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BIRTH CONTROL REVIEW

Edited by Margaret Sanger

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CONTRIBUTIONS BY

J. O. P. Bland Samuel Hopkins Adams Fannie Hurst
Ralcy Husted Bell Franklin H. Giddings Cosmo Hamilton
David Starr Jordan and others

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HOLLAND (1885)—De Nieuw Malthusiaansche Bond. Secretary, Dr J Rutgers, 9 Verbulststraat, Den Haag. Periodical, *Het Gellukkig Huusgeen*.

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

FRANCE (1895)—G Hardy, 29 Rue Pixérécourt, Paris. Periodical, *Génération Consciente*.

SPAIN (1904)—Liga Espanola de Regeneracion Humana. Secretary, Senor Luis Bulfi, Calle Provenza, 177, Pral. 1a, Barcelona. Periodical, *Salu y Fuerza*.

BELGIUM (1906)—Ligue Néo-Malthusienne. Secretary, Dr Fernand Mascaux, Echevin, Courcelles.

SWITZERLAND (1908)—Groupe Malthusien. Secretary, Valentin Grandjean, 106 Rue des Eaux Vives, Geneva. Periodical, *La Vie Intime*.

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AUSTRIA.—Secretary Rudolf Grossman (Pierre Ramus) Klosterneuburg (bei Wien) Nied-Ost. Periodical, *Erkenntnis Und Befreiung*.

PORTUGAL.—E. Silva, Junior, L da Memoria, 46 r/2, Lisbon. Periodical, *Paz e Liberdade*.

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

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

SWEDEN (1911)—Sällskapet for Humanitar Barnalstring. President, Mr Hünke Bergegren Vanadisvagen 15, Stockholm, Va.

ITALY (1913)—Lega Neomalthusiana Italiana Via Lamarmora 22, Turin. Periodical, *L'Educazione Sexuale*.

AFRICA.—Ligue Néo-Malthusienne, Maison du Peuple, 10 Rampe Magenta, Alger.

NEW BOOKS

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By Margaret Sanger

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By Genevieve Grandcourt

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By Edith Houghton Hooker

MARRIED LOVE

By Lord Dawson

WITH A COMMENTARY BY

Dean Inge of St Paul's Cathedral, London, Eng

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Editor

MARGARET SANGER

Managing Editor

ANNIE G PORRITT

Circulation Manager

RUTH ALBERT

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THE BIRTH CONTROL REVIEW

OFFICIAL ORGAN OF THE AMERICAN BIRTH CONTROL LEAGUE

Four Steps to Our Goal—Agitation, Education, Organization, Legislation.

MARGARET SANGER, Editor

VOL VI

FEBRUARY, 1922

No 2

Adding Insult to Injury

HIRSHFIELD GAGS Birth Control Police Inquiry

"Gavel abruptly stops witness trying to explain gathering which was prevented by police order" "Row holds up hearing" "Insulted" shrieks commissioner, and flounces out of room in a huff" These headlines from the *New York Tribune* describe the atmosphere of the "inquiry" into the stopping of the Town Hall meeting last November, and will convey to our readers some of the ludicrous and ridiculous phases of this evasion of a true investigation of that amazing affront on the right of free speech which has never received any serious attention from Mayor Hylan, or his administration. What was so widely heralded as a public investigation of this violation, on the part of public officials acting under the orders of a powerful Church and its prelates, was used, by the political henchmen of these sinister forces, merely as another opportunity to throw dust into the eyes of the public. The investigation, it should be remembered was supposed to have been held in response to a letter to Mayor Hylan from a committee of distinguished citizens who were interested in the high handed official interference with the rights of free speech, which culminated weeks after the arrest of the editor and Mary Winsor in the false arrest of Mrs Rublee. These gentlemen were not interested in defending the doctrines of Birth Control.

The fight to defend the doctrines of Birth Control is our own particular battle. It was therefore with gratitude and without hesitation that the defense of freedom of speech was turned over to Mr Paul Cravath and his committee. As it turned out, Commissioner Hirshfield and his advisers apparently decided to turn this inquiry into a Roman holiday. By his decision to divert the inquiry into a discussion of the merits of Birth Control, instead of concentrating on the unwarranted raiding of the Town Hall, it was thought that a clever evasion had been discovered. Instead of which, as the accounts and headlines in the *New York papers* show, the chicanery and colossal stupidity of the city officials has again been exposed. Public indignation in this crucial matter has been too keenly aroused to be calmed by the cheap tricks and tactics revealed in this latest farce. It shows that municipal politics in New York City, as everywhere else in the United States, is honey combed with the sinister forces of Catholicism, or the fear of Catholic opinion. But with the exposure of this lamentable condition of things which has been made by the campaign of Birth Control, even the lazy good natured American public is gradually waking up.

IF THE POLICE had stopped the Birth Control meeting before the last election, Hylan never would have been elected." We overheard this remark the other day, and its truth is obvious. Quite irrespective of the question of Birth Control our activities have done the immeasurable and invaluable service of exposing, in New York City, the stronghold of impudent power, illegally assumed and exercised. But the remark quoted above indicates that to the intelligent section of the public has finally been furnished evidence of the sinister and powerful forces which are making every effort, both above and below board, to crush those who are fighting for the glorious freedom of the women and children of the world.

So many letters have been received asking whether we are not taking legal steps to collect damages for false arrest, that we take this opportunity to publish a statement from Mr Marsh, who has been handling the legal aspects of the case.

"Friends in great number have been besieging us to learn if any suits for damages are going to be brought against the police officials who caused the arrests of Mrs Sanger, Miss Winsor and Mrs. Rublee. Counsel have stated that the facts clearly justify actions for false arrest, which may be commenced at any time. It is the unanimous opinion of the three sufferers from police tyranny, however, that their individual wrongs are of less importance than the public principles involved. Their demand is for a vindication of the right of free speech, and in particular the right to hold public discussions of the wisdom and merit of Birth Control in an orderly and decent manner. This was the right that was denied by the illegal action of the police. Representative and public-spirited citizens having taken the matter up, and the Mayor having directed an investigation by the Commissioner of Accounts, it has seemed fitting and appropriate to postpone private litigation until the public authorities have had an opportunity to afford public redress of what is primarily a public wrong. If this public redress is not forthcoming however, the private remedy of suits for damages will still be available."

MUNICIPAL CLOWNING is the *World's* characterization of Commissioner Hirshfield's behavior. Editorially it declares "The police did not of their own motion exceed the powers whose limits they well understand. They acted under orders. Who issued those orders, and upon what authority? Let Mr Hirshfield quit clowning and establish the facts."

Havelock Ellis: A Great Humanist

A Personal Tribute by Hugh de Selincourt

Author of "Realms of Day," "A Soldier of Life," "Women and Children," etc

*"God! Of whom music
And song and blood are pure
The day is never darkened
That had thee here obscure"*

WITHOUT A STERN application to fairy tales in childhood no man is equipped to appreciate to the full the more wonderful happenings of real life in maturity. A lovely mysterious power lies in the written word. One book keeps you awake at night with its horror or excitement, another book sets you shaking with laughter, another rouses tears and laughter. But this power at its gracious plenitude can only be manifested at rare intervals, for a book can have the power to draw a young man nearer to all that is precious and life giving in his own life, may put him in harmony with the great of Nature without and within, may thus set him on the path to realise his world of dreams, by imparting knowledge, releasing energy, by quickening his self confidence.

This is a mighty benefit for one man's writing to bestow upon another man's life. Assuredly it is, and nothing exhibits human scope more superbly than the ability to render help of this kind and the ability to receive it. The latter experience resembles that of a man who making his arduous way through desert country (beyond which the land of dreams or the land of deeper reality always lies) finds,—on the moment when hope is leaving him and he feels that he must perish of thirst by the way—finds that someone has journeyed there before him and has left a store of fresh water and a chart. He is given life and proceeds on his way, refreshed and with a keener sense than he could otherwise have possessed, of his direction.

SUCH WAS MY experience when the sixth volume of Havelock Ellis' "Studies in the Psychology of Sex" fell into my hands. It is difficult to contemplate what may be the wonder of the written word without faintness, unless we remember the opening of St John's gospel where the full majesty of the event is recorded—*In the beginning was the Word and the Word was with God and the Word was God*—a truth which in these days of journalism is apt to be overlooked, and to render any contact with the Word an experience too astonishing to be pleasant. Headlines and leaders are safeguards against this mysterious power.

After my rapturous welcome of this book I made it my business to study all the work of Havelock Ellis, and I have continued to do so with growing fervour as my power of appreciation developed. Any opportunity that is offered to me of helping, perchance, to extend the range of his beneficent influence I snatch, greedily as a healthy child a chocolate, eagerly as an alderman a civic honor, the only difference being that my delight and my sense of the honor conferred

on me are even more intense and even more real. I am aware that, from one point of view, all praise is an impertinence, from another, however, it may be that praise is an urgent and exquisite necessity. The alchemy of love, in any of its myriad forms, ordains that recognition of another's quality means greater personal freedom, and not, as is sometimes erroneously supposed, servility or subjection.

NINE OUT OF TEN literary persons in London would dismiss Havelock Ellis, if they knew his name at all (and their ignorance is profound and amazing enough to warrant the hypothesis) as a specialist on the subject of sex and nothing more. Mr Wells, for example, did not mention his name in his summary of living writers, vented by Boon, and Mr Arnold Bennett in the introductory chapter to his little book on Woman went out of his way to state that he had not read Havelock Ellis, with the wish presumably of removing from the reader's mind any fear that he was going to mix up his subject with unpleasantness. It is a prevalent misconception, and one which effectively bars all proper understanding of his work, including the *Studies in the Psychology of Sex*.

The subject of sex is so vast and difficult, so turgid with prejudice and superstition that it took the whole of a specialist's energy and courage to tackle. It was left in the hands of those people whose business it was to deal with disease, moral or physical, priests, that is to say, and doctors. What makes Havelock Ellis' work supreme and individual, like *Paradise Lost* or the *Aeneid*, is that it is essentially the work of a great artist. A specialist is apt to think that his subject comprises the whole of life, he sees everything in its peculiar light, and though his contribution may contain what is valuable his perspective being wrong, its value, like that of other raw material, is concealed, until the stuff is refashioned by an artist into relation with the whole of life.

HAVELOCK ELLIS is a doctor and an expert of European reputation in the *Psychology of Sex*, but he is something more. He is the most sensitive and skilled living critic of literature, with an intimate knowledge and appreciation of the other arts. The combination is rare and beautiful, marking him out as a great humanist. His subject is not any particular manifestation of man's energy, such as sex or art or religion, but human nature in all its complexity, and his work is a comment on man's main activity, the greatest of all arts, the art of living. His attitude is always the same, whether he happens to be recording the aberration of a sick woman from whom he removed the poison of misunderstanding and whose "case," as he reports it, is a beautiful work of art, furthering our knowledge not only of one sick woman but of the human mind, or whether he is treating the work of a genius like Tolstoi or Leonardo—his attitude is one of reverence, the only

creative attitude. It gleams through all his writing. Three passages out of many that might be chosen, illustrate this in a way that is specially attractive to me, and as the point is one of primary importance, I do not hesitate to quote them.

(1) When indeed we survey the brief history or the long history, as we choose to regard it, of the Divine Child in the creation of its infinitely various and endlessly novel playthings, nothing is left to us but wonder and adoration. We can only apply to the Soul of Man—so unfathomable, so mysterious, so disconcerting—the words of the Hebrew Psalmist to his Jahve: "A thousand years in thy sight are but as yesterday when it is past" (The Philosophy of Conflict and other Essays in War Time P. 22 *Civilization*).

(2) Each new person is a fresh revelation of Nature to be watched quietly and patiently, until its secret is manifested. Men cannot rule Nature, as Bacon long ago declared, except by obeying her. And we cannot guide the struggling human being on his course, unless we realize what that course is, and possess the faith and the insight to discern the meaning of even its most unexpected deviations on the upward path. There are times when it is desirable to let fall a suggestion of what the observer divines, but it must be let fall, as it were casually, as lightly as a rose petal. (The Mechanism of Sexual Deviation. Reprinted from the Psychoanalytic Review, vol. vi, p. 421 July and October, 1919.)

(3) For it is impossible to conceive any impulse in a human heart which cannot be transformed into Truth or into Beauty or into Love. (Impressions and Comments 2nd Series p. 145.)

AS A CRITIC Havelock Ellis stands in the great tradition of literature. *Affirmations* and *The New Spirit* are as fine as any critical work in the English language. Johnson seems parochial and pedantic, Hazlitt, for all his wealth of speech, hasty and impulsive, Carlyle for all his ability to praise, touchy and circumscribed, Emerson aloof and magisterial in his height, Matthew Arnold, in spite of his grace and humor, narrow and cold, by the side of this wise and profound humanist, with his sunbright, sunclear, sunwarm faculty of perception. His taste is impeccable, his knowledge vast and accurate, his power of appreciation unrivalled. He is able to appreciate with the same sensitive and supple insight St. Francis and Casanova, Huysmans and Tolstoi, Ibsen and George Chapman, Nietzsche and Herbert Spencer, Rodó, Diderot, Cowley, Hardy, Chaucer, Remy de Gourmont and Walter Pater. Some critics such as Arthur Symonds, for example, are able to describe with beautiful precision one leaf on the tree, to appraise the work of one writer or another with delicate sympathy and we are grateful to them. Havelock Ellis does this with consummate grace, but he does incomparably more, without any cumbrous effort, but with the simplicity of mind and purity of phrase which shine in all his writings. He shows you the man who wrote the work, not the leaf only, but the branch on the tree of life, and the trunk and the roots in the earth's soil. His study of Nietzsche was the first to appear in England. It remains the best, the most perceptive

and the most judicious—more informing even than the work of George Brandes, Nietzsche's discoverer and friend.

MODERN CRITICS of eminence write for the most part to defend their pet opinions and the respectability from which they draw their modest livelihoods, from the attacks of irresponsible artists. They have their reward, knighthoods, money, librarianships—these mandarins have their place doubtless in the scheme of things, but their work of blunting the lion's paws, however satisfactory to comfort, is negative and valueless. Their praise brings fame that quickly crumbles. Out of their ranks towers a man like Havelock Ellis, a free man among slaves. His work is scarcely recognized, but it happens to be of permanent value. Wherever a man exists who desires to learn and to grow free, the work of Havelock Ellis will be there waiting to help him towards a better knowledge of himself and of human nature and of the great life which surrounds all mortals, his work will be there, leading him by its lovely intimacy into the mysterious art of life, and graciously introducing him to all the finest spirits who have lived and expressed themselves in art or science or philosophy or religion. His work is a great affirmation of the human spirit. He wrote of St. Francis: "Before the threshold of our modern world was reached Francis sang in the sun and smiled away the spectres that squatted on the beautiful things of the earth." It is true of St. Francis, it is true today of this man of prodigious learning, whose gentleness and tenderness are of the kind that are supposed to belong to a woman only at her fairest, but are the outcome and the sign, in man or woman, of strength at its most heroic level. "For as" he has said and thereby revealed to the reverent eye the inner secret of his own greatness: "For us there still two wings by which we may raise ourselves above the earth, simplicity, that is to say, and purity."

Having glanced at his work as a critic of literature, let us now pass on to his other work, never forgetting that the usual watertight compartments in a man's mind have here no existence. It is a whole man who is writing always, animated by the same vision and the same faith and the same sense of beauty.

SHELLEY SANG THE union of science and poetry, Havelock Ellis shows in his monumental study of sex the effect of that union in its gracious plenitude. Shelley said that the aim of his work was to "beacon the rocks on which light hearts are wrecked"—his light forever shines on those rocks, sneered at by those "whose sails were never to the tempest given." Havelock Ellis with infinite skill and patience has made a chart of the dangerous sea on which the true adventures in life must voyage. Goethe saw human beings like earthenware pots on a stream, meeting only to crack and sink, and declared that the primal need of mankind was education in feeling.

Knowledge helped men to store and use the force of electricity so that its manifestation should not be confined to the destructive lightning flashing in brilliance across the sky, striking to blast and kill, but a clean agent of service, stronger and more beneficial than any force in Nature. Feeling resembles

electricity, but without knowledge its influence is more general and more disastrous, and with knowledge its influence is even stronger and more beneficial. Shelley perceived this in vision with such intensity that he recreated the world as it would be, were this force that lies in every heart, both recognized and used. His vision is still treated with the contempt that would have been poured upon some dreamer in Chaucer's time who foretold the manifold uses to which the force displayed in lightning would in a few centuries be put.

BUT THE OBSTRUCTIONS in the way of this more important knowledge do not lie only or even chiefly in the difficulty of the subject itself, great as this is. It is considered wicked or unpleasant even to think of this power at all. Those who still see in it only a destructive force and wish to protect humanity against it (as conductors protect buildings against lightning), feel under the obligation to apologize for the investigations required and veil them in language which no uninitiated person may understand. Into this welter of obscurity and shame and superstition, Havelock Ellis, with the insight of a poet, the knowledge of a scientist and the simple language of a master in prose, has penetrated and allowed the living truth to emerge in its naked majesty, showing in minute and exquisite detail how this destructive force of feeling may be stored and controlled, and used to sustain and expand the spirit of man. Only a skilled scientist could have marshalled the necessary facts, only a poet could have written the book. Swarms of little works have fallen like sparks from his parent torch, each bringing its modicum of light. The great parent book may be obtained, however, in the country of its origin only by surreptitious means: its civic condemnation has not yet been annulled.

Our extended knowledge of the human mind has been gained largely from the study of criminals and of lunatics, in whom one manifestation of some propensity, common to all, has been developed to the detriment of others. This exaggeration of one propensity has brought the man, indeed, to prison or the asylum and has also brought the propensity from the obscurity where it baffled study. Thus what has ruined an individual man has enriched the stock of human knowledge. The brotherhood of man is proved with terrible precision, from the standpoint of fear, with divine clearness, from the standpoint of love.

THE PSYCHOANALYST is apt to examine the work of some great man and to show that it springs from what he, with ghoulish glee, describes as rottenness. He delights to trace back beauty to some childish perversion, he uses a delicate instrument to force home his bad lesson of shame and disgust. He is a little man, who finds satisfaction in bringing great men down to his own level or beneath it. He is without reverence.

The same instrument in the hands of the artist serves to widen the field of his activity so that he is able to worship the spirit of beauty in its humblest most elemental form. He has no vulgar standard of what is nice and what is nasty, he is not shocked, he does not confuse shame with modesty. He sees

with the fresh eye of a child and looks with reverence and wonder at the secrets of life whether they are manifested in the growth of a primrose, or in the simplest functions of the human body. Above all, he is not horrified at perversion of any kind, he sees in it the divine power of love, stopped by some impediment of ignorance, and thus forced to express itself by one note only of the great orchestra. In the one he sees the whole. He is too wise in the subtle interplay of body and spirit to lay down rules or dogma lightly as the fall of a rose petal, he lets drop a suggestion, and creates an atmosphere of enlightenment by his understanding. Finally, in the means of communion between man and woman, he sees not a trap or a delusion, but a holy instrument, the pride and glory of man.

Havelock Ellis does not treat his subject daintily or obscurely but proudly and simply, as a man might well do who is aware that he is tracing beauty back to its very source and origin. "But as the mystic vision pierces deeper into the mystery of the world, it is seen that the Divine is more truly manifested in the falsely so called humble human things, and the winds and the waters of the world are all passed through the human form and cannot be less admirable for their association with that exquisite mechanism. So it is, we see, that to the Mystic the Human becomes Divine, and the voice of winds and streams, here as elsewhere, is the Voice of God."

THIS LITTLE PAPER is only a henchman's salute, as it were, to a King on his birthday: for this man is indeed one of those whom Shelley called—

"The kings of thought

Who waged contention with their times decay

And of the past are all that cannot pass away"

Let us read him and remember the power in this warfare of the smile and of kindness and of understanding, let us remember that "Strength and Hardness are the Companions of Death, Tenderness and Suppleness are the Companions of Life." Looking at the beautiful structure of his life and work (still in the making, still growing in beauty and majesty and light) one is able to recognize what Christ meant when he said that one just man was sufficient to save a city. For out of the harsh clangor of advertisement and politics, out of the hubbub of commerce and journalism and the general market, rises that work like a stately and gracious flower, sweet with the life that is eternal. He has said "To see the World as Beauty is the Whole End of Living" that is the motto of his work, that, the central point of his great vision, that, the pivot of his faith.

I DO NOT think, however, that the average man realizes even yet how vast a part is played by sex in everyday life. There will be, of course, much opposition to a recognition of Birth Control. It will come from some who honestly but wrongly disbelieve in such recognition, it will come from many to whom humbug has become almost instinctive, it will come from men who sexually are subnormal (remember that civilization tends to destroy natural impulses), it will come from old men who have forgotten their earlier vitality.

—SIR W. ARBUTHNOT LANE

The Problem of the Delinquent Woman

An Address Before the First American Birth Control Conference

By Virginia C. Young

I AM HERE this afternoon to speak for those who cannot speak for themselves. You who are gathered for this Conference are the "illuminati" of this movement, while all around you, outside these walls, lies the great world of every day men and women who are to furnish the field for your adventure and research. But there is a strata of Society lying still lower and underneath, which has also its importance and significance to you, and of which I would speak.

The problem of the Delinquent Woman—I had almost said of Primitive Woman—Woman in the making. The great resistless, onflowing tide of advancing civilization has what might be called its beaches—our great cities—where the foilsam and jetsam of human progress heaps up highest, and where we find, swept up from the deep sea of life, two crude and significant remnants of an unfinished world,—the City Negro and the City Prostitute.

It has often been pointed out to us that the long ages of shelter and seclusion of women in the harem and the home, have bred a good half of the human race singularly unfitted for the struggle of the outside world. Many have noted and stressed the importance of the fact that too often, when women are forced out of the home, they have succumbed, and the dove of the home nest has become the vulture of the street. This is one of the conditions which have become lamentably noticeable in a world which seems now to have lost itself for a time, to have let go of those lofty ideals which, beautiful in themselves, yet which, based on the quagmire of war, had no enduring foundation, and have been so rudely shaken.

LAST SUMMER I stood on Inspiration Point in the Yellowstone Park, with a group of tourists, who like myself were rendered for the moment dumb by the sumptuous magnificence of that titanic panorama. Some turned away, dazzled by the splendor of the scene and there was a feeling of almost childish relief when the guide pointed out, far below where we stood just high above the river floor, and safe as Heaven itself, a rude nest filled to overflowing with ugly and squawking young ospreys, with a brooding and anxious mother and a hovering and hard working father. There was something we could all understand and talk about—that little home, full of noisy busy ness in the very midst of cosmic grandeur. So, the modern man turns from the fierce competition of the market place to the nest, far up perhaps in one of our modern cliff dwellings which are reached, not by strong wings, but by the apartment house lift, to enter with his latch key a little kingdom of peace and love, that inner shrine of the Woman and the Child whose worship has fed the heart hunger of the world. For, as George Eliot has expressed it for us, "In these delicate vessels have been carried down through the Ages the treasures of men's affections."

But it is the other woman of whom I would speak today, she whose behavior and whose destiny form so large and important a part of this problem of the production of the unfit in which she bears so large and terrible a share, for her power of child bearing is one of the ugly realities which is stronger than subterfuges or veneer, and has a disconcerting way of breaking through and demanding attention in a Conference like this.

NOW IT HAPPENS that I know this other woman, and some of her offspring, not from report or hearsay, but by daily contact with her in the house where we live together, side by side. I have also had the opportunity of visiting some forty of the State Reformatories and Prisons for Women throughout the country, and have come to know in this way several hundreds of young American women of the so-called delinquent class, all of them potential mothers, many of them already mothers, and most of them so badly born themselves that they might often be said to have been "damned into the world."

And everywhere throughout this great West of ours, some times on the very farms where these girls are incarcerated, I found the most interesting and successful experiments and results based upon careful scientific methods along the lines of bettering both seed and stock in both agriculture and animal culture. Everywhere in that teeming and abundant land, one finds offered to farmers, their wives and their children, abundant opportunities for information and instruction as to the raising of better and ever better grades of pigs, pigeons and potatoes—of clover, chickens and cheeses—of butter, bulls and bacon—of Belgian hares and Labrador reindeer. On these ranches mongrels are non-existent and their presence would be considered an evidence of reprehensible carelessness. Out there men do not speak of "Cows," but of Jerseys, Guernseys or Holsteins, not of "chickens," but of Plymouth Rocks or Rhode Island Reds. In Nebraska it is against the law to introduce into the herd any but registered bulls.

ONLY THE MOST important of all animals, the crown and flower of all life—only MAN is permitted to follow his own wild and wilful way in the matter of reproducing his kind. It is only the young of the human species which are bred by chance or whim, caprice or accident, which may, as it were, saunter carelessly into a world so desperately needing strong and capable hands, clear and logical brains, warm and unselfish hearts. This most of all needed creature, with the supreme endowment of an immortal soul, may come into being as the result of the wedding of unhealthy, imbecile, intemperate and lustful men and women. Yes, we must dare to put

into words these crude and ugly facts in order to fully realize how monstrous it all is

We often hear thoughtful people raise the objection that if the prostitute women of the country were given information which would make it possible to follow their hideous career without "the fear of consequences," that there might be more girls tempted to follow this profession. It is necessary for some of us who do not know such ugly facts, to be told that the women of the street are the very first to know all there is to be known as to self protection. And in addition might it not be urged, degrading and unwomanly as is such a career, at least a woman who deliberately chooses to befoul herself should not be allowed or encouraged to pass on the taint of soul and body to innocent children, unwanted and unfit. Of two serious evils, which is the worse—some increase in the number of existing degenerates, (and we are told that the average life of the prostitute is three years—when disease or death puts an end to her wretched career) or the passing on, for who shall say how many generations, of a heritage of weakness and disease, physical, mental and moral?

OH THE SHAME of it! That we who frame such drastic laws against the entrance, through our National Ports, of undesirable aliens, must yet bear the heavy burden of this continuous and polluted stream, through what Whitman called "the delicate, beautiful gates of life," of the badly born, crowding out, as they most surely do, the better babies which this world so sorely needs. For let me remind you that it is just now the great and vitally important middle-class who are feeling most the economic pressure of the times, and these are they who most need guidance and help as to their part in remaking a world with "not more of us, but a better brand of us."

We are here, surely, to face facts frankly, and we who are guiding the younger ones in what has been described as "both the science and the art of living," must realize that marriage at the mating age is the only safe and normal way for young Americans, that it is equally, if only too sadly true, that the average young man cannot support a too rapidly increasing family.

In our American history we have exalted the large family—and rightly, but the large family which we think, the good old vanishing stocks which furnish the makers of this nation—those sternly reared but fortunate children were raised in New England farmhouses, or in small conservative towns in which their parents played a leading part in State House and Church and on School boards and Town Meetings. Those were the days of plenty of good food, of simple wants, and simple living. Who can visualize such a family group transferred to the twentieth floor of a modern flat house, and gathering around a steam radiator or even saying its prayers beside a folding bed, already occupied by younger brothers and sisters? What mother of ten or twelve children in a crowded tenement has some for those gentle ministrations which are the very essence of real Mothering? What modern, hard pressed father can think of supplying any but the bare physi-

cal needs of his brood? What time has either parent to consider the insistent needs of adolescent girls and boys, who find their only mental and spiritual food in the hectic and often unclean movies.

MR H G WELLS was aroused to the point of out spoken indignation by a caption in an English paper,—*"Should Bank Clerks Marry?"* "How do we dare," said he, "to calmly discuss, to weigh and measure the perfectly natural inclinations and behavior of a perfectly normal and natural section of the world in which we live. What have we come to when we say to these young people, 'not you, but we must decide this'?" But read the article yourselves, dear audience, and ask yourselves whether we are not making marriage practically impossible for many young lovers of our modern world.

I was reminded recently that William James once said that what the world needs most is "a moral equivalent for war", something equally compelling, equally appealing, demanding equal sacrifices and self forgetfulness, with banners and oriflammes and leaders, with the same sort of appeal to the highest and noblest in men and women,—but with an End in view which shall be not Death but Life—not the extinction of our best and bravest, but a fostering of all that is beautiful and worthy and precious for the strengthening and enriching and glorifying of human life.

James felt that it must be our own United States which must present this program. May we not feel that this Conference proves that it must be rather a joining of the two groups from both sides of the Atlantic, which must unite for this modern Crusade? For this is surely the driving of the silver spike which marks the coming together of the two gangs of workers from England and America who are met here for the simple yet impressive gestures of sympathetic understanding and co operation.

AND I WOULD most humbly leave to the specialists whose labors are a most noble kind of consecration, the difficult and important task of meeting and solving the great question of populations which is one of the real questions of the hour among the many which must be solved by those who are seeking the causes and the cure of war and economic disturbance.

It is for the distinctly spiritual values underlying this movement that I would plead. It is not primarily for the emancipation of woman from the age long bondage of an undirected mothering of mongrels, it is not even the goal of a race of splendid athletes and Amazons that interests me most. But it is the hope which I find in this movement of the possibility of the gradual coming into being of a race loving beauty and the finer things of life, and demanding and claiming them. The coming of a time which John Galsworthy has pictured in his *"Green Hill Far Away,"* a time when the majority of Mankind shall choose beauty rather than ugliness, the riches of the spirit rather than the piled up horde in the bank vault, when men and women shall love each other not less, but more, when they shall be unafraid of love because nobly sure of a life together thoughtout with wise and tender wisdom for

the bearing and rearing of only wanted and planned for children, when Celibacy shall be no longer exalted and laid as the supreme gift on our churches altars, but when the Fine Art of Parenthood shall be laid there instead and every child shall be, like the Child Samuel, an offering unto the Lord, when every child shall come through those noble gates of life bearing in his hand rich gifts for Life itself

DOES THIS OFFER a Moral Equivalent for War? Let the Unborn speak,—

"From the Unseen I come to you tonight,
The hope and expectation of your world
I am Omniscience that 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

What welcome will you give to me, O World?
What is the home you have prepared for me?
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?

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."

The Population Question as Illustrated by Asia

By J O P Bland

An Address Before the First American Birth Control Conference

I MUST ASK your indulgence for not having prepared a paper such as those to which you have listened. I must ask you to excuse me for not having done so, on the ground that I am only here a few days and am leaving for England tomorrow, and such few remarks as I can put before you are necessarily brief and not at all closely reasoned.

The whole question of Birth Control, it seems to me, and looking at this meeting today I am more convinced, is the great question of the immediate future. I think in ten years' time it is absolutely certain that a great many of the economists and the religious bodies of the world will realize that the only means to prevent poverty and prostitution and crime and war, is by the conscientious application of collective wisdom and intelligence of human beings to make their population in some way consistent with the food supply of their country. I look forward and see a tree of human wisdom whose fruit shall make for the peace of the world and the happiness of mankind.

At the same time, I think it is quite obvious that we have to pierce the darkness in high places. I remember a few years ago the Bishop of London deplored the declining birth rate of Great Britain, and wished for the glorious fertility of the East. Last night I received a statement from a friend in London, which contains a curious fact in connection with the remark of the Bishop of London, and that is, that the lowest birth rate in Great Britain today is first, of the school teacher, second, of the doctor, and third, of the non conformist and other religious clergymen.

I THINK IT is a matter for very serious consideration. It is, I think, a very serious thing for us to consider, how it comes about that those views can be expressed today, and another thing, that a Conference such as meets in Washington today can ignore the fundamental fact, the war's cause.

How are we going to explain this curious fact, which for instance they explain in a manner which does not explain in England. They assume there is a blind spot. How is it that the human intelligence which has dominated its environment so splendidly in other directions, cannot master this? I believe that collective intelligence will rise superior to this and I regard this meeting as a proof of it.

But to return to "the glorious fertility" of the East. It has been my lot to live for thirty years where I saw it working out. When as a young man I first went to the city of Canton, I used to row around on the river, and I saw the fertility of the east floating around near me in the shape of little corpses. The social system which produced that has also produced a very splendid civilization which is China today. It is China which today offers you a spectacle of a race which has solved the problem of population. It is solved by the doctrine or creed of passive resistance. The Chinese tell us when they have reared a population which they cannot feed, they do not look over their frontiers and see where they can seize on the means of supporting themselves. They have accepted the destinies of man and they recognize that suffering is the lot of every human being. And therefore the Chinese decrease in population has been through disease and famine and internal strife. Look over the history of the great people of China. Take the history of the last thousand years, and one fact stands out. The population reaches to about 350 to 400 millions. When it reaches that point, invariably there occurs one of those three things which check the population. Either there is internal strife, or a famine breaks out which kills millions of them, and lastly there is disease. The religion of the Chinese makes it incumbent upon the Chinese to marry young and leave behind him as many little descendants as possible. It is his duty and he fulfills it to the utmost. There are four generations born in China while three are born in

Europe You get conditions such as Europe has not dreamed of and such as America cannot imagine Such conditions produce a terrible death rate There are no vital statistics in China, but in Hong Kong we have kept them We know the death rate varies with the harvest and disease It is 70 to 80%

I WILL ASK you to consider another fact We Christians are pleased to regard ourselves in our material and industrial civilization as the last word in progress, and we send missionaries to this country, and among the duties of these missionaries is the highly meritorious work of the medical missionary But it has always been inconceivable to me that those missionaries can go to China to relieve suffering and leave untouched the fundamental cause of the suffering

Three years ago there was a mission sent out from the United States, which spent, I think, a million and a half dollars, and they went to China and proclaimed, in the papers of this country and over there, their intention of their so decreasing the mortality that they would in a few years increase the population of over a million It seems to me that if we

inspect the fact that the social system of the Chinese has lasted for so long, has produced such excellent results, a superior economic man, and a kind, gentle philosopher, we have got to see that we do nothing to upset that culture, and we should only try to remove those causes of misery which are so obvious to us and a disgrace to human intelligence That our missionaries should go to China and relieve suffering is splendid, but at the same time it should be brought home to the Chinese not to bring into this world a child who is foredoomed to misery We know the main facts about China We know that people suffer patiently We pay instinctive reverence to what has been brought about by suffering It is a great problem, we know, seeing Nature fulfilling itself through the many centuries in this way, and suffering and producing a nation like the Chinese, it is a problem whether we have the right to interfere with Nature But I think that those of us who look forward with hope and belief in the future of the human race are not prepared to accept it, and even to advise our older brother to change his habits and even change his ancient beliefs in a matter that affects the whole of humanity

Sterilization of the Unfit

A Contribution to the First American Birth Control Conference

*By Norman Haire, M B , Ch M
London, England*

ALTHOUGH BIRTH CONTROL is gaining in public favor, it still has many active opponents—really earnest conscientious people, who sincerely believe that it is wrong for averagely healthy men and women to limit their families

But there are few, I think, who would deny that it is justifiable, and indeed very desirable, to limit or prevent the multiplication of those, who, through either physical or mental disease, are obviously unfit for parenthood

Especially in cases of mental disease is it necessary that reproduction should be avoided, and it is precisely in these cases that it is most difficult to teach the patient to take regular and adequate precautions Through indifference, or carelessness, or lack of intelligence, these people generally fail to avoid conception, so that they continue to bring into the world a new generation of human beings handicapped from the beginning by a woefully small mental bank balance, who become bankrupt if too great a demand is made on their poor resources

I was Resident Physician at three Australian Mental Hospitals and Resident Superintendent of a large Obstetric Hospital, and there I have often seen women who suffered from attacks of Insanity regularly each time they were pregnant During the pregnancy or at confinement they would become insane, and would be removed to an asylum If they recovered sufficiently, they would be discharged as cured, to return with a similar attack at the next pregnancy I have seen women who have had as many as six attacks of this sort, and who nevertheless were not prevented from becoming pregnant again, or even taught to take any contraceptive precautions

WE INVESTIGATED THE family history of all cases admitted to the asylums, and in a very large proportion of them it was easy to trace further cases of mental disturbance in direct ancestors or in other near relatives Often we would find insanity in several successive generations, the age of onset becoming earlier in each succeeding generation, showing that each individual tended to begin with less capital than its predecessor, and in the presence of an equal strain to become bankrupt earlier

At present I am Honorary Physician at a Maternity and Child Welfare Centre in a very poor part of London, where a good many cases show mental disturbance or deficiency, and it is in these cases that I find it most difficult to convince the parents of the necessity for contraception and to teach them properly to use the ordinary simple methods

In such cases, as also in the presence of Syphilis, Tuberculosis and certain other diseases which may be transmitted to, or may damage, the offspring, sterilization by surgical means seems to me to be clearly indicated In some of the states of the American Union the compulsory sterilization of lunatics and habitual criminals is prescribed or permitted by law, and I have been informed by the Secretary of the State Board of Health for Indiana that about twelve hundred male criminals have been sterilized in that state, and that sterilization laws exist in New York, Michigan, Oregon, California, Washington, Kansas, Illinois and Iowa

Public opinion in England is not yet ready to accept the idea of compulsory sterilization, but I think there would be little effective opposition if voluntary sterilization were ad

vocated for such cases, and its simplicity and harmlessness properly explained. Indeed I believe that soon many men and women suffering from less serious physical or mental disability, or from economic distress and even many who while neither unhealthy nor poor yet desired to limit their families from other motives, would also seek this operative relief, in order to avoid the constant necessity for troublesome temporary precautions, and the anxiety due to the fallibility of all ordinary contraceptive methods.

UNFORTUNATELY, WHEN ONE speaks of sterilization by operation, the average English man or woman thinks that one means the actual removal from the body of the ovaries or testicles, with consequent loss of sexual desire and potency, and subsequent transformation into a neuter sort of person, lacking all interest and joy in life.

This, of course, is not what is meant at all. Sterilization can be safely, easily and efficiently carried out by any com-

petent surgeon. In the female a small incision is made in the abdominal wall, the Fallopian tube is tied in two places and cut in between. In the male the operation is even simpler, because the seminal duct or Vas Deferens is nearer the surface of the body. In this case a small incision is made in each groin and the male duct tied and cut across in a similar manner. In either case, the patient should be quite recovered from the operation in a fortnight.

Surgical sterilization is far less painful and occasions less inconvenience than does a single confinement, to say nothing of the previous nine months of pregnancy. And it cannot be too strongly emphasized that the general health, sexual desire and sexual potency are in no way prejudiced by this operation in man or woman.

Indeed, the recent work of Steinach, of Vienna, and of his co-workers and disciples, goes to show that this operation in the male is often followed by increased sexual desire and potency and by considerable improvement in health.

The Morality of Birth Control

By Margaret Sanger

An Address Delivered at the Park Theatre, New York City, on November 18, 1921

THE MEETING TONIGHT is a postponement of one which was to have taken place at the Town Hall last Sunday evening. It was to be a culmination of a three day conference, two of which were held at the Hotel Plaza, in discussing the Birth Control subject in its various and manifold aspects.

The one issue upon which there seems to be most uncertainty and disagreement exists in the moral side of the subject of Birth Control. It seemed only natural for us to call together scientists, educators, members of the medical profession and the theologians of all denominations to ask their opinion upon this uncertain and important phase of the controversy. Letters were sent to the most eminent men and women in the world. We asked in this letter, the following questions —

- 1 Is over population a menace to the peace of the world?
- 2 Would the legal dissemination of scientific Birth Control information through the medium of clinics by the medical profession be the most logical method of checking the problem of over population?
- 3 Would knowledge of Birth Control change the moral attitude of men and women toward the marriage bond or lower the moral standards of the youth of the country?
- 4 Do you believe that knowledge which enables parents to limit the families will make for human happiness, and raise the moral, social and intellectual standards of population?

We sent such a letter not only to those who, we thought, might agree with us, but we sent it also to our known opponents. Most of these people answered. Every one who answered did so with sincerity and courtesy, with the exception of one group whose reply to this important question as demonstrated at the Town Hall last Sunday evening was a

disgrace to liberty loving people, and to all traditions we hold dear in the United States (Applause). I believed that the discussion of the moral issue was one which did not solely belong to theologians and to scientists, but belonged to the people (Applause). And because I believed that the people of this country may and can discuss this subject with dignity and with intelligence I desired to bring them together, and to discuss it in the open.

WHEN ONE SPEAKS of morals, one refers to human conduct. This implies action of many kinds, which in turn depends upon the mind and the brain. So that in speaking of morals one must remember that there is a direct connection between morality and brain development. Conduct is said to be action in pursuit of ends, and if this is so, then we must hold that irresponsibility and recklessness in our action is immoral, while responsibility and forethought put into action for the benefit of the individual and the race becomes in the highest sense the finest kind of morality.

We know that every advance that woman has made in the last half century has been made with opposition, all of which has been based upon the grounds of immorality. When women fought for higher education, it was said that this would cause her to become immoral and she would lose her place in the sanctity of the home. When women asked for the franchise it was said that this would lower her standard of morals, that it was not fit that she should meet with and mix with the members of the opposite sex, but we notice that there was no objection to her meeting with the same members of the opposite sex when she went to church. The church has ever opposed the progress of woman on the ground that her freedom would lead to immorality. We ask the church to have more confidence in women. We ask the opponents of this

movement to reverse the methods of the church, which aims to keep women moral by keeping them in fear and in ignorance, and to inculcate into them a higher and truer morality based upon knowledge (Applause) And ours is the morality of knowledge If we cannot trust woman with the knowledge of her own body, then I claim that two thousand years of Christian teaching has proved to be a failure (Applause)

WE STAND ON the principle that Birth Control should be available to every adult man and woman We believe that every adult man and woman should be taught the responsibility and the right use of knowledge We claim that woman should have the right over her own body and to say if she shall or if she shall not be a mother, as she sees fit (Applause) We further claim that the first right of a child is to be desired (Applause) While the second right is that it should be conceived in love, and the third, that it should have a heritage of sound health

Upon these principles the Birth Control movement in America stands

When it comes to discussing the methods of Birth Control, that is far more difficult There are laws in this country which forbid the imparting of practical information to the mothers of the land We claim that every mother in this country, either sick or well, has the right to the best, the safest, the most scientific information This information should be disseminated directly to the mothers through clinics by members of the medical profession, registered nurses and registered midwives (Applause)

Our first step is to have the backing of the medical profession so that our laws may be changed, so that motherhood may be the function of dignity and choice, rather than one of ignorance and chance (Applause) Conscious control of offspring is now becoming the ideal and the custom in all civilized countries

Those who oppose it claim that however desirable it may be on economic or social grounds, it may be abused and the morals of the youth of the country may be lowered Such people should be reminded that there are two points to be considered First, that such control is the inevitable advance in civilization Every civilization involves an increasing forethought for others, even for those yet unborn (Applause) The reckless abandonment of the impulse of the moment and the careless regard for the consequences, is not morality (Applause) The selfish gratification of temporary desire at the expense of suffering to lives that will come may seem very beautiful to some, but it is not our conception of civilization, or is it our concept of morality (Applause)

IN THE SECOND place, it is not only inevitable, but it is right to control the size of the family for by this control and adjustment we can raise the level and the standards of the human race While Nature's way of reducing her numbers is controlled by disease, famine and war, primitive man has achieved the same results by infanticide, exposure of infants, the abandonment of children, and by abortion But such ways of controlling population is no longer possible for us

We have attained high standards of life, and along the lines of science must we conduct such control We must begin farther back and control the beginnings of life We must control conception This is a better method, it is a more civilized method, for it involves not only greater forethought for others, but finally a higher sanction for the value of life itself

Society is divided into three groups Those intelligent and wealthy members of the upper classes who have obtained knowledge of Birth Control and exercise it in regulating the size of their families They have already benefited by this knowledge, and are today considered the most respectable and moral members of the community They have only children when they desire, and all society points to them as types that should perpetuate their kind

The second group is equally intelligent and responsible They desire to control the size of their families, but are unable to obtain knowledge or to put such available knowledge into practice

The third are those irresponsible and reckless ones having little regard for the consequence of their acts, or whose religious scruples prevent their exercising control over their numbers Many of this group are diseased, feeble minded, and are of the pauper element dependent entirely upon the normal and fit members of society for their support There is no doubt in the minds of all thinking people that the procreation of this group should be stopped (Applause) For if they are not able to support and care for themselves, they should certainly not be allowed to bring offspring into this world for others to look after (Applause) We do not believe that filling the earth with misery, poverty and disease is moral And it is our desire and intention to carry on our crusade until the perpetuation of such conditions has ceased

We desire to stop at its source the disease, poverty and feeble mindedness and insanity which exist today, for these lower the standards of civilization and make for race deterioration We know that the masses of people are growing wiser and are using their own minds to decide their individual conduct The more people of this kind we have, the less immorality shall exist For the more responsible people grow, the higher do they and shall they attain real morality (Applause)

***BIRTH CONTROL** is an economic necessity The Church in reference to this subject is out of date We are no longer living in the patriarchal age of nomadic agriculture, when the numerous offspring would help in the tilling of the soil, and would increase the strength of the tribe Under present conditions, the middle class man, whose sons and daughters are expected to study for a career, has to think twice before he indulges in a large family*

DR BERNARD HOLLANDER

***WHATEVER ANYONE** thinks about Birth Control it is certain that the world has arrived at such a position that this is one of the most important subjects of the moment*
—London Evening Standard

Birth Control: Is It Moral?

A Symposium of Representative Opinion

(Continued from last month)

The growth of interest in the serious problems of over population, the increase in defective children and insanity, the rising demands for charity, the heavy burden of the taxes necessary to support prisons, asylums, reformatories and homes for defectives, have aroused in this country an active discussion concerning the alleged advantages of a controlled birth rate

In view of this widespread interest, I have been urged by prominent physicians, economists, and social workers, to call together men and women from all parts of the United States, representing various professions and many interests, to hold a Conference on this subject. This Conference will take place in New York, November 11th, 12th and 13th

One of the meetings of the Conference is to be devoted to the open question of Morality and its relation to Birth Control. We would be glad to have your opinion on the following important questions

• • •

- 1 Is not over population a menace to the peace of the world?
- 2 Would not the legal dissemination of scientific Birth Control information through the medium of clinics by the medical profession be the most logical method of checking the problem of over-population?
- 3 Would knowledge of Birth Control change the moral attitude of men and women toward the marriage bond, or lower the moral standards of the youth of the country?
- 4 Do you believe that knowledge which enables parents to limit their families will make for human happiness and raise the moral, social, and intellectual standards of the population?

As a vital part of the constructive effort for future work, it seemed that an open discussion on this subject by men and women of international importance would help to guide the American people to a just decision

I would greatly appreciate an expressed opinion, if you have no objections, to be read at the open meeting, knowing the weight it would have with the intelligent people of this country. I have already received replies from Edward Carpenter, Havelock Ellis, W R Inge, Dean of St Paul's Cathedral, and the Bishop of London

May I hope you will seriously consider the importance of this and allow me to express in advance my gratitude for a brief letter covering these points?

THE ANSWERS:

Franklin H. Giddings

*Faculty of Political Science, Columbia University, in the
of New York*

MY ANSWERS to the questions propounded in your letter of October 18th, are as follows

1 and 2 Yes, with a word of explanation

3 First half of the question, I don't know. Second half of the question, emphatically no. Every vicious use that could be made of such knowledge is made already. It is only the wise use of the knowledge that we lack

4 Yes

The word of comment on 1 and 2, and it applies in a measure to 4, is that it is more important to change the quality than limit the quantity of world population. I am strongly in favor of limitation of the families of low grade intelligence and vitality, and quite as strongly in favor of increasing the birth rate of the families that are energetic, intelligent and of sound character. You see I am above all things a eugenicist

Fannie Hurst

REPLYING TO your questionnaire

1 Yes, I do consider over population a menace to the peace of the world. War can be said, fundamentally, to be the result of overcrowding

2 Yes, I emphatically do think that the legal dissemination of scientific Birth Control information through the medium of clinics by the medical profession, would be the most logical means of checking the problem of over population. Much damage is done by careless, ignorant or illegal preventative conception, irreparable damage is done by the involuntary mother, so from both sides of the question, scientific Birth Control information, disseminated through clinics would be of greatest social and pathological value

3 Yes, I believe that knowledge which enables the parents to limit their offspring will make for human happiness and raise the moral, social and intellectual standards of the population. Ignorance of this fundamental knowledge is responsible for much of the human misery in the world.

George Foster Peabody

I DO NOT THINK over population a menace to the peace of the world. I think a false economic system and the prevalence of privileged interest under all forms of government so far devised the true menace. I think it will continue a menace if the population should be half what it is, as it was some hundreds of years ago. I believe, however, in democratic republican government with the initiative referendum and recall and not at all in the principles of socialism

2 I think there should be a check to the over population in the class of Morons, etc I am not clear that the legal dissemination of the scientific information you advocate would be effective in that direction

3 I greatly fear that the vigorous advocacy of the principles you stand for would injuriously affect the moral attitude

4 I do not believe in limiting scientific knowledge and believe the legal prohibition of the dissemination of any well established scientific propositions harmful

You will see my objection is purely to the very great damage I fear it would do to the general moral attitude I think the first essential is to work strongly for the single standard of morality and continue to denounce the prevalent acceptance of the double standard That seems to me the necessary preliminary step

I am, of course, not only sorry but somewhat disturbed in my convictions by not being in step with so many of my personal friends and associates in various movements, whom I so greatly admire Nearly half of the names on your conference committee are people with whom I am in strongest sympathy in many directions and some are my close personal friends whom I profoundly admire

Virginia Terhune Van der Water

I DO BELIEVE strongly in intelligent Birth Control But one trouble about this matter is that the better classes know how to control the number of births in their families,—while the uneducated classes seem ignorant of any safe method of preventing large families Therefore the poor women resort to quacks and to abortionists, and ruin their health I knew one poor woman who produced eight miscarriages, because she could not afford to have children Then she wondered that her health was wrecked! Yet had she been instructed in safe and sane methods of prevention of conception she might have continued to be a well, strong, useful person When I knew her, she was a regular attendant at a free clinic for internal disorders She was incurably ill

In answering your numbered questions, I would say,—

1 That over population certainly seems to be a menace to the peace of the world,—probably one of the big factors in causing the World War

2 That legal dissemination of scientific Birth Control information through clinics conducted by reputable physicians would be the wisest and safest way of checking over population

3 That knowledge of scientific Birth Control would not change the moral attitude of men and women toward the marriage bond In fact I fancy it would make them respect marriage more Nor do I believe that it would lower the moral standards of our young people They have certainly damage is done by careless, ignorant or illegal preventative been lowered during the past few years without such knowledge of Birth Control as has been suggested The fear of bringing illegitimate children into the world, or of giving birth to a diseased progeny has not kept the youth of our country moral Plain speech on such matters would, in my opinion, make vice

less attractive by removing all mystery from it and by showing it in all its hideous features

4 I believe that knowledge that enables parents to limit their offspring will increase human happiness and raise the standards of the entire population Fewer and better children are needed,—children that are wanted and planned for instead of unwelcome "accidents"

David Starr Jordan

Chancellor Leland Stanford University

IN ANSWER to your questions, let me say I do not regard the possible over population of the world as a pressing question now or for centuries to come The real problem is the over-congestion of certain districts, results of weakness, ignorance, indolence and oppression

The cost of a few dreadnoughts applied to sanitation of the tropics, to education, industrial and other, and to development of new industries would go far towards relieving this There are even in Japan and Korea, millions of acres of unoccupied land, fitted for rye, oats, hay and grazing, but which cannot be utilized without capital and without governmental efforts towards establishing markets for cheese and butter, now scarcely used in the Far East, where the people subsist mainly on rice, an unwholesome food when unrelieved In Japan, only the homeless poor will emigrate, those who have even two acres of good land preferring to stay at home, "where our customs fit us like a garment" The "menace" in the Far East consists not in over population, but in military coercion with over-population as an excuse Before the war "over populated Germany" imported each year from Italy and Poland upwards of a million unskilled laborers to do her heavy work

Birth Control will not relieve congested districts, for at present, at least, it is likely to reach only those classes which, in general, do not provide for their own continuance In this connection, however, it must be remembered, that the "upper classes" socially or financially, do not necessarily represent the best race material, though the slums, as a whole, with individual exceptions, comprise much of the worst

I do not approve of the paternalism of the laws preventing "dissemination of knowledge of Birth Control" It is probable, however, that lifting the ban would let loose a flood of quack devices and remedies

I do not believe that genuine knowledge of any sort would lower moral standards of any one who had any Virtue and vice have deep roots

I am not convinced that "knowledge which enables parents to limit their families would (appreciably make for human happiness and raise the moral, social and intellectual standards of the population" In this I may be mistaken, but to the present, I find affirmative statements unconvincing

Those classes who suffer most from congestion are the ones such information and arguments do not reach. It is the weakness of the weak, not the strength of the strong, which lies at the root of oppression

Setting aside the sterility which springs from vice, the re

duction in the birth rate is a result, on the whole beneficent, of the emancipation of woman. A large factor in the change has been the acquisition of separate apartments for the mother of the family

Samuel Hopkins Adams

OVER POPULATION is undoubtedly a menace to world peace

2 Some systematized method under scientific direction, probably medical, of disseminating Birth Control information would be the logical agency for checking over population

3 Number three embodies two separate questions. As to the first part, I doubt whether Birth Control knowledge would fundamentally change the attitude of men and women toward the marriage bond. As to the second, I am definitely of the opinion that such knowledge, if it becomes common property, will "lower the moral standards of the youth of the country," at least until such time as society can adjust itself to the new status and perhaps find other safeguards to substitute for the "danger signal" of "results." To assume the contrary is to deny a salient fact of human nature. Say to headlong youth, "You may now adventure in safety," and there will inevitably be a response in the direction of moral laxity. Enthusiasm for the cause should not blind us to this, its chief drawback. That compensating advantages would more than offset it seems to me clearly true. But the fact remains that we must be prepared to accept a measure of harm for the sake of the ultimate and greater measure of good.

To the question of whether knowledge which enables parents to limit their families will make for human happiness and raise the general standards of the race, I answer with all possible emphasis, "Yes."

Bernard I. Bell

President, St. Stephen's College, Annandale on Hudson

OVER POPULATION is indeed a menace to the peace of the world. It is only fair to say, however, that Oriental over population constitutes the major part of this danger. The limitation of population in America and Europe would mean almost certainly a considerable advantage to the yellow races in their overrunning of the world. This phase of the subject needs careful thought. It may be that Occidental brains could overcome and control Oriental hordes of people. I am not sure.

2 I personally believe in the legal dissemination of scientific Birth Control information through the medium of clinics by the medical profession.

3 I do not believe that men and women are kept moral through fear and therefore I am under the impression that the giving of information mentioned above would not in any sense lower the standards of the youth of this country. Nor do I believe that it would have any bad effect upon the attitude of men and women toward marriage and divorce.

4 I do believe that small families make for human happiness. Too many children reduce the standard of living below

that where social and intellectual interests can properly be cared for. On the other hand, childlessness makes for an abnormal and unintelligent attitude toward life and for warped and morbid art.

Cosmo Hamilton

OVER POPULATION is a menace not only to the peace of the world but to the sane conduct of peace, because the health of nations and their standard of intelligence are forever at the mercy of accidental multitudes born into a life in which they are hopelessly superfluous. The question of Birth Control and its legal and scientific information by doctors is, more than ever now, as vitally necessary to the future well being of the human family as disarmament itself. As every addition to true knowledge is an addition to human power it follows that the moral standard of youth must be raised and the sense of responsibility strengthened and inspired by the proper teaching of the essential and urgent truth.

W. B. Cannon

Department of Physiology, Harvard Medical School

TO THE FIRST, second and fourth questions put to me in your letter of October 20th, I should give an affirmative answer. With reference to the third question, it seems to me that we should have to rely on the evidence of experience. It is my belief that such knowledge would not alter moral standards, but I should prefer to have investigated the effects in countries where such knowledge is widely diffused.

Pierce Butler

H. Sophie Newcomb Memorial College, The Tulane University of Louisiana

OVER POPULATION IS quite obviously a relative term, in itself, it is not a menace to the peace of the world. The real problem is to continue and to perfect man's command of the resources enabling life upon the earth. The law of life, for the race as well as for the individual, is *life, more life*, not suicide.

2 Dissemination of Birth Control information would unquestionably be the most logical means of checking the growth of population. But the danger of the logical machinery is that it is machinery, and that it operates, necessarily, on data or materials supplied by admittedly imperfect human knowledge. In other words, the premises may be, perhaps must be unsound, yet the machine once started goes ahead.

3 The soundest and most persistent race known to history, the Hebrew, was built upon a code largely of social laws regulating the sexual instincts. And the very names applied in science to certain sexual offenses come from Hebrew history—all condemning evasions or perversions of the law of procreation. Self control, cultivation of the will, which is given to man that he may avoid all acts likely to be harmful to him, is what must be taught as the basis of sexual or any other morality. Responsibility for one's actions is a basic

condition of society. The dissemination of any information that claims to relieve the individual of his responsibility is bound to lower the standards of men and women.

4 A sufficient answer to this question is implied in the answer to the third query.

Perhaps I might be permitted to add, in view of my reference to the Jews, that I am not a Jew, that I am quite aware

of the many peculiarities of the Jew which are distasteful to me, that I am quite aware of what may be said in regard to the Hebrew codes and the oriental society of a primitive age, and that I am by no means disposed to make a fetish of the Bible. "Morality" is simply an effort to help adjust man to the complex relations with his environment—material, social, spiritual. And, in his essentials, there is no "new" morality

In the Name of the Babe of Bethlehem

By Ralcy Husted Bell

I HAD SUPPOSED that the last foolish objection to Birth Control long since was a matter of record—that the extreme word had been uttered. It did not seem possible to me for asininity to take another step in that direction. The genius of absurdity, I thought, had passed its apogee. But I was mistaken. Archbishop Hayes has issued his Christmas pastoral "In the name of the Babe of Bethlehem." I owe his Grace an apology. My supposition was wrong—my conclusion hasty. The Archbishop has surpassed all his kind. By the sheer force of his genius he drags us back to the Dark Ages with his Christian sophistry and flowery rhetoric.

"The Christ Child did not stay his own entrance into this mortal life because his mother was poor, roofless, and without provision for the morrow. He knew that the Heavenly Father who cared for the lilies of the fields and the birds of the air loved the children of men more than these."

Laying aside its metaphor, this statement is plain enough directly and inferentially. It means that the only begotten Son of God did not compel his parents to take any precautions against conception during, or previous to, his begetting. It means that he permitted his father and mother to suit themselves. It means that, whilst still in the unbegotten state, this Son of an infinite God and a poor homeless virgin did not interfere with his own genesis because he knew that the Heavenly Father, who cared for lilies and birds, loved the children of men even more than these.

Assuming that the Archbishop is correct historically and miraculously, it follows by inference that, as the Savior of the World did not prevent his own immaculate conception merely because one of his parents was in poor circumstances, therefore no one else ever should prevent conception for any reason whatever, therefore diseased paupers should beget and conceive perpetually their maculate and festering broods, therefore criminals and lunatics should reproduce their kind, therefore all sorts of moral, mental, and physical monsters should be welcome babes.

BEFORE HE WAS begotten, the Son of God knew that since his father cared for lilies and birds, it was fair to assume that he would provide for his own child. The Archbishop assumes that the Heavenly Father also will provide for the children of disease and filth, of poverty, lunacy and crime. So far at least as this world is concerned, bitter experience tells us that his Grace is in error—except in one particular: these wretched beings are permitted by the Lord to become in their

turn the fond parents of more misery and further misfortune.

The logic of his Grace, only as an article of faith, leaves nothing to be desired. As the incarnation of Medievalism, the master of Early Christian polemics, Archbishop Hayes is without a modern peer, and very few have equalled him even in the darkest ages of mankind. Step by step he astonishes contemporary thought until he reaches the very peak and climax of absurdity. He says:

"Children troop down from Heaven because God wills it. Even though some little angels in the flesh, through the moral, mental or physical deformity of parents, may appear to human eyes hideous, misshapen, a blot on civilized society, we must not lose sight of this Christian thought that under and within such visible malformation there lives an immortal soul to be saved and glorified for all eternity among the blessed in Heaven."

"CHILDREN TROOP DOWN from Heaven," is a perfectly good religious phrase, and like all such phrases, perfectly meaningless, but as a poetic expression it is not bad, for the begetting of a babe should occur only during a heavenly state of mind in which both parties equally participate. Therefore, children conceived in this happy state may be said, poetically, to "troop down from Heaven." But how about the children conceived in the Hell of brutality and hatred, of want and woe, of disease and crime? Are they also "little angels?" Are the children begotten in beastly passion by drunken fathers, and conceived by helpless, loathing mothers to be truthfully or even metaphorically described as little angels trooping down from Heaven? It seems rather more fitting to think of them as little imps fished up from perdition. Surely, babes born of ignorance and debauchery, of disease and crime—children conceived in rape, terror, and imbecility—can not be regarded as having issued from Heaven, wherever Heaven is or whatever it may be. Would not the non-existence of such beings be better, all 'round, than their existence? How can the Archbishop be sure that their souls will be "saved and glorified for all eternity among the blessed in Heaven," if he accepts the teachings of his own church which also permit souls to be eternally damned? Is not his Grace running some risk with the souls of such "little angels?" Suppose that only one out of 10,000 happened to be lost or damned, would Christian ethics permit even one soul to suffer eternal damnation for the sake of bringing the other 9,999 safely through mortal life and into immortal bliss? There is something wrong either with the Archbishop's faith or with

the logic of his pastoral, otherwise there must be something wrong with his morals

STILL MORE ASTONISHING is this, by his Grace "To take life after its inception is a horrible crime, but to prevent human life that the Creator is about to bring into being is Satanic. In the first instance, the body is killed, while the soul lives on—in the latter, not only a body but an immortal soul is denied existence in time and in eternity."

If the Archbishop is correct, then married persons who fail to make every possible endeavor to bring forth children are worse than murderers. No matter how many children they have had—no matter how unfit they may be for parenthood—

they are "satanic" monsters if they let one single chance go by to get another baby. Think of an immortal soul in the hands of the Creator all ready for launching through mortal into eternal life! All that is needed is the co-operation of a man and a woman duly married by the true Church. Would they dare to refuse the Creator who is patiently waiting to hand over the "little angel" longing for life? For if the married do not keep continually busy, some little angel may be "stayed" and thus the potential parents automatically become guilty of a crime more horrible than murder—a sin satanic!

Some men are impregnable in their wisdom—others in their colossal stupidity. Where does the Most Reverend gentle man stand?

The Sin of Birth Control

(This article, which appeared as an editorial in The New Republic for December 28th, is one of the most stimulating and fearless expressions of dissent from Roman Catholic dictatorship over American morals.)

ARCHBISHOP HAYES of New York has relieved his mind on Birth Control. It is, he says, a more horrible crime than murder. It is the denial of existence to an immortal soul. It is an unclean abomination, a diabolic thing, heinous, satanic. What if "some little angels in the flesh" are born with congenital syphilis or other taint, "through the moral, mental or physical deformity of parents"? They may appear a blot on civilized society, "hideous, misshapen," to our human eyes, but we must not lose sight of the Christian thought that "under and within such visible malformation there lives an immortal soul to be saved and glorified for all eternity among the blessed in heaven." To prevent the birth of the hideous and misshapen is therefore to interfere with "the creative act of God." It is to deny that "children troop from heaven because God wills it." "Woe to those who degrade, pervert, or do violence to the law of nature as fixed by the eternal decree of God Himself."

The Archbishop is, in a sense, eloquent—so eloquent that he almost persuades us to believe that celibates also are criminals because through them, too, immortal souls are denied existence. But before we permit our indignation to mount against those who refuse to propagate the human family, either within or without marriage, we might as well examine the Archbishop's premise as to "the law of nature as fixed by the eternal decree of God Himself." Those "laws of nature," of which the Archbishop speaks so confidently and with such intimate knowledge, are the last resort of authoritarianism, and it is socially insane to give credence to them or to govern conduct by them or to involve one's religion with them as the Archbishop proposes.

THE LORD WILL provide, says the Archbishop. The Heavenly Father, who cares for the lilies of the field and the birds of the air, will make provision for the children of men. This is convenient fatalism for a churchman, but a brief survey of New York's "hundred neediest cases" tells a story tragically different. There are other laws of nature than those cited by Archbishop Hayes, laws concerning the degradation and disaster that come to families too big for the pay-

roll. The greatest heroism in the world will not enable a man to jump forty feet or to support too big a family. To say that "the Lord will provide" is to tell a pretty story.

But behind such stories there is a real policy, the policy of holding men and women inside the Christian church—the Catholic church in particular—by correlating the chances of eternal salvation with a certain course of disciplined sexual behavior. By ruling that it is immoral and unclean to govern the size of one's family, or to live in sexual intimacy without propagating or allowing propagation, the church ensures that men and women under its discipline must automatically enroll an increasing membership for the church or, in case nature fails, must at any rate regulate sex in the name of the religious institution. The sacrament of confession compels the regular Catholic to give an account of his conduct in relation to "the eternal decree of God Himself," and enables the church to hold him tight through this fundamental discipline.

But will it continue to work, as prosperity and education and experiment make men and women feel more autonomous? The probability is that these "eternal decrees" will more and more need to be revised. The church must either work to keep men and women from becoming autonomous—which seems to be Archbishop Hayes's blindly conservative policy—or it will try to retain the autonomous citizen in the interest of religion.

For the sake of religion we hope that the Catholic church will make a place inside its ranks for those who practice and who counsel Birth Control. Voluntary parenthood is, after all, the highest form of parenthood. It is all very well to talk of idiots, imbeciles, the congenitally blind, the defective and the malformed as "little angels in the flesh"—but in the end this is to enslave men to physiological accident and men won't submit to such enslavement once their minds are opened. The Catholic church cannot link its fate with the perpetuation of morons. If it seeks to do this, and to say that the Heavenly Father will provide, it will lose its members automatically with the use of intelligence. And so, unfortunately, religion will once more be sacrificed to the obtuseness of the churchmen.

The Vision of Mary Shaw

MISS MARY SHAW is a woman who sees visions and dreams dreams. More than that she works to realize her visions and to make her dreams come true. In an interview with her when she talked of "Ghosts," which she was about to give as a special matinee performance for the American Birth Control League, she spoke freely of her aspirations. She told of the immense progress already made towards fulfilment, since she first ventured to give the most haunting and poignant of all the plays of Ibsen, the social reformer who through the medium of the drama set the whole world by the ears. Men and women who would not have been affected by propaganda in any other form could not help but hear the message of Ibsen, and however the respectable and the churches might object, the audiences listened and could not forget.

It was in 1900, Miss Shaw stated, that she first ventured to give one special performance of "Ghosts." It was not a new play. Ibsen wrote it in 1887, and Miss Shaw emphasized the prophetic power of the great dramatist who thirty five years ago gave utterance to a message which only now are people coming to understand and accept. In 1900 there was so great an outcry against staging such an "improper and immoral" play that it was five years before Miss Shaw was able to take it up again and to begin regular performances. In those days there was no general movement for social hygiene, no understanding of the racial importance of venereal disease, and while the churches taught in parrot like fashion the great truth handed down from the time of Moses, or earlier, that the "sins of the fathers shall be visited on the children unto the third and fourth generation," they did nothing to guard the race against the terrible consequences of these sins, and nothing to give woman her right as guardian of the coming generation.

FOR THIS IS Miss Shaw's vision—woman as creator, endowed with power most like that of God, guarding the wells spring of life, and refusing to allow any taint to enter into it. Woman, she says, is the race. The future belongs to her. It is not to men that we can look for hope for the future, although there are many men who do care deeply and earnestly for it. It is to woman, freed from bondage, and put in control of her own body, given full understanding of her rights and power—it is to woman thus emancipated, that the world must look for salvation from the degradation of the human race which is the consequence of our long disregard of the unchangeable laws of God.

Miss Shaw realizes that woman at present is not ready for the full exercise of her power. It is at this point that Miss Shaw becomes the evangelist, and that "Ghosts" becomes her message. The message never fails, she asserts, to reach the women in her audiences. The vision of their destiny opens up before them, as they follow the tragedy of Oswald and his mother, and they realize the responsibility that rests upon them, when Oswald answers his mother's exclamation with the question "What kind of Life did you give me?"

With over twenty years' experience of the response of women to the message of "Ghosts," Mary Shaw was one of the earliest to welcome the movement for Birth Control. The first consideration, in her opinion, is the child. Marriages smiled upon by society and approved by the church are in her opinion sacrilegious, if the result is children foredoomed to disease, mental or physical—to individual failure and race degeneration. To give birth to such children is the unforgivable sin, and Birth Control seems the only feasible method to enable women to control and purify the life stream which has been so terribly polluted.

Notes from the Field

JANUARY 4.—At a meeting of the Woman's Club of Mountaint Lakes, N. J., Mrs. Ernest R. Adey, of New York City, addressed a group of eighty interested women. Mrs. Adey is a very clear and convincing speaker with a complete knowledge of the history of Birth Control and the great present need for it. This meeting was arranged through the kindness of Madam Belle de Rivera.

January 9.—Everyone is delighted with Mrs. Sanger's meeting at Reading, Pa. The results were such as may be expected when an enthusiastic group of progressive women and men earnestly put their shoulders to the wheel of progress. Mrs. Sanger's speech in Reading was welcomed by a large group of both old and new friends.

The following day a Reading Branch of the American Birth Control League was organized at the home of Miss Mary B. Nelson, Wyomissing, Pa. The Rev. L. Griswold Williams accepted the chairmanship. The Mayor of Reading was present at the meeting and gave his hearty approval. We wish

to congratulate Reading on having for its Mayor a man who is a thinker and leader.

January 13.—Mrs. Sanger spoke at the Union Health Center, 131 East 17th Street, New York City, to an audience of 150 people. By the questions asked it was plain that this had been to them a vital and perplexing problem.

January 16.—Mrs. Sanger spoke to the Women Undergraduate Medical Students of Johns Hopkins University, Baltimore, Md., and she was again greeted by an enthusiastic audience. The students readily recognized the fact that Birth Control is an important study and matter for investigation to the medical profession.

January 18.—Mrs. Lewis L. Delafield gave a large luncheon in honor of Mrs. Sanger at her home in New York City. A number of very prominent women were present and were extremely interested in Mrs. Sanger's departure for the Far East on a matter so vital to the future of the Orient.

January 18.—Deaconess Young spoke before the members of

the Mothers Club at the Meinhard Memorial Deaconess Young, through her great understanding of human life and of the necessity for Birth Control, brought the message of this vital and fundamental subject to the heart of every one

January 20—Mrs Richard Billings of New York City gave a large farewell dinner to Mrs Sanger at her home in New York City Mrs Billings and her guests were greatly interested in Mrs Sanger's coming trip to Japan and China

January 22—Dr Sidney E Goldstein spoke in the morning at Carnegie Hall on Birth Control as a moral problem Dr Goldstein held his interested congregation with the high and vital message that he gave on Birth Control Dr Goldstein will speak again on this subject on the 5th of February

January 23—Mrs J P Vandever of Kew Gardens, Long Island, N Y, arranged a meeting at which Mrs Sanger spoke and gave her house as the meeting place

January 27—Miss Mary Shaw played the leading role in Ibsen's "Ghosts" at the Broadhurst Theatre, 44th Street West of Broadway This was a special benefit matinee for the American Birth Control League

January 30—The First Pennsylvania State Conference on Birth Control was held at the Ritz Carlton Hotel, Philadelphia Luncheon, 1 P M A farewell to Mrs Margaret Sanger, on leaving for China and Japan

First Session, Junior Ball Room, 2 30 P M—Presentation of Papers "The Relation Between Family Limitation and Child Welfare"—Mr J Prentice Murphy, The Children's Bureau, Philadelphia "Advantages of Birth Control to the Physically Handicapped"—Dr Lida Stewart Cogill, Philadelphia,—Dr Catharine Macfarlane, Philadelphia "The Eu-

genic Aspect of Birth Control,"—Dr Roswell H Johnson, University of Pittsburg, Pittsburg, Pa "Some Medical Aspects of Birth Control,"—Dr Kate W Baldwin, Philadelphia "Birth Control as a Public Health Measure,"—Dr Reynold A Spaeth, Johns Hopkins University, Baltimore

Second Session, Junior Ball Room, 8 P M Mrs Edwin C Grice, Philadelphia, Chairman "The Ethical Aspect of Birth Control,"—Rev Frederick R Griffin, Philadelphia "Birth Control—Is It Moral?"—Mrs Margaret Sanger

January 30—Deaconess Virginia Young spoke before the Council of Jewish Women, New Haven, Conn Miss Young's subject was "Birth Control and Social Welfare"

February 5—A large Farewell Mass Meeting in the honor of Mrs Sanger's departure to Japan will be held by the American Birth Control League at the Lexington Opera House, New York City

February 5—Dr Sidney E Goldstein of the Free Synagogue will speak again on Birth Control at the Community Church, New York City Dr Goldstein clearly and scientifically brings the fundamental subject of Birth Control in its high spiritual sense to all who attend

February 7—Mrs J T Swanton, of Rochester, N Y, is arranging for a Mass Meeting in Rochester for Mrs Sanger On the following day it is planned to form the Rochester branch organization of the American Birth Control League

February 10—Under the direction of Mrs Wm A McGraw who is acting as chairman for Michigan, and Miss Agnes Inglis, a large meeting will be held in Detroit This mass meeting is to be preceded by a farewell luncheon to be given in honor of Mrs Sanger's departure to Japan

H. G. Wells on Birth Control

BUT THERE IS one fact, and one only, that militates against this idea of a pacific progressive Japan, a splendid leader in civilization amid the brotherhood of nations, and that is this, that Japan is already over populated She has to import not only food, but also industrial raw materials, and her population increases now by the tremendous figure of half a million every year That reality gives substance to the aggressive imperialism of Japan That is why she casts about for such regions for expansion as Eastern Siberia—the region not represented at the Conference, and so beyond its purview—and that is why she covets some preferential control in Chinese metals, minerals and food Were it not for this steady invasion of the world by hungry lives, the principle of Japan for the Japanese, China for the Chinese, England for the English, and Eastern Siberia for its own people, would give us the simplest and most satisfactory principle of peace But Japan teems

Has any country the right to stop its population over and beyond its boundaries, or to claim trade and food because of its heedless self congestion? Diplomacy is curiously mealy

mouthed about many things I have made a British official here blush at the words "Birth Control," but it is a fact that this aggressive fecundity of peoples is something that can be changed and restrained within a country, and that this sort of modesty that leads to the morbid development of population, and so to great wars, calls for intelligent discouragement in international relations

Japan has modernized herself in many respects, but its social organization, its family system, is a very ancient and primitive one, involving an extreme domesticity of woman, and the maximum of babies While sanitation and hygiene in Japan are still mediaeval, a sufficient proportion of these babies died soon, and prevented any over pressure of population But now that Japan has modernized itself in many respects, it needs to modernise itself in this respect also

I submit that the troubles arising from excessive fecundity within a country justify, not aggressive imperialism on the part of that country, but a sufficient amount of Birth Control within its proper boundaries—From the New York World

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Long Live "The New Generation"

AFTER AN UNINTERRUPTED existence of forty four years from its inception, the London *Malthusian* has terminates its appearance. But it is only to rise, like the phoenix, from its ashes into new life. For some time past the question of issuing a more popular paper has been earnestly considered by the council, and now that Lord Dawson's address, and the opening of the press to the subject of Birth Control has taken place it is felt that the psychological moment has arrived, and that the sooner the new paper is launched the better. Mrs Bessie Drysdale, secretary and treasurer of the Malthusian League, set to work to prepare the ground for the new venture, with the result that arrangements were made for its publication, and with the principal newsagents for its sale on the bookstalls. The title of the paper is *The New Generation*. The first number which appeared early in January, contained articles by Miss Maude Royden, Mr Harold Cox, Dr Bernard Hollander and Cicely Hamilton, as well as greetings from many prominent journalists who have also kindly consented to act on the Editorial Council, and with their help it is hoped to make the new paper bright and attractive to all classes of readers, while preserving the most important features of the *Malthusian*.

We have received the following letter from Dr C V Drysdale, president of the British League, concerning the *New Generation*.

As a sympathizer with the Birth Control cause, you will be glad to hear that arrangements have been completed with a publisher and the leading newsagents for the issue of a monthly paper on the subject. It has been suggested in many quarters that the subject matter dealt with in *The Malthusian* is deserving of a wider publicity than is afforded it in a private paper of a society. Lord Dawson's recent pronouncement and the wide interest it evoked, clearly indicates that the time has arrived for a popular journal on Birth Control to be launched.

The paper will be entitled *The New Generation* and be priced at 6d. It will deal with all aspects of the Birth Control question, both at home and abroad, and will not be committed to any special economic doctrine.

May I ask if you will co operate in the new venture by kindly contributing an article in support of the above, during the first 12 months, on any aspect of the question.

We specially ask you to send us as soon as possible a short message of encouragement to appear in the first issue.

In order to assist in the task of launching this new paper, we hope you will be willing to let us have the first article without payment, but it is hoped that we shall be in a position to pay for any future contributions.

An editorial committee has been formed, including several well known journalists, and it is intended that the *form* and *style* of the new journal will be a great improvement on that of the *Malthusian*.

A very early reply will greatly oblige as we intend to bring out our first number early in January, 1922.

MANY OF OUR readers will, we are sure, feel a pang of regret with ourselves at the passing of a journal which has kept the flag of truth flying through so many years of adversity and seemingly hopeless struggle. We sincerely hope and believe the new title will commend itself to all, and that the new paper will both fulfill the objects of the *Malthusian*, and satisfy the more popular demand for Birth Control literature. *Le Roi est mort! Vive le Roi!*

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It describes Man as a being not put upon the earth accidentally by an arbitrary act but produced in harmony with the earth's nature and belonging to it as do the flowers to the tree which bears them.

LIGHT OF DAY, THE By John Burroughs Cloth, \$2

In this volume the dean of American naturalists shows himself at his best as a vigorous religious controversialist. Taking the Agnostic position he makes use of his unsurpassed knowledge of nature to confound the theologian. His rejection of supernaturalism in every form is unqualified and his attitude the unknown is one of cheer and courage.

THE SEXUAL CRISIS A Critique of Our Sex Life By Grete Meisel-Hess With an Introduction by William J. Robinson, M.D. 350 pages Cloth bound Price, \$3.00

One of the greatest of all books on the sex question that have appeared in the Twentieth Century.

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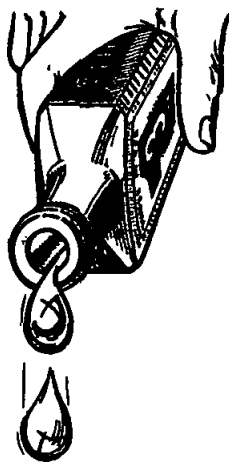
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