

# BIRTH CONTROL REVIEW

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Dedicated to Voluntary Motherhood

*Twenty Cents*

*JANUARY*

"What sort of truths do the majority really need? Truths that are decrepit with age. When a truth is as old as that, then it's in a fair way to become a lie."

G. B. S. (*An Enemy of the People*)

**Women's Part in the Neo-Malthusian Movement**

*By Dr. Alice Drysdale Vickery*

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**Birth Control or Racial Degeneration  
Which ?**

*By Anna Martin*

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**Why I Believe in Birth Control**

*By Florence Guertin Tuttle*

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Editorials, Story, News Notes

## BIRTH CONTROL ORGANIZATIONS

IN FOREIGN COUNTRIES

The Federation of Neo Malthusian Leagues—Dr Alice Drysdale Vickery President

ENGLAND—Malthusian League, 96 Victoria St London, S W 1  
HOLLAND (1885)—De Nieuw Malthusiaansche Bond Secretary,  
Dr J Rutgers, 9 Verhulststraat, Den Haag Periodical, *Hei  
Gelukking Huisgezin*  
GERMANY (1889)—Sozial Harmonische Verein Secretary, Herr  
M Hausmeister, Stuttgart Periodical, *Die Soziale Harmonie*  
FRANCE (1895)—C Hardy, 29 Rue Pixerecourt, Paris Peri  
odical Generation *Conscience*  
SPAIN (1904)—Liga Espanola de Regeneracion Humana Secre  
tary, Senor Luis Bulfi, Calle Provenza, 177, Pral la, Bar  
celona Periodical, *Salu y Fuerza*.  
BELGIUM (1906)—Ligue Neo-Malthusienne. Secretary, Dr  
Fernand Mascaux, Echevin, Courcelles  
SWITZERLAND (1908)—Groupe Malthusien Secretary, Valentin  
Grandjean, 106 Rue des Eaux Vives, Geneva Periodical,  
*La Vie Intime*  
BOHEMIA AUSTRIA (1901)—Secretary, Michael Kacha, 1164  
Zizhoh, Prague Periodical, Zadruby

PORTUGAL—E Silva Junior, L da Memona, 46 r/e, Lisbon  
Periodical, Par e Lzberdade  
BRAZIL (1905)—Seccion Brasilena de Propaganda Secretaries  
Manuel Moscova, Rua d'Bento Pires 29, San Pablo, Antomo  
Dominiguez, Rue Vizcande de Moranguapez 25 Rio de Janerio  
CUBA (1907)—Seccion de Propaganda Secretary, Jose Guardi  
ola, Empedrado 14 Havana  
SWEDEN (1911)—Sallskapet for Humanitar Barnalstring Presi  
dent, Mr Linke Bergegren, Vanadisvagen 15, Stockholm, Va  
ITALY (1913)—Lega Neomalthuana Italiana Via Lamarmora 22  
Tunn Periodical, *L'Educazione Sessuale*  
AFRICA—Ligue Neo Malthusienne, Maison du Peuple, 10 Rampe  
Magenta Alger  
MEXICO (1918)—Mexican Birth Control League Secretaries, Mr  
and Mrs Linn A E Gale, P O Box 518, Mexico, D F,  
Mexico Periodicals *Gales* (English) and *El Comunista*  
(Spanish)

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ROCHESTER, N Y—A I Howser, 227 Parsells Avenue  
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# THE BIRTH CONTROL REVIEW

DEDICATED TO VOLUNTARY MOTHERHOOD

MARY KNOBLAUCH, Acting Editor

VOL V

JANUARY, 1921

No 1

## Editorial comment

### A Suggestion

**W**E HAVE A suggestion to make to those men and women who oppose Birth Control. We cannot believe them to be either so hard hearted or so stupid as to desire that children shall be born to die of starvation, or to keep up the supply of inmates for the insane asylums, reformatories, hospitals and prisons.

No! the men and women who oppose the limitation of families, are no doubt sincerely convinced that the possession by the people of contraceptive information would retard the progress of the human race, and possibly destroy it entirely.

The point is, have they examined the subject with an unprejudiced mind, are they fully informed as to the facts and conditions? If they are, will they furnish us with the data upon which their decision is based. If they have not the data, do they wish to obtain it, and let us publish it that all who read, including ourselves, may be convinced.

There is an investigation we would very much like to undertake ourselves. We have not the money. If those who cry out with a loud voice against us, wish to do something really constructive to prove their case, let them investigate, fully, fairly and exhaustively the homes from which the thousands of delinquent children who pass through our courts every year, are recruited.

It may be that these children come from families economically able to provide for them. It may be that their fathers and mothers were true parents, fully aware of their responsibilities and striving to do all in their power to insure to their children education, health and happiness in at least a reasonable degree. It may be that we are wrong in believing that children born into the world like rabbits, without opportunity, without parental care, without air, light and nourishment, are the least likely material from which to develop good citizens. If an impartial investigation should prove the contrary, we would be glad to admit our error.

**T**HE EVIDENCE IS as much at the disposal of the adversaries of Birth Control as it is of its advocates. Let them look into the matter. We think, however, that such an investigation would prove our case, and the short account by Deaconess Young published in this issue of her visit to various reform schools for girls during the past summer, does a great deal to strengthen our belief.

Deaconess Young found that the inmates of these homes so often came from large neglected families. She listened to what these girls had to say, and asks us to think of what their lives must have been.

The father, drunk, dead, in prison, or run away from his troubles, the mother at work all day, a young girl, a child in years herself trying to manage eight, nine, ten younger brothers and sisters. If such were your lot, and if anybody spoke to you kindly, offered you a little pleasure, would you think it very wrong to say to yourself—"I can't do all this work. I don't know how, I might as well enjoy myself a little. I don't know what it is all about anyway, and I am tired, I want to get out." If your mother never had had time to tell you of the probable consequences of trying to have a little pleasure, how could you imagine what they would be?

How horrid is the hypocrisy of those who complacently view the downfall of others, merely remarking—"No one told me anything but I always knew how to behave." Do these complacent sisters ever give thanks for their superior opportunities? Do they stop and try to think what they would have known, or how they would have felt, if instead of a kind and comprehending family relationship their lives had been cast in homes of misery and squalor, all hard work with no time for love or play or thought about anything at all but the mere drudgery of living? Let us not judge from our own protected experiences but let us try to find out as Deaconess Young has done, why delinquent children are delinquent.

**O**N DECEMBER 8th, the New York Women's Publishing Company gave a luncheon at the Hotel Commodore. Mrs. Sanger spoke. Over 400 men and women were present and listened with enthusiasm to the account of Mrs. Sanger's recent visit to Europe. Everyone was interested, everyone was thrilled, everyone applauded the mention of the Lindsay bill to make the giving of contraceptive information legal. Everyone, apparently, highly approved of opening a clinic for the giving of such information.

Everyone was asked for contributions in order that the Review might continue its existence and these other enterprises be undertaken. Almost everyone faded away. Even the best of causes needs money, and contributions from those who were unfortunately obliged to leave early will still be gratefully received.

ON SUNDAY AFTERNOON, under the auspices of the Fine Arts Guild, Margaret Sanger met Winter Russell in a debate on Birth Control

The resolution read

"Resolved, That the spreading of Birth Control knowledge is injurious to the welfare of humanity"

Mrs Sanger, of course, spoke for the negative, and asserted that from a "trapped" motherhood, no good could come. That maternal centers, milk stations, child welfare work, while excellent in themselves were only palliatives and could not remedy the evils of overcrowding, overbearing, under educating, under nourishing the citizen of tomorrow. She pointed out that Child Labor Laws had never been enforced simply because the over production of children made them abortive.

Mr Russell contended that no one could have pleasure with out paying for it, apparently overlooking the fact that in the case under consideration it was the innocent victims who paid for pleasure in which they had no part. He ended with the somewhat worn and exhausted anathema that those people who had had only a few children were only 2.47 per cent American.

From all that we have been able to hear of the results of this debate, the negative carried the day.

MRS SANGER HAS been giving a series of four lectures under the auspices of The Fine Arts Guild. The first two were given in the Laor Temple. They were so enthusiastically received and the audiences increased so rapidly, that it was found necessary to move to a larger hall as the overflow crowds blocked the streets.

This proves that the people want to know the facts about life. It is to be hoped that many opportunities will be afforded them to do so. It is the women of the working class who most need this knowledge and they are the ones who are now going to get it.

## Too Much Statistics

Those who prefer not to "interfere with nature" will have a fellow feeling with the hero of the story told by the Lancet.

The head of an Oriental town, a Mohammedan, being asked by the Government to reply to certain questions relating to his city, sent in the following paper.

Question—What is the death rate per thousand in your city?

Answer—In my city it is the will of Allah that all must die, some die old, some young.

Question—What is the annual number of births?

Answer—We don't know, only God can say.

Question—Are the supplies of drinking water sufficient and of good quality?

Answer—From the remotest period no one has ever died of thirst.

Question—What is the general hygienic condition of your city?

Answer—Since Allah sent us Mohammed, his prophet, to purge the world with fire and sword, there has been great improvement. And now, my lamb of the West, cease your questioning, which can do no good to you or anyone else. Man should not bother himself about matters which concern God only.

## To My Friend, William E. Williams

Up from the yellow, sluggish mud of Creation's nether bed,  
Striving onward from node to node, from dawn to surging dawn,

Rising above the thrall of flesh, brave where the spirit led,  
He marched in a lonely pathway, ever and ever on

Deep in earth's primal bosom the spark of his mind glowed bright,

Cast off the clutching circumstance, visioned the greater goal,  
Rose to the ancient bitter task, struggled from height to height,  
Onward and ever onward, a man in quest of a soul

And at the last, when dark defeat swept over him in pain,  
His eyes still sought the vision, still gleaming, still afar,  
His spirit sprang from its prison, burst the encircling cham,  
Leapt from the grave, forever free, and grasped a flaming star

—JAMES WALDO FAQCETT

October 17, 1920

January 22, 23 and 24 are set aside for Child Labor Day. Owing to our date of going to press, we must reserve our comments upon it until the next issue. It is needless to say that the whole movement has our most intense interest and desire for its success.

## THE BIRTH CONTROL REVIEW

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# Why I Believe in Birth Control

By Florence Guertin Tuttle

**T**ASK A feminist—one who believes fundamentally in human freedom—to state why she is an advocate of family regulation is like asking an apple tree to explain why it is an apple tree. It could not possibly be anything else. Why then write of the obvious? A writer would be inclined to think an editor was slyly facetious if he asked him for an article on the value of fresh air or the public school system or the advantages of an international quarantine to protect the public health. Obviously there must be some urgent need that compels American writers to turn and retrace moss-grown paths. And the reason is found in this case in the fact that "the United States is now the only progressive country where it is a criminal offence to give directions relating to the prevention of conception," thanks to the Anthony Comstock laws placed upon the statutes in the last century. As a child I remember hearing my elders speak of this vice-regent, and nearly always with ridicule. I little thought that one day it would be my task to attempt to untangle the confusion of his mind which associated obscenity with the creative impulse, a confusion disastrous to society, and which might have been avoided had his age taken his destructive methods more seriously.

In spite of these laws, it is obvious that in the cleanly homes of the well-to-do, today family regulation is believed in and practiced. No one, not even a Roosevelt, allows nature to take its unchecked course with a result of twenty children which is each family's potential possibility. Only among the masses, the outcasts of poverty and squalor, is nature allowed to be "natural" in piling up great billows of population most of which is mercifully swept out into the sea of silence at birth or soon after. Yet in spite of the appalling infant death rate, the law against imparting scientific contraceptive information stands and must stand until public opinion becomes conscious of this obsolete legislation and is electrified into demanding its repeal.

**O**N THE SHAVIAN theory then that "a thing that nobody believes cannot be proved too often," we again give our reasons for not believing in the continuance of the mastedon families of our grandmothers.

I believe in birth control, primarily, because since the day when the human intellect began to differentiate men from beasts, some kind of regulation of population always has maintained. Otherwise humanity would have flooded the earth beyond its means of subsistence. In prehistoric times, wars, famines, pestilences reduced tribes and assisted the acute struggle for existence. Later other more subtle methods were added to reduce the population. Superfluous babies—mostly girls—were fed in the name of religion to river gods, other wise known as crocodiles. In recent times a more deadly monster raised its ugly head—abortion—poisoning and weakening life at its fountain source—the mothers. Today, science and

hygiene are the gods most universally worshipped and they point to modern methods for family regulation—methods that are cleanly, healthy and "happifying" to the home and to the State.

There is a third alternative to birth control almost always suggested by some starry-eyed woman—continence. But the suggestion might as well be dismissed as "impractical," since it does not protect either the mother or the child as it is possible to be continent with a lapse of but once in two years and still bestow ten children upon the family.

**I** BELIEVE IN the principle of birth control again, because it is pragmatic. It works. This is no new and nebulous idea in which this great republic is asked to experiment. It has long been tried and has not been found wanting. In Holland, for instance, contraception has been practiced openly for forty years with the most gratifying results. In Holland with its population of only 6,000,000 there are fifty headquarters where women may be given this information as a health measure. One would expect this sturdy little state, whose women are always cleaning, always polishing its kettles and brasses until they rival the sun, to become the first to clean up its population. I wonder if the fact that its ruler is a queen and a mother may not also be partly responsible for this fundamental sex hygiene? And the result of this scientific dissemination? Motherhood is not stultified. Large families prevail when they are desired. But early marriages are encouraged, prostitution is lowered, and best of all, babies are given a chance. The death rate among children has dropped from 180 to 90 a thousand in a period of thirty years which is the record rate for Europe. And when the war broke out, the young manhood of Holland was pronounced by the draft to be the most physically fit to be sacrificed to the sword.

Let us turn the screen for a moment from this valiant little nation building up life scientifically from its source, to the other side of the picture and view China, an ancient country where women are still degraded, where concubinage is still practiced and where the population flows unchecked, inundating the land like lava from a perpetually active volcano. In China, 779 out of every 1,000 babies die before they are two years old. And the reaction to this shocking truth is, "What should we do if they did not die?" Dead babies take up enough room, they claim, in a land where every grave is sacred and as plentiful "as gopher holes on a western farm." What would happen to overcrowded communities if these little ones lived and moved around, they ask? In the interior, missionaries tell us that desperate mothers throw their superfluous children into neighboring lakes and that the far inland waters of China are polluted with the rotting bodies of infants. As a humanist, I prefer the modern methods of Holland, in conserving its population, to the hideous wastage of China, bulging with a surplus cruelly foredoomed to die.

WHEN I WROTE on "Motherhood and Family Limitation" seven years ago, I confess that I was thinking mainly of the comfortable well fed classes who were flanked by nurses, governesses and mother's helpers in rearing their young. My imagination had not bridged the chasm that reaches the stark homes of the 98 per cent of women who cannot employ nurse maids or any outside help whatever. I know now how little I knew then of the realities of life. Now I know that it is the submerged masses that need this dictum of family limitation and are piteously reaching out their hands for it, crying out to be saved from themselves. It is not the mother in the Ivory Tower but the mother in the tenement who needs to be rescued from incessant child bearing, not the mother with the pink or the blue layette ready for her little one, but the mother stripped often of the necessities of life whom society forces to bear "useless children in dull repetition," the mother who unintentionally deluges the earth with weakness, disease and crime.

It takes time to be a parent as well as a mother. It also requires money. Motherhood is "a woman's greatest glory" but not under all conditions. It is not a glory to the woman of the slums for instance who has little of either of these essentials. It is not a glory to the mother of five children who lives in two rooms and takes in boarders. It is not a glory to the woman with a tubercular or syphilitic husband. It is not a glory to the factory worker who all but bears her child at the machine. To such women incessant pregnancy means incessant purgatory and no amount of poesy can idealize it to cover the gaunt facts.

AND FOR THE father of congested families today—self respecting men who love children and wish to rear their families decently but who stagger under the economic burden they are compelled to bear—let no one imagine that mothers alone desperately seek contraceptive methods. Perhaps one of the saddest sights the social worker sees is the father vainly seeking an escape from the squirrel cage into which society has forced him, this complex social system which fails him at so many points yet dares to dictate as to his intimate family life. I believe in birth control for the father, the industrial pack horse, who is too often either flouted by feminists or ignored.

But if I believe in family regulation for the mother and the father that they may better fulfill the physical and spiritual qualities of parenthood, how much more do I believe in family restriction for the sake of the child. In nearly all our wholesale, unchecked evils it is the child who is the victim, the child who ultimately pays. Not consulted as to his birth, he is robbed too often of his inalienable right—a clean bill of health. He is not given a fighting chance.

In Mr Maeterlinck's Blue bird, an exquisite scene is laid somewhere in Dreamland, where the souls of little children are waiting to be born. How eager they are to embark, how happy to set sail for earth. Perhaps Mr Maeterlinck's genius some day will give us a drama showing the other end of the journey, the so called homes where the majority of these innocents are forced to enter, where the only endowment awaiting them

is a tired, disease drained body and feebly flickering brain. It is difficult to write dispassionately of these monstrous sins against childhood. It is time that society shook off its indifference as to how children are born and forbade that they should be cursed before birth.

MUCH AS I believe in family regulation for the individual, however—for the mother from the psychic as well as physical side of motherhood, for the father from the economic view point, for the child from biologic reasons, I believe in birth control most of all for the sake of society itself. Modern science regards society as an organization much like the human organism where the whole is greater than its parts. Democracy is trying to teach us this lesson in its clumsy efforts to lift the mass. The vision of Mr Wells understands this truth and has made a gigantic effort to make others understand in his magnum opus—the Outline of History—a synthetic reflection of all histories trying to show that life is organically one. And the world was offered a tremendous illustration of world unity when it forced us to acknowledge that a danger to one nation in the great family of nations, was a danger to all.

Since the war we have heard much talk of reconstruction of social institutions, but very little talk of reconstructing the great human organism itself. It is well to rebuild devastated regions. It is well to replace worn out systems, but these are only the externals of reconstruction. Shall we not begin by taking thought of how we shall rebuild humanity itself? Shall we not protect the veins of this giant organism from the sickening injection of race poison, shall we not protect its arteries from the swarming armies of bacillae that bring disease and death? Shall we not say to these deadly enemies "Thou shalt not pass"?

The war's selective draft showed that about one in every three of every mother's sons was unfit to live to say nothing of being unfit to die. Here surely is food both for woman's thought and for man's. In the past we have treasured these unfit at an enormous expense to the state, and complacently called ourselves altruistic. We have built asylums for the insane, institutions for the epileptic, and prisons even to punish them often for prenatal sins, then applauded ourselves for having overcome evolution which would have refused to perpetuate this human wreckage. Is it not about time that we learned to work with the principle of evolution and not against it? Is it not time that we learned to control our racial destiny by cooperating with a scientific process of limitation and directing it?

THE WAY TO control evil is to prevent its happening. One ounce of prevention is indeed worth many pounds of sinecures. The way to keep the social organism pure is to prevent humanity's sewerage from emptying into it. It means the establishment of suitable life saving stations throughout the city such as Holland possesses, to be run in connection with the Maternity Centers already existing where such heartening work is now being done, though, alas, on too small a scale, and greatly handicapped by the lack of hygienic clinics.

This kind of preventive, scientifically disseminated by physicals and nurses, is not an idle dream, I believe, but is a practical possibility when public opinion awakens to its necessity. It will then commandeer the cooperation of physicians, unselfish and tolerant of new methods. It will challenge the attention of lawmakers, willing to take action to blot out old laws and to take time to create new ones that will permit the beginning of a safe guarded race. Above all, it will mean the coop-

eration of women, the mothers of humanity, who will see that cleansing the social organism, if only on the physical side, is a woman's job and must pave the way for all other social changes. This is the fundamental of reconstruction and the basis of true Americanization. Until the day when this truth is recognized, all else is merely palliative. Until we put our human house in order we but bent time on our march to a better world.

## A Visit to Some Western Reformatories

By Virginia C Young

THERE ARE, APPROXIMATELY, ten thousand women and girls confined in the State Reformatories of this Country. A newly formed Women's Committee of the National Prison Association, has recently made a survey of some of these institutions—thirty of which it was my privilege to visit in this way.

The spotlight of war was thrown upon the problem of the Delinquent Girl which assumed great proportions as soon as the youth of the nation began to assemble in camps and cantonments, and the girls also began to respond with none the less alacrity to that stirring bugle call. Many of these girls were soon rounded up and committed to the wretched county jails which were in most cases the only places available for their shelter. And these conditions, led very soon after the entrance of America into the World War, to a Special Appropriation by the Congress of the United States, supplemented in most cases by State funds, for the erection of buildings to be used as reformatories and the assigning of women for their administration. In many cases these temporary shelters became permanent State institutions of a much better type than the older institutions of the same sort already existing in some States, and there has been a marked increase of interest in and improvement of methods all along the line. On the whole we have reason to be proud of these schools for delinquents, where, in most cases under the leadership of fine and efficient women, the girls are being, not only protected and sheltered, but where they are being trained as well in the principles of orderly living and good citizenship which will, some day, enable them to take a useful share in the life of the outside world. In most places too, they are having both physical and mental examinations and treatments, resulting in a more intelligent classification, which is so important a basis for any educational plan.

IT WAS IN the course of the above survey that I had the privilege of speaking, both from the platform and individually, with about three thousand of these neglected children of the nation, most of them still very young and many of them ready to respond with touching eagerness to the opportunities offered them for self improvement. It was my chief interest to get at the chief underlying causes of delinquency, and it was soon discovered that in the vast majority of such cases, the trouble lay at the door of unhappy and broken homes. Almost invariably there was the same story of parents sepa-

rated, the death of one and the remarriage of the other, and with monotonous frequency tales of the too large family, father and sometimes mother driven to drink or desertion as the responsibilities increased with no corresponding enlargement of family income, the older girls forced to stay at home and become domestic drudges, with each year a new mouth to feed, the mother always weary and harassed, with no time for sympathy with the needs and interests of her growing girls, with never a spare hour or penny for the diversions and outside interests so necessary to youth, and forming such an important part of our lives as spiritual beings.

Listen to some of these neglected girls. "I used to hate to go home from work." "I had to hand over every cent I made, with never anything for pretty things, or even warm clothing in winter." "Father drank, and Mother was always tired and cross." "Father died and Mother had to go out to work, so I had to stay at home and mind the children—ten of us." "There were eleven of us and I was the oldest—no one seemed to think I needed anything but enough to eat (and not always that), and a bed shared with two younger sisters." "When the tenth baby was born, Father got discouraged and disappeared, and after that Mother did not care and began to drink and the family was broken up." "Home was Hell, so many of us, and not enough of anything, so I ran away and joined a theatrical company." The same dreary story from scores of young girls landed, inevitably, in Homes with a Capital H. Surely a strong argument for saving the homes and seeing to it that they are proper places for the care and training of fewer and better children.

Those wonderful Western States are doing great work for the raising of better pigs and cattle and chickens and wheat and corn. One hears everywhere, out there, of Beef Contests and prizes for Pigs, and Bigger Wheat and Corn. Are we neglecting the most important crop of all? Shall we work for fewer and better, much better, Babies?

It is cheaper in the long run to lift men up than to hold them down and the ballot in their hands is less dangerous than a sense of wrong in their heads.—JAMES RUSSEL LOWELL

"For always in thine eyes, O Liberty!

Shines that high light whereby the world is saved,  
And, though thou slay us, we will trust in thee"

—JOHN HAY

# Women in Germany

By Margaret Sanger

Dresden, September 7, 1920

**T**HE CONDITIONS IN this city are somewhat better than in Berlin. The streets are cleaner, the people less hungry looking, the cars not so crowded. But the working woman is reduced to the function of pack horse. This morning I saw a young woman who could not have been over twenty-five years of age carrying a huge basket strapped to her back, it horses, carrying produce from country towns to their homes or stores in the cities. They have become drudge animals in the fields. There are four women to one man taking the place of the truck and work horses. They nurse their babies beyond two years, to supply the milk which, in the absence of cows' milk, they hope will keep life in the children.

It was a great pleasure to me to meet that splendid pioneer of the Woman's Movement in Germany—Marie Stritt, a woman of refinement, culture, with a fine vigorous mind, speaking English with a care and better choice of words than most well educated Americans. Marie Stritt was a Pacifist in the war. Thousands of Pacifists were shot. She has been the pioneer in the Birth Control Movement in Germany, and organized the International Congress of the Malthusians in Dresden in 1912. She is the editor of the foremost official paper for woman's suffrage here. She thinks it is not necessary to propagate the idea of Birth Control in Germany now, she says that the birth rate has fallen so rapidly in the last few years, that there is no need for spreading knowledge, or encouraging the idea. The organized movement is almost out of existence, but the knowledge is spreading everywhere.

**O**NE OF THE most interesting achievements of Germany is Dr. Magnus Hirschfeld's Institute of Sexual Science. It is the only one of its kind in the world. Here is a beautiful dwelling, with palatial and spacious rooms, which at one time belonged to a member of the royal family. Since the Revolution it has been turned over to Dr. Hirschfeld, who has converted it into a College where one may study all subjects relative to, or treating of the science of sex. There are various departments, each with specialists in charge, each department equipped with laboratories and X rays.

I am delighted to find Dr. Hirschfeld so well informed on the subject of Birth Control. He is a personal friend of Dr. Rutgers of Holland, through whom he has been kept in touch with the work. There is also the possibility of the subject of Birth Control taking its place as a department in this Institute. Dr. Hirschfeld was most cordial and hospitable, and kindly extended to me an invitation to address an audience if I would consent to speak in the Institute. As I was leaving Berlin in a few days, it was impossible to do so, and I greatly regret missing this splendid opportunity of getting the message before the physicians of Germany.

I am now on my way to Munich to get the facts of the birth strike so generally reported in Europe. Then, on to Ravensburg to investigate the clinical preventive which is said to be one hundred per cent perfect in safety and harmlessness, and is also reported as having the government's official sanction.

There are few people in Germany who will not acknowledge that country as overpopulated today. Everyone knows that, even though two million lives were sacrificed in the war, this deficiency has been made up by the million and a half inhabitants who were returned to Germany from Alsace Lorraine. Also on the Polish side there was at least the same number returned to the Fatherland, while hundreds of thousands of men and women were deported from England, France and Italy, and sent to the land of their birth. Thousands of them hate Germany—Germany is now a foreign and detested place to them.

**W**ITH ALL THE facts of over population before their eyes, with poverty, overcrowding, lack of food, mothers starving, children doomed to die in a few years, yet those in Germany elected to guide the destinies of the millions, will not reluctantly accept the idea of Birth Control for the masses.

Of course they all accept and practice it themselves—always—but for the working women it is different. I talked to many of the foremost physicians here, gynecologists and baby specialists. Surely, I thought, these men, considering the kind of work they do, must have a better understanding of the actual needs of the country than others. But in this also, I was disappointed. The physicians are content that woman shall breed, no matter what she suffers, no matter what kind of child she may bring forth.

I found not one physician, even of those in charge of all the appalling misery of Germany, who dared to say that Birth Control should be encouraged. I found several, however, who stood for women's right to have abortions—but for contraceptive advice, NO. "It is knowledge that is too dangerous," said one very well known gynecologist to me. He agreed that some thing should be done during these years of chaos, and for the next five years to prevent more babies, but abortion seemed better to him than Birth Control knowledge. Why? Because knowledge to prevent conception involved woman's freedom. "Once they know how to prevent, they will not go back to their old ways again," said the learned gentleman. That is the 'rub' in Germany.

I went into one home where there were ten children living—the oldest was twelve years of age, and too young to work. The father a locksmith, was out of work, he had been out of work for several weeks. The family lived on one hundred marks which they received every eight days from the Unemployment

Insurance **This** was Saturday, the money was to come on Monday. These children were huddled together in two rooms, all **living**, cooking, sleeping there. They had had no break fast, no dinner, there was not one **crumb** or morsel of food in that house. They were **waiting** for Monday. The father had gone to the woods to find mushrooms to keep them **alive** until their money came. Five of these children had **been** born since the war began!!!

**M**ANY OTHER FAMILIES were in **similar** positions. They were all clean, but poverty and starvation stamped **their** faces horribly.

The Quakers' food **stations**—**which** by the way the children call "**America**"—**are** crowded to **their** fullest **capacity**. Only children who are **ill** enough, can come for food. Only mothers pregnant over seven months or who are nursing **babies** under four months, are allowed food. The spectacle of a **nursing** mother, or a pregnant mother, bringing her two or three wee children (not **ill** enough to be admitted) to share her food **is** too sad and **horrible** to dwell upon. The Quakers have a problem there, they can not put the children out, yet they want that mother to eat the food herself, for the benefit of the unborn **child**.

Munich, Sept 11, 1920

There is a Birth **Strike** here. The common sense of the German mothers has caused it. It **is** not **organized** as one was **given** to believe, but certainly, the women are agreed that their condition is such that it **is** **impossible** for healthy **children** to be born or reared.

In **this** **city**—the most lovely in Germany—there **is** more life and greater abandon than in the North. Munich is the Paris of Germany. There **is** poverty and hunger here in plenty, but there **is** more food in the shops, more clothing and greater **activity** than in any of the other **cities**.

This is the **city** where, **during** the Revolution, the Soviet Republic flew its red flag from the housetops for over three weeks. I have met many of the leading people on both sides of the political arena. The **Conservatives** **claim** that the **Communists** were not able enough—that they were not capable of **handling** the **situation**. On the other hand the leaders of the **Communists** **claim** that they lost because they were not cruel enough. Their **consideration**, their ideals, their faith in human brotherly love, cost them their **lives** and their liberty.

**I** TALKED TO Mrs. Mushem—that Joan of Arc who, together with her husband, **Erich Mushem** and Landau, inspired the masses to revolution. Landau **is** dead. He was kicked and clubbed to death by the White Guard. That gentle soul so believed in the good of man, that he talked and pleaded with the **soldiers** to be brothers, and urged them not to take life. They answered him in Prussian methods as they answered Karl Liebknecht and Rosa Luxemburg. Then, having finished with Landau they went to find **Erich** and Mrs. **Mushem**. Machine guns were used to wreck **their** apartment, not satisfied that they did not come out to escape, the White Guard stormed the place, **breaking** down doors, etc. Fortunately, both **Erich**

**Mushem** and his **wife** had been previously arrested and were safely in **jail**. **Erich Mushem** **is** still in **prison**—his **wife** was released **later**.

There is bitterness in the breasts of the "Reds" because they were **tricked** and fooled by their own faith in humanity. They say **this** has taught them a valuable lesson, and they shall not forget it.

No wonder that the middle and upper classes will not give up their guns—they know this **bitterness**, and they know too that the class struggle **is** not settled, even though the Red Flag **is** not flying over Munich. It is said that the upper and middle **classes** are prepared to make **their** escape at a moment's **notice**, they have peasants' boots and costumes ready and plans and money put aside for the emergency **which** all **claim** is bound to come.

I **talked** to the Medical Chief of the Soviet—a well known practising physician. He was tremendously **interested** in the subject of **Birth Control**. He told me that women in Bavaria are determined to stop having **babies**. He has **given** practical information to thousands, and would have established **clinics** all over Bavaria, had the Soviet Republic **remained** in power.

**I** FORGOT TO SAY, that in Berlin the Syndicalists have physicians who **give** lectures on the practical side of birth control to the women of that organization.

It was only when physicians were allied with such radical organizations as the Syndicalists that they dared to come out for the practical side of Birth Control. I was glad to find these men far more sympathetic and enthusiastic for the use of contraceptive methods than they were for abortions. In **this** they differed from the conservative **physicians**, who fear to give woman knowledge **which** will free her.

I **visited** hospitals in **this** city, and found them lacking in the **simple** and most ordinary articles of decency. No soap—no cod liver oil, no rubber sheets to protect the beds—no linen to give clean bedding as **required**—and even the **babies** must be **all** day in wet napkins, because of the inadequate supply for the **proper** changes. This has given rise to skin trouble, and the poor little waifs are a sad, miserable lot. It would be a great kindness to let them **die** outright, I believe.

Another dreadful thing, which gave me the nightmare for weeks, was to see the children's little mouths covered with horrible sores—and upon **inquiring** as to why this was so, and why so prevalent, I was told it came from the meat and milk of the cattle suffering from "mouth disease."

The **kind** charitable folk may applaud the work which **is** keeping down the infant mortality rate in Germany, but I am not **certain** that their benevolence is so **wise** as it may seem. The old fashioned warrior who entered with sword and killed his victim outright has my respect after **witnessing** the "Peace" conditions of Germany.

The Military Party uses **everything** as "I told you so." It accuses the Socialists of bringing defeat upon the country. There **is** also the general feeling that had America not entered the war a **juster** peace would have been made—for then none would have **been** victors and none defeated. This they say would have meant a lasting peace.

**T**HERE SEEMS TO be no hatred towards Americans or the English, but only towards the French. All foreigners are made to pay a hundred per cent above the native price in hotels, and thus to prevent an influx of people who could easily live well at a small cost, owing to the difference in exchange.

When I asked one physician what the doctors were doing to help tubercular women from becoming pregnant, he replied, "for those who can afford it we advise articles of contraception, but there is no use in advising women to purchase these articles who cannot buy bread, so such women are usually aborted" (ieally)

I asked him if the medical profession, as a whole, was doing anything to prevent bringing into the world those children whose backs were so weak that they could not sit up straight, with bones too soft to hold the weight of the body, etc. His answer was "they are doing their best to cope with conditions as they find them. It is not their work to change conditions."

Fortunately there is a very large number of women all over Germany whom Nature has protected from pregnancy. The lack of fats and other foods necessary to the system, caused the suppression of the menses. These facts were forcibly brought forth by Prof. H. J. Kraus, Director of the Medical Clinique of Charities in Berlin, in his address before the Congress of

the United Medical Societies, December 18, 1918. Some of these women have become normal again, but thousands of them have been made sterile.

The conditions of women and children are appalling. Thousands are suffering from tuberculosis, and are in need of food stuffs which, unless they soon have them, are doomed to death before the winter begins.

The same official barriers exist in Germany as exist in England and the United States. Those who are closely in touch with these suffering, overburdened, tortured women, hold from them the knowledge which would best help them. The working women here—like those in England—want contraceptive advice. They ask their neighbors, their nurses, their friends, everywhere they seek anything they try. But those best qualified to help them hold off.

Is this refusal to advise overburdened women against pregnancy caused by selfishness, I am asked. Or is it a subconscious realization on the part of the medical profession that it will affect their economic position in the community? Or is it a deeply rooted conviction that it is against the laws of God?

I asked these questions of a well-known man in London to-day, who answered, "I think it is the Devil."

#### HOW CHILDREN ARE PROTECTED

Many people do not realize the large and important work which comes to a society for the prevention of cruelty to children to do. Recently a list of cases which had been handled by a children's society was received in our office. The following is a partial list of the various cases attended to. Children were cared for who had been grossly neglected, assaulted by their parents, endangered in morals and born out of wedlock. Some of the children had been frightfully abused, some were feeble-minded. Many were homeless and a considerable number had been illegally employed. There were lost children rescued and returned to their homes, children who had been neglected medically. There were juvenile delinquents of various grades and a whole host of poverty-stricken children. Some were orphans and quivering with the cold, some of the children were not supported, some were affected with tuberculosis and venereal diseases, many were without a friend and had started on the downward road which would make their lives a failure. Parents were found unfitted for their parental obligations by reasons of ignorance, selfishness, feeble-mindedness and insanity. Some parents were immoral and some diseased. Poverty was omnipresent. Is it any wonder that there is a special work, in every considerable community for societies for the legal protection of unfortunate children?

—W. O. S., *National Humane Review*, December 1920

What do you suppose will satisfy the soul except to walk free and own no superior?

Liberty is to be subserved, whatever occurs —WHITMAN

I would be free, or not be at all —RAM MOHUN ROY

#### ONE BATH FOR 28

Scandal of Oxford Poor Law Schools

Oxford, Thursday—The adverse report of a Government Inspector on the Oxford Poor Law Schools was given to members at the meeting of the *Guardians* at Oxford today.

Amongst other things, the report stated that the children had bread, cheese, and bacon for dinner, which they ate with their fingers.

The sanitary arrangements were stated to be inadequate. One movable bath was in use for 28 infants, with no inlet or outlet for water. Hot water had to be fetched across an uncovered yard. It could only be expected that several children shared the same bath, and this was admitted.

#### A German Child Asked What He Wanted For Christmas Said, "More to Eat"

We, who for our children's sake,  
A happy Christmas tried to make,  
Setting some special gift apart  
For the small thing that holds our heart  
When we desired to learn the toy  
Most longed for by the girl or boy,  
And began by questioning  
'What shall Father Christmas bring?  
Expecting to be told again  
"A doll—a fairy book—a tram"—  
What would we have thought or said  
If our own child had answered "Bread"?

TOMFOOL  
London Herald

# Women's Part in the Malthusian Movement

By Dr Alice Drysdale Vackery



**I**T HAS BEEN said that the Malthusian movement owes very little of its success to women, that although it has very widely altered and broadened the possibilities in life which had hitherto been open to them, they had been slow to realize its meaning and profit by its message

There is some truth in this reproach. It is, however, not difficult to understand

the reason. It is, no doubt, largely due to the restrictions imposed upon women by theological teachings, by their enforced and unnatural dependence upon men for the necessities of life also in the lingering remnants of feudal customs and traditions and the dislike (to us no stronger term) of a large number of men to the freedom and power of self determination gradually coming within reach of their womenkind

The world, however, is immensely indebted to the initiative of one woman, Mrs. Besant, for the noble stand made by her in conjunction with Mr. Charles Bradlaugh against the suppression of neo Malthusian teachings. Valuable as was the contribution by each of these courageous pioneers in that ever memorable trial before Chief Justice Cockburn, the moral effect upon the community at large would have suffered a grievous diminution if Mrs. Besant had allowed herself to be dissuaded from taking part in the defense. Every facility was offered to her by the prosecution to retire from the case, and it speaks volumes for the enthusiasm and sincerity of her convictions that these suggestions met with no response. What ever has been the effect of Mrs. Besant's attitude on this question after her conversion to Theosophy, women ought always to be deeply grateful to Mrs. Besant for her courageous action at this critical moment and for the conspicuous ability displayed by her in her presentation of the Malthusian doctrine before the Judge and jury.

It is most unfortunate that the published history of this famous trial should now be unobtainable.

**I**N THE ARRANGEMENT of the defense, it was agreed that Mrs. Besant should deal with the inherent merits of the Malthusian doctrine while Mr. Bradlaugh dealt with the more strictly legal aspects of the case. Regarding the individual personalities of the two defendants, it seems safe to say that a more effective plan of campaign could scarcely have been devised.

Mrs. Besant's statement of the Law of Population, of the evil effects of disregarding it as evidenced by the unhappy condition of the poorer classes, the high infantile and maternal mor-

ality, the deterioration of the national physique, etc., made a profound impression upon both judge and jury.

Later on Mrs. Besant wrote a short treatise on the Law of Population and in her preface to a new edition published in 1880 she says: "Nearly three years have passed since this little book was first issued, it was written for the poor, in the hope than by the information therein given—information long familiar to and long acted upon by the wealthier classes of society—poor men and women might make the home happy, and rear in respectability and comfort a limited number of children, children who should hereafter bless the parents whose wisdom and forethought had given them a fair share in the life race. That hope has been largely realized. During these three years thirty thousand copies of the book have found their way into English homes, across the Atlantic it has found warm welcome, and an American edition of twenty five thousand copies have been sold, making a sale of sixty thousand to the English speaking nations. It has been translated into German, Italian, French and Dutch, and has thus spread over the continent of Europe while the English edition has been largely sold in Hindustan. A circulation so wide is the sign of the need which this pamphlet has striven to supply. Hence the determination to limit the number of the family within the means of sustaining it in decency and comfort."

**T**HIS GROWING DETERMINATION has been largely spread by the Malthusian League. This body was founded to defend and promulgate the doctrine of early marriage, parental responsibility and limitation of the family. "The world moves" and it moves onward. Early marriage and the limitation of the family mean growth of society, purity and home happiness among the people. The bigots and persecutors may, if they will, still fight against the inevitable but the people have caught a glimpse of the path and of poverty and none can turn them back."

Good work in this direction has been done by many others. Dr. Alitta Jacobs in Holland has set an example to women doctors all over the world. Very many women, whose names will never be known, have worked quickly and unostentatiously. Between thirty and forty years ago, the present writer in conjunction with Dr. C. R. Drysdale, the first president of the League, lectured frequently and persistently to working men's clubs, to secular societies in and around London on this topic. It is time now for the women of the present generation to come forward quietly and courageously and spread the knowledge which is essential for the prevention of poverty and all its attendant evils far and wide through the length and breadth of the land.

Early marriage is essential if we would extinguish promiscuity and the venereal diseases which promiscuity disseminates. But early marriage spells poverty and wretchedness if the young couples reproduce too soon, and too frequently. There-

(Continued on page 17)

# Birth Control or Racial Degeneration—Which?

By Anna Martin

## II

**WE** SHOWED LAST month, first, that under present conditions it is quite vain to rely on "moral control" to arrest the procreation of the unfit. Secondly, that a widespread knowledge of safe and simple methods of contraception, would bring about a most salutary change in public opinion, and in popular practice. The production of children, doomed to poverty and disease, would no longer be regarded as a Heaven sent misfortune, calling for pity or charity, but would be visited with social reprobation.

For the sake of continuity of argument, let us set down the salient facts concerning the four families selected as the text of the last article. The parents were respectable people, living in poverty, but not addicted to drink or any other vice. In taxes, rates and charity, the four families must have cost the community thousands of pounds, without returning any equivalent of valuable citizens. Twenty six children out of thirty nine had survived, but practically all were either tubercular, anaemic, purblind, mentally deficient, afflicted with rickets, or with some form of heart disease.

Unhappily, England does not stand alone in furnishing such dismal stories. Things are even worse on the continent. We learn, moreover, that even in the favored states, millions of school children are physically handicapped, that 6,000,000 suffer from malnutrition, and that one man out of every three drafted into the army in the late war, was underweight and undersized.

"No matter," cry our medical opponents, "Don't grudge the children their lives. Let them come into the world, and we will cure them." Such expressions of feeling doubtless arise in part from that "maudlin sentimentality," which, according to Sir James Barr, not infrequently besets the medical profession. The community must insist on deciding for itself in this matter. The ways of self love are very hidden, and it is unreasonable to expect the average practitioner to be very keen on the disappearance of sickly children. Disease is the raw material of his industry, and without it he could neither boot his children, nor pay his rent. Moreover, it is notorious that not all the skill and devotion of the medical profession, not all its enormous influence over private and public life, has hitherto prevailed to save the white races from portentous racial degeneration. Witness the extraordinary decay of teeth. It is therefore surely wiser to prevent ill health and sickness rather than to trust to the highly problematical cure of them.

**T**HE ADVOCATES OF Birth Control have to meet criticism of another kind. Is there not a danger," say some gentle souls, "of sacrificing the moral and the spiritual to the material? Does not the imbecile little daughter, or the wasting baby, often become the centre of the family's love and devotion?"

This is sometimes marvellously true, and before such examples of Divine compensation, one can only bow one's head

in reverence. But the argument is not really valid. To maintain that children should be exposed to lives of helplessness and suffering for the sake of developing the altruism of their relations, is on a par with the contention of the wealthy lady, that poverty must always exist, to enable the rich to win to Heaven by their charities. Family solicitude and affection can manifest itself on all rounds of the spiral, and to rear and start well in life three healthy children, involves in most cases just as much self abnegation as does the struggle barely to keep alive half a dozen sickly ones.

"You are going the wrong way to work altogether," asserts another set of critics, perhaps best voiced by Dr Amand Routh. "The more births the better for the nation. You have only to improve conditions, and get rid of poverty, alcoholism, venereal disease, mental defectiveness and tuberculosis."

**A**N ADMIRABLE PROGRAMME, no doubt, but we should like to know how its advocates propose to carry it out. We cannot deal with abstractions. We cannot abolish poverty, for instance, we can only improve the economic condition of poor people, such as those constituting the families quoted above. How is this to be done when none of the breadwinners are capable of a hard day's work? They are not exceptional. As was noted in the last article, in 1917, only one third of the English male population which was medically reviewed reached the normal standard of weight and strength. Moreover, the sound portion of the community is economically handicapped by its ever increasing load of incapables. All the above evils form a chain, each being both cause and effect. Many a man is driven to spend his evenings in the public house because of a cross baby, or noisy children in the house, yet such discomforts cannot be avoided when large families are crowded into two or three small rooms. And the man who has taken a "drop too much," falls an easy victim to any sex temptation which comes in his way, and thus often becomes diseased. The diseased individual, in turn, is apt to beget mentally defective children who lead poverty stricken lives. These are likely to become tubercular subjects and to sink into downright pauperism. Thus, while cheery optimists are playing at abolishing abstractions—in vacuums, as it were—the individuals concerned will be flooding the country with their deplorable progeny. The situation suggests the parallel of a bevy of scientists gravely explaining how a tank might possibly be prevented from overflowing—by evaporation, suction, gravitation and what not—but resolutely scouting the suggestion to turn off the tap.

Other opponents of voluntary parentage fear lest the knowledge of safe contraceptive methods would make immorality, both inside and outside marriage, safer and therefore more common. This might conceivably happen in certain cases, though one questions if the morality which arises solely from fear of consequences is worth much. All knowledge is capable of being misused, doctors have used their skill in drugs to

become poisoners, and the art of writing is indispensable to the forger

COMMON SENSE, HOWEVER, refuses to deprive the community of utilities, merely because the morally inadequate may possibly employ them wrongfully. The best preventive of immorality is a happy home life, and for this a happy, healthy and capable mother is indispensable. The present system of haphazard child bearing degrades the wife. During the best years of her life she is constantly unsightly, suffering, peevish and inert, and her moral influence over husband and children suffers accordingly, nor is she able to attend properly even to the material wants of the family, when she has either a young baby in her arms, or is expecting one at an early date. One of the motives of the propagandists of Birth Control is to make true "mothering" among the poor, possible. If people, however, are determined on immoral conduct, it is surely better that no innocent child should suffer for their self indulgence?

Again, it is feared that if the general use of preventive measures spreads among the masses, as it has spread among the well to do, nations will decline from lack of soldiers and workers. Both for production and for destruction, however, quality matters more than quantity. In England, during the late war, 10 per cent of our potential soldiers were declared unfit for any military purpose, whatsoever, even for employment at the base. Besides, increase of population does not depend solely on the birth rate. In spite of severely restricted

emigration, the population of New Zealand, where contraceptive methods are extensively employed, has increased by nearly a third in twenty years. The birth rate is low, but, in consequence, so is the death rate. Furthermore, it was asserted that the contingent New Zealand sent to the world war was 'the finest body of young men ever brought together in modern times.'

CANE METHODS of regulating births have not only achieved these results, but have delivered the men of the country from endless financial worry and anxiety, and the women and children from untold privation and suffering. Race Suicide is indeed the silliest of bogies. The desire for offspring and the love and care of it, runs like a golden chain throughout the animate creation. It is a vital characteristic of the evolutionary scheme, impossible to eradicate. Small over materialized, over luxurious sections of society may, from time to time, unduly shirk the cares and expenses of parenthood, but by so doing, they only provide for their own extinction, in favour of more naturally minded classes.

The maternal instinct has survived in the nations, even under the present appalling system, whereby the mother only too often becomes a worn out drudge, unable to provide either for her children's immediate necessities, or for their future welfare.

Is it then conceivable that women would consent to be deprived of babies when, for the first time, they would have a reasonable hope of rearing their infants in health and comfort?

## Johanna

THE TRUCULENT JOHANNA with the red, red cheeks died during the night.

They have placed before her door a cross made of straw pending the arrival of the wooden one which the beadle will presently fetch from the church.

It was Phrasle, my proprietor, who announced the news. She it was, who had washed the body, she would do the same for me were I to die. Ever since day break she has trotted across the hearth from one farm to another telling the neighbors.

"What a great misfortune," said I to Phrasle, "and her poor Guido, what will he do?"

"Just think of it," replied Phrasle, "a whole stable full to look after, four cows, a bull, and a calf."

"There are children too, Phrasle. There are five, I think."

"Seven, monsieur. The children though are the least of his troubles, they grow up of themselves. But the big animals, the cows, the bull."

"The calf, Phrasle."

Very serious was Phrasle as she thought of the calf.

"You know," she said, "the rosary, that will be said this evening at eight o'clock. You will come?"

"Yes, Phrasle."

• • •

It was a shanty like mine on the side of the High tides. When I arrived in the evening I was not the first. The neigh-

bors, silent men and women, were already seated and waiting, their sabots ranged on the threshold. For convenience sake I had worn my boots and I tried to step softly, ashamed of the noise I made on the squeaky sand.

GUIDO DID NOT raise his head. He was near the fireplace over which he bent as if he were warming himself. Only the fire was out. A large pot hung blackly from the pot hook. It still smoked a little. Close beside him on a bench were his four boys, their eight bare legs dangling above the floor. The little girls were too young to sit for so long a time with folded hands, so they had been put to bed. Their beds were in a row along the wall under two framed pictures of Jesus and his Mother, each holding a red and flaming heart.

Other neighbors came, took off their sabots and in stocking feet or barefooted searched for a seat.

The best place had been reserved for Gilles who was to recite the rosary because he was the nearest neighbor. Each one, in this way undertakes a certain task.

The day of the funeral Tom would toll the bells. Nelis would lend his cart to carry the body, Benovi his mare, the others would pray.

At eight o'clock Gilles, the lame arrived, limping as usual, very tall at first, then very short and finally when he was seated, the same size as everybody else. Before they began, Guido opened the door of the room where the dead woman lay, so that she might be nearer. Nothing could be seen but

a dark hole with something white, probably a corner of the bed where she lay sleeping

"In the name of the Father"—Gilles made a large sign of the cross which he had learned from the Trappists. He started slowly the beginnings of the prayers, the others continued them out loud as is done every Sunday in church.

One could hear the falsetto of the children the droaning of Guido who finished after the others because he was burdened with sorrow as well as the words.

Gilles let him finish, then he began again. When he had made the round of his chaplet three times, he recited a dozen Aves, for each one of which he designated a special intention. After the last one he announced:

"For him amongst us who shall die first —Amen"

**IT WAS OVER.** Everyone rose. On the threshold the men lighted their pipes from their lanterns. The women left first. Guido had not budged.

I went to see the dead by daylight. Stretched out full length on her bed, she no longer had her rosy cheeks, and her teeth seemed like yellow grains of corn in her mouth. Her figure under the covers made a mound—her last child, the one she took with her.

I sprinkled her with the holy water, and then suddenly, it seemed as if Johanna was crying.

While I was looking at her, Guido on his knees before the fireplace blew the flames under the kettle for his cows.

They must eat.

Turbulent and free in the meadow the children were growing up by themselves. When he came back in the evening for the rosary, the body was already in its wooden coffin. The coffin was quite new, it smelt pleasantly of resin, like a fir tree when it is felled in the woods. Then I bade another farewell to the truculent Johanna.

• ■ ■

The morning of the burial, Guido had put on his breeches and his fine Sunday shirt. He had kept his face of every day, a visage made of earth too well baked to be graven so soon with signs of sorrow. He smoked his pipe. As the people arrived he took it out and stuffed it in his pocket—until later. He had forgotten neither the money for the collection, nor the penny for his chair, nor his big red handkerchief which was also for use later on.

He interested himself in the struggles of the men who were shoving the coffin on the cart. It was a little difficult, they had not the skill of city undertakers, but if they jostled Johanna it was with kindly intentions—and there she was at last.

**L**ICE, THE MARE, started off at a good pace. Generally her load was heavier. Benovi, who led her by the bridle almost had to run. If it had not been for his Sunday clothes, he would have looked as if he were just coming in from the fields. Guido hurried behind taking long steps between his four sons who had to trot to keep up, then came a group of women in cloaks and the men straggled on at a distance. No one spoke. Each one hurried along as best he could. Only the heather murmured a little and sometimes a wheel grated in the rut.

I had to reason a good deal with myself to imagine that there was a dead woman in that cart, so unlike a hearse. All the same the coffin was there on two bundles of straw and the cross was there too, ready to plant on the grave.

At the highway, Benovi slowed down a bit to give Tom time to go on ahead and toll the bells. We heard them soon, full toned under the great oaks, coming forth to meet the dead.

It was monsieur the cure himself who chanted the mass. They laid Johanna down on the stone floor near the communion bench, a humble dead woman who had not the right to advance further. Guido was on his knees a little in front of her. He prayed from his book just as he did on Sundays and turned his page for the Gospel just when the priest turned his. When the collection was made he looked a long time at his money before he dropped it in the plate, then suddenly he was troubled because he had taken the coffin up by the right side instead of the left and so had to turn his wife's body upside down. After that he remained perfectly still.

The cemetery lies all about the church. It is better so for the dead. They enter the tomb at a bound all warm from the prayers and benedictions which have been showered upon them and before they have had time to cool.

**B**EFORE THE GRAVE Guido unfolded his handkerchief. His hands trembled, his legs trembled, his smock trembled on his back. He did not think to take off his cap. He leaned over the hole and called three times. Nonnaf Nonnaf Nonna! —each time louder and with more anguish he called to Nonna who would never more reply. The children in their turn shrieked for their mother. The women wept. The men turned away or blew their noses. Next to me Tom stood stiffly and bit his lips and his level eyes filled with tears.

To weep as they did, to snuffe with sorrow as they did, to grimace with distress and feel stupidly the tears roll down my face, to drink those good warm tears and therewith purge my soul! But no, I was not enough one of them. I had too much to see, and my eyes were too far from my heart.

Will you forgive me, you poor dead woman! I watched the face of the beadle. I saw Guido on his knees, clawing the earth, I noticed the trees that moved so softly and felt the sun that was so warm it would soon have cracked your coffin if it had not quickly been covered up in the grave.

Later perhaps, when I wet my pen—your Guido who wept for you, your children and the others who grieved so loudly will doubtless have forgotten you. You will be, for them, the "late" Johanna. But for me you will live. You will have your red, red cheeks, and your teeth as pure as the milk you drew from your cows, you will cut the heather on your knees, your white bonnet on a level with the flowers. You will carry the pail from your well and then perhaps I will find quite suddenly the tears I did not shed, when I think that you died and that I saw you placed under the ground. O poor Johanna, you will already be only a few bones in a cemetery in the depths of Campine.

ANDRE BAILLOU,

*L'Humanite*, September 22, 1920,

Translated for the BIRTH CONTROL REVIEW

By Mary Knoblauch.

# What Happens to the 34,000 Nameless Children?

By Arthur Brzbane

In the New York American

**I**N THE *Pictorial Review* Dorothy Canfield Fisher writes on "A Square Deal for the Nameless Child"

Miss Fisher, a worker for the Red Cross in France during the war, tells a story that should startle and put to shame the country that ignores and therefore permits the killing, or worse, of 34,000 children every year

In France, when a child is born fatherless, the Government sees to it that the child has a chance to live. As Miss Fisher says, the French Government realizes that "while there may be illegitimate parents, about whom many harsh things can justly be said, there is no such thing as an illegitimate baby." In France they care for the unfortunate child, placing it with a woman, usually the mother of children, who is well paid and whose interest is in the permanent welfare of the child

In this country the attitude—public, private and official—toward an unfortunate, badly born child, would seem to make of that child a criminal, an offender against the law, a creature that cannot be too quickly killed by "baby farming." And this, in spite of the fact that "If there is a single human soul on this globe who is absolutely free from the slightest responsibility about the conduct of those parents it is the baby"

The average number of children illegitimately born annually in the United States is, 34,000. It is safe to say that at least 30,000 of these are KILLED, suddenly, or by slow starvation and neglect, the miserable mothers, as a rule, not knowing what has happened to them, not daring to ask

**H**ERE IS A picture, well drawn, not exaggerated, of the treatment that our "civilization" accords, not occasionally, but every year, to thousands of unfortunate girls, victims of brutal and vicious men

What awaits her and the baby? They disappear into a world the awfulness of which is beyond our imagination, a world of charlatan or unscrupulous or callous doctors and grasping, ruthless midwives whose only idea—this is a plain literal statement of fact—is to wring as much money out of the girl as they can, counting on the cruel pressure society puts on her to hide and deny her own child, and after they have extorted all the money which playing on her terror and inexperience and confusion of mind will produce, their next idea is to lull off as soon as possible the baby which she has entrusted to them, in order that they may be free to start on another ghoulsh hunt for another hapless girl whose innocent baby may be used as another lever to secure more money. And nobody raises a hand to prevent this! We mothers in homes 'don't know anything about it', 'never thought of it before'

After the girl has given up her last penny, and worked for more, and after her child has been murdered, track is kept of her and if at any time she marries she is made the victim of blackmail and hounded to the last

The worst is that baby killing on a wholesale scale is not confined to human wild beasts that for profit prey upon the unfortunate, unprotected mothers. So called "charitable in-

stitutions" are past masters in the art of murdering friendless children

"Of babies taken from unmarried young mothers and put in so called 'hospitals' from 80 to 95 out of every 100 die." This is an extract from an official report

A special study of babies who entered one such institution while they were less than a month old showed that in the fifteen years, beginning in 1900 not a single one who was not removed from the institution within six months lived. Any one who has ever cared for a sick baby—even one—has ever seen one, can visualize what the scenes in such an institution must be, with the babies received in good condition—plump, healthy, rosy, with the precious germ of life beating strongly within them—day by day starving to death, dying of pneumonia, covered with infectious skin diseases, their tender flesh raw with ulcers from lack of care, their little skeleton hands reaching out pitifully for death to release them from the torture which life has brought to them, the life which they did not ask to have given to them, the life which is as precious in each one of them as in our own sweet well cared for child on whom our eyes rest broodingly in a passion of love

**T**HIS GIVES YOU the record for one month of one small institution supposed to "take care of babies"

In September they took in fifteen and sent thirteen out to be buried, like little drowned puppies or kittens, in the refuse heap where the dead babies are carried. Two of them in each box. If only one dies at a time the little body waits a day or so till a dead comrade is brought to keep him company. There is no doubt that one will surely die in time to save the waste arising from giving to one baby the whole of the little wooden box, three feet long by one foot wide. They are placed in it, head to foot (the little, starved baby forms take up little space), the box is placed in a hole and a few shovelfuls of earth are thrown over it. But even a quiet place in the bosom of the earth is too much to give these wretched and helpless victims of ours and soon, a few years later, their bones are dug up and scattered about as a hole is dug in the same place for other murdered babies

How does that impress you for "Christian" civilization in the year of our Lord 1920?

Christ said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea"

And again "Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven"

Thirty thousand of them from America appear before that face every year

And in a "charitable, Christian institution" they kill 13 out of 15 babies the very month that they are "welcomed," and for economy bury them two in a box. Quite a wide margin between Christ's TEACHINGS and Christianity's DOINGS

We have strange ideas of Christianity and of morals in this country where the law makes it a crime to teach prevention of childbirth, and does nothing to protect the child or prevent its killing by slow torture once it is born

THE CORPSES of babies a month or two old are small, they soon disappear in the ground, and are easily burned in furnaces, especially when they have been starved. Thirty thousand a year come and go, and the world is "surprised" when Miss Fisher, a courageous woman, prints the brutal facts.

The trouble is that the nation, from the Government down to the individual, lacks imagination and sympathy. If every year 30,000 FULL GROWN corpses were found scattered in the streets something would be done about it.

We talk of a secret strangling organization in India with horror. It never killed 30,000 victims or half the number in any year. But those victims were FULL GROWN.

Our imaginations are feeble. We do not realize that every child murdered in "baby farming" dies a hundred times, as its feeble little hands reach out pitifully for food and for affection, until its poor dying eyes turn from a cold brutal face to the wall and close forever.

tion, until its poor dying eyes turn from a cold brutal face to the wall and close forever.

We organize funds, if you please, for "the poor children of Armenia." We want this country to send ships and an army to stop the atrocious murders. Did anybody ever suggest that the Turks murder 30,000 Armenian babies every year? No, the Turks are a vicious lot, undoubtedly, but they can boast no such average of murder as that.

That magnificent average is reserved for the United States, THE LAND OF CHRISTIANITY AND CIVILIZATION, the land that thinks it ought to TEACH civilization to the rest of the world.

Better begin at home and stop the murder every year of tens of thousands of children, whose only crime is weakness, whose misery is due to the fact that women are weak, men brutal and selfish.

## Race Suicide in the United States

By Dr. Warren S. Thompson  
University of Michigan and Cornell University

(Continued)

I BELIEVE, however, that even if the poor knew how to limit their families as generally as members of other classes, they would not put their knowledge into practice to the same extent. It is the customary thing among the poor to look forward to the economic aid of the child as soon as he or she can be put to work. In the sweating industries mere babies often add their pittance to the family income by "helping mother" with her work. Even where child labor laws and school laws are well enforced, the parents can count on the aid of the children as soon as they are fourteen or fifteen years old. Not only does the child of poor parents cease to be a direct burden upon the parents very early, but there are usually several years in which it contributes more than its "keep" to the family income. Thus a family of four or five children may render the parents substantial aid for ten or fifteen years or even more. The parents very generally expect to get back the cost of the child before it strikes out for itself and they usually succeed. It may seem to many people that this attitude towards children is exceptional and is not a very important factor making for large families. I feel certain, however, that this attitude towards children is very general among poor people. The parents themselves were brought up to expect to go to work as soon as they were able and they expect the same of their children. The experience of those who have to do with the enforcement of child labor laws shows that people in the poorer classes want their children to leave school and go to work at a very early age and that the children are quite willing to do so. This is the usual attitude of poor people the world over. Hard conditions of life and simple forms of work make it necessary and possible for children while yet very young to help their parents and it is customary for them to do so. Old world ideas brought over by the immigrants also work in the same direction. The peasant economy of

Europe has a place for the labor of the child and only too often the immigrants see no reason why the child should not go to work as young in this country as he would in the old country.

MANY TIMES THE child begins to assist the parents at their work long before it is permitted to work regularly. It can do this quite easily, because both men and women do unskilled work. When the time comes that the child can leave school, it finds comparatively little difficulty in getting the same kind of a job as father or mother, or a similar one. Children whose mothers work at home in the sweated trades can acquire all of the skill needed to do any of the work by the time they can leave school. When the boys are too big to work at the sweated trades they are able to go to the wharves with their fathers or do rough labor on construction work or any other of a thousand jobs which require no special preparation.

I would not imply that boys and girls in this class always do the same kind of work as their parents, but I do believe that the great majority of them do work of the same general nature. I should say that the boy whose father is a longshoreman and who himself becomes a deliveryman is staying in the same general class as his father. Similarly the boy who does the unskilled labor in a new subway is following in the steps of his father who is the janitor of a tenement. We are too apt to forget that only a small proportion of children can ever rise from the general class into which they are born.

(To be continued)

And what avail the plow or sail,  
Or land or life, if freedom fail?

—EMERSON

## News Notes

[An extract from the *article* on the International Congress of Anglo Saxon *Bishops* from all over the world, in Lambeth *Palace*, London—From the *Literary Guide* and *Rationalist Review*, September, 1920]

September 18, 1920

**T**HERE IS ONE branch of the report which is decisive and clear enough—that on sexual problems. The *Bishops* condemn the increase alike of divorce and illegitimate births—though the latter is very largely increased by the inadequate facilities for divorce and the hardship of the present law on deserted wives among the poor. On the subject of Neo Malthusianism the Church is just where it was in 1877. The Committee of which the celibate Bishop of London is Chairman actually proposes to make use of the Councils of United religious bodies (to which we referred above) to make illegal the sale of contraceptives. Here is an excellent illustration of how the Anglican prelates hope, by patronizing the Non-conformists, to use them as their tools in reactionary work under the disguise of promoting the "Physical, moral and social welfare of the people." In regard to this particular matter, it is probable that the resistance to any such social tyranny would come from such unexpected quarters that the allied clericalists would beat a speedy retreat, but, in regard to the divorce law, they still have opportunities of obstructing reform so as to perpetuate the cruelty and hardship of the existing law. "By their works ye shall know them."

### BIRTH CONTROL URGED IN CORONER'S REPORT

**B**IRTH CONTROL THROUGH intelligent instruction is recommended by Coroner S. N. Franklin, in his report for the year 1919, as the only means of preventing a large number of deaths among mothers and tragedies to many women resulting from unwelcome children.

The only possible cure for suicide according to the report, is sane living.

The report shows 710 deaths reported to the coroner in 1919. Of this number, 525 were investigated. Accidents caused 318 deaths, 170 were from natural causes, 85 were suicides, there were 14 murders, 16 lost their lives in auto accidents, trams killed 36 pedestrians, Milwaukee street cars killed 13.

—*Milwaukee Sentinel*, September 28, 1920

### STRANGE TO SAY SHE DIED

**T**HE MOTHER OF 22 children including six pairs of twins and one set of quadruplets, Mrs. Mary Durrington, aged 39, wife of James Durrington, 513 South Wall street, died at their home Sunday, following the birth of a stillborn child. Only five of the 22 children survive, four daughters, Kathleen, aged 12, Annie, aged 11, Amy, aged 6, and Mary, aged one year, and a son, James Durrington, jr., aged 13. None of the quadruplets is living.

Mrs. Durrington came to America five years ago from England. Besides her husband and five children, she is survived

by her mother, Mrs. John O'Brien, 519 South Wall street, two brothers and a sister in England, and another sister, Mrs. John Fry, 521 South Wall street.

Funeral services will be held at St. Joseph's Cathedral, Wednesday morning, and burial will probably be made in Calvary cemetery by the Schoedinger Co.—*Columbia Dispatch*

### CRY OF THE BABIES

**"T**HE BABIES' CRY is the international cry, the one language which holds the nations together," declared Ramsay MacDonald yesterday, speaking at the opening ceremony of the Baby Clinic Hospital, Ladbroke Road, W.

The hospital is in memory of Margaret MacDonald and Mary Middleton, and is the outcome of the first baby clinic founded by the Women's Labour League in Telford Road, Kensington, eight years ago.

In North Kensington the housing conditions are as bad as in any part of East London and it was found that daily treatment of the sick babies at the Telford Road Clinic was negated by the shocking conditions of home life to which they were obliged to return. The present premises have been in formally open since October last.

Sixteen tiny patients, all children of Kensington mothers in poor circumstances, were lying in their cots yesterday when a *Daily Herald* representative visited the hospital, their ages ranging from a few weeks to two years. Among them were twins who at three weeks old had been obliged to be placed in a day nursery while the mother went back to her work. Rickets, malnutrition, and incipient tuberculosis are the common complaints, and good food, care, and rest are the principle medicines required.

### WOMAN'S PART IN THE MALTHUSIAN MOVEMENT

(Continued from page 11)

fore birth control is essential, in order to preserve the health of the mother, in order that the children may be born with a good constitution, and a reasonable expectation that the parents can in their turn become self supporting. The more thoughtful classes have furnished the proof that family limitation is practicable and advantageous. It is now overdue that poorer women shall have it in their power to profit by the same knowledge, and benefit their husbands and families and themselves as a result. Women are no longer voteless, no longer slaves. It is for them NOW to think and act."

"Of course people speak vaguely of me as an anarchist, a visionary, and a crank. I am none of these things, but their opposites. I only want a few perfectly practical reforms which shall enable a decent and reasonable life, without having to submit to the very great injustices and the petty annoyances which meet you now at every turn."—GEORGE BERNARD SHAW, Chap. Book, November, 1896

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