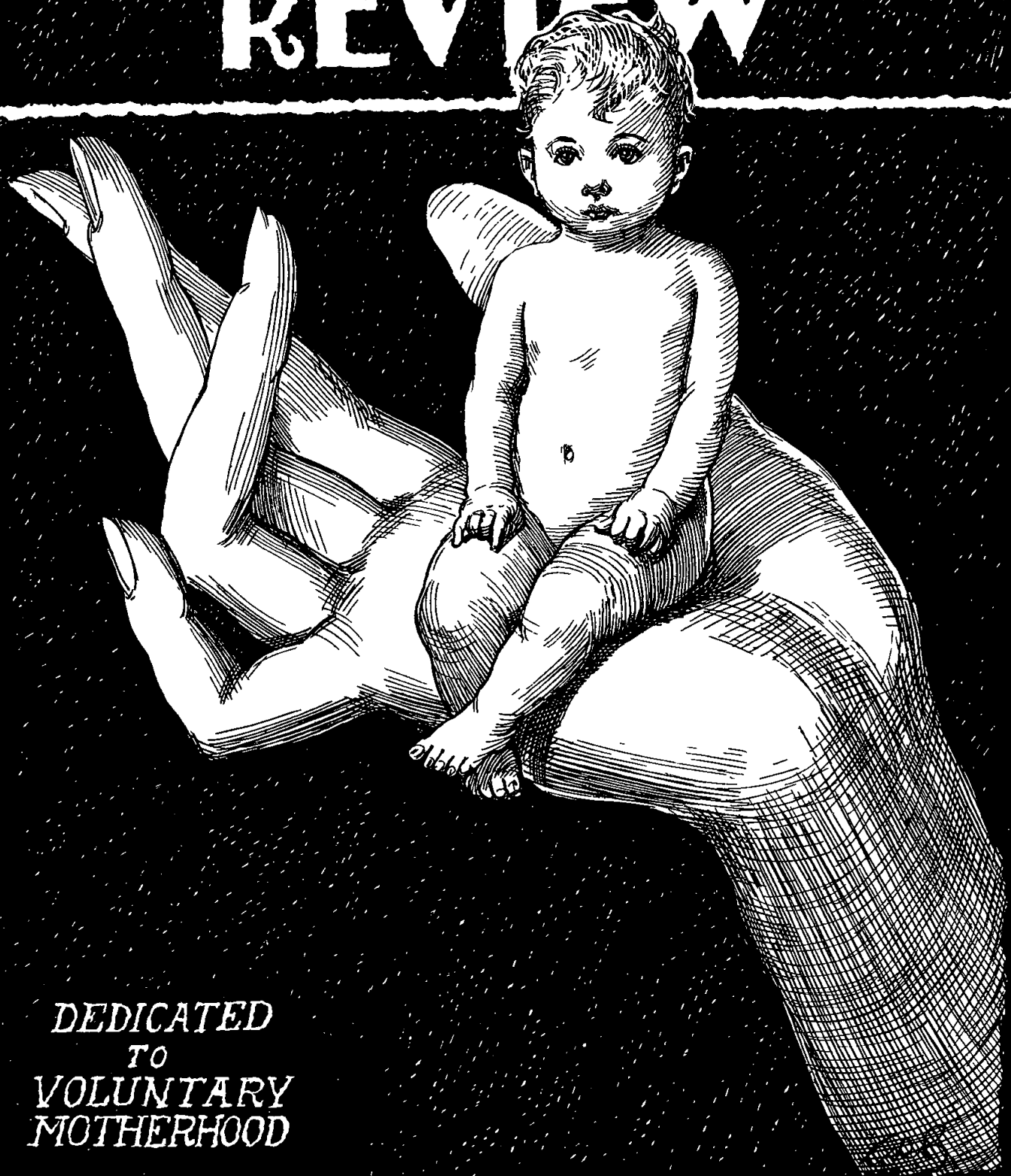


# BIRTH CONTROL REVIEW



DEDICATED  
TO  
VOLUNTARY  
MOTHERHOOD

## 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, *Het*  
*Gelukkig Huisgezin*.

GERMANY (1889)—Sozial Harmonische Verein Secretary, Herr  
M Hausmeister, Stuttgart. Periodical, *Die Soziale Harmonie*

FRANCE (1895)—G Hardy, 29 Rue Pixerecourt, Paris Peri  
odical, *Generation Consciente*

SPAIN (1904)—Liga Espanola de Regeneracion Humana. Secre  
tary, Senor Luis Bulffi, 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  
Zizhov, Prague. Periodical, *Zadruhy*

PORTUGAL.—E. Silva, Junior, L da Memoria, 46 r/e, Lisbon  
Periodical, *Paz e Liberdade*

BRAZIL (1905)—Seccion Brasileira de Propaganda Secretaries  
Manuel Moscova, Rua d Bento Pires 29, San Pablo, Antonio  
Dominguez, Rue Vizcande de Moranguapez 25 Rio de Janeiro

CUBA (1907)—Seccion de Propaganda Secretary Jose Guardi  
ola, Empedrado 14, Havana

SWEDEN (1911)—Sallskapet for Humanitar Barnalstring Presi  
dent Mr Hinke Bergegren, Vanadisvagen 15, Stockholm, Va

ITALY (1913)—Lega Neomalthusiana Italiana Via Lamarmora 22,  
Turin 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 *Gale's* (English) and *El Comunista*  
(Spanish)

### IN THE UNITED STATES

ANN ARBOR, MICH.—Mrs L. A Rhoads, 1318 Forest Court

CHICAGO ILL.—*Illinois Birth Control League*

Secretary Mrs. B E Page, 521 Longwood Ave., Glencoe, Ill

CLEVELAND, OHIO—*League for Voluntary Parenthood* Mrs A

W Newman, Secretary, 1702 Belmar Road, Cleveland Heights

ELIZABETH CITY, N C.—Mr and Mrs. W O Saunders.

HARRISBURG PA.—George A Herring, 1804 Penn Street.

LOS ANGELES, CAL.—Dr T Percival Gerson

NEW YORK

*The Committee of One Thousand.* Dr Ira S Wile, 264 W  
73rd Street, chairman

*International Birth Control League* Dr Wm J Robinson,  
president, 12 Mt Morris Park West.

*The Woman's Committee of One Hundred* Mrs. Amos Pin  
chot, chairman, 9 East 81st Street.

*Voluntary Parenthood League*, 49 East 59th Street. Mary  
Ware Dennett, director

BROOKLYN—Jessie A Dastre 673 Vanderbilt Ave

PITTSBURGH, PA.—*The Birth Control League of Western Penn*  
*sylvania* Rita F Stein, 924 Mellon Street, Pittsburgh, Pa.,  
secretary

RADNOR, PA.—*The Main Line Branch of the National Birth Con*  
*trol League* Mrs Walter M Newkirk, secretary

ROCHESTER, N Y.—A I Howser, 227 Parsells Avenue

ST LOUIS MO.—Grace Anderson, Superintendent of Municipal  
Nurses, City Dispensary, 11th and Chestnut Streets

SEATTLE, WASH.—*The Seattle Birth Control League* Minnie  
Parkhurst, 516 Third Ave., West, Seattle, Wash., secretary

SUMMIT N J.—Rev Franklin C. Doan.

WASHINGTON, D C.—*The Birth Control League of the District of*  
*Columbia.* Mrs. Anna Wexler, 1926 New Hampshire Ave.,  
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# THE BIRTH CONTROL REVIEW

DEDICATED TO VOLUNTARY MOTHERHOOD

MARGARET SANGER, *Editor*

VOL V

FEBRUARY, 1921

No 2

## Editorial Comment

### Birth Control the Key to International Peace and Security

**M**OST INTELLIGENT people who have given the population problem any thought at all now acknowledge the world's crying need for Birth Control. The few who still remain unconvinced could not remain so if they visited the European countries which are suffering most acutely from the consequences of the war. Had the war succeeded in jolting Europe out of its old ways of thinking and feeling, had it smashed up its old romantic and sentimental ideals, had it awakened men and women to the values of human life and human standards, it might after all have justified itself. If it had taught people the insanity of that hideous waste of human life, the danger of petty chauvinistic quarrels, and awakened them to the absolute need of international cooperation, it would not have been in vain. Instead, it seems to me after my months in Central Europe and Great Britain, the old reactionary and sinister forces are the first in the field to throw dust in the eyes of the awakened and disillusioned victims of the great disaster. In the face of wholesale starvation and disease, the militarists and the imperialists are still crying aloud for more babies. This despite the cruel fact that the children who have already been brought into the world by starving parents, are too weak, too undernourished to stand, even to hold up their heads. These are to become the torch bearers of the human race! The great duty of those of us who are convinced of the necessity of the intelligence, and therefore of the high morality of Birth Control, is to awaken and mobilize the intelligence of the whole world about this problem.

**WE HAVE PASSED** the initial stage of controversy, of attack and discussion, of breaking the taboo of silence. The war which swept aside the old prudencies concerning sex, has emphasized and accentuated the problem of population—showing it for those who have unprejudiced eyes to see—in the problems thrust every day before our eyes by the news papers, pleas to save the starving children of Central Europe, appeals to aid the thirty million starving Chinese, questions of immigration and exclusion, the thousand “neediest cases”, reports on the increase of heritable disease and the congenitally feeble minded, plagues and pestilences bred and propagated in this overcrowded world, the effort of the Roman Catholic Church to stop, upon the basis of its traditional dogma, the

rising and inevitable practice of Birth Control, the organization of huge international charities and philanthropies, through which the people of the less crowded and more prosperous nations are encouraged to pay for and palliate the inevitable disasters that follow blind and reckless breeding. More and more the whole world is looking to the people of America for financial support, for food, for the expression of our traditional generosity.

In facing all these complex problems, let us attempt first and always to seek the intelligent solution. Let us be generous, certainly! Let us minister to the needs of the afflicted and the disinherited, but in so doing, there is no need of wallowing in pathos and sentimentality. Let us remember that generosity does not preclude intelligence. We must not merely give, we must also guide.

To be creative, to be constructive, international charity faces the important duty, not primarily of relieving the sufferings of the afflicted, the starving and the diseased, but of preventing permanently the recurrence of conditions which have brought about social or economic disaster. Charity or philanthropy which does not seek to uproot the radical causes of social disaster, misery and starvation is negative and not worthy of support.

**WHETHER WE LIKE** it or not, the consequences of the war has thrust internationalism upon us. Our “splendid isolation” is a myth. We have been shaken out of our slumber of complacency into an acute realization of a finely enmeshed tangle of interdependencies, interrelationships, and tightly knotted antagonisms. Today we are confronted with an internationalism of petty hatreds, of disasters, of starvation, of industrial bankruptcy. Among nations as among smaller communities the irresponsible and the helpless become the burden of the self supporting and the self reliant, a fact sufficiently and emphatically thrust upon us every day of our lives.

How then is it possible to disentangle this disordered skein of international affairs? How, out of all the international chaos and disease produced by national hatred, is it possible to sow the fruitful seed of the internationalism of peace and security?

The internationalism of peace and security and progress, to be enduring, to be a vital growing and fruitful principle, to be effective, cannot be based on the conferences of politicians and self appointed “statesmen” who meet and discuss the limitation of armaments, who strive to gloss over deeply rooted antagonisms and disguised policies of imperialism. Nor can it be

brought about by the establishment of a "world court" which refuses to recognize the most deeply rooted instincts and habits of the human race

No the new internationalism can only come as the outgrowth of a dynamic, living, functional practice, which penetrates into the very lives and habits of the human race, and which gradually but progressively lessens and obliterates the cause of wars and social catastrophes. If seriously we aim for world peace, we must discourage over population and over crowding, with its attendant train of disease, epidemic and plague. By diminishing overcrowding, much of the incentive for emigration will disappear, and with the lessening of emigration and immigration, we shall have taken an important step in stabilizing and increasing the power of organized labor

**T**HE PRACTICE OF Birth Control is this dynamic living principle which not only relieves the conditions of over crowding for the individual, but also for the race. It is the crying need in over populated countries like Japan and China and elsewhere, as the statistics of infantile mortality, infanticide and abortion tragically indicate. Only the great reactionary forces of tradition and exploitation and ignorance oppose its practice.

Our own immediate duty then, is to mobilize the forces of intelligence and true statesmanship in all countries, to establish "spheres of influence," to awaken the consciousness and the conscience of all serious minded people to this great world problem, and to unite with the rapidly growing movements in other lands.

Our outlook is more promising than it has ever been. The causes of the present international chaos are becoming more and more evident, and to ever increasing numbers of people. Once we begin to grasp the factors of our great problem of international peace and security, we may assure ourselves that we shall be brave enough and courageous enough not to rest until we have solved it.

#### Effect of Birth Control on the Income of Physicians

*To the Editor*—Has THE JOURNAL ever published a discussion of the effect that birth control has or would have on the income of physicians? Any information you may be able to give me upon this subject will be thankfully received.—C W C, New Jersey

**ANSWER.**—We have no reference to any article on the effect which birth control would have on the income of physicians. The social aspects of this measure in relation to the general population are so broad that the relative importance of any effect it might have on the income of physicians is infinitesimal.

(From the Journal of the American Medical Ass'n)

### The Song of the Unborn

From the Unseen I come to you tonight,  
The hope and expectation of your world.  
I am Omniscience who seeks of you  
A tongue to utter the Eternal Thought.  
I am Omnipotence that claims of you  
The tools whereby my power may profit earth.  
All Love am I, that seeks to spend itself  
Embodied in a human sacrament.  
For I have heard the wailing of the world,

Not faint and far away, as in a dream,  
But very near—and lo, I understand,  
It must not be—wherefore I come to you

O You to whom my tenderness goes out,  
To whom I fain would bring an end of groans,  
And blind, bewildered tears, a cloudless dawn  
Of unimagined joy, and strength unguessed,  
What welcome will you give to me, O World?  
Since I, whose dwelling is the Universe  
Will stoop to walls and rafters for your sake,  
What is the home you have prepared for me?  
O Man and Woman, is it beautiful,  
A place of peace, a house of harmony?  
Will you be glad, who know me as I am,  
To see me make my habitation there?  
Since I will hamper my divinity  
With weight of mortal raiment for your sake,  
What vesture have you woven for my wear?  
O Man and Woman who have fashioned it  
Together, is it fine and clean and strong,  
Made in such reverence of holy joy,  
Of such unsullied substance, that your hearts  
Leap with glad awe to see it clothing me,  
The glory of whose nakedness you know?

O long, long silence of the wakening years!  
Thus have I called since man took shape as man,  
Thus will I call till all mankind shall heed  
And know me, who today am one with God  
And whom tomorrow shall behold, your child  
From the Unseen I come to you tonight

AMELIA JOSEPHINE BURR

## THE BIRTH CONTROL REVIEW

104 FIFTH AVENUE  
NEW YORK, N Y

VOL V

FEBRUARY, 1921

No 2

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# The First Step

**C**HARITY is an attribute of indifference to fundamental causes

Charity, abroad as well as at home, enlists the sympathies of Americans in a large hearted, unstinting way

America is essentially a generous nation Europe has found her reward and her faith in looking to us for salvation from distress, disease, starvation and death

What America must realize is that while giving is blessed, charity in this enlightened age should not be necessary

A good deal of charity would be eliminated over here were those who so liberally donate to its manifold appeals to realize the urgent need of supporting movements that tend to abolish poverty, disease, ignorance—the three breeders of conditions creating charity needs.

Such a movement is that of Birth Control We all know of the bill that has been drawn up by Samuel McCune Lindsay of Columbia It will be submitted to the Legislature at Albany, and if it enlists enough support for passage, charity needs, in this state will be lessened

Mothers will be saved from unnecessary hardship, crime will be decreased by the elimination of the unfit

But its passage is dependent upon adequate funds to push the measure

Forces of reaction—notably the National Catholic Welfare Council, are spending much money to combat it

To meet their opposition, we must be increasingly active

The truth about the issues must be placed before the people

We are raising a fund—a Victory Fund—for this purpose

We ask you to give to it generously, to the end that a measure that means progress, that means happiness, that means emancipation for America's motherhood may be lifted from the stage of a shadowy dream into reality

Be liberal!

## First Draft of the Lindsay Bill

**T**O AMEND the Penal Law in relation to the Prevention of Conception

Allowing Doctors and Trained Nurses to give information on Birth Control, drafted by the Legislative Bureau of Columbia University, drawn up by Samuel McCune Lindsay

The People of the State of New York, represented in Senate and Assembly, do enact as follows

Sec 1 Section eleven hundred and forty five of chapter eighty eight of the laws of nineteen hundred and nine entitled "An act providing for the punishment of crime, constituting chapter forty of the Consolidated Laws," is hereby amended to read as follows

1145 Physicians' instruments and information. An article or instrument used or applied by physicians lawfully practicing, or by their direction or prescription, for the cure or prevention of disease, is not an article of indecent or immoral nature or use, within this article The supplying of such articles to such physicians or by their direction or prescription, is not an offense under this article The giving by a physician or registered nurse lawfully practicing of information or advice in regard to, or the supplying to any person of any article or medicine for the prevention of conception, is not a violation of any provision of this article

2 This act shall take effect immediately

### Hit the High Mark for the Victory Fund

Every contribution made now is ammunition in our fight.  
Each shot will hit its mark Aim High!  
This is what each shot will hit

- \$5000** Maintenance of the campaign for the bill in the legislature for three months
- \$2500** Provides enough to counteract the National Catholic Welfare Council's extensive propaganda for six weeks
- \$1000** Will enable us to solicit legislators personally in Albany
- \$500** Is needed to print about 10,000 circulars
- \$250** Must be raised every month to cover the current deficit of keeping up the office
- \$100** Defrays a week of educational campaigning
- \$50** Shoots circulars into 2,500 homes
- \$25** Distributes 125 copies of the magazine for propaganda purposes
- \$10** Pays for the services of stenographer for 2 days
- \$5** Will keep 100 people informed about the progress of the bill
- \$1** Will supply 10 social workers and nurses with material to enlist workers in our cause

THE BIRTH CONTROL REVIEW  
104 FIFTH AVENUE  
NEW YORK CITY

Herewith I am sending check (or money order) for \$-----  
to help push the Lindsay bill through the New York State Legislature

NAME

ADDRESS

# Liberty and Democracy

By F W Stella Browne

EDWARD CARPENTER'S LESSON to the world today, is to a peculiar degree, the direct expression of his own personality, as revealed in the art of life, as well as in literature. I think none among our greatest, teaches and helps us with such an intimate and individual touch, while his versatility appeals to an unusually varied collection of human types.

His social message is unmistakably definite and fundamental: it is a message of sincerity (in Carlyle's phrase, *veracity*) and spontaneity, and it also includes a gracious balance and proportion, a fine discrimination between essentials and non-essentials, an equipoise of individual and social rights, of body, mind and spirit.

Perhaps to the general public, Edward Carpenter is best known as the practical as well as theoretical, exponent of real and wholesome simplification of life, with its inestimable economy of time, energy and material resources. A real simplification, this—not the timidly pretentious affectation which H S Salt has so effectively scourged, in a recent criticism of Thoreau's critics. And an æsthetic and humorous simplification, not a mania for self mortification, or a positively perverted relish in squalor and torment, such as has unquestionably animated certain ascetics, Christian and other. No (I quote H S Salt) it is "the triumph of genuine taste over traditional habit." Its success is manifest in Carpenter's intellectual clarity and alertness, and the capacity for sustained and varied effort, which carries him through such an astonishing number of beneficent activities.

Carpenter has not only despised humbug and the "upholstery" and noxious paraphernalia of useless material which clogs and poisons *living* he has renounced them. He has given a wonderful demonstration of the possibilities of wholesomeness, refinement and efficiency in the art of Household Management, which are being developed and adapted to social needs, in many modest yet determined co-operative and communal experiments.

SIMPLICITY OF LIFE goes hand in hand with labor. Carpenter devoted himself at an age (39) when many men have become impervious to fresh ideas and habits, to acquiring skill at market gardening and manual work, in close contact with the primitive life of the soil and weather. He has told us, how his great poem "Towards Democracy" was written in the open air, this influence pervades all his work, e.g., the wholesomeness and genuine sense of wonder and space

Of Labor itself,

"which is our daily death

and resurrection, in the thing created"

he has spoken excellently. He has emphasized the need for variety of occupation, for something harmonious as well as arduous, something personally expressive and socially useful.

The exaltation of manual labor is one aspect of Carpenter's

revolt against a *superficially rationalized and intellectualized life*, this reaction is shown most significantly too, in his treatment of all psychic and emotional problems—in his preoccupation with the two great "imponderables" religion and love.

A born psychic,—(however little his early training and environment permitted this faculty to develop)—he knows the value of the *intuition* which most men ignore and depreciate.

He says

"Do not pay too much attention to the wandering lunatic Mind

"When you have trained it, informed it, made it clear, decisive, and your flexible instrument and tool,

"Why, do not then reverse the order and become the mere fatuous attendant and exhibitor of its acrobatic feats, like a keeper who shows off a monkey"

("Towards Democracy" Part IV)

A hard saying? Perhaps. And liable to misinterpretation and abuse? Yet, what empty academic shows and exercises, what pompous, pinched, eviscerated humanity, in wigs, robes and all the paraphernalia of authority, must have prompted Carpenter's reflexion!

THE PORTION OF his delightful autobiography "*My Days and Dreams*," dealing with his experiences at Cambridge, is an invaluable commentary on this poem, and his whole attitude respecting education and religion.

Carpenter is a student of the emotional life and nature of humanity, and an untiring and most redoubtable champion of the right of the emotions to recognition and development in any sane social order. He has an intuitive understanding of, and sympathy with the wilder and more primitive manifestations of wonder, awe, and love—he is anxious to understand rather than to condemn. He has studied love's social value as well as the huge gamut of its individual variations. The essays on the relations of the sexes, in "*Love's Coming of Age*" are equally balanced and profound. In "*Towards Democracy*" are some of the most beautiful love poems ever written—for instance

"Who shall command the Heart" with its amazing imagery  
who chained Thee in This body?

who muzzled Thee, to drive

"this crank machine,

"Thou wanderer of the woods,

I thou crimson leopard,

"No better than a turnspit?"

And throughout his work, he grasps and portrays love's infinite plasticity as well as its basic power.

The neglect of any humane understanding and expansion of emotional possibilities in our system of education, (as well as of any definite instruction in sexual hygiene) was thorough

ly exposed long ago, by Carpenter Our present society in which many restrictions, ideas and prohibitions have become meaningless, and therefore obsolete, still refuses any adequate *readjustment* of its laws, to meet realities, it wastes its manhood and womanhood, as it starves and stunts its babies—but it must recognize that “sincere love is, as we have said, a real fact and its own justification and that however various or anomalous or unusual may be the circumstances and combinations under which it appears, it demands and has to be treated by Society with the utmost respect and reverence”

The student and seer who has made that great neglected truth more apparent—even if he had done nothing else—has thereby achieved an inestimable contribution to human happiness and evolution He has helped towards the realization of that Freedom which “has to be won afresh every morning” He is one of those “who dream the impossible dream, and it comes true, who dream the dream which all men always declare futile, who dream the hour which is not yet on earth, and lo! it strikes”

## “Jail Breeding” Labor Camps in Delta Bared

By ALAN MCEWEN

A ROOM 9x12 FEET, finished in rough boards Stretching across and occupying all of the space but three feet of passageway are two shelves, one above the other, that go by the name of “bunks” The lower bunk is shared by a man and wife and three children The upper berth by the five other children of the same family

Separated from this room by a thin partition plentifully broken by wide cracks is another room of the same size It is occupied by a mother, father and eight children The only difference between it and the first room is that the first has a small window at the end of the three foot passageway The second room has no direct opening to the outer air

The second story, or, rather, attic of the shed containing these two rooms has two more rooms of the same dimensions They are occupied respectively by a family of nine and a family of eight

### 39 CALL THIS HOME

Altogether, there are thirty nine persons living in the shack, which measures over all 18x18 feet It is also occupied by countless thousands of flies

Outside is a rude oven of bricks, adobe and sheetiron, where the cooking for these thirty nine and thirty more who live in an adjoining shack is done

Beyond this a few feet, where a stream of muddy water trickles from a pump, is an ordinary wooden laundry tub—the only washing place for sixty nine men, women and children There is no bathing place

The principal sign of activity, besides the flocks of small children playing in the dirt, is furnished by the swarms of flies sweeping in intermittent clouds from the small swamp below the wash tub to the open tent that serves for a food

store room, into the kitchen, into the living quarters and out again

### MILES OF ASPARAGUS

BACK OF THE shacks and stretching as far as the eye can reach are brown asparagus fields—dotted here and there with the bent figures of men and women at work with their long knives over the furrows They are the fathers and mothers and older children who call the shacks their homes

The camp described is part of Camp No 2 of Chow Kee's holdings on Sherman Island, Sacramento County It is typical—no worse, no better than most of the rest—of the asparagus farms of the California delta region, variously celebrated the “Nile of America” and one of the richest farming sections on earth

During the past few weeks the delta labor camps have been the subject of inspection by the State Immigration and Housing Commission and the State Labor Commissioner

In some instances they have been successful in having the state laws on camp sanitation and child labor complied with In others, notably the camp operated by Chow Kee, they have not In these warrants are to be sought and prosecutions are to follow

### CONDITION NEVER WORSE

The commission inspectors declare that the labor conditions existing in the delta are the worst that they have found since the immigration commission undertook the enforcement of the camp housing and sanitation laws

The asparagus season is nearly over The commission workers expect to accomplish little more this year than to lay the basis for better conditions next year But with this season's asparagus crop there has already been harvested a crop of human misery, suffering, squalor and hatred and their consequences The breeding of “prison bait,” as one of the inspectors expresses it, is one of the consequences

He referred to the children between the ages of 8 and 16, taken from school, cut off from opportunity to learn better methods of living, put to work in the fields for a few cents, or in some cases, a dollar or so a day, to swell the family income

### BREEDING PLACE FOR DISEASE

“What can be expected from children brought up without any of the decencies, in surroundings of filth and disease, witnessing the misery that is the reward of hard labor and with little but the worst examples for their moral education?” asks the author of the “prison bait” definition

And this, he feels, is the worst feature of the island conditions

ONE OF THE chief difficulties of the state emissaries is to find the persons responsible for the camp conditions The ownership of the island farms is a mystic maze of leases and subleases, of contracts and subcontracts

Many of the island tracts are owned by wealthy syndicates in San Francisco, Oakland and Sacramento Their practice is to sublet the lands for cultivation to Chinese, Japanese, Hindus—whoever will pay the price and produce crops

## ORIENTAL DOMAIN

The lessees, particularly in the sections where the inspectors have found the worst conditions, are groups or partnerships of Orientals who in past years have themselves performed the actual farm labor

Now, having learned the American lessons of thrift and enterprise, they have acquired possession of the lands where once they worked for days' wages and have put the newer nationalities of immigrants to work for them

To this Oriental progress up the industrial ladder the state officers attribute many of the objectionable features of the present labor conditions

The asparagus camps were constructed years ago to accommodate Oriental workers. Not being over particular where they lived, so long as wages were good, they were content to sleep in stalls, to eat in animal pens and corn cribs converted into kitchens and dining rooms. With the exception of the Japanese, they seldom had women or children with them.

This year, when labor was needed in the asparagus fields, it was found that the Orientals had scattered to other parts of the state, the ricefields, the cantaloupe fields of the Imperial

Valley, the vineyards and orchards of the San Joaquin, or were operating in the delta for themselves

The American migratory agricultural worker had been largely "absorbed" in other occupations

New sources of labor supply were sought

## SPANIARDS EXPLOITED

It was found that numerous families of Spanish laborers and peasants had come to California during the last year. They had come from Hawaii, drawn by tales of far higher wages than could be earned on the Hawaiian plantations. They had established themselves during the winter in the Telegraph Hill section of San Francisco, in Hayward, in San Leandro and in other Alameda and Contra Costa County towns

It is these Spanish immigrants who are occupying the former Oriental camps on the delta islands. And with these families, who, of course, have never heard of Margaret Sanger or the school of thought she represents, six children each seems to be a low average

Some of the circumstances under which they live and work in the luxuriantly productive delta region and some of the things the state commissions are trying to do to protect them from disease, ignorance and exploitation will be recounted tomorrow

## The Eugenic Conscience

By Robert H. Kennedy

PROF. H. W. HILL, the famous Hygienic expert in a valuable article on Health in "America and the New Era" says "Compare the sufficiently difficult demand 'Save the sick baby' with the sterner yet infinitely wiser slogan 'Prevent the unfit baby!' Of these two statements, the latter is obviously the wiser. It is evident that any real program of race culture or betterment which excludes, or does not take for its fundamental principle the exclusion or the elimination of those whose physical or mental incapacity would render them unfit for the battle of life—is entirely inadequate. It is entirely inadequate. It is now recognized universally that children are no longer an asset, but are instead a financial burden carried by parents for a period of 20 or more years. Although space forbids a lengthy discussion of the subject of Birth Control, yet it will suffice to say, that the prevention of the undesirable or unfit element in the human embryo through voluntary control of parenthood, commends itself to any right thinking person, as being the safest and wisest policy. The practice of Birth Control will be adopted by any nation whose citizens are fired by a deep sense of obligation and responsibility to its future citizens. In ancient Sparta, each infant was examined by a board of authorities, as to its physical fitness, and was sentenced to extinction if found to be of unsound constitution. By this means, this state long maintained a superlatively high physical standard of manhood and womanhood, but at the price of man's noblest endowment—the human soul. To condone or encourage such persistent infanticide at the present day would be repugnant to the individual conscience, and

public opinion. But to prevent the possibility of the degenerate, and feeble minded propagating their calamitous infirmities is a blessing rather than a crime, as it provides the remedy for those deteriorating and retrogressive influences which arrest human progress, lowering the human species further in the scale of evolution.

THERE IS A great deal of prattle at the present time about American culture, and about the making of our culture effective to the thought and life of other people. But it must be recognized that true race culture is not simply refinement, or academic distinction, these are but superficial. Heredity is the basic principle in all race development. Environment with its component factors, such as education, dress, etc., is subservient only, if it is our purpose to effect the evolutionary tendency of the race for good or evil, heredity must be the starting point of our activities. As it is a universally recognized fact that many mental, moral, and physical traits are transmissible, it obviously becomes our bounden duty to eliminate all possibility of any abnormal anthropological specimens, and parasitical members of society propagating their vices, and calamitous infirmities to the detriment of society. The process which we know as evolution has been going on through countless eons and millenia in the realm of nature, and although it is a force which we cannot explain or elaborate, the researches of Mendel, Darwin, Wallace, Galton, etc., have brought it within the universal domain of law. Referring to this Prof. Hill also says "There is in all biology a tendency

(Continued on page 17)

# Race Suicide in the United States\*

By Dr Warren S. Thompson  
University of Michigan and Cornell University  
(Continued from January)

I HAVE MANY times been amazed at the utter lack of ambition among the children of unskilled laborers. But when one canvasses the situation carefully, one finds nothing in this attitude of children to cause surprise. They have been brought up to expect to go to work at an early age, their parents have never tried to instil into them the desire to better their lot. They have attended schools where no mention was ever made of occupations open to them, or if occupations of different kinds were brought to their attention, no efforts were made to inspire in them a desire to get into better occupations than those of their parents, and they have not been prepared to enter such occupations if the desire for them was implanted. In a word, everything in the life of the child of the poorer classes tends to press it into the mode of life of its parents while almost nothing urges it to a different mode of life.

There are forces at work now, however, which seem to me to be bringing about a change in the attitude of parents in this class towards their children, and also to be breaking down the passive acceptance by children of the role chosen for them by their parents. More stringent child labor laws, better enforced, are making the children dependent upon their parents for a longer time and thus rendering it less economically advantageous for them to have relatively large families. Going hand in hand with the movement to prevent too early work among children is the movement for vocational guidance and occupational training. In so far as these movements arouse ambition in the children of the poorer classes and supply the training to help them realize their ambitions, we may expect to see them become less and less an economic asset to their families. As this takes place, there is not the least doubt but that the birth rate will fall.

IT MAY BE well that the effects of these movements on the birth rate in this class will not be very marked in this generation, but they will be in the next. Those who have themselves risen from the poor class will want to maintain their new standards and give their children at least as good a start as they themselves had, and those who wanted to rise, but were unable, will hope that by having only a fair sized family they can give their children such advantages that they can rise. Thus the effects of better education and a longer period of childhood and preparation are certain to bring about a reduction of the birth rate.

It is not likely, so far as I can see, that the poorer classes will ever have as low a birth rate as the other classes. There will always be those who must do the unskilled work of the community and their children will, for the most part, take their places with the minimum of preparation allowed by law. Under such conditions the children of this class will naturally

cease to be an expense to the family sooner than the children of the higher classes, and they will also be able to add something to the family income for several years before striking out for themselves. Thus in spite of greatly improved conditions children will always be more valuable economically to the poorer classes in the city than the other classes.

Another reason why I do not believe that the birth rate of the poor class will ever fall as low as that of the higher classes is that the poor class will always contain a greater proportion of improvident ne'er do wells than the other classes. People who never look to the future, who make no plans for their own lives, who care little what becomes of their children, will always have large families. The motive of prudence and foresight operative in the higher classes are not operative among such people. No matter how widely the knowledge of birth control may be disseminated, people who are shiftless, improvident and perhaps subnormal will never restrict the size of their families to any appreciable degree.

EVEN THOUGH THE poor class in the city has a rather high birth rate, it does not have a very high rate of living populations. If the rate of natural increase of the city (excess of births over deaths per 1,000 of the population) as a whole is about 5 or 6, then the rate of natural increase among the poor probably does not exceed 6 or 8. The reason it is not larger than this is that the death rate in the poor class is higher than that in any other class. The Children's Bureau has recently shown that infant mortality rises as the father's income becomes smaller. We also find that insurance companies charge a much higher premium on insurance sold to the poor class than to other classes. Moreover a comparison of the death rates of such cities as Boston and Indianapolis shows that the death rate of the former is considerably higher than that of the latter. The death rate of Fall River, Massachusetts, is still higher than that of Boston. It is, of course, impossible to tell what proportion of the people in these different places belongs to the poor class, but no one can reasonably doubt that it is greater in Boston and Fall River than in Indianapolis.

## THE COMFORTABLE CLASS

In the second class, voluntary limitation of the family is widely practised, though it is by no means universal. There are many people in this class who look upon their children in much the same way as those in the first class. In so far as this is the case, there is no need to dwell upon the motives at work. But there are also many influenced by motives that lead to the desire for a small family.

The skilled laborer who believes in the restriction of output and in the limitation of union membership can readily see the

\*Unfortunately Dr. Thompson's article has appeared irregularly in these columns. Beginning with this issue ample space will be given him until it is completed.—Ed.

advantages in limiting the size of his family. If it is a good thing, from his standpoint, to control the amount of labor available for doing certain kinds of work, then it is a good thing not to raise more children than he can find places for in his own trade or other trades of the same grade. A great many skilled mechanics have small families for no other reason than that they believe this the most effective method of restricting the amount of labor and therefore of raising wages.

**M**ANY OTHER PEOPLE in this class raise small families because they hope to be able, thereby, to give their children better opportunities to rise into the higher classes. Many and many a family can be found among skilled laborers and clerical workers putting forth its utmost efforts to give at least one of the children a better start than its father had. In such cases, the child instead of becoming an economic asset at fourteen or fifteen, years of age becomes an increasingly heavy economic burden in the years after he leaves the common school. Not only is the child a charge for a much longer period, but in the degree that the parents are successful in launching him upon his career in a higher class, they must expect to forego any return on their investment, for it takes so long to attain even a moderate degree of financial success in these higher classes that parents seldom live to see their children achieve it.

Of equal effect with ambition for one's children in causing restriction of the size of the family is ambition for oneself. There are many men in this class who feel that children would be a hindrance to them in attaining a higher position. There are also many women who have social ambitions or who desire to continue their work outside the home after marriage. In either case children are not wanted and voluntary limitation of the family is practised. Since, however, personal ambition is much more common in the third class than in this, I shall not discuss it further here.

The lack of training for women in home making which is so prevalent among all classes of city women shows its effects most markedly in this class. The girls usually leave school after they have finished the grades or early in their high school course and work for several years in factories, stores or offices before they are married. The work they do is very largely unskilled and requires little thought or close attention. In many factories they repeat a single simple process over again and again until it becomes purely mechanical. In the stores only a few ever learn more than the simple mechanical parts of salesmanship. Even in offices as stenographers and filing clerks, their work is but little less mechanical than in factories and stores. In any event the work of the girl who expects to work only until she gets married very seldom offers much opportunity for her to develop responsibility, self reliance or foresight. Instead of preparing girls for home makers, such work as they do induces careless habits and an indifferent attitude towards work of all kinds which is demoralizing in the extreme. These girls never learn to regard work as the normal and proper condition of life. They do not know what it means to find work interesting and to put the best of themselves into it. They rather come to regard work as a necessary evil to be

endured for a given length of time daily either because they must work to live or because they need the money to have a good time outside of working hours.

**T**HE GIRLS ARE not primarily to blame that they so regard their work. The organization of our industrial system is such that most girls never get a chance to do work that is interesting to them nor do they ever have their attention called to the opportunities for self expression in their work. It is not the least surprising, therefore, that these girls have never developed the qualities which make a successful and happy wife and mother. Such qualities as patience, economy, foresight, good taste and adaptability—essentials to a happy life under all conditions—are not to be acquired with the taking of the marriage vows, they must be developed slowly through the years. In my judgment the work of these girls not only does little to help them develop such qualities, but often actually aids in developing other traits of character which unfit them for home life, e. g., carelessness, shirking, selfishness, irresponsibility and vulgarity. The woman who looks upon her daily life in the home as she looked upon her day's work in the factory or store before she was married is quite certain to find little there which will compensate her for raising a family. When this attitude towards the home exists, when all the good things of life are thought to lie outside of the daily routine of home life, family limitation will be practised if the woman knows how.

Although the birth rate in this class is considerably lower than in the first class I believe that the rate of natural increase is not much different, for the death rate is also lower. But it may well be that in recent years with the improvement of the public health agencies administering to the poor the rate of natural increase of the poor has come to exceed that of this class. Unfortunately we have no very conclusive evidence on this point.

#### THE WELL TO DO CLASS

In the third class voluntary restriction of the size of the family is almost universal. In addition, late marriages and celibacy contribute to a very low birth rate. The motives leading to late marriage and celibacy do not need much special attention because they are the same, in general, as those leading to the rearing of small families among those who are married. It may be that the ease and comfort in which both bachelor men and women can live in the cities are motives which of themselves lead many to forego marriage, but I believe that ambition in various forms is the most potent motive leading to celibacy, as it is to family restriction.

**M**OST PROFESSIONAL AND managerial positions offer abundant opportunities for advancement to capable, wide awake, energetic, men and women. Honor and wealth are the rewards of diligence in these positions. The ambitious young man who goes into business hopes soon to leave the well to do class and join the wealthy as do many who go into the professions. There are many in the professions who do not care to leave this class, but rather who are ambitious to gain recognition through scholarly or artistic work, which is more

dear to them than wealth. In either case—in seeking honor or wealth, or both—personal ambition is the dominating motive in life and has a great deal of influence upon the size of the family raised.

The young man in business who sees vistas ahead in which he may exert power through wealth has little time or inclination to give of himself to his family. He may be quite willing to meet the expenses of a relatively large family, but he is so immersed in his work that he is likely to forget to be human. He probably expects his wife to shoulder the entire burden of worry and care at home, so that he will not be distracted from his work. The wife soon becomes weary of bearing her burden alone and is ready to take measures to prevent it from becoming greater. So it is that the ambition of the father lies at the basis of family restriction in many cases.

Again the father may feel that he needs all the money he can possibly save to further his business plans and so takes means to prevent the coming of children. He often feels also that he will be hampered in his freedom of movement by even a fair sized family. Then there is always the element of chance in business, and a man may not be willing to give hostages to fortune until he can be reasonably sure that he can redeem them. In the professions the situation is much the same, with the exception that the goal is more often recognition of some kind than mere wealth. Better than wealth to a lawyer may be the appointment to the Supreme Bench, better than wealth to a physician may be the discovery of some new means of aiding mankind, better than wealth to the engineer may be the successful completion of some public work, e. g., a Panama Canal, better than wealth to the scholar may be the writing of an essay which will inspire good thoughts and noble ambitions in his fellows. But the way to success in the professions is slow and laborious, and even a moderate sized family may make the ascent much slower and more difficult.

There are also numerous cases in this class in which the man marries so that he may increase his acquaintance among men who may be of help to him through the social activities of his wife. Many such marriages are childless, while many more have only a single child.

IT IS QUITE likely, however, that only a small proportion of the women who spend much of their time and energy in social life do so with the object of furthering their husbands' interests, most of them have social ambitions of their own. The care and expense of even a single child will seriously curtail the social activities of a woman of this class and so, many times, children are sacrificed to social ambitions. Children tie a woman to the home rather closely for a good many years if she gives them a true mother's care. She has to make a choice between another child and some cherished object which will further her social ambitions. An automobile, a new home, new furniture or more expensive clothes will each and all enhance one's social position and keep one before the attention of one's friends, while another child will withdraw one from their attention for a considerable time and make it more difficult to appear so well in their eyes. Only too often the temptation of the easy and immediately pleasant

way out, overcomes them and they shirk the real duty of a woman.

Like the mistrained or untrained women of the lower classes, women of this class who "go in for" social life see no satisfaction to be derived from the daily routine of the home. The dearest objects in life lie outside the home. Nowhere among their friends and acquaintances do they encounter any disapprobation of the frivolous, meaningless lives they are leading, for they are all of a feather. If it is to women of this type that the charge of parasitism, so often heard now a days, refers, it is very largely justified.

Again there are many women in this class who want a "career." They want to be independent economically and socially. Some of these women do not marry, but more of them do marry, although relatively late. Of those who do marry, many regard their work essential to the highest self respect and self development and therefore find no place in their lives for the bearing and raising of children. Happily there is a reaction, in late years, from the extreme type of feminism prevalent about a generation ago, which taught that for a woman to be dependent on a man for support was disgraceful and not to be tolerated by any woman of strong character.

But by no means are all the women of this class of the type that would prefer not to have children. The majority, without doubt, are women who find a satisfying existence in simple home life. But even such women do not desire large families, for they find the raising of children in the city a task of ever increasing difficulty.

AS I HAVE watched the child life of the cities especially among this class of people, I have often wondered that they tried to raise children at all. Children are not wanted in most apartment houses in desirable sections of the city, nor will single houses be rented to families with children if those without can be secured. Open places for play, close at hand, are generally lacking, while a private yard where one's children hold undisputed sway is almost unknown. Thus the naturally venturesome spirit of youth has no place in which to express itself in ways useful to the child and not trouble some to others. On the other hand, the opportunities to get into mischief seem to be unlimited.

Our cities today seem to be organized for the repression of the natural life of the child rather than to encourage its normal expression. *Don't! Don't! You must not! Get out of the way! What are you doing here! Here is a place for you!* are scarcely visible anywhere. Because of these conditions it is not unlikely that, in this class where standards of living are high and income not sufficient to permit of much help in the home, one child causes more work and worry than several in the lower classes.

But aside from the care and expense of raising children while they are comparatively young, parents in this class generally have to provide for their children for a much longer period than those in the lower classes. At the age the child of the poorer classes begins to be self supporting the child in this class begins to make greater demands upon the economic

resources of its parents. Provision and foresight are well developed in these people and consequently they make definite plans, so that their resources will meet their own needs and provide a good start in life for their children. Expenses during high school, college, technical school and possibly even for a year or two while getting a foothold in some profession, generally strain the family resources to the limit when the family is small. Therefore a large family is not desired.

The desire for travel is another motive often leading to the restriction of the size of the family in this class. It needs no argument to show that children make travel more difficult both from the standpoint of expense and from that of leisure. Each child born increases the normal expenses of the family and makes it more difficult for the parents to take their children with them or to leave them behind when they travel. Thus with the growth of the family the likelihood of being able to travel decreases. Therefore, where there is a strong desire to travel, a "trip" very often is chosen as the alternative to an other child.

**T**HE DESIRE TO attain culture is also a motive leading to family restriction in many cases. A certain amount of leisure and freedom from harassing care are necessary to the development of a cultured personality. A large family of children or even a moderate sized family is apt to make the work and the worry of maintaining class standards so difficult that one will have little energy or inclination for anything beyond the daily routine. The realization that this is likely to take place causes many people to raise only one or two children. They feel that the sacrifice of self development involved in rearing more is too great.

We have no very extensive data bearing on the birth rate and death rate in this class, but such data as we have seem to justify the conclusion that there is no natural increase. My own belief is that this class does not produce enough children to keep up its numbers, but we must await further investigations before we can be certain on this point.

#### THE WEALTHY CLASS

There is no sharp line dividing the fourth class from the third either in regard to the motives leading to family restriction or the rate of natural increase. Family limitation is almost universal in the fourth class and ambition in one form or another is the most powerful motive leading to it.

This class is quite small, comprising not more than two or three hundred thousand families (judging from the federal income tax returns). The great majority of the men belonging to it are men having incomes near the lower limit. Most of these men hope very soon to increase their incomes and are struggling desperately to rise. Nowhere in our population is the competition more strenuous than between men who have attained some measure of success and whose appetite for it is therefore insatiable. These men are "climbers" in their lines and very often their wives are social "climbers." Thus the chief interests of both husband and wife lie outside the home and children are regarded as a burden. Such people have no real home life and do not care enough for it to stop scrambling

for position. The husband only too often thinks of his wife as the means to a larger acquaintance among people who may be able to help him along and the wife regards the husband and home merely as necessary incidents to respectability. The result is that their families almost never comprise more than two children and very often none at all.

**T**HESE "CLIMBERS" HAVE neither accumulated wealth nor do they have very assured positions in society. They have therefore nothing definite to bequeath to their children. They have no pride of family urging them to leave descendants to carry on the family name and traditions, they have no definite position in the community, which they can be assured of transmitting to their children. These people are themselves adrift, they know not whither they are bound, and many of them feel, in their more serious moments, that life is so uncertain and there is so little worth while to be got out of it that they will save trouble all around if they have no children.

On the other hand, among the wealthy, whose position is assured, there is a certain amount of pride in one's family, leading them to rear children to carry on the family name and fortune. They have not only wealth but a much coveted position in the community which they can command for their descendants. This portion of the wealthy class probably more nearly reproduces itself than the "climbing" portion.

Undoubtedly the sheltered lives of ease and luxury led by many girls in the wealthy class and even by some in the well to do class disincline them to undergo the hardships of bearing and rearing a family. To a girl who has been brought up in the belief that her own whims and desires are of prime importance and that all values are to be judged by these pampered inclinations it is often inconceivable that she should deliberately do any thing to bring herself pain and work and worry and probably even deprivation of some customary luxuries. Such girls brought up apart from the stern realities of life are not capable of judging values aright. They know little of the feelings and values which grow up naturally when men and women struggle side by side, help to bear one another's burdens, share sorrows as well as joys and, above all, live close to the great streams of simple, work a day humanity. Women whose only passion is for ease and luxury lose touch with humanity and substitute for true human values those of a small and highly institutionalized class.

It is especially unfortunate that the women of this class do not rear moderate sized families, because they are so widely imitated by the women in other classes.

*(To be continued in next number)*

"It is indeed a grand thing to help men and women to be their best. There are some among us who always seem to make the whole thing seem hopeless, and make us inclined to give up the attempt. There are others who always make it seem possible, and give us the courage to try. I appeal to all of you, be of the noble band. With or against your will you are standing there at those gates of other men's character."

JOHN KELMAN

# Bachelors Oppose Birth Control

By Genevieve Grandcourt

**WE** HAVE HEARD OF AJAX defying the lightning, and now, once again, we have the Roman Church trying to sweep back the ocean. This time, the objection is not to the revival of Greek learning, to the study of astronomy in general and the movements of the planets in particular, to the theory of evolution, or the use of anaesthetics (especially in childbirth) to the spread of education among the masses, to woman suffrage, or to the campaign against venereal disease. But the opposition to Birth Control is along the same old lines, and is expressive of the same vain hope to make time stand still.

The sequence of events in this case is unusually logical. The Church is directed by bachelors, and the average bachelor has a congenital conviction that whatever a woman is interested in, will bear the most suspicious scrutiny. The Roman Catholic priest is not like other men, but having a deep theoretical knowledge of original sin, he also knows how dangerous it would be to give woman too much freedom. Be this as it may, if the priest is true to his vows, he doesn't, from half a dozen different points of view, know what he is talking about in opposing Birth Control, if he is not true, he knows about as much of women in general as does the bachelor in general, which isn't saying much (and he is unfit to pose as a moral censor into the bargain).

However, here we have the Rev John A. Ryan, D.D.

In a Catholic periodical, Father Ryan voices appreciation of the action of the Catholic delegates to the New York State Federation of Women's Clubs, in voting against the Birth Control resolution recently carried by a large majority, and gives, among his objections to Birth Control (which he implies are as the sands of the seashore) specifically the following:

- 1 It degrades the marriage relation
- 2 It weakens self control and the capacity for self denial and increases the love of ease and luxury
- 3 It leads to a decline in the population

**I**N DEVELOPING the first argument, Dr. Ryan says that the husbands and wives who practice birth control, come to regard each other "as mutual instruments of sensual gratification, rather than as cooperators with the Creator in bringing children into the world."

The inference naturally is that those who do not practice Birth Control do not regard themselves as indulging in sensual gratification, but that such men and women seek the opposite sex with the single minded purpose of assisting the Almighty!

Philip II in burning heretics at the stake at the time of the Inquisition, claimed also to be cooperating with God, and we have had illustrations of the same sort of thing off and on ever since. But we thought the idea had gone the way of inextinguishable laughter quite recently in the squelching of the German emperor. Suppose Birth Control advocates were to turn about and say, as we really think, that our aim to give future generations a better inheritance, is the way to the highest ideals, and certain to bring about the most far reaching results

for good. "If the Lord is with us, who shall be against us?" *Voila!* But it is, perhaps, sufficient in the present instance, to point out that Saint Paul, himself a bachelor, held no such sublimated view of marriage as Dr. Ryan professes to entertain since Saint Paul advised men and women not even to try in, since Saint Paul advised men and women not even to try the experiment of marriage unless they couldn't contain themselves, or words to that effect. Not one word about children rather, an express acceptance of the somewhat prevalent masculine understanding of marriage as a convenient social arrangement, but more especially as means whereby may be safely and respectably satisfied what many of his sex, falsely or not, believe to be a physical necessity.

Personally, I can think of no degradation of the marriage relation equal to its continuance without mutual love. No matter how passionately a woman may want children, she wants them to come as incidental to that love. The thought of being married as a convenience of any sort, is no more to the taste of the woman than the man. The ease with which an intimation of being made use of, can mar romance, is so evident to anyone who has had the slightest marital experience, that it seems certain the objection of the Roman Catholic clergy to voluntary motherhood as putting marriage on a lower level is primarily rather that of the bachelor than of the churchman as such. This belief is strengthened by the fact that though several prominent married prelates of the Church of England have come out in favor of our cause, the bachelor Bishop of London has announced his hostility to it.

**T**HE SECOND contention that Birth Control must weaken self control, would surely make a certain school of psychologists smile. William James says somewhere that the strength of the sex impulse in the human race is out of proportion to its utility—and seems naively to be wondering why! That something does not come from nothing, is one of the first axioms of science. For 2,000 years, the Church has been enjoining upon woman absolute submission to her husband in these matters, and practically under all circumstances. An army of lost women also has been available for sensual purposes without too much condemnation on the part of religion except, of course, condemnation of the women. Action and reaction are equal and opposite. The terrible consequences of this special immunity of one sex, are evident in the sensual slavery of the race.

Even those men who may be taking their very lives in their hands in the betrayal of innocent girls, even others, with beloved wives, who have been warned of the fatal effects of pregnancy in cases, for example of heart's disease and tuberculosis, even fears of a disease which may eat into the tissues and destroy men piecemeal—fail too often to induce the self control which Dr. Ryan says his Church favors as a substitute for Birth Control under the licensing seal of marriage!

Self control and self denial are high things. Women excel

in the practice of them. But it is a condition that confronts us and not a theory. Dr. Ryan admits that large families are "sometimes an unreasonable burden." We assert that they are an unreasonable burden always where there is inability on the part of fathers and mothers properly to nourish and educate their children.

AS TO BIRTH Control leading to an increase in the love of ease and luxury, these things are not bad in themselves. Where humanity with a little more "ease" in which to think, might arrive but for superstitious efforts to delay and pervert education, may well cause the sort of religion that has been served up to us so long, some speculation.

It is particularly unbecoming for the Church of Rome to cavil at ease and luxury, considering the state in which it is, itself, carried on. Can one imagine the founder of Christianity who had not where to lay his head, returning to earth, making a bee line to the Vatican, and requesting that the title of marquis or count be conferred upon someone who had contributed to the maintenance of this ecclesiastical autocracy? The entire tendency of organized religion is not toward the things Christ taught, but toward maintaining the *statu quo*.

Finally, we have to consider the question of population. Dr. Ryan says Birth Control reduces it, and points to France, although he should know by this time of the alarming percentage of still born children in that country, not counted in the census! Hospitals in Paris before the war issued statements, and at least one physician wrote a book, attributing these terrible facts to the scourge of syphilis. Let us look, also, to Spain, preeminently Catholic. No scientific Birth Control there, yet within six months the daily newspapers published a statement in which the King cried out for some remedy against the dying out of the Spanish race! No such cry from Holland or New Zealand where Birth Control has long been in full swing. Echo answer "WHY?"

Shall we say that those countries in which the Roman Catholic religion is predominant, are more immoral, or that they are simply more unhygienic? The Catholic Church never has been strong on scientific precautions for the safeguarding of life. Why should it be, indeed? Have not children hitherto been cheap enough to keep populations at a high level, and will not this state of affairs be assured as long as women can be persuaded to bear children under all conceivable conditions? Perhaps not, even so! But in any case, we look forward to the day when women shall demand that the value in which lives are held, shall bear some relation to the anguish with which they are won.

WHY, INDEED, should we not do in a scientific and constructive manner that which Nature sooner or later takes out of our hands and does most wastefully through war and pestilence? Is intelligence nothing, that we can continue to let it run riot in the service of superstition? But for the fact that Birth Control is going on, in some form, all the time, we should not on this earth have space to walk.

In any case, why should the Catholic Church interfere with the changing of laws against birth control, which, by the way, Dr. Ryan says "our fathers" put upon the statute books? Well,

Anthony Comstock husbanded the introduction of anti contraceptive rules into the postal regulations—and if he passes in any sense as the father of Americans, many of us will be prompt to claim illegitimacy.

With these long ages of teaching, can Catholic women not be trusted with birth control knowledge without this typical meddling of their Church in the matters of the State? There are Protestants, Jews, Quakers, Free thinkers, in this country who claim the right to private judgment in these matters.

In this connection, let us consider a little further the point of view of the man whose arguments we have met.

Dr. Ryan quotes a statement made at the meeting of the Federation of Women's Clubs, in which Birth Control is described as providing for "an intelligently determined interval between pregnancies." This, he characterizes as "*a futile attempt to undicate in nice phraseology, an essentially nasty proposal*" (The italics are mine.)

Just what does he mean by this? He is not objecting to the language used, for he goes on to say that it is nicer than that we usually employ. Then? "An intelligently determined interval between pregnancies" means children born far enough apart to enable their mothers to bear them without undue and easily avoidable hardship, it means, in consequence, that the child shall have a stronger physique and become a healthier member of the community, it means that the father (especially if he be a poor man) shall have enough money laid by to guarantee his baby as good a fighting chance as that of his possibly more prosperous neighbor. Nothing obscene in this! It cannot be the good results that are so unpleasant. But the priest thinks of the physical details by which the good results are brought about—and he finds the proposal to make use of them "essentially nasty."

IT IS EASY to imagine the hue and cry that went up when surgeons first began to operate for the cure of disease. What a horribly suggestive thing was Harvey's declaration concerning the circulation of the blood! And Pasteur? How dare he say that germs caused disease, when the Church authorities knew all sickness to be the direct visitation of God? These things, too, were "nasty." Wasn't the mention of blood repulsive, and the idea of saying that germs in the blood secreted poisons! Worse and worse! From this point of view, what is nastier than the details of birth? But common sense and humanity prevail over our disgust (if we own up to any), and the most modest of us would not leave the mother and her little one to shirk for themselves in our shrinking from blood. Perhaps, indeed, it were more merciful to do so, in some cases, considering that we are not prepared as yet to go further, and revise our definition of nastiness.

A cultivated Turk once told a member of my husband's family of the sense of vicarious shame that flooded his whole being the first time he saw a woman with her face unveiled in the streets. No one could conceive the sensations with which he regarded the brazen creature!

With a fellow countrywoman, and a Spanish gentleman and his wife, I stood three quarters of an hour before a statue in a studio in the rue Vercingetorix in Paris trying to see what

(Continued on page 16)

# The English Point of View

## The State Demands Citizens What Does It Do for Them?

**B**OARD OF EDUCATION Circular 1160, on the "supply of teachers for public elementary schools," to which attention was drawn in yesterday's issue of the *Daily Herald*, calls for the most serious consideration on the part of the workers, whose children have to rely mainly on the education given in the primary schools

Not only is the future working of the Education Act of 1918 imperiled, but the standard of efficiency of the present educational system cannot possibly be maintained at its pre-war level on the existing basis of staffing

*At a recent meeting of the London Schoolmaster's Association it was publicly stated that "in London alone close upon 1,000,000 children attending the elementary schools are today without permanent teachers"*

A glance through the advertisement columns of any of the leading education journals will give sufficient proof of the fact that London does not stand alone in its demand for more and more teachers

The effect of this grave shortage in the number of entrants to the teaching profession has contributed to a condition of affairs such as would not be tolerated for an instant in the schools provided for the children of the "classes," where the number of scholars taught together at one time rarely exceeds 30, and is frequently much smaller

*In the workers' schools, however, the children are often herded together in 50's, 60's, and even 70's when occasion demands*

**T**HE HOPELESSNESS OF the task of a teacher faced by a class of such numbers can well be imagined

At the best he can but maintain a rigid, military discipline, necessary in this case if work of any kind is to be attempted, while, owing to the varying capacity of the children, his attempt to keep all his pupils at the same level will naturally lead to a waste of time on the part of the brighter children, and overstrain on the part of the duller section of the class

## DUTY OF PARENTS

Of the effect on the health of the teacher a great deal might be said, but it is well known that the percentage of absences among teachers on account of illness has been very high during the past twelve months

Various suggestions have been made to remedy the position by attracting a larger number of entrants into the profession, but until the parents of the children and the great mass of the working population realize the disabilities under which their children suffer during the educational life, the problem, which requires drastic action, will continue to be dealt with from the point of view of the taxpayer rather than in the interests of the nation's children

—*London Herald*

**M**AIMED AND MUTILATED on the battlefields of Europe, Britain's legions of disabled heroes are faced at home today with a conflict no less deadly than that they fought on the blood stained foreign soil. Then they fought that others might live today they strive that they themselves may have the wherewithal to keep a soul within their poor, distorted, crippled bodies. Their new foe is starvation

In the hour of dire danger the Government promised to create a land fit for heroes to live in, but the battered remnant came home to find their only recompense in the form of miserable doles, and even these fenced round with amazing anomalies

The President of the Council of Disabled Men (Mr T Adams) points out that the rates which were in vogue last summer were decreased to a very material extent in September, but the cost of living grows steadily upward

Under the Government's precious scheme of "reconstruction" numbers of these men are receiving training in various trades, and now find they are unable to support themselves and their wives and families

For instance, a man suffering maximum disability and having a family of three children receives 27s 6d. a week less than he received prior to the reduction

## PENSION STOPS

**T**HE MEN RECEIVE a flat rate of £2 per week when living at home, if in lodging, an additional 5s. A wife's allowance is 10s per week, 7s 6d is allowed for the first child, and 6s for every subsequent child. When living away from home an allowance is made for dependents. This is called "Living Away from Home Allowance," so that, although this is paid only in respect to dependents, the man is not allowed to live with them if he wishes to receive it

It must be understood that the man's disablement pension stops and his ring paper is withdrawn as soon as his training begins

This means that an unmarried man may be living in the heart of a city and receive only £2 per week with which to defray all the expense of living

"A married man may have to live away from his home 1s 10s per week sufficient for his wife with which to keep the home going?" asks Mr Adams

*"Is 6s per week enough to keep a child healthy? Is the Government lavishing so much upon the man that it is justified in starving his children? In the case of a widower, would you like to keep another man's child for 7s 6d per week? The Government here encourages the baby farmer of the worst kind"*

"Why must a man have dependents in order to claim the living away from home allowance? And why is a married man ineligible for this,

## ELUSIVE BONUS

**T**HE BONUS IS an elusive measure, as it is termed an 'efficiency bonus', therefore, no efficiency, no bonus! The bonus has been wildly and triumphantly flourished by officialdom, but more wildly than triumphantly by the men. Are you dealing with emaciated men who want food now, or are you dealing with a species of glorified camel which can put off the vital question of sustenance until some period in the dim future?

"Should the question of payment under the National Health Insurance to the men in training be left entirely to the discretion of the approved society, so that a generous society pays a doubtful case while a mean society refuses to countenance a deserving claim?"

## PIECE OF CRUELTY

The reduction of the rates last September meant that (omitting the bonus) every unmarried man with 100 per cent disability suffered a loss of 26s, every married man 16s, and every married man with three children 27s 6d a week, where as a single man with only 20 per cent disability was 5d in pocket under the new scale

"It will here be seen," writes Mr Adams, "that what the ordinary citizen will regard as an eccentric anomaly—the greater a man's disability and the larger his family the less he receives in proportion—the Ministers of the Government Select Committee who framed this piece of cruelty presumably, in the light of their wisdom, deemed a highly satisfactory and economic coup d'état

*"The wholesale reduction was so cloaked as to appear a decided advantage, and in many cases it deceived the trainees until it was actually in operation"*

And the reduction was made on the ground of economy—economy at the expense of the disabled!—*London Herald*

## Bachelors Oppose Birth Control

(Continued from page 14)

there was in it that someone had described to us as "nasty," and we came away unenlightened. Evidently, "nastiness," like beauty, has some reference to the vision of the beholder

To conclude Dr Ryan refers to the moral wrong of interfering with a natural function. It is true that, in the lower animals, the sexual instinct appears to have no other use than that of maintaining the life of the species. But with the normal evolution of our faculties, functions are widened and differentiated. It is for each husband and wife to say whether the transcendent emotional experience embodied in marriage, shall have wholly physical (i.e., animal) reactions, or whether it shall serve also for a higher understanding of life and a deepening reverence for its mysteries. The capacity to merge one's identity in that of another human being, is not entirely a matter of the senses, or necessarily a thing that passes like the mist.

Moreover, were the production of children the sole purpose of the sexual life, some of the greatest problems in emotional psychology, as exemplified in art alone, must remain forever unsolved

## Mrs. Sanger's Lectures

**M**RS SANGER'S LECTURES have been wonderfully successful this winter throughout Greater New York. She has spoken to capacity houses everywhere and the audiences are most enthusiastic. Mrs Sanger handles her subject with the utmost delicacy and beauty

"The Sex Problems of the Unmarried" is one of her lectures that makes for cleaner citizenship

"Preparation for Parenthood" is a strong appeal for the next generation

"Birth Control" as an economic necessity for the workers is clearly defined. Mrs Sanger's entire course has a great educational value

In November Mrs Sanger spoke to the League of Women Voters and under the Fine Arts Guild she gave several lectures at the Labor Temple. In December she had a very interesting debate with Winter Russell in the Bronx and she also gave several Sex lectures in that section. The National Women's Party arranged a meeting for Mrs Sanger in Washington. She spoke for the Fine Arts Guild in Harlem and to the Current Events Club

The Press Club of New York, the Sorosis Club, the Harlem Council of Women, the Portia Club, the Hollis Women's Club, the Riverdale Neighborhood House, the Flora MacDonald Society, of Brooklyn, the Women's Economic League of Tarrytown, the New York City Mothers Club, have all asked Mrs Sanger to give a resume of her work and to outline a plan for their cooperation in this movement

**M**RS SANGER spoke on January 19th, at Mrs Dexter Blagden's on the legislative necessity of Birth Control. She also spoke on the same subject at Rye, N Y, the 28th

The Women's Economic Club of Philadelphia has arranged for Mrs Sanger to lecture at the New Century Club on February 4th, a dinner is to precede this lecture, the patronesses are women of prominence in Philadelphia and vicinity

From Philadelphia Mrs Sanger will go to Reading, Pa, where she had a most successful lecture earlier in the winter and her return was urgently asked for by the Visiting Nurses Association

A prominent Arts and Science Association is arranging for Mrs Sanger to appear in six of the Eastern cities which include Chicago and St Louis. The request for lectures on the economic question of birth control has come from all parts of the country but it will be impossible for Mrs Sanger to go further West than Chicago during the season

## OLIVE SCHREINER, BRITISH AUTHOR, DIES

London, Dec 12—Oliver Schreiner (Mrs S C Cronwright Schreiner), the author, is dead

'The Story of an African Farm' and "Dreams" are among her well known books

More than a generation ago "The Story of an African Farm" created a sensation in England and set its readers to wondering whom "Ralph Iron" might be. No one supposed that a work of such maturity, power and assured simplicity of style could possibly have been written by a girl of 19. Its

author, Olive Schreiner, the daughter of the Rev G Schreiner, a missionary, was born in Basutoland, and it was to South Africa that she turned for most of her literary inspiration, conditions there sharing the main place in her thoughts with the lot of woman throughout history

Her feminist views were early acquired, but owing to the tragedy of a burned manuscript did not see the light of publication until 1911, and then they were but incompletely embodied in "Woman and Labor," a work that had a decided influence in the campaigns for equal suffrage in England and America

All her books revealed the same striking qualities, the effects achieved with clear, simple English and frequent use of allegory "Trooper Peter Halket of Mashonaland" was a terrific arraignment of the Rhodesian policy Other works were "Dream Life" and "An English South African's View of the Situation" After her marriage in 1894 she retained her surname

#### OLIVE SCHREINER

Death, that hasty scribbler of immortal songs,  
Has put a period at the end of another one of them

O Death, with that bizarre look in his eyes,  
His strange loves and passions  
One never knows where he will linger next  
One by one, those dreamers among the pioneer ranks of women  
Fall beneath that spell of his

What alchemy does he practice?  
And do they love him—those flowers that wither and fade?  
Perhaps there is something mad and sweet about his mouth,  
Or the swift caress of his long fingers who knows?  
We only realize that another dreamer has gone to him over the  
open spaces,  
Leaving her work behind to whisper in the ears of the future  
Its message of flaming love for humanity

Another has passed on, hand in hand with her lover Death  
Let us dream awhile at our several tasks,  
Remembering how faithful she was to the cause of our hap  
piness

"H H"

#### Letter to Mrs. Sanger from an English Nurse

DEAR MRS SANGER

I was extremely interested in your address for the Malthusian League (of which I am a member) at the Central Hall, and I hope that your visit will arouse enough enthusiasm in us to get at least one Birth Control Clinic going whilst you are in England. I only wish I had funds to help This kind of work is so badly needed.

I am a nurse, and have for the last 5 or 6 years been doing welfare work, (which included Day Nursery, Special Treatment for Invalid Babies, mothers suffering from over maternity, Dental Clinic and many consultations for mothers), which never touches the most vital spot, too many children and

over maternity which most of the mothers were suffering from I have now given this work up

I know of 6 women within a radius of  $\frac{1}{2}$  mile who have had 17 to 20 children each (one had 21) They were, of course, absolute wrecks and poverty stricken, and believed there was no way out for them, or they were too old to try, I however, suggested they could save their daughters from a like fate But there is a great deal of superstition to wear down—which a Birth Control Clinic would very quickly help to do where one's individual efforts fail One woman I knew had 10 children She was only just over 30, the last 5 had each died within a few days of birth, the older ones were living each year as the yearly child arrived Her condition got worse She had to be taken to the hospital to be safely delivered The M D warned her that other children might be fatal, but did not tell her what to do, and she herself firmly believed that her husband would be ill if she didn't go on having them or something else very terrible would happen to her I have now lost sight of her

Your visit will be a real triumph if you can get one clinic going I thought I would just like to give you a word of appreciation, for all your efforts towards reducing all the awful suffering of our ever pregnant mothers

With best wishes for a very successful visit,

Yours very sincerely,

MAUD F HEBBES

#### The Eugenic Attitude

(Continued from page 8)

to the normal—a force of some kind recognizable, but unexplained as yet, such that vitality, when pushed aside from the normal line is ever seeking to get back to it—even more to move along it, developing and improving—the resultants being in the individual what we call health, and in the race, perhaps what we call evolution."

IT IS WELL known that our knowledge of biology, now enables us to formulate certain fundamental principles for the production of the very best strains in the human species, and for the elimination of the worst strains The question of race betterment is as vital as any of the industrial, political, or economic problems of the present day, and that the solution of this problem is restricted by many antiquated, and inimical legal enactments is much to be regretted.

Remedial measures will only be adopted, and the desired results only achieved, by the development of a Eugenic conscience. There is no gainsaying the Eugenic year or the Eugenic nay The Eugenic touch stone is the final and infallible test of all ethics and all politics

Reason and good sense will not fail to augur ill of that system of things which is too sacred to be looked into and to suspect that there must be something essentially weak that thus shrinks from the eye of inquiry—WILLIAM GODWIN (Political Justice)

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