

BIRTH CONTROL REVIEW



Birth Control—Past, Present and Future

By Margaret Sanger

JUNE, 1921

Twenty-five Cents

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 Gellukkig Huusgezin*

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

FRANCE (1895)—G Hardy, 29 Rue Pixerecourt, Paris. Periodical, *Generation Consciente*

SPAIN (1904)—Liga Espanola de Regeneracion Humana. Secretary, Senor Luis Bultin, Calle Provenza. 177 Pral la, Barcelona. 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*

AUSTRIA—Secretary Rudolf Grossman (Pacine Ramus) Kloster

neuburg (bei Wien) Nied Ost. Periodical, *Erkenntnis Und Beireung*

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

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

CUBA (1907)—Seccion de Propaganda. Secretary, Jose Guardiola, Empedrado 14 Havana

SWEDEN (1911)—Sallskapet for Humanar Barnalstring. President, 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, *Gales* (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 Pinchot, chairman, 9 East 81st Street

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

BROOKLYN—Jessie A Davis 673 Vanderbilt Ave

PITTSBURGH PA—The Birth Control League of Western Pennsylvania Rita K Stein, 924 Mellon Street Pittsburgh, Pa., secretary

RADNOR, PA—The Main Line Branch of the National Birth Control League Mrs Walter M Newkirk, secretary

ROCHESTER, N Y—A I Howser, 227 Parsons Avenue

ST LOUIS MO—Grace Anderson, Superintendent of Municipal Nurse, 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., president

A Little Lesson for Those Who Ought to Know Better

QUERY—What is Birth Control?

Answer—A Science which teaches that poverty and social evils can be greatly reduced by encouraging people to have small families

Q—Why should people have small families only?

A—(1) In order to be able to feed, clothe, house and educate their children properly,

(2) In order to preserve the mother's health, strength and happiness,

(3) In order to avoid overcrowding the labor market and keeping down wages by competition

Q—How can people limit their families?

A—In two ways One is by ceasing to live a natural mated life The other is to employ the means which have been discovered for avoiding having children without giving up the sex life

Q—Is it not wrong to use artificial means for avoiding having children?

A—It is not wrong provided that no means are employed which would injure the parents or any child which is once on the way

Q—Are not artificial methods of restricting families bad for the health?

A—It used to be thought so But within the last few years it has become clear that there is no justification for this belief

HERE ARE SOME facts —

(a) Doctors nearly all have small families nowadays

(b) The Presidents of the British Association and of the American Medical Association have both spoken in favor of family limitation

(c) In 1911 the Hungarian Medical Senate gave a judgment in favor of permitting the use of preventive means

(d) Wherever small families have become the rule the health of the nation has improved, and it is not improved when families have remained large

Q—Does not family limitation mean race suicide?

A—No, it does not Large families mean race slaughter, because so many mouths cannot be fed, and large numbers perish

Q—Would not a knowledge of preventive means encourage young people in immorality?

A—Perhaps it might if it were taught to very young people without warning them properly in other ways and warning them of the terrible risk of disease But if young people are told that they can marry because there is no need of having children before they can support them, and if they are given the knowledge when they marry, it will improve morality by taking them away from temptation

THE BIRTH CONTROL REVIEW

DEDICATED TO VOLUNTARY MOTHERHOOD

MARGARET SANGER, Editor

Vol. V

JUNE, 1921

No. 6

"More Sinned Against Than Sinning"

By Florence Guertin Tuttle

THE MOST unforgettable moment in our memorable visit to the Children's Court as representative of a woman's club, was when Judge Wilkins looked us straight in the eye and bitterly arraigned us, and through us, all women

"This is the only court in the world," he said "where a girl is always with women from the time of her arrest to the hour of her commitment. Before this, she used to be herded with men, in prison pens, in Black Marias taking drives of many miles, with terrible consequences. And it's all your fault," he said, losing his customary gentleness and shaking his finger in our faces, "that you women, you mothers, don't interest yourself in conditions and change them."

We accepted the charge meekly because we knew that we were guilty. We were old enough to vote—twice over—we had deluded ourselves with the thought that we loved children, and we personally had never visited a children's court before!

For one hour we sat in Judge Wilkin's small room adjoining the court room where the cases against girls are heard privately. The court deals with boys and girls under sixteen years of age and is a Criminal Court and not a Civil Court. That means that damages may not be collected. Moral suasion with the parents is used to settle the cases out of court, and in nine cases out of ten, we were told, is successful.

For one hour we listened to charges against girls.

"No. 601—Katherine Kolinsky, 15 years old," Judge Wilkins announced. An officer of the Court stepped forward and reported the case in a low voice to his Honor.

"Fifteen years old—pregnant—sent to Kings County Hospital," we managed to hear.

THEN FOLLOWED a long list of girls—mental defectives—who were to be sent to the Mental Clinics at Bellevue. "We seem to be filling up Bellevue," grimly announced the Judge.

"It's all your fault," rang unremittingly in my ears, like the chorus in a Greek tragedy.

"612 Veronica Johnson—14 years old," announced the Judge. "Charge 'ungovernable'—mother dead—stays out nights." The Court Clinic found Veronica to be a low grade Moron. She was sent to Bellevue Hospital and will finally be committed to Letchworth Village.

"613 Margery Jones—12 years old, defective mentally, partially blind and partially deaf, criminally assaulted by her step father. Sent to Randall's Island.

"614 Gertrude Gallagher—15 years old, disorderly child. Left a good home, ran away from High School with another girl, picked up men who gave her money for room and board, with the usual result—assault.

"615 Rosina Barta—15 years old. Two complaints, vagrancy and disorderly conduct. Home conditions poor. Parents and three other children living in small quarters. Girl ran away and slept in hallways for three weeks. Does not wish to return home.

"616 Maggie McMurray—14 years old. Complaint, improper guardianship." Girl has no home, parents unknown. Placed in St. Joseph's Home by a Catholic worker. Found to be a trouble maker and is now in Bellevue awaiting transfer to Letchworth Village.

AT THE END of a gruelling hour of similar cases, the boys were arraigned outside in the court room. The charges are arranged like the girls, under four headings:

"Ungovernable Children"

"Disorderly Conduct"

"Larceny"

"Damaging Property"

A half hour of these cases sufficed. They were boys for the most part from homes of ignorance and poverty, and some from no homes at all—just vagrants.

Feeling as if we had been reading page after page of human documents, we descended to the office of the Brooklyn Juvenile Association, where the splendid constructive work of the organization is none. Here the work is preventive, this private agency trying not only "to prevent the children coming to the Children's Court, but also the Court has functioned, endeavoring to reinstate the child in the community in such a way as to have him or her grow up to a life of usefulness and respectability."

Out of 614 cases brought to the Association, only 20 were returned to Court, that is, 594 were settled by "moral suasion." This fact alone would prove the work of the Association to be more than worth while.

The work is accomplished through a staff of trained workers who make friends with the individual child. Six probation officers are also employed—two Jewish, two Catholic, and two Protestant agents.

Miss Gertrude Grasse, the Executive Secretary, received us

in her office upstairs, and patiently explained the difficulties of the problem

"What do you need most?" I inquired

"Money, of course," was the expected reply "Our budget is \$16,000, maintained entirely by private contribution We need also a better building, and a larger staff of trained workers"

I THOUGHT OF the proposed appropriation for more battleships running into billions I thought of the figures given me the day before by the wife of an ex secretary of the Navy—93 cents out of every American dollar for wars, past and future, and not one penny appropriated for that greatest national home defence—better boys

Miss Grasse also brought down the lash of social responsibility across our culpable shoulders She did not shake her fist in our faces She lashed us with her pen, in her report, which perhaps is all the more stinging

"One of the chief needs as brought out by the complaints is home training for the child," she has written in her report for 1921 "It is true that authority of all kinds, in church, in politics, in industry is undergoing a change and that this may have its reaction on the present day child. It is also true that the American born child of the foreign born parents is often the child coming to court. There is a gulf created between the parents and the children and often they not only do not talk the same language, literally speaking, but mentally and spiritually they do not speak the same language.

"One of the great needs shown by this year's work is the need of sex instruction The number of children who come to us because of some misunderstanding in their sex life has increased It is quite true that the home is the place where this knowledge should be imparted The parents are the ones who should give this instruction Experience has shown however, that in the vast majority of homes, *even of the better class* (the italics are mine) *such instruction is not given* It has also been shown that when it has been pointed out to the parents that this instruction was advisable, they are glad to avail themselves of the opportunity placed at their disposal As in most of these cases there has been a false impression created in the child's mind," Miss Grasse affirms, "it is to be regretted that the right impression could not have been given years back This Association hopes to put into operation some work along this line which will at least reach the children under its care"

THAT AN ASSOCIATION doing vital constructive work of this kind for the nation's greatest asset—its children—should have to beg for a few thousand dollars each year, is an arraignment not only of women but of our entire civilization

We believe that it is not too much to say that the work of the Brooklyn Juvenile Association, piloted by the sympathetic intelligence of Judge Robert J Wilkin and others associated with him, is the most fundamentally important work in the modern category of social improvement But one other effort can be mentioned as taking precedence—the scientific and eugenic ef

fort to go deeper and get back of these children so hopelessly caught in the toils of human stupidity and deal with the problem of the improvement of the human species itself—the problem of the better born In its indifference to this need Society itself is guilty—which means every one with eyes to see and ears to hear

The motto of the Brooklyn Juvenile Association is "It is wiser and less expensive to save children than to punish criminals"

Over the door of the new Children's Court we would suggest another sentence

"More Sinned Against Than Sinning"

And again, the words of that greatest of all advocates and friend of children—"Inasmuch as ye have done it unto one of these little ones ye have done it unto me"

THE ARTICLE ON PAGE 5 is the first of a series of articles that Mrs Sanger has been asked to write for Japan She has divided them into three parts—Birth Control, Past, Present and Future The first part has already appeared in the May number of *Reconstruction*, a Japanese periodical That a request of this nature should come from the over crowded Orient is significant of the progress of the Birth Control movement and is proof that Japan herself realizes that what she needs most is Birth Control—not battleships "Explosive populations," are one of the acknowledged causes of war and in these articles Margaret Sanger deals with their menace in a scientific, masterly fashion

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Birth Control—Past, Present and Future

By Margaret Sanger

THE MOST revolutionary discovery of the nineteenth century, declares Bernard Shaw, is that of the deliberate limitation of families. Although this discovery is now scarcely one hundred years old, it is most intimately bound up with the whole of contemporary Western civilization. Denounced and repudiated by the leaders of the Christian Church and also by the Marxian Socialists, the idea of "Birth Control" has nevertheless firmly planted its roots in Europe and America, and has shown an ever increasing vitality. John Stuart Mill, one of the earliest and greatest economists, wrote "Little improvement can be expected in morality until the producing of large families is regarded with the same feeling as drunkenness or any other physical excess." To understand the ramifications, the background and the pivotal importance of Birth Control as a world problem of the present and immediate future, we must have a thorough grasp of the birth and evolution of this simple yet central problem of human existence. Once we have grasped its history, we are in a much better position to understand its physiological, hygienic and eugenic aspects and the part Birth Control must play, as an international weapon in the reconstruction of a world of peace, security, and universal prosperity. In the present paper, therefore, I shall consider first, the historical and philosophic aspects of Malthusianism, neo Malthusianism and Birth Control, and secondly, its hygienic and physiological side, and its relation to the world problem of the present and immediate future.

IN 1798, REV THOMAS MALTHUS, a clergyman of the Church of England, published the first edition of his world famous "Principle of Population" which in 1806 was given to the world in a revised and more thorough form. In this epoch making essay, which was one of the most stimulating books ever given to the world and which attracted the attention of all great thinkers from that day to this, the English clergyman enunciated his challenging "theory of population," which has never been satisfactorily or completely refuted. His aim, in the "Principle of Population" was "1 to investigate the causes which have hitherto impeded the progress of mankind toward happiness, and 2 to examine the probability of the total removal of those causes in future." The one great cause, he claimed, was "the constant tendency in all animated life to increase beyond the nourishment prepared for it." This theory was based upon studies and statistics he gathered from all countries of the world, including India, China and Japan, and led Malthus to the conclusion that "population, when unchecked, goes on doubling itself every 25 years, or increases in a geometrical proportion. But the food to support the increase from the greater number will by no means be ob-

tained with the same facility. It may fairly be pronounced, that considering the present average state of the earth, the means of subsistence, under circumstances the most favorable to human industry, cannot possibly be made to increase faster than in an arithmetical ratio."

MALTHUS SHOWED that there were two checks to this too rapid increase in population. Whatever tends to produce a smaller number of births is called a *preventive* check, whatever leads to a greater number of deaths is termed a *positive* check. Among the positive checks are wars, famines, epidemics, floods, infanticide and abortion. Among the preventive checks are the customs of continence, celibacy, late marriages, and prudence after marriage. Malthus advocated late marriages and "moral restraint." People should not marry until they had reached the age of about 38. But this was very soon seen to be impractical.

The Malthusian League, organized in England in 1877, was founded upon the great central principles of population laid down by Malthus, but in view of a wiser understanding of human nature, advocated early marriage and limited parenthood, by the means of the deliberate and scientific prevention of conception. The principles of this society, which has international affiliations in all of the countries of Europe and the United States of America, are an admirable summary of the Malthusian and Neo Malthusian doctrines. They are

- 1 That population (unless consciously and sufficiently controlled) has a constant tendency to increase beyond the means of subsistence
- 2 That the checks which counteract this tendency are resolvable into positive or life-destroying, and prudential or birth restricting
- 3 That the positive or life destroying checks comprehend the premature death of children and adults by disease, starvation, war, and infanticide
- 4 That the prudential or birth restricting checks consists in the limitation of offspring (1) by abstention from or postponement of marriage, or (2) by prudence after marriage
- 5 That prolonged postponement of marriage is not only productive of much happiness, but is also a potent cause of sexual vice and disease. Early marriage, on the contrary, tends to ensure sexual purity, domestic comfort, social happiness and individual health, but it is a grave social offence for men and women to bring into the world more children than they can adequately house, feed, clothe, and educate
- 6 That over population is the most fruitful source of pauperism, ignorance, crime and disease
- 7 That it is of great importance that those afflicted with hereditary disease, or who are otherwise plainly incapable of producing or rearing physically, intellectually and morally satisfactory children should not become parents
- 8 That the full and open discussion of the Population Question in all its necessary aspects is a matter of vital moment to Society

"Awaken to the power that builds an empire from a broken hour"—H H

HOW PROFOUND an influence upon European thought this Law of Population has, is indicated by the fact that it served as a basis for Darwin's theory of natural selection, a theory that changed the complete current of European science in the nineteenth century

Until the advent of Neo Malthusianism, when the attempt was first made to educate the population of the various European countries in various scientific methods of preventing conception, the Malthusian doctrine was still mostly in the philosophical stage of discussion. Its opponents, including the Marxians, argued that with increased production, the result of machinery in industry, and with wider more equitable distribution, there would be plenty of food for all classes of the population. But facts and statistics disproved this contention. With the increase of machine production, there arose an ever increasing demand for cheap labor, as well as for child labor. Machinery, by increasing production and distribution, became a fundamental cause in increasing the population. With the advent of the machine process in the nineteenth century in Europe and the United States that began the growth of the great, overcrowded cities, children became an economic asset. The birth rate increased enormously, and the helpless little victims of an inhuman industrial system were sent very early to work in the factories.

In 1877 widespread publicity was given to the doctrine of the prevention of conception by the arrest of Charles Bradlaugh, a distinguished member of the British Parliament, and Mrs. Annie Besant, for publishing the work of an American physician, Dr. Charles Knowlton, entitled "The Fruits of Philosophy." The attempt to curb their activities among the workers and the poor defeated its own purpose. The wide publicity resulted in the widespread adoption of their teaching. The better class of workers immediately began the exercise of voluntary parenthood, and this, combined with the laws for bidding child labor in the factories, had the effect of greatly decreasing the birth rate in England and Scotland, among the more skilled and intelligent laborers. From this date began the sharp decline in the birth rate, not merely in England, but in the more advanced countries of the European continent as well.

IT WAS SOON discovered that a lower birth rate brought with it a lower death rate, especially a lower infant mortality rate. Fewer children were born, but more of them survived. The whole influence was toward placing a greater and greater value upon children and child life. So true has this been that the preventive checks upon population, notably in Holland, have had the opposite effect to that intended in the doctrine of Malthus: the adoption of family limitation had actually led to an *increased* and more healthy population.

In the criticism of the Malthusian doctrine, which was brought to the foreground of European thought by the famous case of Charles Bradlaugh and Mrs. Besant in 1877, there has

been a persistent failure to touch the core of the doctrine of overpopulation. The root of the misunderstandings concerning this doctrine is to be found in the failure to distinguish between what we may call *static* and *kinetic* overpopulation. Let me briefly define these.

Static overpopulation is, the condition when the population of a country has increased up to its ultimate power of obtaining the necessary food supplies and subsistence.

Kinetic overpopulation exists when the *rate* at which new arrivals in a country (by birth or immigration) exceeds the *rate* at which additional subsistence can be provided for them.

It should be borne in mind that neither Malthus nor the Neo Malthusians of today have been concerned about any absolute limit to the food supply. There may be a few countries, e. g. China, in which a limit may be considered as having been actually or nearly reached, and which might be called actually or statically overpopulated, but we are actually concerned with *kinetic* overpopulation, with its more direct relation with poverty, disease, overcrowding, infant mortality, unemployment, insanity and feeble-mindedness.

I HAVE POINTED out that the campaign and propaganda brought directly to the workers of England in 1877 had a direct and profound effect in decreasing the birth rate and subsequently the infant mortality rate. But an even more eloquent example of practical family limitation is to be found in the case of Holland, where this doctrine has been implanted in the population with the approval of the Government. Since 1881, information and science concerning the prevention of conception have been available to the people, and since 1885 there have been clinics for the spreading of hygienic information, including "birth control" to all women. This followed in the wake of a thorough and enthusiastic discussion of the subject at the international medical congress in Amsterdam in 1878. The results have been so gratifying that today Amsterdam and The Hague have the lowest infant mortality rates of any cities in the Occidental world. So great are the results obtained that there has been a remarkable increase in the physical strength, the stature and the longevity of the people, as well as in prosperity. When we contrast this gratifying result with the shocking deterioration in the lower classes in Great Britain as a result of the so called industrial revolution—with its overcrowding and overwork, there can be little doubt of the efficacy of Birth Control in developing national strength.

The practically universal practice of Birth Control in Holland for the last thirty five years was put to the test during the Great War and was strikingly vindicated. Let us remember and reiterate that in Holland the Neo Malthusian League has since 1885 been engaged in teaching the poorer people, through the agency of physicians, midwives and nurses, in the best scientific means of Birth Control, that it has had the countenance and support of the ministers of State, and that it has been registered since 1895 as a Society of Public Utility.

(Continued on page 11)

"Freedom, their battle cry—freedom, or leave to die"—G. H. BAKER

A Great Churchman on Birth Control

ONE OF THE most impressive and significant utterances in defence of Birth Control comes to us in the January number of the *Eugenics Review*. It is an essay on "Eugenics and Religion" by The Very Rev W R Inge, dean of St Paul's in London. Where in our own country is to be found a churchman of the courage, the intellectual strength and enlightenment of Dean Inge? How we would welcome such a champion of true Christianity, whether we agreed with him or not! But the great power of Dean Inge is in making you agree with him by the very vigor and incisiveness of his words, by his brilliant and convincing mobilization of facts and science and true religion to the defence of eugenics and Birth Control. While he addresses himself at present to the eugenists, he performs the invaluable service of emphasizing the inevitable unity of purpose of Birth Control and Eugenics. Emphatically we agree with Dean Inge, when he says

"We should be ready to give up all our theories if science proved that we were on the wrong lines. And we can understand, though we profoundly disagree with, those who oppose us on grounds of authority. We know where we are with a man who says, 'Birth Control is forbidden by God, we prefer poverty, unemployment, war, the physical, intellectual and moral degeneration of the people, and a high death rate to any interference with the universal command to be fruitful and multiply,' but we have no patience with those who say that we can have unrestricted and unregulated propagation without those consequences. It is a great part of our work to press home to the public mind the alternative that lies before us. Either rational selection must take the place of the natural selection which the modern State will not allow to act, or we must go on deteriorating. When we can convince the public of this, the opposition of organized religion will soon collapse or become ineffective."

DEAN INGE effectively answers those who have objected to the methods of Birth Control as "immoral" and in contradiction and inimical to the teachings of Christ, and incidentally claims that for those who are not blinded by prejudice from discovering them there. We quote this interesting and stimulating interpretation

"Christianity aims at saving the soul—the personality, the nature, of man, not his body or his environment. According to Christianity, a man is saved, not by what he has, or knows, or does, but by what he is. It treats all the apparatus of life with a disdain as great as that of the biologist, so long as a man is inwardly healthy, it cares very little whether he is rich or poor, learned or simple, and even whether he is happy or unhappy. It attaches no importance to quantitative measurements of any kind. The Christian does not gloat over favorable trade statistics, nor congratulate himself on the disparity

between the number of births and deaths. For him, as for the eugenist, the test of the welfare of a country is the quality of the human beings whom it produces. Quality is everything, quantity is nothing. And besides this, the Christian conception of a kingdom of God upon earth teaches us to turn our eyes to the future, and to think of the welfare of posterity as a thing which concerns us as much as that of our own generation. This welfare, as conceived by Christianity, is of course something different from external prosperity, it is to be the victory of intrinsic worth and healthiness over all the false ideals and the deep seated diseases which at present spoil civilization.

"It seems to me that this ideal is practically identical with that of the eugenist. Some time ago a bishop declared that eugenics put brawn before brain. Of course we do nothing of the kind. I do not know that we want our descendants to be very brawny. It depends on whether they will have use for strong muscles. I hope they will, for the athlete is a beautiful creature, but we should all admit that brain is more important than brawn, and a fine character than either. Nor do we, I think, forget that nurture is necessary as well as nature. There are several reasons besides the claims of humanity, which make the eugenist favorable to schemes for abolishing the slums where the submerged tenth congregates. They are the chief breeding ground of undesirable citizens, and since their inhabitants cannot be got rid of, it is better that attempts should be made to raise them to a position of self respect, in which they will probably not breed so fast. It is only in the lower strata that the worst specimens, the imbecile, for instance, get married, except occasionally by fraud, in the higher ranks a thoroughly degenerate stock tends to die out, unless there is great beauty or wealth or a title to act as a makeweight. It is also certain that some part of the inferiority of the slum population is due to environment, not to heredity, and this ought not so to be. We should be sorry to add the educational enthusiasts to our critics by seeming to disparage their activities. Education is necessary, and religion is necessary. Only we do wish to remind our orthodox and conservative friends that the Sermon on the Mount contains some admirably clear and unmistakeable eugenic precepts. 'Do men gather grapes of thorns, or figs or thistles?' A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. Every tree which bringeth not forth good fruit is hewn down and cast into the fire.' We wish to apply these words not only to the actions of individuals, which spring from their characters, but to the character of individuals, which spring from their inherited qualities. This extension of the scope of the maxim seems to me quite legitimate. Men do not gather grapes of thorns. As our proverb says, you cannot make a silk purse out of a sow's ear. If we believe this, and do not act upon it by trying to move public opinion towards giving social reform,

"The great city is that which has the greatest man or no man"—WHITMAN

education, and religion a better material to work upon, we are sinning against the light, and not doing our best to bring in the Kingdom of God upon earth

I MAY BE REMINDED that organized religion, so far as it concerns itself with economic questions, on the whole supports the most anti-eugenic schemes, and ranges itself on the side of the sentimentalists against science. This, I may be told, is the effect of Christianity in practice, and we must suppose that what expresses itself in practice is the inner logic of the system, though some Christians may argue on the other side. The opposition of religion and science is, therefore, a real conflict of irreconcilable principles. I do not take this view myself. Organized religion, when it mixes in politics, is always on the same side, the winning side, it is nothing more than a creaking weathercock. It is not political religion with which I am concerned, but the convictions of really religious persons, and I do not think that we need despair of converting them to our views."

The distinguished English churchman also throws out a stimulating suggestion concerning Birth Control in its relation to Socialism and Labor, supporting his statement with the authority of Professor Karl Pearson

"Many years ago a distinguished man of science—I think it was Professor Karl Pearson, defended free education and other socialistic measures on the ground that ultimately they would force electors to adopt *state control of population*. Under an individualistic regime, he said, we shall never induce the voters to do anything of the kind, but when the working man has to pay for the education of his neighbor's children, to support feeble minded schools, hospitals for incurables, reformatories for the morally degenerate, and prisons for the hereditary criminal, he is likely to realize that his neighbors have no right to impose these burdens upon him, and that it is his interest to apply the sacred trade union principle of limitation of output to his neighbor's procreative activities, especially if the output is of a thoroughly bad quality. In this way, the war may have abridged by fifty years a period which was by no means unpleasant to live in, but which from the point of view of the eugenicist was a period of decadence. I do not see a crumb of comfort for my own class, and I am afraid that many of our best families will inevitably disappear from the face of the earth, but I wish to emphasize that the phase of civilization which has vanished in blood and smoke was a time of reversed selection and of the *survival of the unfittest*. By a beneficent dispensation of Providence, the sentimentalists, in precipitating national bankruptcy, are also hastening the end of their own mischievous activities."

Every one has a right to live. We will suppose this granted. But no one has a right to bring creatures into life to be supported by other people. Whoever means to stand upon the first of the rights must renounce all pretension to the last

—JOHN STUART MILL.

Science and Birth Control

It would, if possible, be best absolutely to prohibit in every State in the Union the marriage of the physically, mentally and morally unfit. If we take a plant which we recognize as poisonous and cross it with another which is not poisonous and thus make the wholesome plant evil, so that it menaces all who come in contact with it, this is criminal enough. But suppose we blend together two poisonous plants and make a third even more virulent, a vegetable degenerate, and set their evil descendants adrift to multiply over the earth, are we not distinct foes to the race? What, then, shall we say of two people of absolutely defined physical impairment who are allowed to marry and rear children? It is a crime against the state and every individual in the state. And if these physically degenerate are also morally degenerate, the crime becomes all the more appalling.—From "*Training of the Human Plant*," by Luther Burbank (Chapter 6, Page 58)

The western world has long professed horror at the ancient Oriental practise of exposing infants for the purpose of their destruction. But what essential difference is there between that action of starving parents in a poverty stricken population and the annual preventable death of a quarter million infants in our enlightened republic—FLORENCE KELLEY

DEAR FRIEND

The Dutch Scientist in the February number says it would interest him to know how many of this country would like to have Birth Control information and the reasons

Count me *one*, and my reasons are because we all have two choices—(1) either the births must be limited, or (2) we must at periods kill each other off in order to protect the rest

I don't want to be killed nor have any one else killed, if possible, therefore we must (as the only other alternative) control our birth rate

There are quite enough natural troubles to fight, to keep our over energetic brothers busy, without killing each other

Also I consider the reason the world is in such a mess is the logical outcome of excluding one of the two great lines of life—the female—from making the laws under which her children have to live, therefore I want to see her demand. Also motherhood involving many years of hard labor with each child—is the only occupation that is neither paid nor recognized

The man cannot pay for it with the tag-end of his wages. No woman can legislate for man, and no man can legislate for woman

Possibly, you may think the above worth printing if you have room. I am 60, but want to see women happier before I go forever

Very truly yours

"Be not simply good, be good for something"—THOREAU

Pour La Patrie!

By Louis Weitzenkorn

MONSIEUR JEAN BILLAUD trudged the rutted highway from Langres to Balesmes. The everlasting rain of the winter fell in monotonous vapory drops forcing Monsieur Billaud to bow his head, a posture which served to keep steadily in his mind the exhilarating plan that had come to him in the Cafe Diderot.

Twenty thousand francs were at his finger ends. Ah, what a government! A government for the people. A government which had strangled the Germans. He stepped as a turn in the road brought him to a low stone house that rambled from living quarters to cowstable. The steam of a manure pile lifted to his nostrils. The poor Madame Collot! How would she work the farm now with Henri Collot a corpse in the Argonne. She had eight cows and twelve pigs and innumerable chickens. But she had varicose veins and her belly was wrecked from abortion. Monsieur Billaud had a moment of self congratulation. He had a woman! No abortions there. His mind recurred to the poster in the Cafe Diderot.

Langres, Haut Marne,
7th February, 1920

CITIZENS!

The Government of France will pay to the father of twenty legitimate children twenty thousand francs. It is the duty of all Frenchmen to give sons and daughters to their country. For further particulars apply to the Mairie. Long live the Nation!

MONSIEUR BILLAUD was the father of nineteen. In twenty one years there had been nineteen children. Sacre mille couchons! If his wife had not been sick in 1904 and 1909! Eh, bien, it was not too late. He would see about it. Twenty thousand francs, par Dieu. It was twenty thousand francs, no less. Madame Collot would sell her farm for eight. He would have twelve thousand left. Two thousand for Madeleine's dowry, fifteen hundred for Lucille's. In nine months he would be rich. The thought of time in Monsieur Billaud's head caused him to hurry his pace.

Madame Billaud was bent over the small stove in her kitchen when her husband came in. An odor of pig's liver sausage delighted the air. Through an adjoining door the sputter of milk in a tin bucket gave sound of Lucille milking the cows. Two or three of the nineteen children played about the floor and these Monsieur Billaud sent scurrying with a harsh command. Madame Billaud turned in surprise.

"Eh, Billaud," she said. "What is it now?"

Monsieur Billaud fumbled nervously. It came into his mind that his thoughts could be his own secret. He smiled in clumsy

amorous masquerade. Then he chucked his wife under the chin, pinched her ear and she understood.

"You are a fool, Billaud. The sausages are burning."

Monsieur Billaud grew impatient. It was already the tenth of February. It would be November until he got the twenty thousand francs. For a moment he was tempted to let the sausages burn but reflected that the extravagance was not quite worth the few hours.

In April Madame Billaud said to her husband

"Billaud, I am enceinte."

"Name of a dog!" cried Billaud, "We shall soon be rich."

BUT HE SAID nothing of the twenty thousand francs and Madame Billaud snapped, "You are an idiot. Do you think twenty children make one rich. I shall not have this child! I have already done something."

Billaud grew red with rage.

"You slut!" he shouted. Then his temper mounting he bawled louder. "The government would pay us twenty thousand francs for another child. You have robbed me of a fortune!" He grasped her arms roughly. Madame Billaud jerked away, her sabot slipped from her foot and she fell head long against the stove.

Within a week she was dead from miscarriage and Monsieur Millaud cursed fate for his ill luck.

The two girls Madeleine and Lucille took the mother's place and Monsieur spent his nights in the cafe at the fountain place drinking and talking of his misfortune.

A month after the funeral another idea came to Monsieur Billaud. He would marry again. There was nothing in the government poster withholding the twenty thousand francs if the sum of twenty children were reached through two wives. Besides, he would also have someone to take care of his younger children. His thoughts travelled toward Madame Collot. He shrugged his shoulders. Her legs, it was said at the cafe were always swollen and blue. Eh, bien! A few big veins were worth twenty thousand francs. And Madame Collot had a good farm. It would be a saving of eight thousand francs, too. Perhaps, after all, it was well that the good God had taken his wife.

MONSIEUR BILLAUD saw something ironical in the fact that he and Madame Collot were married in November. He had lost nine months but the Government was still the government. Now it would be in August that he would get his fortune but the spring came and the second Madame Billaud was unchanged. When a few more months passed without

Instead of a gem, or even a flower, cast the gift of a lovely thought into the heart of a friend —MACDONALD

event Monsieur Billaud told her how easily they could acquire a fortune. His new wife sighed heavily.

"Mais, ma pauvre homme," she said. "It is too late. What would you, Monsieur, I am forty five and many things have happened to me. I cannot have children."

Monsieur Billaud was stricken speechless. The calamity left him without the energy of wrath. He sat down, trembling. Suddenly his wife exclaimed:

"They are beating the drum. There is some news."

The drumming came nearer and then to their ears the monotone of the town crier. A few minutes passed and the voice was outside their door. Monsieur Billaud left his chair and hurried to the street. A group of neighbors stood knotted about the aged drummer cheering and at the sight of Billaud their voices rose tumultuously.

"Vive Billaud!"

"Pour la Patrie!"

The voice of the town crier rose again.

"CITIZENS, ATTENTION! It is ordered by the Government of France that Monsieur Jean Billaud of the village of Balesmes, Haut Marne, shall report to the Mairie and there receive honor for the service which he has rendered the nation. Attention! It is ordered by the government."

Monsieur Billaud hurried into the house. He was honored. He knew what that meant. Twenty thousand francs though he was short one child. Ah, the government of France was great. He took his hat, embraced his wife fervently and hurried out. Down the hill he trudged, the crowd at his elbows and his heels. Some slapped him upon the back. Long live Billaud!

At the foot of the hill he saw a group upon the steps of the Mairie. A stranger, with tri color sash over his shoulder was talking to the Mayor. At the sight of Billaud the stranger drew himself up. Billaud felt himself growing dizzy. He could hardly credit the luck. In a few moments

The stranger descended and placed a hand upon Billaud's shoulder and began a long speech. He spoke of France, of the two millions who had died for her. He spoke in soft, sad notes of the misfortune now overtaking France because her women would not bear children. He prophesied slavery to Germany unless soldiers were born.

"HERE IS A MAN," he said, "who serves his country well." Jean Billaud, citizen of the Republic, father of nineteen citizens. The French Republic, through my humble self, today does honor to this noble citizen, so recently bereaved of the noble spouse who bore him nineteen children. Had this great woman lived, great, in her humble way, as Joan of Arc, Citizen Billaud today would have been the possessor of twenty thousand francs. It is with regret that the Government of the Republic cannot grant Monsieur Billaud this fortune even against

the mandate of the Chamber. But it has remembered him and today it does him the honor of pinning upon his breast this Cross of Honor, third class, an honour which will pass from him to his sons and to their sons—the recognition by the nation of valor and service."

The speaker stopped, pinned the bronze medal upon the breast of Jean Billaud, kissed the cheeks of Jean Billaud, and with a flourish went back to the Mayor. The crowd cheered. Jean Billaud stared stupidly at the man with the tri color sash, then turned and made his way back up the hill.

At his doorway he paused. The medal had swayed upon his breast. Now he fingered it as he stood in front of his house. "Sacred God!" he muttered. "A piece of tin for nineteen children and a wife with varicose veins!"

The crowd at his heels watched him go in. Then another shout rose behind him.

"Vive Billaud!"

"Pour la Patrie!"

"A bas les Boches!"

LOVE TO THE higher human being is a sea of iridescent clouds forever changing and forever changeless. It is moved by aspirations vague as unrest and beautiful as hope. It is tumbled about by winds unseen but felt. Its emotionalism is thrilled with the spirit of infinity. Every embrace of love is a new phase of being—a new sublimation of consciousness—a fresh inspiration of life. Even if love touches lips over the bars surrounding our conventional breeding places, would it be wise to suppress, if we could, the divinity in our souls, to destroy the poetry and the spice in our lives with puny and puerile laws? For my own part, I thank whatever Gods there be that we can not!—From "Some Aspects of Adultery," a study by Dr. Ralcy Husted Bell.

We stand by while the sham delicacy produced by the clerical idea of sex is reinforced by the floods of crude sentiment so generously provided by the capitalist press and while prudery and prurience harry our youth into marriage blind folded, imposing upon them a code of silence and discrediting the possibility of any rational control of maternity within the marriage relation.—TERESA BILLINGTON GREIG

The fact itself, of causing the existence of a human being, is one of the most responsible actions in the range of human life. To undertake this responsibility—to bestow a life which may be either a curse or a blessing—unless the being on whom it is to be bestowed will have, at least, the ordinary chances of a desirable existence, is a crime against that being.

—JOHN S. MILL.

Finish every day and be done with it —EMERSON

BIRTH CONTROL—PAST, PRESENT AND FUTURE

(Continued from page 6)

THE MOST STRIKING evidence of the success of this practice was brought out at the Eugenics Congress, when the fact was announced that the stature of the Dutch people was increasing more rapidly than that of any other race in the world. *The Dutch have gained no less than four inches in fifty years.*

The proportion of young men drawn for the army taller than 5 feet 7 inches in height has increased from 24.50 per cent to 47.50 since 1865, while the proportion of men less than 5 feet 2½ inches in height has fallen from 25 per cent to less than 8 per cent. When the Dutch Army was mobilized, the highest army standards showed that the men of the proper age for the service were 95 per cent efficient, according to the highest standards. Contrast this with the example of the United States of America, where we were shocked to discover that our men were only 65 per cent efficient, and that with a lowered military standard.

In my studies and investigations of this great problem I have paid several visits to Holland, both before and after the war, and my observations support these statistics. All the children you see there are suitably dressed. In the working classes there is a better personal and general hygiene, a fine moral and intellectual development. Morality is also on a much higher level. Prostitution, with its train of devastating diseases, is on the decline. Another great evidence, besides increased stature, is that of the constant increase in longevity. This is surely a test of physiological and financial progress. From 1890 to 1899 the average length of the Dutchman's life was 46.20 years. From 1900 to 1909 it was 51. These figures are equalled only by those from the Scandinavian countries, where Birth Control was advocated and practiced even before it reached the Netherlands. It is also significant to point out that none of the dread consequences feared by its opponents, the clericalists, the moralists and the militarists have occurred. In spite of a low birth rate, the population of Holland is increasing. Undoubtedly this is because medical cooperation enables the Dutch people to practice the most scientific and hygienic methods of Birth Control. The race is not recruited from the underfed and the diseased. In Holland, where the poor are thoroughly educated in Birth Control, the families of the well to do are not so much reduced, in comparison with those of other European countries.

GERMANY ON THE other hand, is one of the few continental countries that discouraged and prohibited the practice of family limitation. It was opposed both by the government and the Social Democrats. It was the boast of Imperial Germany that the children who were brought into the world at the behest of the State were well cared for and well educated, that they were sent out into the world as highly efficient and valuable citizens. But the great difficulty was, the protagonists

of this philosophy admitted, that the State which had thus invested in the health and efficiency of her children, was too often deprived of their services by the narrow limits of her territory. She lost the fruits of their labors because they were forced out by overcrowding, so that alien and rival countries reaped the harvest of the German state's educational and cultural advantages. This, I believe, was the German Imperialist's argument for expansion. Today that empire is prostrate, millions of children are starving to death, and even those who survive this bitter struggle for existence, may be permanently afflicted. But the great fact to remember is that Germany fell as a result of the blockade. It is a striking case of the evil influence of a starving and prostrate civilian population unable to serve as the solid foundation for an army or to furnish new and efficient recruits to replace the dead and wounded. It can thus be seen that in the most intelligent sense Neo Malthusianism may be supported as a thoroughly patriotic philosophy.

Several years before the outbreak of the war, German advocates of Birth Control had pointed out that the underfeeding and overcrowding caused by large families was acting as a deterioration upon the physique of the conscripts for the Army. The masses were likewise beginning to see the light, although Birth Control was strenuously opposed by the Social Democrats. At a great meeting in Berlin, August 29, 1913, Rosa Luxemburg and Clara Zetkin tried to arouse the workers against the "birth strike." The audience of 5,000 turned the meeting into a cry for Birth Control, and after howling down the Socialists, speaker after speaker arose and championed family limitation as the only effective means by which the masses could escape the worst evils of poverty, underfeeding and overcrowding, and the scourge of the great contagious disease. Today Germany is paying the penalty of uncontrolled breeding.

IN PASSING it is an interesting fact to point out, that in the late war, it has been those European countries with a lower birth rate that have survived the conflict. France is an example especially of this. Birth Control had for decades been an ordinary and accepted practice in that country, growing out of the French habit of emphasizing the value of *quality* in contrast to mere *quantity*. The result of this had been prior to the war, that the struggle for life in France had not been too intense, and the people were permitted to enjoy the good things of the world. The result was a solidarity and stability of family life. The child was sure of the maximum of care, education and capital in continuing life. In great part it is owing to the low birth rate that France had been one of the most prosperous countries in the world, and that her gold reserves per head exceeded the known averages of other European nations. Grinding poverty had been unknown in France, previous to the Great War. Temperance and thrift also are to be considered, but the small family unquestionably made

Great deeds cannot die. They with the sun and moon renew their light, forever blessing those that look at them.

—TENNYSON

for fair wages and fair rents. The outstanding feature of the French mother is her love for her children. It gains in intensity all that it loses in extent. The child is everything to her. Its well being, its early education, its training, are the perpetual care of the mother. Despite the present campaign to induce French women to have large families again, there is every indication that the spirit of intensive cultivation is too thoroughly ingrained in the French nature ever to be replaced by a love of mere numbers.

In North America, a great virgin territory, which to its early settlers seemed limitless and inexhaustible in natural resources and industrial possibilities, the dangers of overpopulation seemed so remote that the Neo Malthusian doctrine at first aroused no interest at all. But into this "great melting pot" flowed vast masses of immigrants. In the eighteenth and nineteenth centuries the "New World" became the receptacle into which flowed all the surplus populations of the Old World. With the rapid development of machinery and vast railroad systems, great cities almost by magic sprang into existence. Population increased enormously, even more rapidly than Malthus had imagined. And with this uncontrolled human fecundity came the great unconquered problems of poverty, contagious and infectious diseases, epidemics, unemployment, labor troubles, race prejudice, and the limitation and exclusion of immigrants from other countries. Instead of preventing poverty or solving the population question, my own country, the United States, faces them today in a more serious and aggravated state than any of the nations of the Occidental world.

MY OWN INTEREST in this question was aroused when as a nurse and worker for fourteen years among the poorer women of the slums, I was horrified to discover the amazing amount of human waste—women and children dying in vast numbers, while millions of dollars was being appropriated by the Government for the protection of cattle, sheep and swine. I discovered that one out of every ten children born died in its first year. And more women die in childbirth in the United States than in any other country in the world. And the great majority of these wholesale deaths of mothers and babies, according to a recent report of the Children's Bureau of the United States Government, are preventable. These poor women always asked me, as a nurse, to help them. They wanted fewer children who might have a chance to survive and to grow into healthy men and women.

When I began to search for the cause of the wide prevalence of the practice of abortion among all classes of American women, I discovered that the laws of the United States Government, as well as the laws of most of the separate states making up the Union, forbade the circulation of Birth Control knowledge, even by physicians and nurses. After a visit to the various countries of Europe, investigating the conditions of mothers and children, I returned to my own country to begin

a campaign to educate the women of America in racial hygiene and health.

My "Birth Control" agitation was inaugurated not upon the basis of the Malthusian theory of population, not to check the increase of population, but to prevent *the shocking waste of women and children*. It was an answer to the cries of anguish that came to me from thousands of poor and diseased women who called out for relief bringing numbers of helpless, unwanted babies into their overcrowded world—infants foredoomed to an early death. It is one of the saddest sights in the poverty stricken and congested districts of any American city to notice the prevalence of busy midwives and prosperous undertakers, the latter exhibiting in their shops the various types of coffins for babies. These poor women are too ignorant perhaps to understand the philosophy of Malthus and his modern followers. But they can and do understand "Birth Control" because it is the direct answer to their immediate needs. This is the reason why the words "Birth Control" swept over the vast American continent from coast to coast, and Birth Control Leagues were organized in all the great cities.

ALTHOUGH THE LAWS forbidding the circulation of Birth Control information are still in existence, they have for many years been ignored by the wealthy and intelligent upper and artisan classes of the American population. Uncontrolled breeding is the habit only of the ignorant poverty stricken and submerged classes. Statisticians and eminent scientists show us that uncontrolled fertility is correlated with overcrowding, disease, unemployment, filth and ignorance, and that unless such fertility is checked in any community, the whole population will gradually deteriorate and degenerate. This is the great warning of Birth Control philosophy to all nations of the world today.

In other directions, our campaign in the United States has stimulated a great interest in the care of mothers and training of children. The western world which had long professed horror at the ancient Oriental practice of exposing unwanted infants for the purpose of their destruction has now been brought to a sharp realization that there was a justification of that action on the part of starving parents in a famine ridden country, whereas there is no moral excuse for "the richest country in the world" to commit a quarter of a million children to preventable death. Is not our crime greater? Spurred into belated activity by the sharp criticism of the advocates of Birth Control, and alarmed at the prospect, that unless the conditions for child life are improved in America, women might refuse to bring them into the world, legislators are now advocating appropriations for the protection of motherhood and childhood. Birth Control advocates showed that conditions for motherhood and childhood are growing worse in the United States instead of better. Fourteen other nations are more advanced in this respect than the United States of America.

Votaries toil every toward their soul's release—BHAGAVAD GITA

ica The philosophy and propaganda of Birth Control has therefore done a great service in directing attention to a phase of human life that is of central and primary importance to the world, and yet is now most exposed to disaster and risk.

It would be to neglect the most important phase of the philosophy of Birth Control, if, before taking up its hygienic aspect, I neglected to touch upon its relation to modern industry. Modern capitalism is desirous that kinetic overpopulation continue to provide abundant labor for the employing classes and thus to keep down wages by the weight of a large margin of unemployed. But there is an unsuspected danger here. The statistics of the Galton Laboratory for National Eugenics shows us that the unemployed in a generation or two are converted into the unemployable, and a dead weight on the community and the capitalist. Nevertheless the manufacture of babies and the extent of the supply of them still remains a matter of chance and passion very much as it is among animals in the wild state. To organized labor and to the working classes the philosophy of Birth Control emphasizes these facts.

THE HISTORY of labor is the history of an unsuccessful attempt on the part of man to bring his *productive* ability up to the same level as his *reproductive power*. It has been a losing battle all the way. We have never been able to secure peace or prosperity. We have never been able to control the aggression and forward push of modern machinery and capitalism. The worker is only too willing to blame the capitalist, not only for his own poverty, but for all the misery of the

world. But there is another cause, that is the reproductive instinct, the uncontrolled fertility of living organisms. That created the first poverty. That created the first famine. That goaded all of mankind into the present industrial frenzy, into warfare and wandering and want and starvation, across seas into new lands. The big battalions of babies have made of human life an endless burden of heavy work. The principle of restricting the number of mouths to be fed should be accepted as the battle cry of labor and labor unions, who have always recognized and applied a like principle in the conduct of their own organizations. In refusing to admit more than a fixed number of new members into their trades, they thus manage to uphold the standard of wages. For precisely the same reason the control of births is necessary to hold up the standards of subsistence in any country—this is true whatever may be the particular economic system prevailing. It is as true for the Orient as for the Occident. Wage slavery is the inevitable consequence of the uncontrolled reproduction of new wage slaves, and it will continue as long as wage slaves are ready and willing to create new units to perpetuate the same miserable conditions.

Such, in brief in the historical and philosophic background from which Birth Control as a doctrine derives its astonishing and ever growing vitality. It has now reached the scientific stage, drawing its strength and its arguments from facts and figures, from scientific experience and precise statistics, rather than from the theory or philosophy which gave it birth.

(To be continued)

Spire: A Poet of Revolt

ANDRE SPIRE, the poet, is a Jew who takes his race and its problems very seriously. A volume published this year under the title of *Poemes Juifs* comprises selections from earlier volumes as well as some recent magazine verse. These poems seek, according to the preface, "to explain the reactions of a man who probably does not cherish a single truly Jewish belief, but who, born of Jewish parents and descended from a long line of French Jews, has passed his life in a province of the East of France where there is still a Jewish center and a fairly strong Jewish tradition."

M. Spire's reactions are stupor and indignation at the rage of oppression which, through the centuries, has forced his people to bow their necks under the physical yoke, though they have not yielded any of their essential spiritual convictions. His anger becomes apocalyptic when he reflects that the Jew has been hated in a world, the philosophy no less than the material aspects of which he has helped so greatly to develop. The following lines, which I have rendered literally without

seeking to preserve the cadence or the rhymes, are characteristic:

"I sing, and at times I weep
I sing when my heart flows over
It is not because of regret, or remorse"

The attraction which Jewish subject matter has had for non-Jewish French writers has always been noteworthy. From the fantastic imaginings of Eugene Sue, author of *Le Juif Errant*, to Ernest Renan's prepossession with Palestine, a formidable library could be collected to sustain this statement. Most French intellectuals have been sceptics in matters of religion, but they have been interested in its origins and consequently have turned to Zion. Another explanation, however, has been advanced by a well known French critic, who believes that a surprisingly large proportion of his country's authors have had a slight strain of Jewish blood in their veins. This is true of Anatole France and it is said to have been true of Montherlant. The point is worth noting.—(By W. Adolphe Roberts in the *American Hebrew*)

A struggle for existence inevitably follows from the high rate at which all organic beings tend to increase —DARWIN.

Mothers' Letters to Mrs. Sanger

KIND FRIEND

I have heard of you as giving advice on Birth Control and thought I would like very much to drop you a few lines to see if you could help me out. I am a mother of 4 babies. I was married when I was 19 years old and my oldest little girl is only 5 years old the fifth day of July, the next child will be 4 years the 10th day of August and the next one was two years the fourth day of July and the baby will be one year old the 21st day of September, and I will be twenty four years old next month. I was married ten months when the first baby came and 13 months and 5 days after second baby was born and 23 months after second child, the third baby was born and 14 months after the 4th child was born and I had to doctor with my two boys the one next to the oldest for abscesses on the glands for almost 9 months and finally end in an operation, and my next little boy 2 years old don't even walk yet as I nursed him while I was pregnant the last time and did not know it. I was so nervous that I could not even tell when I first felt life and I had to doctor with my little boy for 6 months before I could get anything to agree with him and he almost died but is getting on fine now. But I worry so all the time afraid that I might get pregnant again that it interferes with me nursing my baby and I have all my own house work to do myself as I cannot afford to pay to wash and bake and to wait on my four babies that sometimes I am not really able to do it.

And my husband works steady every day and is not very strong and does not make a large salary and it is very hard sometimes to make ends meet, but he doesn't want me to have any more children if we can help it but he is just like myself, he does not know anything to prevent it.

Well, I guess I have told you all this time hoping to hear from you at your earliest convenience, I remain,

A FAITHFUL MOTHER

P S—Please excuse writing as I have a bad pen

DEAR FRIEND

Will you please give me some information on Birth Control?

I'm a poor man's wife and have two children now, oldest is not yet 2 years, and I'm not able to take care of them, so please let me hear from you by return mail.

Mrs G C

In 1920—In Manhattan

- 1 mother died for every 205 babies born
- 1 out of every 26 babies born died under one month of age
—a total of 2,145
- 1 out of every 21 babies was born dead

There is no exception to the rule that every organic being naturally increases at so high a rate, that, if not destroyed, the earth would soon be covered by the progeny of a single pair —DARWIN

MY DEAR MARGARET SANGER

Let me take the opportunity to write you a few lines in regard to your BIRTH CONTROL REVIEW.

I am a constant reader of the said paper, and I think it a Godsend to womanhood.

I have read the February issue and I think the many little episodes in regards to poor mothers having defectives and imbeciles is just terrible.

I also see where you send out a proclamation telling women not to born offspring for the next five years. Now how in God's name is it to be done.

I, the writer, am the mother of three living children and one dead and am only married eight years. I have used everything in the line of a contraceptive I know of and still get that way. I am not a wealthy woman by any means, in fact if I were I would finance people to go among the poor and ignorant and teach them how to be careful.

Now Mrs. Sanger the gist of my story is to know where these "Birth Control Methods" are held where ignorant people like me can be helped, or in other words, how you impart knowledge to the likes of suffering humanity.

I see you are not a believer in abortions so there must be some method other than that to resort to.

Hoping I will hear from you in regards to my questions, or let me know where I can hear you speak, and sincerely hoping you will succeed in your wonderful undertaking, the uplift of Suffering Womanhood.

I am a firm believer in your work and an interested reader of your BIRTH CONTROL REVIEW.

Good bye and Good luck

P S—Excuse writing and also my ignorance for I am an American mother and neither a "Socialist" nor a "Radicalist"

DEAR MRS SANGER

Having just heard about your Birth Control, I am going to ask you to please help me.

I am just twenty two—have a son four and expect another in June.

Now I have all I could do to get outfit and lay away for expenses, as my husband is just a working man.

I think my family will be large enough now, to bring up and educate and live decent, as I do so love to live nice, and each one born deprives the other living one, and if you can't bring children up decent, I think it a sin to bring them into the world.

I do not know anything to do, and any advice from you, I would thank you with all my heart.

It certainly is up to us women to take care of ourselves.

I will await your answer. Thanking you for same, I remain,

DEAR MADAM

Inclosed you find two dollars for a yearly subscription of Birth Control and please send me also "What Every Mother Should Know" and "What Every Girl Should Know"

My husband got me the last two numbers of BIRTH CONTROL REVIEW and I like it very much I am one of the many poor women too, who got to have the children just as fast as possible can be I am only married 6 years and have already 4 children and a 4½ miscarriage just one year before my last baby was born (the 15 Dec, 1918) Since I had that miscarriage I never feel well any more and a times I get weak spells I am also white yet and tired all the time I was already twice indisposed since the baby is born, as I am not able to nurse him He nearly starved on me, but now is picking up a little

The doctor told me the other day that all my organs were very weak and that I must not have any more children before 4-6 years But what to do not to have them, he would not tell How I wish to be well again, as I was 6 years back when my man and I went to a doctor to be looked over before we married And you know what the doctor told us? He said, "Healthy people like you, I wish as many children as the sand in the mer" And I guess I would have them too, like my poor mother who had to have 17 in 24 years'

Please do let me know your secret and I will thank you for ever and pass the BIRTH CONTROL REVIEW to my friends

Enclosed stamp for answer and please put a few blanks in to sign to change the law for thousands of poor women cry for deliverance

Please excuse the faults as I did not have an American school education

Hoping to hear from you soon, I remain,

Yours truly,

MY DEAR MRS SANGER

For two or three years I have been trying to find out your address, so at last I got it thru reading the Sunday papers

I am the mother of ten children having eight living, and also either 4 or 5 incompletes have been taken to the hospital each time very sick from loss of blood, still the doctors would not do anything for me Now, my dear Mrs Sanger, don't you think I have had enough children? I am only 37 years old, and married 17 years I am always sick and so weak Won't you kindly let me come and see you personally, and if so please let me know where and when, if it's only for the sake of my eight living children who still needs a mother over them as they are all young Excuse me for writing to you, but I know you are the poor women's friend, so please, I beg of you to let me come and see you

Respectfully yours,

DEAR M

Failing to gain the desired information from the BIRTH CONTROL REVIEW to which I recently subscribed, I am writing to you hoping it will do me this service, which after hearing my case, I am sure you will feel I am justified in asking

I am the mother of a dear little daughter three months old

Due to an accident she was born more than a month before she was expected which proved fortunate, as, though I was in a perfectly healthy condition the bones refused to separate making it necessary to break one of them and take the child with instruments Due to her premature arrival her bones were soft, otherwise an operation would have been necessary

Needless to say I suffered intensely, and overhearing the nurses saying she could not be taken alive, my one thought was "All that agony for nothing" However, she was alive and though not expected to live for several days the miraculous happened and I am grateful to God for blessing me with such a treasure

In explaining the case, my physician warned me against getting in that condition again, as the birth would be a repetition of this and really worse, supposing the child went the full time, in which case as I understand it, it would be improbable that it would live, though he did not say so much

However, he refused to tell me any preventative which seems to me very unfair Do you not think I have the right to such information?

Sincerely yours

DEAR MRS SANGER

I am an interested reader of your magazine and have just read "Woman and the New Race," for the first time Now I am a frail little woman of 104 lbs, have three children, youngest 14 months I am 26 years of age and was badly lacerated at birth of last baby My husband is a good man and kind to me, is 10 years older and I realize that he will never make any more wages than he makes now We can only struggle to try to raise and educate the children we have, it would be a tragedy to have more I pray that you find some way to help me All that our doctor will tell us is "Be careful"

I have persuaded my husband to use certain preventives but he thinks they are injurious Would you be permitted to tell me if they are or will they have bad effects on people who use them all the time

I would be so grateful if you can help me in any way as I can't always deny my husband and I can not complain of him he has always been forbearing with me

In any case, I thank you, as I know you will help me if you can

Sincerely yours,

Go on and make errors and fail and get up again Only go on—ANNA C BRACKETT

Book Reviews

A Review by Florence Guertin Tuttle

'MARGARET FULLER,' by Katherine Anthony

Margaret Fuller was the first great American feminist. Her plea was 'for the broadest possible development of women in the realization of their destiny as human beings' It is well to emphasize this point since the woman's movement in America narrowed itself almost completely to the struggle to get the vote

Many biographies, mostly by men, have been written of Margaret Fuller Miss Anthony's book is frankly an effort to interpret Margaret Fuller's character and career by means of modern psycho-analysis "So far as Margaret's case is concerned," Miss Anthony asserts, "Sigmund Freud's theory of hysteria is a perfect fit" She skilfully proceeds to dovetail life and theory

Miss Fuller suffered, it seems, not from the Oedipus Complex, the mother obsession, of which psychologists tell us but from the father complex She was the oldest of nine children born in sixteen years of one mother Miss Anthony dismisses Mrs. Fuller as 'the nearest foot note of a mother' "Her influence appears to have been limited to the physical acts of motherhood" That is, she was so busy bearing children that she did not have time for the challenging spiritual obligations of motherhood Her father educated her and moulded her—like Elizabeth Barrett's father—according to the fashion of his own intellectual and political enthusiasms She read Latin at six and French before her *Rights of Women*, published fifty years before She also left eight *Mohere* *Boris Sidis* or *Winifred Stoner* were no more phenomenal than Margaret Fuller in her infantile mental acrobatics.

But the by products of this close paternal companionship, Miss Anthony claims, were unwholesome "All Margaret's emotional life centered around the father who likened her to Juno and wrote verses to a lock of her hair" In time her childish love became an *amour* and was not only the main spring of her career but also the source of her neurotic tendencies which flowered in hysteria, bad dreams, weakness and life long ill health.

Pathologically this is extremely interesting and excellent reading for fathers. To the average lay woman, however, it is not of supreme importance in recalling Margaret Fuller's splendid life. Most people suffer from suppressed desires in one form or another and all of them are not physical Tennis in the open and basket ball played in bloomers would have banished Margaret Fuller's nervousness as well as most of the hysteria from which young women of the XIX Century suffered.

The important fact in regard to Margaret Fuller, to the average woman, will always be what she did Her record of accomplishment flames high She herself said that "she must die if she did not burst forth in genius or heroism" She succeeded in doing both.

As literary critic of the *New York Tribune* she attained distinction and was called by Horace Greeley the "best instructed woman of America." In 1844 she published her 'Woman in the XIX Century,' a book whose only predecessor was Mary Wollenstinecrafts "Vindication of the Rights of Women," published fifty years before She also left eight volumes of creative criticism on literature, philosophy and art. She attained distinction again in her friendships having become the trusted intimate of men like Emerson and Mazzini, of George Sand and the leading women of her day And in her death she achieved that heroism for which in life her soul had longed After playing an active part in the Italian Republican Revolution she embarked in America with her titled Italian husband—young and beautiful—and her infant son On a sand bar off Fire Island the vessel was wrecked. Margaret Fuller refused to leave the ship and her husband and child, preferring death with them to separation in the desperate chances of the waves. When

the final crash came, she went down as she had lived, in the passionate effort to fulfill her ideals—alone

Miss Anthony has done all women a real service in reviving interest in this pioneer woman especially at this critical period in American history It is to be hoped, now that the vote is safely won, that American women, in particular, will read this inspiring book and emulate the example of their talented countrywoman whose vision was never limited to the horizon of her own country, but who felt a compelling interest in all countries wherever injustice reigned and the fires of liberty burned low

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"I HAVE invariably found that where a man knocks his wife about it is the wife's fault," said Justice Symmons, a Clerkenwell magistrate, today in ruling in favor of a husband whose young wife asked for a separation on the grounds of cruelty

The husband admitted having attacked her, but said she kept company to which he objected

"A man is no longer master in his own home," said the Justice "A woman promises to love, honor and obey, but often doesn't, and obedience cannot be enforced Under the old law a man could thrash his wife so long as the stick he used wasn't thicker than a thumb But now the law is wobbly and weak kneed, with the result that there is no domestic happiness"

MRS MARGARET SANGER

Author, "WOMAN AND THE NEW RACE," says

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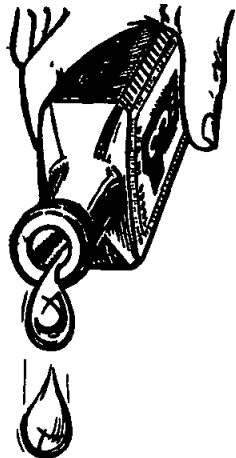
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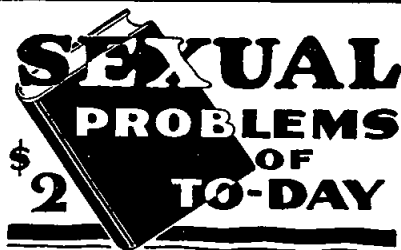
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