people we have only a moderate sympathy if they feel that they have wasted their money and gotten something healthful and decent even on Broadway.

FOR WE BELIEVE that the subject of the propagation of the human race is a decent subject. It is a subject that may, with propriety, be discussed decently, by decent people at any time and in any place. It ought not to be hushed up as obscene. It should be recognized as of vital importance. The people on the street are the people who too often by their reckless overbearing fill the insane asylums, penitentiaries and reformatories. They are the people too who pay the taxes which keep up these institutions and their makeshift companion pieces, schools for defectives, milk stations and so on which disgrace and debase our civilization.

These are the people, we reiterate, who bear the children and pay the taxes. They are the people to see the necessity of changing the laws and to bring to bear the pressure necessary to change them. We have no wish to deride the polite efforts of those who wish to talk to Senators and Congressmen. Long may they talk, but little will they accomplish until the people bring the force of their united and informed will to bear upon the law makers, — for in this country, so we have been told, and woe betide the man or woman who denies it, — the people rule.

The Only Way to Remain the Same Is to Die

AN INTERESTING ACCOUNT is given in a London Paper of a child welfare meeting held in Frankfurt not long ago. An impassioned orator made a strong appeal for help in saving and bringing up the children of today. We should work, he said, not for the Fatherland or the mother Country, but for the land of our Children. The Children's Land — the phrase is Nietzsche's — That would be constructive, that

would be worth while, that is what BIRTH CONTROL REVIEW hopes to do as its bit toward helping the people to accomplish

"The child of today will be the man of tomorrow" True! Trite! Tiresome! If such however is the case why do we not try to see to it that this famous child should be fitted today for the work he will have to do tomorrow We have made an awful mess of the world we are going to leave to him The least we can do is to see that he is as well born, as well nourished as well educated as human foresight can make him to cope with the aftermath of our monumental follies

Plato's Plan

JP MAHAFFY, in his little book on *Old Greek Education* speaks of Plato's thorough going plan for perfecting the race For Plato, both in the "Republic" and the "Laws", insists that education will be of little avail if children are brought into the world deformed in body and warped in mind by the bad physical and mental condition of their parents In most states a deformed child was exposed either to die or to be picked up by some one who might run the risk of bringing it up to make a household slave For in most states, and certainly at Sparta, it would have been held a crime to propagate hereditary disease, and men were spared the disgusting spectacle of the scrofulous or deaf and dumb heir to a great name being courted in matrimony to perpetuate the miseries of the vices of his progenitors

BUT PLATO WENT further, and held that the production of the most important animal, man, should be regulated with even more care than that of the lower animals, in which such striking results have been obtained by artificial selection He therefore recommended, in his ideal state, not community of wives—Heaven forbid that we should follow Aristotle in repeating this gross libel!—but a careful state selection of suitable pairs, and their solemn union, under the guise of a direction from Providence by an appeal to the lot. These marriages were to take place at a fixed season, and all the children born of them within the year to be regarded as the common children of all Here the word *community* may fairly apply He has not here told us whether in successive years the same parents were to remain united and hence we do not know whether his marriages were meant to be temporary or not I fancy the point was of little importance to him If the offspring turned out well, there would be no change, if badly, of course the guardians of the State would not sanction the continuance of an unwholesome union Thus, though Plato was willing to allow sentiment its sentimental place, and to bring forward the decision of the rulers of the State as the will of Providence, marriages professedly arranged in heaven were to be permitted only with a strict view to the improvement of the race

No Plato, as Mr Mahaffy remarks, was not a sentimentalist, but he seems to have been reasonable If the state had the right to force parenthood upon its citizens, it had the obligation and expense of rearing those children The State, in other words, paid for its rights by reciprocal duties Nowadays the State feels that it has the right to withhold information that

will give parents the knowledge of how to limit their offspring but assumes next to none of the expenses involved in bringing up the children thus recklessly or ignorantly engendered

We are sorry that the article on the Congress of the International Woman Suffrage Alliance came too late to be printed in this issue Our readers will have it in next month's magazine

WE DO NOT owe duties ultimately to institutions, nor do they possess rights as against us Even granting that we have an institution of honest or even paramount social value, it is quite within the realm of moral possibility that it is not the best for all in all possible cases, and to shut off arbitrarily the right to judge for ourselves is a dangerous moral precedent If violating a general rule will work definite injury to individuals who can be identified then the rule may be enforced But in so far as it concerns directly only the man himself and other individuals who voluntarily consent then the plea of setting an example is absolutely irrelevant What may I not be called on to do, if to set a good example is a part of my legal obligation?

Little improvement can be expected in morality, until the producing of large families is regarded with the same feeling as drunkenness or any other physical excess But while the aristocracy and clergy are foremost to set the example of this kind of incontinence what can be expected from the poor

—J S MILL

The Birth Control Review

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Some Serious Observations Submitted to the Legislators for Meditation

I hear all the world groaning over the depopulation of France I have observed too, that those who have the fewest children do the most groaning —DR HENRI ROGER, *Dean of the Medical Faculty of Paris Investigation of Depopulation*

But of what use in a state are those children who languish in misery? They perish almost as soon as they are born They never prosper feeble or debilitated, they die one by one in a thousand different ways, while they are carried off in the gross by the frequent epidemics which poverty and poor nourishment always produce while those who escape attain the age of virility without strength and barely exist all the rest of their lives —MONTESQUIEU

If men had obligations in regard to beings who do not as yet exist, those obligations would consist, not in giving them life, but happiness they would have for object the general well being of the human species, or of the society in which they lived, or of the family to which they belonged and not the puerile idea of encumbering the earth with useless and unhappy creatures —CONDORCET, (*Progress of the Human Spirit 1793*)

It would be better to count only a million happy men upon the entire earth than to see this innumerable multitude of slaves and miserable wretches who drag out a half existence in brutishness and poverty —*Mably Legislation, or the Principles of Law, Vol I, ch III*

The population problem is the true enigma propounded by the sphinx In face of the ravages of that terrible problem —over population, other questions are effaced or become insignificant —PROFESSOR HUXLEY

After having developed his intellect, little by little and risen to a knowledge of himself, man has begun to react against Fate, and, whilst slaves and the worthless continue, after the fashion of brutes, to impose no limits on their fecundity—and merit therefore the significant name of "proletaires" (makers of children), the wiser and better class, the Aristos do not accept the pains of childbirth nor the burdens of paternity without estimating their strength and measuring their resources They have wrested from Fate the responsibility of regulating these matters which Fate regulates only by pain and death Even if Jehovah should annihilate me with his lightning and the Casuists with their condemnation I will never consent to see in this a crime or a fault, but, on the contrary, a victory of our will over the fatality of events —L A BARTILLON, *The Father*

Many children are necessary for cannon fodder and to feed the pleasure of the soldiers Many children are necessary in order that labor may always be abundant—because the law of supply and demand when it applies to the human species soon becomes brazen —the more abundant the laborers are the less they cost and the sooner the capitalist makes his profit

Is not one of the best means of preparing for future peace exactly that of counselling the poor to be prudent in procreation? Proletarians, follow the example of the bourgeois They willingly content themselves with an only son The richer they are, the fewer the children

Do as they do, and if not for the same reason at least for a noble scruple To bring into the world creatures doomed to misery, is not that to add to the sum of human suffering? —GUSTAVE TERY, *Review of Primary Instruction, No 29, 1903*

Up to the present time the act of procreation has been merely instinctive—just as it was with the cave man It is only one of our instincts which has not been civilized The greatest, the most elevated act which a man can perform in the course of his whole existence, the act upon which depends the conservation and amelioration of the race is accomplished now,—at the dawn of the twentieth century, just as it was in the Stone Age Only chance and Providence—so called—have so far presided over human destiny The results which are daily offered to our eyes are sufficient indication, I think, that an evolution or a revolution in our morals, is necessary, and that without delay —DR J PINARD, *Deputy, Member of the Academy of Medicine, 1903*

Surely it is desirable that the syphilitic, the tubercular, the alcoholic and all those who are tainted and degenerated physiologically should not have descendants Surely these poor devils should not blindly sow swarms of children fatally doomed by extreme poverty, heredity, the absolute lack of hygiene and education to disease, vice and death —DR FOLET, *Professor in the Faculty of Lille, Medical Chronicle, July 1903*

It is easy for me before the audiences of students and physicians to whom I lecture to indicate all the precautions and minute care with which the breeding and rearing of domestic animals are surrounded, and to oppose to this the quite different conditions in which marriages are usually made and the circumstances in which as a result of chance a large number of conceptions take place But, I must admit that I would be much embarrassed if I had to say the same things to a general audience Nevertheless, these are the things which must be said and made plain to the great public —DR JAFFROY, *Professor in the Faculty of Paris, Member of the Academy of Medicine, Medical Chronicle, July, 1903*

When parents assume the responsibility of bringing human beings into existence, it is their bounden duty to endow these children—who have no choice as to whether they are to be born, or to live—the maximum possible chances of happiness That is to say all the means of getting on and living after they get here, in other words organs sound and complete to equip them for the struggle It is odious to create feeble, sickly, incomplete creatures, idiots, inferiors, or degenerates whose lives

are destined to be miserable, dedicated to physical suffering, or worse, moral wretchedness. These poor creatures arouse so much pity that there is nothing one can wish them,—in their own interests be it understood—but a speedy death. Parents who, consciously or unconsciously engender in such conditions assume a very great responsibility, because, even if one may dispose of himself, one may in no wise dispose of others.—DR BARTHELEMY, *Physician at Saint Lazare, Medical Chronicle, July 1903*

It is not a numberless quantity of human beings which is necessary to humanity. No, it is a nucleus of men and women, strong, just and good. Let us oppose to all those who preach repopulation our firm resolve to regenerate the world, which certainly needs it, by producing only capable human beings, rather than by continuing to destroy the races completely by engendering countless degenerates.—JEAN LEPINE, *Professor in Faculty of Lyon, The Socialist Idea No 149*

I approve of contraceptive prophylaxis. It is justified above all on social and sometimes on individuals grounds.—PROFESSOR LACASSAGNE, *Medical Chronicle, February, 1905*

The propagation of the unfit must be suppressed, and the accumulation of the debris which encumbers society must be prevented. Science has relieved us of famines and epidemics, science could rid us of the multiplication of degenerate types doomed to lives of wretchedness and incapacity. By what means? Malthus no doubt could show us the way. Also the State might show such severity toward those who reproduce without having the means of assuring to their offspring such things as are needful in order to become useful members of society, that the candidates for paternity would think before abandoning themselves to thoughtless procreation.

And as human beings are after all only human beings, it would then be necessary to consider marriage as having for object something besides the mere multiplication of the species, and from the consideration would arise then possibility of various serious changes including the genesis of new congenial combinations. A reduction in the quantity and an improvement in the quality of human reproduction. This will be one of the chief concerns of our descendants.—HENRY DE VARIGUY, *The World and Life in a Hundred Years Review Bleue, 1902*

I believe that the all important question of reproduction should not be left to chance and improvidence. As a matter of principle no married man should have more children than he can reasonably feed and bring up.—DR A LUTAUD, *Letter to Dr Albaut, 1890*

I think that a falling birth rate is a proof of civilization and of progress when those who, lacking the means of equipping their children with the moral and material necessities of existence voluntarily reduce the number of their offspring. One must approve and congratulate them.

One must censure those who light mindedly produce children doomed to misery and the hospital. Also the easy bour

geois must be still more severely censured, who for egotistical reason limit their families to one or two children.—BATEUX, *Enquiry on the Subject of Depopulation, July, 1910*

Anti conceptional prophylaxis is an absolute right of every individual no matter what his circumstances are. It is duty in every case where conception, may result in suffering or even retard the evolution of humanity.

In the discussion of this thesis, it is permissible to argue, not only from medical cases (diseases, infirmities, hereditary taints) but also from social causes,—poverty and the impossibility of bringing up too large a family.—DR JOANNY ROUX, *Hospital Physician*

It is not supposable, happily, that all the recriminations of the statisticians would have for result the increase by a single individual of the number of inhabitants in our country. Let us congratulate ourselves upon the complete futility of their discourse. Let us suppose that an irritated God wished to let loose upon France the most disastrous of calamities. What could be best choose? Cholera, pestilence, war? No, certainly no, these are but passing evils. He would only have to double our population. Can one really have a high opinion of the morality of those parents who produce more children than they can feed, or have much sympathy for them? I think not.—GUSTAVE LE BOU, *Psychology of Socialism*

When the family is too large, you have the dangers of bad examples, the promiscuity of the streets, the poor lodgings—these dwellings of the working man where all the lodgers are piled together one on top of another. It is not necessary to insist upon all the evils and all the dangers which go with these conditions.—HENRI ROBERT, *President of the Order of French Advocates, Excelsior, 1911*

The principle back of the Neo Malthusien propaganda seems to me altogether praiseworthy. It conforms with democratic justice not less than with true human charity.—LOUIS LAPICQUE, *Professor at the Sorbonne*

The true strength of a people is not their numbers but the moral and intellectual force of their citizens.—BERTHELOT, *Academy of Science, 1904*

If all the women who had tried to interrupt an inopportune pregnancy were to be arrested, the prisons of France would be too small.—MARCELLE TINAYRE

The fools! They had nine children.—GEORGE CLEMENCEAU, *La Melle Social (Social Mix Up, page 44)*

The Neo Malthusien propaganda aims to substitute reflection for instinct, foresight for thoughtlessness, the wise man for the brute. Those who charge the Neo Malthusien with favoring vice and preaching abortion are either ignorant or preverters of the truth. Paul Robin may be condemned, but his condemnation will be inscribed on the statue which the future reserves for him.—SOLOMON RENIACH, *of the Institute From the French Neo Malthusien, June, July, 1920*

London Birth Control Meetings

ON THE NIGHT of June 29, I finished my London lectures for the time being. That meeting, the second under the auspices of the Emily Davidson Club, was perhaps the most thrilling and unusual of all because it was the first time practical preventive methods were explained and discussed publicly before an audience of both sexes. There were about sixty men and as many women present, the lecture having been advertised in a very small way and being given to compensate the men for having been turned away from a previous lecture given for women only.

After I had discussed the theoretical and economic side of Birth Control a man of about thirty five years, arose

"It's all very interesting and enlightening, what the lady speaker has told us" he said, "but really I and others have come here on purpose to have her tell us what methods she advises us to use. Won't she tell us while we are here for that purpose?"

"Hear! Hear!" cried part of the audience. "No! No!" came from others.

"Let the men go out—let her talk to the women!"

"No, No!" cried a man, "we have just as much right to know these things as the women!"

THE MEN INSISTENTLY demanded a vote upon the question. The chairman inquired if I were willing to address a mixed audience and I agreed, suggesting that those who did not wish to remain to hear the practical methods should depart while I continued the theoretical discussion. Only one couple left the room.

The attitude of both men and women during the explanation of methods was one of ease, confidence and reverence for the subject which means so much in their everyday lives. Afterwards, six men came seeking advice on other problems, saying that if they had known Birth Control methods a few years earlier they would have been spared great unhappiness and would not now be carrying backbreaking burdens without the help of understanding spiritual advisers.

Within less than six weeks I have given about twenty two private lectures, reaching some twenty five hundred women. All were working women, and all demanded and received information concerning the practical methods, which were discussed fully at each meeting.

The subject is being discussed everywhere and information concerning contraceptives is spreading like wildfire among the workers. One can feel the increased and increasing interest. One indication is the requests that are pouring in for lectures before labor organizations and other bodies. If I accepted all these invitations, I should have to remain here at least a year, working constantly.

THE ATTITUDE TOWARD Birth Control exhibited by various groups of people show some decidedly interesting contrasts. That of the working women may be described as

"natural." They are vitally interested and they demand the knowledge of Birth Control, receiving it eagerly. The professional social worker is more likely to suspend his or her common sense and exhibit a good deal of hypocrisy. This is especially true of the official Labor leaders and officials are prone to deny entirely the call to plain economic necessity of Birth Control. Many radicals, too, ignore this phase of the matter, especially the older ones, who are wedded to oft repeated phrases. The younger people, however, are almost entirely convinced that there is much in the Birth Control movement and at least have their minds open to it.

The fact that officialdom in labor circles and "social work" is strongly against the diminution of labor's misery is constantly shown by the arguments used in such groups against Birth Control.

"Let 'em have all the children they can. It will bring on the revolution all the quicker," said one spokesman of labor to me some weeks ago.

"Why do you fight for higher wages then?" I asked, "Why ask higher wages if you really want poverty and misery?"

He was silent at that, but he was forced to do some thinking just the same. On the other hand, the practical working man and the practical social worker are entirely in agreement with the practice of Birth Control and say so. But the official, the leader, turns a deaf ear to it.

One of the groups that is on the road to practical work on a very large scale is that under the direction of Mrs. Anna Martin at Rotherhithe. This is one of the most delapidated and poverty stricken districts of London. When, on June 22, I gave an informal address to Miss Martin's group, there were present something over one hundred women from the neighborhood. I was surprised to learn that these women had small families—one or two, not more than three children. The explanation was that Dr. Alice Vickery had visited the neighborhood some ten years previously and had instructed some of the intelligent women of the neighborhood in Birth Control methods. Some of the more prosperous of these women purchased the necessary contraceptives and furnished them to their poorer neighbors, who reimbursed them upon the installment plan. The result was smaller families and children growing up with more advantages, including better health.

THE BENEFITS TO the mothers were marked. These women were farther advanced than others who had been denied Birth Control information. They enjoyed a greater companionship with their husbands. They go to lectures, they have something of an intellectual life.

Miss Martin is a magnificent example of courage and understanding. Her work reflects both in a tremendous degree.

"I must get the mothers early," she said, in talking of the women of her neighborhood, "if I do not get them soon after the birth of the first or second child, it is almost certain

that I never will When other babies come close together, they bring with them discouragement and lower standards of life, for both parents"

These women are well aware that family limitations enabled them to give their children a chance in life and to protect their own well being There was in this group a frankness, during discussion of Birth Control methods, markedly absent from all other groups that I have addressed in England These women were self reliant, self respecting, and independent They might have been spiritless drudges, mothers of huge, hopeless families, if it had not been for the work of Miss Martin and Dr Vickery

One of the exceedingly interesting meetings was an "invitation" affair arranged by Mrs Edith How Martin, a widely known County Council woman of Middlesex and Miss L. Thompson To this meeting came social workers, women physicians and the like Many of the Labor women were unable to come because of the Labor Conference at Scarborough, which demanded their presence The audience, as has often happened, was divided upon the question of contraceptives versus continence, except when procreation is desired and the chief advocate of the latter view was a woman physician, who, in a strong speech declared that to be her method of Birth Control and who took exceptions to my address on the ground that I represented the "American view point," which she declared was that there is a high spiritual element in the sex relationship "That idea will not go down in England" she declared Adjournment, taken when the meeting had run long past its time cut short a storm of protest against this view It was not until later that I got the full significance of the meeting Ten women wrote me saying that they can now see the futility of alleviative measures and asking if there is a place for them in the Birth Control movement Others write saying that economic necessity keeps them in their present positions but that if they had means on which to live they would throw all of their strength into this cause!

I am quite convinced that if there were sufficient money here to carry on a Birth Control campaign of wide proportions the women would rally to this cause until the suffrage fight would be far surpassed in intensity and enthusiasm and the results would be immensely more constructive and far reaching

On July 2, I was invited to speak before the Conference on Maternity and Child welfare at Brighton, the invitation coming through Miss Nora March, editor of Racial Health, by the good offices of Dr Ira Prichard Although Birth Control was not being discussed when I arrived, a place was made for me under the head of Child Welfare to talk five minutes which the chairman afterward extended to ten

I had time to point out that there are three definite factors to be considered in a constructive campaign to aid the children of the nation and that these three factors had their roots deeply imbedded in other prevalent evils First, the fear of pregnancy in the motherhood of the nation creates a

condition of mind that must inevitably mean a child predisposed to a lack of health and courage Second, this same fear in the mother leads to the use of drugs which poison the embryo at the beginning of life and induce in it a condition of ill health never entirely obliterated Thirdly, frequent pregnancies cause the mother to bring forth weaklings, and that all these factors conspire to handicap the child from the very beginning of its existence I emphasized the fact that unless the child welfare workers began to be thoroughly constructive and include Birth Control in their program, they were in a great degree wasting their efforts They were beginning too late

The time was far too short, but so great was the interest in the subject of Birth Control that dozens crowded around me to ask questions and request literature

I go now to Glasgow Scotland to spend two weeks A meeting is planned for the Green on July 4, another the evening of the same day in a hall A short hour of a lecturer's time is not much in which to break down the prejudices of ages and communicate a new message But the time is ripe and both men and women are eager The interest quickens constantly The Cause moves on

—London, July 2nd

WHEN THE ORDER WAS GIVEN TO INCREASE AND MULTIPLY THERE ONLY WERE THREE PEOPLE IN AND THEY WERE VERY OLD, BUT ???????

("No Children—By Order Young Couple Refused a Flat Because They Might Become Parents"—Headline from a daily paper)

Sweetheart, sweetheart,
What shall we do,
Since men need houses
And children too?

If all the couples with flats in town
Have promised to keep the birth rate down,
The weighty problem of nineteen twenty,
When houses are scarce and men are plenty,
It seems to me will be still more weighty
In Anno Domini nineteen eighty,
When bold old men and toothless old dames
Sit in their flats by the window frames
Watching all day in the hope to see
Someone no older than sixty three
Going to meet in the setting sun
Someone who barely is sixty one
Children? Pooh pooh! the house comes first!
Let time and the landlord do their worst,
When I want hairs and you a tooth,
And an octogenarian world its youth

Sweetheart, sweetheart,
What shall we do?

If we can't have a flat
We will live in a shoe!

—TOMFOOL, London Herald

Race Suicide in the United States

By Dr Warren S Thompson

University of Michigan and Cornell University

(Continued)

THE INCREASE OF NATIVE AND FOREIGN STOCK IN THE CITIES

The proportion of children to women in the urban population shows a remarkable uniformity throughout the United States. Only in the West North Central and Pacific States does the proportion fall below 375 per 1,000 and it exceeds 425 in only a few of the states—chiefly the southern states. But in spite of this great uniformity, it is apparent that those urban communities of the north and west of which the newer immigrants form a large proportion have a greater number of children per 1,000 women than those in which the proportion of native stock, or older immigrant stock, is large.

This appears more clearly if instead of confining our attention to the geographical divisions we pick out certain cities representative of different elements of the population. Practically any of the larger cities in the northeastern part of the country have a large proportion of the newer immigrants. Boston, New York, Chicago, Cleveland and Detroit, as well as many others, have a proportion of children much greater than Indianapolis, Kansas City, Denver and Los Angeles. In the former, people of the newer immigrant stocks predominate, while in the latter native stock predominates. In such cities as Cincinnati, St. Louis, Milwaukee and Minneapolis, where the older immigrant stocks (chiefly German and Scandinavian) predominate and there is also a good proportion of native stock, the proportion of children is smaller than in the cities with the newer immigrant stocks, but larger than in the cities where native stock predominates. In the distinctly southern cities, however, where the white population is almost entirely native stock, the proportion of children is little, if any, smaller than in the northern cities with a large proportion of the newer immigrant stock. But only a small proportion of the city population of the United States is to be found in the southern states.

IF, THEN, it were a question of the relative rates of natural increase of the native and immigrant stocks in our urban population only, there can be no doubt that the newer immigrants would become a steadily increasing proportion of the whole, with the older immigrants a poor second and the native stock an "also ran." But the urban population was only about 46 per cent of our entire population at the last census. Therefore, before we become unduly excited about the extinction of the Anglo Saxon and Teutonic stock in our country, let us examine the data showing the proportion of children to women in the rural districts rather carefully.

THE INCREASE OF THE RURAL POPULATION COMPARED WITH THAT OF THE URBAN POPULATION

Although, as was pointed out above the proportion of children in the rural districts is everywhere greater than in the

cities, there is by no means as great a uniformity in this proportion in the country as in the city. There are three general divisions into which the states fall with respect to the proportion of children to women in the rural population.

1 *The New England and the Atlantic Coast States as Far South as Delaware*—In these states the number of children varies from 412 in Massachusetts to 493 in Maine. This is the smallest proportion for any group of states. In all these states the rural population is a relatively small proportion of the whole and is largely composed of the old native stock. There has been a selective process going on for several generations in the rural population of these states. The more active, wide-awake, and ambitious men and women have either gone west to new lands or they have migrated to the cities to seek their fortunes. This has had a detrimental effect upon country life and is probably responsible in large measure both for the decadent population now to be found in the rural districts of these states and the unprogressive character of the farming carried on there.

2 *The States of the Northern, Central and Western Part of the Country*—In these states there is a wide variation in the proportion of children to women. In general, however, they have more than 500 and less than 600. California and Nevada have less than 500, while the Dakotas and some of the other northwestern states have over 600. There does not seem to be any close relation between the foreign stock and a large proportion of children to women in these states. It is true that North Dakota with a very large foreign element in the rural population has over 700 children per 1,000 women, but there are several states with a preponderantly native element in the population which have a larger number of children per 1,000 women of Minnesota and Wisconsin, in which the population is largely composed of Germans and Scandinavians and their children. In those states where frontier conditions still exist, we almost invariably find a relatively large proportion of children. Thus the proportion of children in the rural population seems to depend on the opportunities open to children in the country rather than on whether the people are old native stock or the older immigrant stock. The relatively small proportion of children in some of the far western states which still have frontier conditions is probably due largely to the greater independence and self assertion of the western woman.

3 *The Southern and Southwestern States*—In these states the number of children rarely falls below 650 to 1,000 women and in many exceeds 700 (we are discussing the white population only). In all these states the rural population is almost entirely composed of the old native stock. In the West South Central States about 10 per cent of the population is of foreign stock. In the South Atlantic States only about 2.5 per cent of

it is of foreign stock, while in the East South Central States the proportion is even smaller. We are, therefore, justified in speaking of the rural population of this third great division as a native population, and it is in this part of our population that the greatest natural increase is taking place. As in the western states, where pioneer conditions still exist, the opportunities for children to do as well as their parents are relatively good here, and this is one of the important reasons for the high proportion of children.

OF OUR ENTIRE white population 51.3 per cent lives in the rural districts, the remainder in the cities. In 36.6 per cent of the rural population there are 650 or more children per 1,000 women, in 52.5 per cent of it there are 500 to 650 children per 1,000 women, while in only 10.9 per cent does the number of children fall below 500 per 1,000 women. In only 25.0 per cent of the urban population, on the other hand, does the number of children rise above 400 per 1,000 women. Of this 25.0 per cent over one fourth lives in the southern states, where the white population of the cities is almost entirely native stock. The other three fourths live in Connecticut, Pennsylvania and New Jersey, in none of which the number of children exceeds 433 per 1,000 women. Of our total white population in which the number of children exceeds 400 per 1,000 women, six sevenths live in the rural districts and one seventh in the urban.

The number of Italians, Slavs and Jews—the newer immigrants—to be found in the rural districts of the great agricultural states is negligible. On the other hand, the number of Germans, Scandinavians, English and Irish and their children is large, approximately one fourth of the entire rural white population being of these stocks.

IN VIEW OF these facts, I can see no reason to be alarmed over the rate of natural increase of the newer immigrants. They are not increasing as rapidly as the native and older immigrant peoples by excess of births over deaths. Although the relative rates of natural increase of the urban and rural population can not be calculated with exactness from the data given here, I have estimated them at 5 and 15, respectively. That is to say, in ten years the urban population would increase approximately 5 per cent, and the rural population 15 per cent by natural increase. I believe that these estimates are conservative both with respect to the absolute rates in the two classes and with respect to the difference between these rates.

The reason for this difference between the rates of natural increase in the urban and rural population will be discussed in what follows.

REASONS FOR THE RATES OF NATURAL INCREASE OF THE DIFFERENT CLASSES IN OUR POPULATION

The reasons for the difference between the rates of natural increase in the urban and rural populations fall in two general classes: (1) Those which explain the difference in the death

rates of these classes, and (2) those which explain the difference in the birth rates.

REASONS FOR THE DIFFERENCE IN DEATH RATES

The following table gives in very brief form the best data available regarding the difference between the death rates of our urban and rural populations.

NUMBER OF DEATHS PER ANNUM PER 1,000 PERSONS LIVING AT DIFFERENT AGES FOR MALES AND FEMALES IN THE ORIGINAL REGISTRATION STATES 1910 (WHITES ONLY)

	Males		Females	
	Urban	Rural	Urban	Rural
Under 1 year of age -----	133.80	103.26	111.23	84.97
During tenth year of age -----	2.88	2.17	2.52	1.88
“ twentieth year of age --	4.49	4.31	3.82	3.97
“ thirtieth year of age --	6.83	5.33	6.08	5.44
“ fortieth year of age ----	11.61	6.90	8.58	6.53
“ fiftieth year of age -----	18.34	10.24	13.74	9.43
“ sixtieth year of age ----	36.07	21.19	28.65	18.72
sixtieth year of age ----	69.42	48.79	69.16	45.12

This table shows that the death rates for both sexes are much lower in the country than in the city, with the exception that the death rate for women at about twenty years of age is slightly higher in the country. It is worth noting too that the greatest excess of deaths in the cities occurs at the ages when the death rates are high. This would have the effect of raising the general death rate in the city much above that of the country. The general death rate in the country is probably about 13 per 1,000 per annum, while the general death rate in the cities is not less than 16 or 17 per 1,000. Thus if the country and city had the same birth rates, the country population would increase 3 or 4 per cent more in ten years than the city population.

THE OUTDOOR LIFE of country people is one of the important factors in keeping the rural death rate down. Country children spend most of their waking time, outside of school hours, out in the open. In going to and coming from school, at their chores and during their vacations country children get an abundance of good fresh air. They do not know what it is to breathe the dust and germ laden air which the city child must always breathe. The men spend even more of their time out in the open than the children. All their work takes them out into the sunshine and fresh air. They never feel the confinement of factories and stores, nor the blight of occupational diseases. They can not understand that work in reasonable quantity may be injurious to health, because they do not know the conditions under which many industrial workers ply their trades. The women, of course, do not live in the open as the children and men. But they get much out of door life during the warmer part of the year. They have their gardens to care for, the chickens to raise and many other light chores which take them out of doors. Besides if the country woman goes anywhere she does not go in a crowded street car. She is out in the open air in a buggy or automobile. There can be no doubt that the way of the country woman is more healthful.

The Eternal Shame of Women

By Blanche Schrack

THERE ARE NO doubt many women to whom the reproach of this title will not apply, and such may read the charges with a clear conscience. It is to the vast majority we speak, to the wives and daughters, the mothers and sisters of college professors, doctors, bankers, farmers, clergymen, well to do business men,—to the women of the great middle class in fact. They will know whether the reproach is deserved. It is a case of "if the shoe fits, put it on," to use the homely language of the proverb.

The women who, through this REVIEW, are working to have certain existing laws changed are not facing an easy task. Time has proved that, and it can be no shame to admit it. The fact that a reform is hard of accomplishment is no proof that the existing state of affairs is too good to change. In addition, it is always harder to effect the repeal of an old law than to have a new one placed on the statute books.

Legislatures meet for this very purpose of making laws, and every legislator, for his own glorification and to insure reelection by his grateful constituents, comes to the state or national legislature with some pet scheme or reform, phrased as a law, to be enacted and added to the thousands under which humanity already staggers. It is altogether probable we would all be better off if legislators came to their state and national assemblies pledged to work for the repeal of at least one law on the statute books, instead of wasting the nation's time and money in the effort to bind and shackle us with more laws.

In the arduous task of getting this one law repealed which forbids the giving of contraceptive information, the workers in the Birth Control movement encounter opposition or indifference from various sources—from the open or secret hostility of law makers, and from the prejudice of the medical profession in particular, and of men in general. But if you ask them what particular indifference to their work is hardest to bear, what obstacle is hardest to overcome, they will tell you it is the apathy of women themselves,—of the intelligent, progressive women of the country.

YOU SAY THIS proves that women do not want this information, that they wouldn't be better for having it, that the law ought not to be repealed. It proves nothing of the kind, any more than the fact that the negro slaves did not themselves rebel against the institution of slavery proved that that state was good for them or for society.

Women do not help this cause for the simple and startling reason that they are *ashamed* to do anything, ashamed to identify themselves with the movement. They have accepted the man's view of the matter—they think the subject of birth "obscene."

You think it isn't so, but examine the evidence. Two women, typical of thousands, said in the writer's presence "Oh, I

believe in the thing the Birth Control movement is trying to do, but I'd never have the courage to work for it or to be seen buying a copy of the BIRTH CONTROL REVIEW." Both were married women, and one was a mother, and they differed from many other women only in being more frank about their attitude.

But there it is—*shame!*—the feeling that it is indecent for a woman to show any public interest in the subject of birth. And even the most personal, intimate interest in the matter is accompanied by a feeling of shame. If you doubt it, consider the behavior of the conventional married woman who finds herself pregnant. She hides it as long as she can, and when her figure begins to attest the fact, she hides herself.

WHO HASN'T OFTEN seen the pregnant women, getting the exercise she needed, by taking a walk after dark on the arm of her devoted husband? Who hasn't herself said, or sometimes overheard some one else saying to a friend, perhaps to a relative of a pregnant woman "You know Mary is going to have a baby, but don't let her know I told you." And one woman of the writer's acquaintance, as soon as her condition became apparent, retired to her room and stayed there until her child was born. There were three boarders living with the family at the time, and she did not even appear at meals, but had her meals sent up to her room on a tray.

If a woman went into retreat at such a time for aesthetic reasons (for it is undeniable that for the time being she has lost grace of form and lightness of movement) one might understand the attitude even while insisting that even this disadvantage may be overcome to a large extent. There are dresses specially designed for a woman who is about to become a mother, in which she may appear to advantage. In this connection comes the remembrance of one young wife who was *enciente*. Her baby was expected in February, and on Christmas Eve, she and her husband held open house, the company consisting of about fifteen men and nine women. The young hostess, dressed in a little dark blue silk dress, moved about among her guests serving refreshments and laughing and talking, doing it all without a trace of self-consciousness. And Nature, as though to acclaim her approval of conduct at once so sane and natural, set a becoming delicate rose-pink flush in the young wife's cheeks. She was the only really beautiful mother to be it has ever been the writer's privilege to behold, and the memory of her remains like the faint odor of a rare perfume.

THE SUBJECT OF Birth Control will remain "obscene," a thing to be talked about furtively and in whispers, as long as women slavishly accept the standards and conventions of men in sex matters. Can they not see how such blind obedience outrages womanhood? The shame of the Mormon institution of polygamy lay in the fact that women were easily

found who were willing to accept a half or a third interest in a husband. Men who wanted two wives had no trouble getting them. Through woman's complaisance, man is able to get what he wants, whether it is plural wives, or helpless children to work in his mills and factories.

Women give a deferential attention to men writing or talking on the subject of "the holiness of motherhood," misled by that masculine sentimentality into believing men revere their motherhood. Do they really do so? When a man seduces a girl and becomes the father of her child, does he worship the holiness of her motherhood? Does he make her the object of any care or attention? On the contrary, she becomes fair game for any man, and his man-made laws do not even force him to provide for the child he is responsible for.

THE REAL SHAME is that women permit these things. The time has come when they must see that birth is not

THE GOLDEN WEDDING would have been a more normal celebration if the two people most concerned had been as old as tradition demanded. They did not even look old. Young Richard, with his suspicion of whisker and his erudition, turned his clean shaven, frivolous grandfather into a mere boy. Richard's wife, who had just reached psychoanalysis via Dalcroze and Montessori, was a hundred years older than Granny, who still thought, in spite of evidence to the contrary in Richard, that boys will be boys. Fortunately, the rest of the family were less grown up. Some of them even welcomed the suggestion of a game, when the port had been drunk and a kind of replete boredom set in. Of course, they meant bridge. But Granny meant proverbs.

The old man offered to go outside while they thought of a proverb. The door closed, and everybody thought, except Uncle Robert, who went to sleep. The others found themselves in the position of the linguist who knows plenty of German when in Italy. "Isn't there one about a silver lining that blows nobody any good?" asked Tom.

"My dear fellow," began Richard with a commendable effort to be light, "the world scarcity of silver——"

GRANNY INTERRUPTED TACTFULLY with "Speech is silver, silence is golden," only to draw the fire of Richard's wife.

"Oh, darling!" said Richard's wife, also under the impression that the occasion demanded gaiety, "silence isn't golden. Think of all the inhibitions and suppressed complexes——"

"Besides, in the present state of the foreign exchanges, it ought to be 'Speech is nickel, silence is paper,'" chipped in Richard, to keep the ball rolling.

At this point the family rebelled. It might be older than its grandparents, but it was years younger than the Richards. "I say!" protested Tom. "This is a beans, what? Let's have 'Take care of the pence, and the pounds will——'"

"But the pound doesn't take care of itself! Look at America!" cried the argumentative one. "If this infernal Government had only taken care of the pound and left the pence to——"

"Nonsense, my boy," said Uncle Robert, who always woke up at the word Government. "If you neglect the little things

only their personal business, but their social business as well, and it will only be when they insist on their right of voluntary motherhood, when they claim for each child born, (whether legitimate or illegitimate) a fair opportunity in life and equal treatment under the law, that the subject of birth will be treated with the dignity and frankness it should be. But first women themselves must see how unwomanly and perverted is their own sense of shame on the subject.

Considered hastily, it may seem an unwarranted evidence of pessimism to characterize woman's attitude of shame on the subject as "eternal," but for centuries they have accepted the sex standards imposed on them by men and have fled away ashamed during their periods of pregnancy, and for the majority of women this still holds true. In view of this we can only hope we are mistaken in the use of the adjective "eternal" in this connection.

in life you will never succeed in the big things." There was an outburst of dissent, and Uncle Robert realized with a start that he was up against something new. Granny sat unusually still.

* * * *

"DON'T DON'T SAY 'Do the duty that lies nearest,'" implored Richard's wife. "It's the doctrine that kills internationalism——"

"Good job too!" said Uncle Robert, stoutly. "All this Bolshevism and what not springs entirely from your internationalism. Charity begins at home, don't it, mother?"

"No," said Granny, unexpectedly. "How can you look round Europe, Robert, and tell me that charity begins at home? It ought to begin abroad. I'm not sure that we are not merely drugging our conscience when we magnify the importance of little things at hand. They are so much easier to tackle than the big things elsewhere."

"That's Goethe," said Richard, approvingly.

"Is it?" twinkled the old lady. "I am glad he has given me a testimonial you can accept, my dear."

"My dear mother," said the astounded Uncle Robert, "I'm sure you never taught me to neglect the duty that lies nearest!"

"But what if my teaching was wrong?" smiled the new incarnation of Granny. "Somebody's teaching was wrong, or humanity would not have had to face the last five years."

"Certainly!" said Uncle Robert. "Germany's teaching Nietzsche——"

"If I had to bring you up again, Robert," continued Uncle Robert's amazing mother. "I should teach you to put your duty to humanity before your duty to any woman, even your own mother."

* * * *

The family, like Uncle Robert, could only stare. Then the door opened, and Grandfather broke the spell by mentioning that it was very cold in the hall. "Poor Thomas! I had for gotten all about you!" cried Granny, completing the astonishing impression that she had made her gallant capitulation to the new intelligensia.

Richard's wife ascribed her extraordinary outburst to the absence of Grandfather. Uncle Robert said it was the port.

—London Herald

Our Biological Outlook

By Lily Winner

ANALYSIS OF THE mutual relations of men and women interests almost everyone. But apparently only a very small minority have a personal concern in changing the established order of things. Foremost in the ranks of this order, urgently crying for at least provisional measures of improvement, is our biological outlook. On every hand we see progress moving forward, sometime swiftly and sometimes slowly, in industry, science, and art, excepting that most important of all to a nation, the improvement of the race.

The problem that the expanding nation has to solve is not only to get the best possible increase in population, but to get it under the best possible conditions, and it is astounding that so little importance is attached to this really serious problem. Statistics are practically unobtainable in this country, little or no study being given by the State to this question, and as a result the birth rate is constantly falling among the most efficient and active and best adapted classes in the country and rising among the misfits and failures, and particularly among its struggling aliens.

In America the native strain has not increased at all since 1830. Nor is this country peculiar in this regard. All over the civilized world we see an aimless and terrible proliferation among the poor, while the more economically fortunate classes are characterized by childless couples and homes in which a solitary child is reared unsocially, while orphan asylums and institutions of various kinds cover the land, to take care of the heedlessly begotten. The family, based on modern marriage, is failing in its work. It is producing too few children good enough and well trained enough for the demands of the developing civilized State, so that our civilization is growing outwardly with an unhealthy degenerating fat, while it is decaying at the core. The old haphazard system of marrying no longer secures us a vigorous population. Instead of well mated, healthy marriages, to contribute strong and beautiful children to the country, we are confronted by a great problem of waste of human material and a poverty stricken, undernourished, unhealthy mother class, almost constantly pregnant, with a high death rate among both mothers and children.

THE CURE FOR poverty is a new social and economic system, but until evolution has brought that about, we must look elsewhere for relief, and the only logical measure at hand at present is Birth Control, taught, preferably under sanction and supervision of the law in properly conducted clinics by the state.

A glance at the following figures taken from the Sixth annual report of Miss Julia C. Lathrop, Chief of the National Children's Bureau reveals poignantly some of the results of ignorance of proper methods of Birth Control in our own country before the war came to make conditions much worse.

In 10 large manufacturing cities the infant death rate is more than 150 to 1,000. In Lowell it is 231 per 1,000. The rate for the whole country is about 124 per 1,000. Compare this with New Zealand's rate of 70 per 1,000.

Investigation in the families of about 1,600 wage earners proved that one seventh of the fathers earned less than \$450 per year, and that the baby death rate in their families was one in four. About 6 per cent of the fathers earned more than \$1,250 and the baby death rate in their families was only 1 in 16.

Notice the following death rates among 5,617 children borne by 1,491 mothers in Johnstown, Pa. There was not food, clothing and health enough to go around.

	Deaths Per
Order of Birth of Children	1,000
1st and 2nd born.....	138 3
3rd and 4th born.....	143 2
5th and 6th born.....	177 0
7th and 8th born.....	181 5
9th and later born.....	201 1

A similar investigation in Chicago showed that in families with four children they had two and a half times better chance to live than in families with eight children.

THIS SAME REPORT states that 15,000 mothers in the United States have been dying from causes that are largely preventable. Can anything be more intolerable than the death of 15,000 mothers each year, in a country like the United States from wholly preventable causes?

As these figures clearly indicate the poor are the chief victims of this human waste.

Continued evasion of this problem is worse than criminal. We are confronted with a truth that challenges us on every side. We cannot longer evade it without positive menace. We cannot take a wide enough circuit to avoid collision with it. It will be everywhere our stone of offence, our stumbling stone, unless we make it a cornerstone for a future splendid race. Our immediate task is clearly before us: the repeal of stupid laws against dissemination of Birth Control information, the opening of educational and supervisory clinics for the efficient application of Birth Control methods, and then the concomitant relief measures such as legitimation of all children, etc., will logically follow as the result of this educational enlightenment.

The science of mathematics is most difficult. Judge for yourself.

One and one make two quite so!

Often three that is permissible.

Sometimes four that is all right too.

But eighteen that is madness.

—HILARE

Hard Facts

A classmate of mine who has always been very much against Birth Control has recently taken a position in a maternity hospital and has had twenty four patients under her care, twelve mothers who had babies, twelve women for curettage, ten of whom were self induced abortions

This nurse has decided it would be much better to teach these over burdened mothers proper precautions than that they should take such desperate means to help themselves Two or the patients had been on the serious list for many days It was a great satisfaction to have this very conservative nurse admit that she now believed it proper that a woman should have the right to say if she were physically and economically in condition to care for another child

She admitted she had never before met mothers and heard their reason for wanting fewer children I am afraid there are many more just like her who are against Birth Control without giving the subject proper thought

IN MY ROUNDS I often meet nurses from the pre natal clinics who also follow up the maternity cases after the baby arrives

Recently I met Miss W and as usual we discussed the tragedy of the large families and the over burdened mother Miss W said, "I must tell you of a recent experience Mrs S came to our hospital to have her ninth baby, the first to be born in a hospital She was 29 years old She expected to gain the desired information in the hospital so that she need never fear another pregnancy When she asked the doctors for advice he reassuringly told her the nurse would come and visit her

In due time I reached this patient's home and received a very hearty welcome I enquired about the baby and began to tell the mother about the feedings, etc

I saw a glitter in the woman's eye and knew she was getting mad Then she said, "Have you been sent to see me about the baby's feeding and not to teach me about Birth Control?"

"Well see that door—get out before I throw you out—I have raised nine children without your help and I guess I can manage this one—I went to the hospital expecting advice and the doctor led me to believe you would come and teach me

"My mother died bringing her eleventh child into the world although she was still a young woman With each of the last four children I have had very hard confinements and I am afraid each time If you have only come to tell me about the feedings and baby stools and my breast, don't waste your time I, a mother, can perhaps teach you something

"You, a nurse, should teach me what I most need If you can't then don't dare darken my door again"

Miss W has a fine sense of justice and humor She said, "Wasn't it funny for me to teach a mother of nine children about feedings?"

"But wait until I get to the hospital and see the doctor and tell the coward what I think of him for misleading this poor mother"

ANNIE M

IN MY DAILY rounds I met Annie M tired and discouraged, on her way to the clinic with her baby, a white fretful little mortal ten months old (It looks like a four months old baby) The baby has been ill all summer I asked her if she would not like to go on the excursion boat all day with the baby She replied, "You know I have two more babies at home, three and a half years old, two years old and this baby, they all have to be carried I went one day, a neighbor helped me, but I myself have a sick heart, the boat leaves my station at 8 45 in the morning, that means I must be up before five in the morning to get my husband's breakfast It seems as if the children must be cleaned up two or three times before we start

"The nurses and doctors were very good and kind, but I did not get over being tired for a week I am not a good sailor and it was a long, long day The nurse said I looked so very tired, she would ask the doctor if I might lie on the infirmary bed for a while When he examined me he asked me had I ever been examined for heart trouble I had been ill almost all the time during my last pregnancy, but owing to the small children whom I could not leave, had been attended during my illness by a midwife for one week

"The doctor told me to go to a clinic for my heart which I did The doctor told me I ought to have a complete rest He enquired about my family and looked kindly at me and shook his head when I told him the ages of my children and said, 'Mother, this will never do' My husband whose work is seasonal now averages thirty five, forty dollars per week the year round

"He leaves early to go to work and return late I have the burden all day and am up most of the night Recently my husband said to me, 'I am sick of hearing you say you are tired all the time'"

This little mother is twenty two years old Her eyes filled with tears as she added with the dreadful worry of more children coming "I think the reason my husband is so cross is because I told him if I was to struggle on he must let me be free for a while till I gained my strength again I am afraid if I am not a wife to him he will leave home"

Annie asked did I think the doctors would ever take pity on such cases as hers and teach them how to take proper care of themselves

This poor little human slave must pay dearly with physical tiredness even for a little outing

ESTHER E—Thirty years old—four living children—two miscarriages Oldest living child 12 years old, she now is seven months pregnant

She was waiting while Annie M was telling her story

"Nurse, have you a minute for me? Please do you know any where, where I can go and be told how to care for myself?"

I know I must have this baby as I am seven months gone My husband has heart and kidney trouble and can only work about four days in the week He does piece work and runs a machine and it is very hard for him He made wages until taken sick, but now only makes \$35 00 a week As long as I could I did an occasional day's cleaning, but cannot do so any longer

"I would not have had this baby, but was afraid to try another abortion, (have induced two) and I was very ill the last time, and my hospital experience was very humiliating

"The doctors put me through a regular jail examination Had I been to a doctor, had he used instruments, had he given me a drug? He seemed determined to fasten the abortion on someone But I could stick to my story as I had induced the abortion myself at a very great risk to my life, I was very ill and in the hospital for six weeks

"I must say I received good care and much kindness from all but one thoughtless young nurse, who when I went to say good bye to her, said, 'You will do that trick once too often, and I do not think any decent minded woman would do such a thing'

"I only wish I could place her for six months in my place"

I think it would be a good idea to place some of these thoughtless anti Birth Control people in the homes of these over burdened mothers

"Good is best when soonest wrought,
Lingered labors come to naught"

Good would be to save a mother as soon as we see the need A worn out tired and sick mother is indeed a life come to naught

BECKIE K, (32 years old—looks 50) Seven living children, oldest 12 years old Her home consists of 3 rooms Her husband is a machinist He is at home with a broken ulcerated leg He receives a small sick benefit from the Mutual Aid Society in the factory in which he works This patient comes to the clinic irregularly—the doctor asked me to visit the home and tell the mother that if she expected the children to get well she must come more regularly to the clinic and would I please instruct her how to be a little more cleanly I went to the home with the firm determination of laying down a set of hygienic rules for this mother to follow (I hereby humbly beg her pardon, I found her much cleaner than I would have the courage to be under the circumstances) When I knocked and walked in the woman very crossly said, 'Well what do you want? More free advice I suppose Unless you can tell me how I am going to avoid having anymore babies don't waste your time

You are a nurse and ought to know—my man is here now and you can tell us together" There were four sick children in this family, one boy of six suffering with ear ache, two children 4 and 7 with a heavy bronchitis, which the doctor was afraid was developing into whooping cough and the baby was very fretful Milk station nurse said the baby had gastro enteritis—(4 mos old) Something was wrong with the boiler

and no warm water could be had (Tenement hot water boilers are always out of order)

AND EVERY DAY ANOTHER nurse to say you must do this and you must do that School nurse, Milk Station nurse, and myself from the Clinic No wonder the woman was out of sorts Not one of us to tell her how to limit her family And she up half the night with the children She was on the verge of a nervous breakdown The only bit of comfort I could give her was that if she could find anyone to come in and help her I would gladly pay the woman for a week or ten days—also that she might send one of the children to me and I would come to the home and tell the helper I would be responsible for her wages

Several days have elapsed and I have received no word Help of this kind is impossible to secure I have not returned to the family—the mother is right—I am useless

Reported my visit to the doctor, he generously responded, "I suppose the poor devil does have an awful time We ought to do something for her —"

Well why doesn't he come out openly for Birth Control?

Do you think it is right or just to the unborn child that the father and mother, both of whom are active cases of pulmonary tuberculosis should be allowed to bring children into the world? I am now caring for a pregnant woman who has had three very frail and delicate babies, the oldest five years old

Her one request is, "You will tell me how to take care of myself, won't you nurse, if I come through this confinement all right? But I am so afraid"

We have promised her to help her by sending the children away to the country and giving extra nourishment But she is not to be blinded She is American born and educated She said, "What good will that do *me*—the same dread and fear if I should live, and perhaps another baby in a year You know I ought not to have been allowed to have had my last two children" When asked if she had been to a prenatal clinic and was she going to the hospital to have the baby, she said, "No, I feel I am going down hill and do not think I will get over this pregnancy and want to die at home My children will be as well off in an institution as I cannot care for them and I am dreadfully tired of life" This mother is thirty years old

LETTER FROM A PRIEST

Dear Madam

I am earnestly interested in Birth Control and wish I could help effectively as much as I can The Church must recognize Birth Control although they cannot openly confess I spoke yesterday with the old priest of foreign extraction over in Pittsburgh who said that Birth Control is a necessity, otherwise we will breed paupers, idiots, weak minded, because such only can produce forced motherhood For two things I long and I plead Discourage early marriage of girls under age and encourage Birth Control

Yours truly,

REV T V JAKIMOWICZ

Fecundity and Poverty

IN THE *Hut for Humans, Floreal*, June 5th, our generous friend, Louise Bodin, vividly describes a sordid hovel in the outskirts of a small provincial town, where she found a mother and her children living like animals

"Soon," she said, "four little tots here clustered around me, and the mother who stood holding the youngest, a baby of four months, in her arms. The two older children were in a hospital. They had whooping cough. The baby had whooping cough too. That was evident from his face which would have been charming had it not been disfigured by little sores. The skin of babies is so infinitely tender that it cracks under the strain of coughing and so the little face was all scaly. There are seven children ranging from thirteen years to four months. There had been nine. Two died last year of tuberculosis. The mother is refined and has an air of distinction although weighed down and spent by her thirty eight years of living, she yet preserves a certain elegance and suppleness and when she opened her bodice to nurse the baby, I noticed the whiteness of the skin and her throat which was still pretty. She had married when she was twenty two. She lived, if it can be called living, in this hovel with her seven children. Her husband did not come home any more, or rather when he did come it would have been better if he had not done so. She received the 52 francs (\$10.40) a month allotted to large families. To be exact, I believe it is 52 francs 10 c (\$10.57). She receives four loaves weighing six pounds a month from the parish on condition that she send her children to learn the catechism and that she will have them take their first communion. She has one franc, 75c (\$35) a day for herself and her seven children to live on. It is a comfort for her when a slight illness permits her to send two or three of the seven to the hospital where they are fed and clothed. At home they eat bread and drink water. Even so they need a ten pound loaf a day, and blackbread, the hideous, indigestible black bread which victory has brought us, costs three cents a pound—for large families.

This woman and mother spoke simply, without tears. When I left she accompanied me, the youngest child in her arms, the other four at her skirts and yet,—worthy men and virtuous women preach repopulation and weep with emotion as they dream of the felicity of large families.

YES, AND THESE grave gentlemen and virtuous ladies will have nothing to do beyond creating refuges, work rooms, orphanages,—all sorts of charitable establishments. They will figure as philanthropists. They will abandon themselves to the sport of charity. Louise Bodin has described for us the misery of one family, the philanthropic repopulators acquaint us with many more.

Read, *For Life*, of the clerical Paul Bureau and the ridiculous inspector of the Academy, Rossignal. Read, *The Woman and Child*, of Bertillon, you will find there a permanent enumeration of large families for which the philanthropic popin-

jays, solicit protection and charity. Here is a list of widows published in *The Woman and Child on the first of June*.

Mme S. Widow at Blanzay. Widowed in November. Husband was a postman, he died of pneumonia—12 children living, has had thirteen. Eldest is 17, and the youngest, twins, eight months old.

Mme M. Widow San Valois (Vosges). Widowed since December, he died of pneumonia. Eight children, ages fifteen months to 15 years, two of them are sick. She is expecting a ninth child in June.

Mme T., widow, Igeny. Husband died in October of wounds received during an aerial bombardment of the Station of Homecourt where he was employed. Six small children, the eldest of whom is ten.

Mme L., widow, Issy les Molenaux, a refugee from Manbeuge, mother of seven children looks after her mother who is blind.

Mme L., widow, Sadirac. Widowed last year. Husband died in 44th year, of the grippe. Mother of ten children, seven of whom are living. The eldest, 22 years of age is going to be married, the youngest is two and a half.

Mme L., widow at Melem, husband died suddenly, very recently, at the age of thirty four, is the mother of four children, the eldest of whom is seven and she is expecting a fifth in June.

The sport of charity, the hypocrisy of philanthropy will have full play, but—misery, ignorance, hideousness, exploitation in every form will continue to do their work.

As for us who wish to spare the mothers the tortures of their outraged love and to save the children from hunger, suffering humiliation, we are immoral, and we are denounced to the public as enemies of the individual, the family, the country, society and humanity?—*From the Neo Malthusien, June, July*

TWO PICTURES

ALL'S RIGHT WITH the world? I don't know. In Hyde Park I saw two well dressed nurses in a panic. Each wheeled a costly carriage—I cannot call it by such a common name as a "pram"—and in each carriage, as Daisy Ashford would say, was a "sumpsbus" infant.

And it was coming on to rain! Let not one drop fall on these precious charges. Up with the hoods, on with extra wraps. Hurry—hurry, to Park Lane and safety! Quite right, too.

* * * *

But I came to the Green Park. Six little boys approached me. Four sat on a small soap box on wheels, pulled by two others. When they saw me looking curiously at the chariot the riders jumped off. I wondered why. I looked inside. Yes, there was a hidden baby at the bottom of the box—no, two! Twins!

I don't think I ever saw such a thing in London before. Tiny mites, perhaps three weeks old, fast asleep, their little

arms pinched with the cold, their only shelter the forms of the boys who had been sitting above, if not actually upon them

I watched the chariot go cheerily over Westminster Bridge, skillfully dodging the traffic

Then I went to hear a well known bishop speak on equality of opportunity

—M

—London Herald

Book Reviews

RACE REGENERATION THROUGH WOMAN By James Hegyessy, MD DOND Opt D Published by the Author, 1278 Market St., San Francisco

Those who are interested in the theory of male continence as a solution of the problems of marriage and race regeneration will find that theory set forth in this volume in a highly idealistic and thoroughly understandable way. The author is thoroughly aware of the regenerative possibilities of the sex relation inspired by a compelling love; hence his treatment of the subject is what it should be—both reverent and inspiring. The theory of male continence is disputed ground and it is probably long before the final and conclusive word is said upon the subject, but whatever one's views or experience in this direction may be Dr. Hegyessy's contribution is worth careful consideration for its comprehensiveness and its idealism.

Women will be especially interested in his treatment of "the problem of maternity" from a high moral and sincerely scientific viewpoint. The author well understands the value of woman's freedom, her right to control her own body and the absolute essentiality of mate love in the progress of the race. Also, of course he understands the necessity of Birth Control. All of which amounts to saying that it is woman's task to regenerate the race through her own freedom and man's task to co-operate with her to the benefit of the woman, the child, society and himself.

Dr. Hegyessy has not said all that is to be said about problems of love and marriage but he has said much and has said it thoroughly,

—W

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going into phases of the subjects which science has too long neglected and upon which human experience has been too long kept secret. No one who reads the work as reverently as it has been written can fail to have a better understanding of the fundamental matters discussed. Nor can such a one fail to be a better, happier wife or husband. Many little understood matters are cleared up, as the author lays the ground for his thesis and since these vital incidents of the love relationship are the rocks upon which most marriages are wrecked and most children handicapped, the book is well worth reading from that standpoint alone.

The author of such a book must be fearless and Dr. Hegyessy is. He launches boldly into fields where his course must of necessity be subject to dispute even among those who are not advanced and open minded. Yet through it all to whatever question a few of his main conclusions may be subjected most of the content of the work is of such a nature as to bear conviction upon its face. The attitude of conjugal partners, the preparation for conception and the birth of the child, the emancipation of woman, motherhood, pregnancy, parental influence, the menopause, the social evil and the mutual rights of husband and wife are but a few of the subjects touched upon with the illumination of real understanding. Among the newer and therefore most interesting matters dealt with are the predetermination of the sex of the child, and the birth control through the exercise of the woman's will without contraceptives. Upon the former matter Dr. Hegyessy's views have been supported, in principle at least, by Dr. A. S. Lucas in a recent address before the national convention of the Allied Medical Association. His statement that Arab women have long known secret of preventing conception through muscular control recalls the fact that a few of the more highly developed spiritually and mentally, of the Occidental women are able to prevent conception by a similar means. This means being known to the very few. Dr. Hegyessy's book should be read—read with an open mind not too ready to accept his conclusions nor afraid to accept them. There can be no dispute as to most of the material in his book, and the rest should be read for the suggestive values, pointing the way to happier, holier love lives and, the author correctly maintains, the regeneration of the race through the solution of what may be called the love problem.

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