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BIRTH CONTROL REVIEW

Edited by Margaret Sanger

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BIRTH CONTROL AND SEX PSYCHOLOGY

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Official Organ of

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

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

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

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

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

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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

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Editorial

THE TIME MAY not be far distant when the invitation to Mrs Sanger to visit Japan, China and India, in the interest of the Birth Control movement may be recognized as an event of first class political and sociological importance—of more importance to the fate of civilization than all the deliberations of statesmen at the Disarmament Conference at Washington which has just come to an end. The greatest threat to the peace of the world is to be found in the teeming populations of Asia. During the nineteenth century Japan more than doubled her population. She has now reached the limit of her resources and the pressure on means of subsistence is so great that she is obliged to find some outlet for her superfluous numbers. China is in the grip of one of the periodic famines which are nature's cruel method of balancing food supplies and mouths that want feeding. India is seething with discontent, but no political revolution will relieve the distress of the people so long as the birth rate remains so high and the masses of the people multiply so much faster than the means of feeding and clothing them.

The Japanese are clear thinkers, and they realize the dilemma in which their country is placed. On the one hand they may remain within their own borders and starve, on the other they may overrun the countries belonging to other nations and subject themselves to the enmity and suspicion of the rest of the world. Only by one method can they keep the peace and yet live, and that method is by Birth Control—by bringing about in each individual family a balance between food and the number of mouths to eat it. The eagerness of the progressive Japanese to study the question of Birth Control is a guarantee of their desire to be at peace with the world, and to preserve their own nation intact and prosperous without interfering with the integrity and prosperity of other nations. The question is equally important for China. But in the case of China it is the Chinese people themselves who suffer most from over population. Owing to their peaceful and more inert character as a nation, they accept their own fate without threatening the safety of other nations. But the world can no longer sit by in comfort and see any nation perishing from starvation, and nature's method of keeping the balance in China is angrily rejected as cruel and barbarous by the civilized world. It is but a very small beginning on a tremendous problem that one single individual can make. But the fact that Mrs Sanger has been invited to speak to the thinking men and women of these three nations shows that the opening has come, and that a little ray of light and hope is stealing through

into the darkness of those untold multitudes of sufferers in the Orient.

NOTHING BUT GOOD to the Birth Control movement has come of the attempt to stop public discussion of the question in New York, of the outpourings from Roman Catholic sources, and of all the investigating by the New York City officials. The friends of the movement rejoice in the enormous amount of publicity which has been given to Birth Control. An expenditure of tens of thousands of dollars would not have secured the wide-spread advertising of their cause which has been effected through the action of its enemies. The fact that there was interference with the right of free speech brought to the aid of Mrs Sanger and her associates men and women of high standing who were in no way connected with the Birth Control movement, and the absurd conduct of the city officials was too good an opening for attack to be allowed to pass by the large and influential newspapers of New York who are opposed to the present administration. Each adjournment of the hearing before Commissioner Hirshfield made more news for the papers, and kept Birth Control longer in the public eye. The movement is indeed fortunate in the enemies that it has made.

As regards the opposition on the part of certain dignitaries of the Roman Catholic Church, it must not be overlooked that the Church itself has not yet spoken authoritatively on the question, and that therefore the opposition of priests and bishops is only a matter of individual opinion. The individuals may be for the present exceedingly influential, but they have not enunciated finally the doctrine of the Church on the question. That the Church will probably be wiser than any of these noisy opponents is indicated by the fact that it has already moved some distance towards Birth Control. The fact that it is generally conceded even by these opponents that Birth Control through abstinence is not wrong, in reality gives the whole case away. It concedes the principle that parents have a right to limit the number of their children. The means by which this limitation may be secured is after all secondary to the principle of limitation, and when the medical profession is free to take up the subject and to make a real scientific study of its possibilities, there may be discoveries made which will greatly alter the attitude of men and women towards the use of contraceptives. The Roman Catholic Church has continually moved forward. It has accepted scientific facts and theories after having made martyrs of their discoveries. We

may expect noisy and energetic opposition from the Roman Catholics for a long time to come, but we may also expect that when Birth Control is generally adopted as a national policy by the more enlightened countries of the world, the Roman Catholic Church will give it its blessing, and perhaps insist on the responsibility of parents as earnestly as it now insists on their entire irresponsibility as regards the number of their offspring

THE BIRTH CONTROL Movement in the United States passed another milestone last November when the American Birth Control League was formed. The League was necessary to show the strength of the Movement and the support that will be given to the demand for the legalization of Birth Control knowledge. Mrs. Sanger and her friends feel that the first step is the creation of a great body of public opinion in favor of the right of human beings to exercise reason and choice in regard to bringing new human beings into existence

and against applying the rule of chance to this stupendously important matter. Perhaps the public opinion already exists. If so, it needs to be demonstrated. The only way to force upon our representatives and legislators the conviction that the laws need to be changed is to show them that the demand from the people who elect them is so strong that it cannot be denied. Such a demand can only come through organization. If, within a few months of its formation, the Birth Control League can show a membership of a million men and women throughout the forty-eight states, the days of persecution will be over, and the hour of triumph will be at hand. To bring this about and thus shorten our fight, we are asking each reader of the REVIEW to secure ten new members for the League, ten people, each willing to give name and dollar to help to insure the permanence of our civilization and the prosperity of our Nation. Birth Control is the greatest hope that at the present moment can be offered to humanity. Will you not help to roll up our membership to the million mark?

News Notes

Under this heading it is our intention to keep track of developments, month by month, in the movement for Birth Control, both here and abroad. We ask our readers to cooperate by sending us information, from newspaper or other sources of anything that goes on in their home districts—especially when these districts are away from New York, where this REVIEW is published.

BEFORE THIS ISSUE of the BIRTH CONTROL REVIEW is in the hands of our readers, Margaret Sanger will be approaching Japan. She expects to remain there for at least two months, during which time she will give several series of lectures, and will get into touch with all the forward looking organizations of thinkers in that country. The invitation to her came from a group of progressives who publish "Kaizo," a magazine devoted to the interests of the country and of humanity. While in Japan, Mrs. Sanger will be the guest of Baroness Ishimoto, daughter-in-law of the former Secretary of State for War. Difficulties were placed in her way by delay in granting her passport, and then by a refusal on the part of the Japanese to vize it. These difficulties were, however, eventually overcome.

On her way to Japan, Mrs. Sanger stopped over at Honolulu, where she had an invitation conveyed by Mr. Ulrich Thompson to speak before meetings arranged by the women's clubs of Hawaii. The women of Honolulu are taking a great interest in Mrs. Sanger's coming, and have assured her of a good reception and large audiences.

After leaving Japan, it is planned that Mrs. Sanger will visit both China and India, taking her message into both of these overpopulated countries. The invitation to China comes through some Chinese gentlemen who were in Washington for the Disarmament Conference.

The weeks before leaving for Japan were busy weeks for Mrs. Sanger—so busy and so fatiguing that she was obliged to cancel the mass meeting which had been arranged for February 5th, at the Lexington Opera House, New York City. In place of this meeting it is planned to hold a huge meeting on her return from the Orient—a return that will be made by

way of London, where she will attend the International Birth Control Congress in July.

THE FOLLOWING MEETINGS and conferences, held since the January REVIEW went to press are worthy of mention here.

January 23—At Kew Gardens, L. I. Mrs. Sanger spoke at a meeting at the home of Mrs. J. P. Vandever, the attendance included a large number of women from Flushing.

January 30—The first Pennsylvania State Conference on Birth Control held at the Hotel Ritz Carlton. A description of this Conference written by Miss Mary Winsor, is given elsewhere in our pages.

February 5—A dinner in honor of Mrs. Sanger was given at the Cosmopolitan Club, New York City, by a group of friends who are closely associated with her in the Birth Control League. Mrs. Juliet Barrett Rublee acted as toast mistress.

February 6—A meeting of the Lenox Hill Hospital Alumni was held with forty members present. Mrs. Kennedy gave an address on the "Fundamental Principle of Birth Control." Thirty persons joined the League.

February 7, 8—Two meetings were held at Rochester, in the ballroom of the home of Mrs. T. J. Swanton. On the evening of the 7th the meeting was for members of the medical profession. It was well attended and great interest was manifested—the meeting being protracted until after 11 P. M. As in other cases where the subject has been discussed by doctors, the outstanding feature was the ignorance of the subject on the part of most of those who were present. The following afternoon the large room was crowded with a representative

audience of the women of the city At both meetings Mrs Sanger was the principal speaker

February 9—At the invitation of Mrs G E Minthorn, Mrs Sanger addressed a group of representative women at her home in Buffalo

FEBRUARY 10—Continuing her way across the continent, Mrs Sanger next stopped at Detroit, where a luncheon had been arranged at the Hotel Statler Over 360 representative men and women were present, and one hundred new members joined the League as a result of Mrs Sanger's talk Mrs Wm A McGraw presided and introduced Mrs Sanger In the evening a public meeting was held in the Auto Workers' Hall The capacity of the hall is 1200, but the audience far outran this number and hundreds were turned away One feature of this meeting was the eagerness of the people for literature, which was sold through the audience by Miss Agnes Inglis

February 11—Mrs Sanger reached Chicago A tea at which she was the guest of honor was given by Mrs E W Bemis in the afternoon to the Chicago members of the League

February 13—Mrs Sanger addressed a meeting arranged by the Chicago Women's Club The audience was large and representative and the usual interest was shown in the subject of Birth Control

February 16—A meeting was held under the auspices of the King Manor Association of West Hempstead, L I, President Mrs Wm W Gillen The subject chosen by the Association was "Social Aspects of Birth Control, and an address was given by Mrs Annie G Porritt

February 19—A farewell mass meeting, arranged by Mrs Clare Shipman of the American Women's Independence Committee, was addressed by Mrs Sanger in San Francisco A fuller account of this—her last meeting before sailing—will be given in our next issue

FEBRUARY 17—The adjourned hearing on the breaking up of the Town Hall Meeting by the police on November 13th was held by Commissioner Hirshfield It will be recalled that at the first hearing on January 24th, the Commissioner refused to allow Mr Marsh to conduct the hearing and broke up proceedings "in a huff"—to quote one of the New York daily newspapers A second hearing was called for February 2nd, but this time the Commissioner neglected to call the witnesses requested by Mr Emory R Buckner, of the firm of Rost, Clark, Buckner & Howland Mr Buckner appeared in place of Mr Marsh, to conduct the hearing on behalf of the committee headed by Mr Paul Cravath, which had taken up the cause of free speech and demanded the inquiry as a protest against illegal police interference with the constitutional rights of Americans Evidence concerning the breaking up of the meeting was given by Monroe Block, Albert De Silver, J Noah H Slee, Mrs Lewis L Delafield and Dr Lydia De Vilbiss The hearing was then postponed until February 17th, to allow the calling as witnesses of the policemen who had had to do with the breaking up of the meeting At this third hearing Captain Donahue who stopped the meeting, Thomas J Murphy, the young police stenographer who arrested Mrs

Rublee, after she had given evidence at the hearing before Inspector Lahey and Assistant District Attorneys Gibbs and Wilson, were placed on the stand An effort was made to secure evidence also from Mr M W Dolphin, Assistant Corporation Counsel, but he was not present when called by Mr Buckner The examination of these witnesses brought out clearly and unmistakably two facts First, that all the three women arrested—Mrs Sanger, Mrs Rublee and Miss Winsor were absolutely innocent of any crime and that the arrests were an unwarrantable interference with their liberty, and second, that there was no legal justification whatever for breaking up the meeting

MR BUCKNER INSISTED in his examination of Captain Donahue that it was the police who had caused the disorder "As I interpret it" he said, "the Captain violated the law which reads 'A person who without authority of law wilfully disturbs any assembly or meeting, not unlawful in its character is guilty of a misdemeanor'" His examination of Captain Donahue proved that no law had been violated before the police interfered The question as to who sent the message ordering the stopping of the meeting to the precinct desk Lieutenant who passed the order on to Captain Donahue was not settled, but it was brought out that Monsignor Dineen had been present at the meeting and had made a complaint to Captain Donahue concerning the presence of children In commenting on the investigation, Mr Buckner said, "Whether or not some of the individuals who were arrested will take further action I cannot say" He evidently felt that there was ample basis for damages on the part of the three leaders who had been put to so much trouble by the action of the police

February 20—To clear up the question of the origin of the order given to Captain Donahue, Commissioner Hirshfield held a supplementary hearing at which evidence was given by Inspector Bolan According to his testimony and to that of desk lieutenant Courtenay, Captain Donahue acted on his own initiative in stopping the meeting The only order given to him was that he should take a number of policemen to the meeting and see that the law was not violated Apparently all that remains to be said of the occurrence is that "somebody blundered," and that even in New York the authorities dare not arrogate to themselves the right to stop a meeting simply because they do not approve of it

FOREIGN NOTES

TWO NEW BIRTH Control clinics have been opened in London One of these at Walworth, is under the auspices of the Malthusian League, and has been well supported in the London press The other, near the Elephant and Castle—one of the landmarks of South London—is being conducted on lines similar to those of Welfare Centers Both are serving vast areas of congested population

The United Farm women of Alberta in their yearly convention, considered a proposal to remove "all barriers due to legal restrictions, tradition, prejudice or ignorance, which now prevent parents from access to such scientific knowledge on Birth Control as is possessed by the medical profession" As the

delegates felt that they had not been empowered to pass this resolution it was referred back to the locals, to be considered during the current year and to be brought up again at the next Convention in January, 1923

THE FIRST INTERNATIONAL Neo Malthusian and Birth Control Congress is to be held in London, July 4-7, under the auspices of the Malthusian League. An invitation has been sent to the American Birth Control League to send as large a delegation as possible. There will be a small fee for each delegate attending, and a contribution towards the expenses of the Congress will be asked from each organization that takes part in it. A tentative draft of the Sections so far arranged by Mrs. Drysdale is as follows:

General Birth Control Section—*Chairman*, Mrs. Margaret Sanger

Eugenic Section—*Chairman*, Professor E. W. McBride
 Medical Section—*Chairman*, Sir Arbuthnot Lane
 Hygienic Preventives Section—*Chairman*, Dr. Norman Haire
 Economic Section—*Chairman*, Dr. C. V. Drysdale
 Political Section—*Chairman*, Mr. Harold Cox

The program will include visits to the clinics, a big public meeting in Kensington Town Hall, an outdoor meeting in South London, and an excursion to Dorking to the home of Thomas Robert Malthus.

Mrs. Sanger is planning to reach London in time for this Congress, and the nucleus of a delegation has already been formed in New York. Any members of the League who would be interested and able to attend are invited to send their names at once to Mrs. Ann Kennedy, Secretary, Birth Control League, 104 Fifth Avenue, New York City.

Balancing Our Population

By T. N. Carver

THERE IS NOT the slightest doubt that the differential birth rate in all civilized countries constitutes a serious menace to civilization. Every animal breeder knows what would happen to his herd if the best animals had the fewest offspring and the poorest had the largest number. Nor is there the slightest doubt that, in the interest of social progress or the permanence even of our civilization, the intellectual classes should have more children. There seems, however, to be nothing that can be done about it by the government through its one power of exercising compulsion over people. The only possible way of accomplishing anything here is through a direct appeal, evangelical or otherwise, to the intellectual classes. Unfortunately, there is no organization today, either religious or ethical, that is capable of making any effective appeal to the intellectual classes who are, perhaps, in greater need of it than any other class. Here lies the greatest need of our civilization.

It is equally clear that there ought to be a lower birth rate among the non-intellectual classes, especially those that are near the bottom of the economic and social scale. These are the people to whom practically all our religious and ethical organizations make their special appeal. Perhaps it would be more accurate to say that these are the only people who can be effectively reached by the ordinary evangelical appeal. Unfortunately, many of our religious and evangelical organizations have perverted their function and are making a diametrically wrong appeal to such people, encouraging them to spawn rather than to build families in a constructive sense. When we come to the very lowest individuals, namely, the feeble-minded, probably even the evangelical appeal becomes ineffective, just as economic foresight has long been ineffective as a means of control. In dealing with this class of defectives, authority is probably the only agency. Segregation in institutions is doubtless the best method available at the present time. Such people are incapable of maintaining a standard of

living. Having no regrets for yesterday and no fears for tomorrow, they live on the impulse of the moment and follow their procreative tendencies with as little restraint as the lower animals. They can easily fill the world with the feeble-minded unless authority intervenes to check the process.

UNFORTUNATELY, THERE are certain powerful interests that oppose any attempt at restriction, even among the feeble-minded. It has been demonstrated that morons and high-grade imbeciles make most excellent cannon fodder. Every military adventurer and every one who wants to ape a military adventurer has therefore encouraged spawning on the part of such people. They also make docile parishioners. Every priest of a superstitious religion, therefore, wants to see them multiply. They can also be trained into excellent household servants and unskilled workmen. All those who want cheap help in the kitchen—and they include a great many who are willing to shed tears over the woes of the laboring man in the abstract—and every one who wants cheap labor of any kind has a special economic motive for encouraging the propagation of morons and of others that are close to the border line.

Most of us, if we thought exclusively of our own personal interests and had no interest whatever in social progress or civilization, would like to see our own possible competitors thinned out, likewise the possible competitors of our children. If we followed this narrow, selfish interest of ours, we of the intellectual classes would all naturally encourage sterility among others of our own class. That would leave a better opportunity for our own children. At the same time, we should all encourage the multiplication of numbers of other classes who cannot by any possibility compete with us, but who may serve us in various capacities. It is not until we get away from this narrow and stupidly selfish point of view, and begin to look to the permanent interests of the society to which

we belong that we begin to think of ways and means of balancing up our population. This can only be done by encouraging the multiplication of those who have shown the constructive qualities that make civilization, and discouraging the multiplication of those who only furnish the brick and mortar. Anyone who really and intelligently desires to see greater equality of economic opportunity and of economic condition must see that the greatest present cause of inequality is the differential birth rate, and that the only effective and permanent cure for this is a balancing up of the birth rate. This will make constructive talent relatively more abundant than it now is, and the brick and mortar of civilization relatively less abundant. This would considerably reduce the incomes of

those few who are now capable of building civilization, because there would be more competition among them. At the same time, it would materially increase the incomes of the classes that are now poor because of the overcrowding of the unskilled occupations and the low wages resulting. Any one, therefore, who does not favor any reasonable program for balancing the birth rate must be suspected, whatever his professions, of desiring to see the present inequalities preserved or increased. He is beyond all question working as effectively for that end as he possibly could. When foxes encourage large families among rabbits, we must not take them too seriously when they shed tears over the condition of the poor rabbits.

Back of Birth Control

By Charlotte Perkins Gilman

THE ADVANTAGES of a balanced population are plain enough for any one to see. A country like France needs more people, and it is a charge against good citizenship of both men and women if they do not produce more. Germany has enough, more than enough, to judge by recent events. Japan has too many, China too many. Any country which has more people than it can support in comfort and health has too many.

This "pressure of population" which is advanced as a cause for the wholesale brigandage of war, is an excuse worthy of locusts. There is a place in Australia where stands a tall wire fence, miles and miles long, built to keep out rabbits, and the pressure of the rabbit population piles them along that fence in starving heaps. It would be an interesting experiment to place a pair of healthy rabbits on a fertile and otherwise unoccupied little island, and see how soon they would automatically starve themselves out.

Our earlier theory, still "held by the enemy," that a nation short of land and long of population had only to help itself to the land of other people, is now disputed by those other people. It only puts off the evil day, in any case. We cannot compete with rabbits to be sure, but we can fill up the arable earth pretty soon, especially as we learn to check the infant mortality.

And then what? Is it our purpose to have a "saturated solution" of humanity on earth? To be as thick as we can possibly sustain life? The world given over to intensive agriculture so as to sustain incredible billions, and no elbow room at all?

FROM THE POINT of view of the individual mother the matter is equally clear. No woman should have more children than she desires, or than she thinks wise, she should at least be a free agent in the matter. Her abuse in this function is a frequent cause of injury to her and to her crowding little ones, with resultant neglect, poverty, and often vice.

All these claims made by the courageous advocates of Birth Control are true, important and pressing. Why then does so visibly good a measure lack general support? The opposition

of such religions as wish to increase their adherents and in comes by this kind of multiplication is natural, and that of slow minded people who have a vague idea that rational restriction of birth is "flying in the face of Providence", also that of militaristic nations who want more "cannon fodder". But there remain very many free minded well wishers to mankind who are not enthusiastic in this work, why is that?

There are two good reasons. The first, and most conspicuous is this. Among the many evils which beset the world none is more injurious than that sum of vice and disease, shame, crime and common unhappiness, which springs from excessive sex indulgence. In marriage or out, this unbridled indulgence works harm to our species, a harm so conspicuous that nothing but long submission and utter ignorance can account for our indifference.

In our day the after effects of the war, and the morbid doctrines of Freud as to the bad results of "suppressed desires" have accentuated what was always an evil, and made this human disorder not only more common but offensively conspicuous. It is oddly amusing to see people who have flatly repudiated their old religious faith, instantly give the same blind acceptance to any new theory they happen to pick up. Has no one had the mental agility to try the test of comparison on this suppressed desire bugaboo? How about the people who never do suppress their desires? Are they so much better off? The plantation negroes, and their savage prototypes do very little suppressing. There have been many kings who gratified every wish of their bodies (we cannot call it hearts), and yet were neither happy nor healthy. Our now repudiated Puritan ancestors were as sturdy folk as any pirates. The world has but slowly and partially learned the basic lesson of civilization, self control, and now comes this German psychopathologist to tell us it is better to be as unconsciously self expressive and self indulgent as the beasts we came from.

THIS DOCTRINE is widely accepted among our ardent youth, and older persons still as ardent, apparently, with an increase in general licentiousness which at least tends to

furnish a good crop of patients for our hospitals and insane asylums. Some doctors point to the numbers of nervous wrecks made by suppressed desires. Have they counted them and compared them with the other wrecks, mental and physical, made by indulged desires? Besides, there is this to be said for the ill health of the suppressed—it is neither contagious nor hereditary!

Unfortunately for the Birth Control Movement, its perfectly honest and true claims upon our attention and support are taken as a shelter by many whose personal interest in Birth Control has nothing to do with the protection of suffering motherhood, injured childhood, or the promotion of peace. There are in the movement men and women of the highest moral character, the noblest and most disinterested humanitarian purpose, and there are others, too many others, who advocate and sometimes practice a degree of sex indulgence which is the more unbridled for the guarantee of "safety", this not meaning safety from any ulterior punishment, civil, social, or eternal, for they think what they do is right and proper,—but safety from responsibility.

If the leadership was mainly composed of working class wives, and of gynecologists and pediatricists, together with ministers and social servants of high character, it would long since have acquired a much larger following.

Back of this is the other reason, deeper, stronger far to the serious student of social evolution.

Of all the errors incident to the development of human consciousness in a race of animals, none has had wider ill effects than our misuse of the sex function. The dignity, freedom and vast potential power of motherhood have, with us, been quite submerged in the perversion of this essential faculty to a means of enjoyment.

IN NO OTHER species is the female so subjected, and, in clear corollary, in no other species is there the misery and morbidity shown in ours in this field. That it has become habitual with us and is now recognized as "normal" does not alter its basic abnormality. That it is a pleasure to eat is natural and healthy, that we should eat for pleasure, either in the simple gluttony of the savages or the gross extreme of the emetic prolonged banqueting of the ancient Romans, is neither natural nor healthy.

The purpose of eating is clear, the accompanying pleasure is not the purpose. The purpose of mating is clear, the accompanying pleasure is not the purpose.

Very early in our unwritten history, man's ingenuous efforts to give himself pleasure, enforced upon an economically subject woman, soon resulted in a world cult of indulgence of which Freud and his followers furnish a lingering echo. No man thought of suppressing his desires if he had the ability to gratify them, either in his household in peace, or anybody's household in war.

Very many women died in process of adaptation to this unnatural usage. Whole tribes were exterminated through the too dreadful misuse of their women. But those who survived were able to endure, and in course of time there appeared some women whose desires were as unsuppressable as those of men.

These were always a minority. Not all the "light ladies" together were ever able to meet the demand, hence woman slavery, in all its forms.

The monogamy natural to our race, as to so many other animals, has had a hard time developing under this handicap. Where men never suppress their desires, polygamy, with concubinage and slavery, is really easier for the women. But monogamy, with unbridled desire has shown results so unpleasant that many criticize that relation—never dreaming of criticizing their misuse of it.

THE GROWING BEAUTY of mutual love, the endless pleasure of congenial companionship, the shared joys and cares of parenthood together with the sanction of religion and the restrictions of law, have not, so far, saved marriage from the deadly results of unsuppressed desire.

To those who see our sex difficulties in this light it seems a poor thing at best to be agitating for Birth Control. We need a much more radical control than that.

We need a new generation taught from earliest childhood the simple natural facts, unvarying and clean, about the normal relation of the sexes, and that we, in this as in so many other ways, are far from normal. Strong and straight is the natural law. The female is for motherhood, the male for fatherhood, both equally for the general activities of their species. Monogamy is the natural relation of all species where the young are benefited by the continued care of both parents.

But monogamy means the remaining together of parents primarily for the advantage of their young, and secondarily for the pleasure of companionship, it does not mean a continuous license for a barren indulgence. In some rare cases we find married lovers maintaining a honeymoon basis of enjoyment, in most we see a weary disillusionment, an unromantic dutiful submission to an unromantic physical indulgence.

We shall not change in one generation from a status which has been developed through a thousand centuries, but any living thing reverts to the normal, give it a chance, in far less time than it took to make it abnormal. What we need is recognition of what ails us, and a gradual increase of rational restraint until we are again in the healthy condition of our "lower" brethren, whose desires only appear at the right period of fulfilment, and do not trouble them at all in the rest of the time.

HOLDING THESE VIEWS it is easy to see that Birth Control does not seem a basic measure at all, but one seeking to eliminate a consequence while leaving the cause untouched. It is no harm, it is doubtless doing good, but it is too popular with those who go on doing old evil with new assurance.

There is no faintest criticism here intended of many noble single hearted people who are working for this end. There is no denial of our immediate practical need of just such a help to the world while we are struggling on to higher things.

For the crushed over bred mother it would mean a vast improvement in her condition and that of her family. Long before men are able to outgrow this condition of excessive desire, they will be willing at least to restrict the consequences. If

every swarming country, where ever crowding numbers push steadily upon theirs means of subsistence and look avidly at their neighbors, could practice Birth Control, the world would at least get no worse!

But the best of all means to limit birth is that shown in the biological law "Individuation is in inverse proportion to reproduction" The higher the individual development of a species the lower its birth rate Bacteria, insects, reptiles, vermin of all sorts, reproduce like mad—they have to, it appears

The oyster casts upon the waters three million eggs, I have read, of which two or three may survive But the lioness replies to the boastful fox, "Unum, sed leonem" The best and surest way to limit human births, by natural means, is to rapidly apply all possible advantages to every child we have, to every grown person as well, so as to lift the level of the race higher and higher Conscious social evolution willed, directed, will show faster and more general growth than our blind ancestors ever dreamed of In this conscious growth the movement for Birth Control is a step in the right direction

Birth Control and Sex Psychology

A Reply to "Back of Birth Control"

By F W Stella Browne

CHARLOTTE PERKINS GILMAN is so serious, so high minded in her realism and so clear in her perception of economic facts, that any pronouncement of hers on Birth Control should be considered with attention and respect Any critique of this pronouncement is rendered more easy by her opening admission "The advantages of a balanced population are plain enough for any one to see", and again "No woman should have more children than she desires or than she thinks wise, she should at least be a free agent in the matter"

The fundamental assumptions then, for which we work and fight, are conceded It is on matters of application and temperamental adjustment that Mrs Gilman feels bound to demur The imperious tormenting inhibitions of the Puritan break through the intellectual independence of the Radical feminist Mrs Gilman is so afraid that under the knowledge and practice of Birth Control, people will be *too* happy and *too* comfortable She is afraid they may enjoy not only the psychic but the physical side of sex, more frequently and more intensely than now

Well WHY NOT?

Let me say at once, as Mrs Gilman has alluded to the spread of psycho analytic theory (or, as I should prefer to call it, psychoanalytic *dogmatism*) as a disintegrating and degrading influence in morals,—that the case for Birth Control from the point of view of sexual freedom, would be equally strong if Freud and his disciples had never existed No doubt much nonsense is talked about "complexes" by people—in England as in America—who two years ago did not know the meaning of the word But not only independent investigation on scientific lines, but also the experience of every open minded person, must confirm the conviction of the evils of sexual repression from which so many women still suffer, and whose effects were even more widespread in the last two generations

AND THIS BRINGS me to the biological argument advanced by Mrs Gilman "The purpose of mating is clear The accompanying pleasure is not the purpose" Does she know that recent scientific investigation—not on psycho ana-

lytical but on bio chemical lines,—has proved *that sex exists and is determined by the hormones or products of the ductless glands, quite apart from the reproductive functions?* I recommend to her notice the work of Professor Steinach, which has been brilliantly introduced to English speaking readers by Dr Eden Paul It may of course, be considered a damnatory circumstance, that Steinach like Freud, hails from Central Europe! But then, the intellectual classes of Central Europe are not hampered by the traditions of Salem from using their intelligence about sex

Mrs Gilman talks of "the monogamy natural to our race"—which she considers is endangered by the potentialities of Birth Control Really, really! Her very anxiety proves that she knows, what some of us are not afraid to admit, that this "monogamy"—which as a dogma plays the same part among some advanced circles as the exact status of the Holy Ghost did in old Byzantium!—so far from being "natural" to humanity, is *extremely rare* In so far as monogamy is really achieved, it is only at the cost of either

(a) The strict subjection of women, an alternative which we both agree is intolerable, or

(b) A very minimum of coercion or maximum of freedom with every liberty for temporary variations and durations in sexual relationships permanent monogamy relieved by variety It is the very development of the brain and imagination in "homo sapiens" (defective enough as he and she alike remain) that has stimulated and complicated the physical sex functions and the psychic impulse of sex That these have had hideous and deplorable consequences we all admit, a sound economic order, the diffusion of knowledge in these matters, and the removal of artificial disabilities on women, will largely remove these consequences pleas for repression, Christian cant, Comstock legislation, have never removed them For the rest, is Mrs Gilman prepared to sacrifice quite half the Art and Literature of the world, in her dislike of sexual expression?

BIRTH CONTROL is the key to sexual liberty As such, it is rationally and logically attacked by the opponents

of sexual liberty and sexual equality. For the Radical feminist, who advocates liberty and equality in all other departments, Birth Control is the "acid test." Sex exists independently of Puritan disapproval. We enter life, not Minerva like by some effort of conscious (or unconscious) cerebration, but by the organs and functions which Puritanism mis-

trusts as vile and perilous. Let us, in the words of Havelock Ellis "prepare the way by undermining and destroying those degrading traditional conceptions which have persisted so long that they are instilled into us almost from birth, to work like a virus in the heart and to become almost a disease of the soul."

The Social Significance of Birth Control

An Address Before the First American Birth Control Conference

By Harriette M. Dilla

THERE HAVE BEEN so many excellent papers presented at this Conference, that it seems there is little left for anyone to say, especially from the Sociological point of view because Sociology is, as you know, a composite of other sciences, though it can scarce be called a science, itself.

There are two preliminary postulates which we shall wish to remember, and make clear in the minds of others. In the first place, it is a fact that no movement by itself is self sufficient, and as members of the movement for Birth Control I am sure that we do not claim that it alone is adequate to the tremendous needs of society. We must be largely dependent upon, and certainly co operate with, all the splendid agencies that are working at present.

Therefore the Birth Control Movement is not inharmonious, but entirely compatible with the eugenic measures of sterilization and permanent custodial care of the mental defective and congenital criminal. At times I find a tendency to confound Birth Control with sterilization and custodial care. Birth Control is a measure requiring intelligent understanding of reproduction by the responsible classes in society. The reproduction of the irresponsible classes must be regulated by society, itself, and among the methods that have been favored are sterilization and permanent custodial care.

In the second place, when a new problem is presented to us, it must be considered from an entirely unprejudiced point of view. It is a great injustice to ourselves, I think, to impose upon our reason the limitation of prejudice. We are not going to do it, nor encourage it upon the part of others. We have, then, two preliminary postulates, first, there is need for co operation with every present agency doing genuine work in society, and second, each new movement deserves fair consideration by a free mind. We know that fear and scientific freedom are incompatible.

A DISCUSSION OF Birth Control from the Sociological point of view would be incomplete if its relation to Eugenics were not emphasized. For the sake of brevity and clarity, may we observe the somewhat dogmatic division into Positive and Negative Eugenics?

Under Positive Eugenics, we shall consider racially fit individuals, with high standards of life, high evaluation of family relationships, and an appreciation of the economic obstacles to realizing them.

1. Have we ascertained the proportion of such individuals who remain celibate because economic conditions do not

justify assumption of family responsibilities based upon an uncontrolled parenthood? Their's apparently is the choice between celibacy and a parenthood which they are not permitted to control. Amidst economic stress and uncertainty they choose the former, and can we censure them?

2. If there are such, would the power of self determined parenthood help to remove the barrier to marriage and even tual parenthood? If individuals of this class were permitted to exercise their judgement in this, as in infinitely lesser realms, would a considerable number be happy to assume parenthood?

3. If so, would this fact tend to increase the number of family units among the racially desirable, and bring greater numbers within the sphere of potential parenthood?

4. If so, does it seem that the power of control of parenthood is of interest to Eugenists as one promising possible solution of this problem?

Under Negative Eugenics we shall include, among the racially less desirable, only those who possess sufficient intellect and control to render them responsible individuals. The irresponsible, it is obvious, must be excluded from our consideration, and their reproduction subjected to social control.

IS IT NOT true that Eugenists have hoped to preclude disgenic parenthood by directing their interdict against marriage? Have they not, in this way, identified parenthood with marriage, and attempted to prevent the former by enjoining the latter? I refer to the racial conscience which they hope to build up among responsible individuals. Now we may ask ourselves this question.

What proportion of the racially disgenic individuals conform to this racial standard, and what are the results of conformity and non conformity?

First, there are those who conform and do not enter upon marriage. The men of this group decide to live celibate, and it is only fair to them to suppose that they intend to live continent. But they find the world as lonely as it is populous, and as many disappointments as there are expectations. The monotony of gray life in drab furnished rooms becomes unbearable. Stress of effort, strain of disappointment and resistance to the great drive in human nature are sometimes too much, and the hope to live continent fails of realization.

If this is true, does it seem that a possible aftermath of conformity to our standard may be promiscuity of sex rela-

tionship? And may this be true also of the unmarried class whom we considered under positive Eugenics? Can race and promiscuity profit at the same time, especially that factor of promiscuity which we term prostitution?

And if we pass to the further problem of illegitimacy, resulting from promiscuity, shall we be compelled to confess that at times we suffer additional defeat? Parenthood through marriage was discouraged, and to some extent—we do not know how great the extent—parenthood independent of marriage has arisen to defeat what looked at first like victory. And to the disaster of disgenic heredity, which we sought to prevent, is added the tragedy of illegitimacy.

SECOND, THERE ARE those who enter upon marriage, notwithstanding our hope that racial conscience would prevail. The disgenic factor may be tuberculosis, psychopathic or neuropathic instability, some higher and less obvious form of mental deficiency, venereal infection, or one of many other unfortunate defects. How can this family be prevented from becoming a racial menace?

(1) Shall it be dissolved? Perhaps it is a union founded upon rare fineness of interest, where there is present every element for the better association of two responsible individuals. Society would hesitate, indeed, to disrupt such a family, and is it not possible that society would have much to lose by such disruption?

(2) Shall absolute continence be imposed, if so, how and with what results?

(3) Shall parenthood be risked by chance that amounts to negative compulsion? or

(4) Shall there be made possible to the members of this union immunity from disgenic parenthood, through control of conception by information which we know exists today?

These are the phases of the problem of Birth Control as it relates to the individual family. How overwhelming the problem in the field of social relationships at large! From the well known Studies of the Children's Bureau, the Report and Evidence of the National Birth rate Commission of Great Britain, the statistical publications of organizations conversant with nation and state wide problems of social pathology, and the case records of countless social service agencies, we see something of the panorama of tragedy in society at large.

IS IT TRUE we have defective children doomed to defect from the moment of conception? Dependent and delinquent children and adults strongly predisposed to pathologic careers, not by environment alone, but by congenital defect, effective both by heredity and other channels of transmission? Children conceived of parents suffering from tuberculosis, psychopathic and neuropathic instability or venereal infection, when we are more certain than uncertain that these defects, or that predisposition to them is transmissible in many cases? Is it not true that children continue to be born against the judgment and will of parents, to augment the problem of relief and to increase the number of persons already destined to the humiliation of dependency upon others? And is it not

true that many of these children will pay for their intrusion the penalty of early labor?

Is it true that women, many times mothers in the midst of squalor, are seeking the knowledge by which they may cease to burden themselves and society and impair the race? That these mothers upon being refused this knowledge by those professions to whom they look for advice in other vital matters, resort to such modes of self help as only frenzied minds can conjure up? Is it true that entire neighborhoods of mothers succumb to horrible remedy because prevention is denied them? And all this in an age of the glorification of motherhood, and the existence,—we may be permitted to assume,—of knowledge sufficiently ethical, aesthetic and physically non injurious to receive the approval of the most exacting classes of our society today!

Can it be that the menace of extending information is greater than the menace of withholding it? Is it physically possible that the danger from abuse of knowledge can exceed the danger from abuse of ignorance?

ARE THESE NOT the conditions among enlightened peoples after race long attempts at relief and decades of modern preventive effort for social welfare? Excellent, searching and systematic as our social work has become, does it sometimes seem to us, (especially those among us who are in the midst of it), that our progress lies not so much in the solution of our problems, as in the elaboration of more magnificent machinery for their perpetuation upon an ever increasing scale? And still is it not true that the human nature with which we deal today with such imperfect understanding is essentially the same that it has always been, for after all, has it not remained remarkably unchanging?

Where lies the inadequacy, if not failure, of our past effort? Is it possible that we have omitted from our plan of action some vitally important factor of solution? If we seem to possess too much reason to be purely instinctive, and too much instinct to be purely rational, can we not harmonize these endowments, and do so openly, honestly and healthfully? *Have we made available to mankind every power at his command for self rehabilitation? Is it possible that the power to regulate parenthood by control of conception is one great resource upon which we have not yet drawn in our general programs for social welfare?*

"What is the social and racial value of Birth Control?" We ask this question in a scientific and impartial spirit. To whom may we turn for a scientific and impartial answer?

FIRST, SHALL WE turn to the profession of Medicine? Or is it true that by force of circumstances this has become an eminently conservative body? Perhaps this is due to the suppression which it has experienced from the days of the seventeenth century, when it was compelled to conform to the censorship of church and state. And just as it accepted three centuries ago the limitations imposed upon it by the dogma of a distorted Aristotle, does it not consent today, with remarkable loyalty, to the legal restrictions initiated by a some-

what less notable authority, who did not have the distinction of possessing all the knowledge of his time? When our federal and state laws confer upon the Medical Profession the necessary freedom to develop the vital subjects of sex science and obstetrical practice, may we not confidently trust it to measure up to the excellent progress it has made in other fields where it has been free from legal limitations?

Second, shall we turn to the profession of Social Service? Or is it also by force of circumstances an unfree body? Is it true that public charities are sometimes dominated directly by partisan motives and considerations of tenure that render scientific initiative extremely hazardous and unwelcome? And ultimately, by an electorate whose chief recommendation is not its social wisdom? And is it also true that private charities depend for their very life upon approval of subscribers, and that all plans of action must proceed with utmost circumspection?

Does it seem, then, that the two great professions most intimately serving human nature are among the most unfree in

helping it to answer a fundamental question? And does it seem that, in comparison with these professions science is relatively free from the barriers of tradition and the menace of partisan and personal prejudice? And with this rare freedom, what more magnificent work lies before you of scientific training and interests for scientific development and impartial conclusion?

If there are those among us who discover in ourselves, from any motive whatever, a cringing timid circumspection which commends itself to us by any name of less contempt, let us eradicate it at once, or cease to impede and discredit the work of scientific endeavor. Fear and the scientific spirit cannot exist together. Servility and honor are incompatible.

May I close with the entreaty that we may all consider it our responsibility and privilege to carry forward as rapidly as possible such researches as may enlighten present thought upon this burning present problem, if the spirit of the race could speak as the spirit of many an individual has spoken, would it ask for charity, or would it ask for justice?

Birth Control in Relation to V. D.

An Appreciation of Margaret Sanger

By Ettie A. Route (of New Zealand)

A FEW MONTHS ago I had the pleasure of hearing Mrs Sanger lecture in London, and then, of course, I went to hear her again! Each time she not merely inspired and informed, but endeared herself as well to all those privileged to hear her. We began by listening to her—and ended by loving her for herself as well as for her message. In Scotland it was just the same as in England, only more so—attention and affection aroused and retained with every fresh lecture. And the lectures were always essentially fresh, clean and whole some, simple and vital. It was Motherhood the world wanted, but Conscious Motherhood—not squalid sprawling thoughtless fecundity. To understand and control was to reverence and direct to will for the good of ourselves and those who come after us. With Knowledge came Power, but the Knowledge must be used to increase the good and lessen the evil in the world. Yet Knowledge was in any case the right of all—it must not be withheld from any—suppressing facts for fear they might be applied awkwardly—that wasn't strong or brave, and we must be both. We must have both Hope and Faith, and work for Social Welfare as well as Individual Happiness. Science would tell us how—at first hesitatingly and incompletely, but soon frankly and fully, and the teachings of Science were so essentially clean and straight. Ethics divorced from Science would lead us only to stagnant pools and morasses—both the ethical and the scientific teachings were wanted to solve our modern problems.

How sound all this was I realized yet once more when reading this little paragraph in the report of a medical congress held in England recently. The discussion was on the subject of Venereal Disease, and here is the paragraph:

"Dr Marion Mackenzie (Leeds) urged that the medical

profession should teach venereal men and women methods of Birth Control. Women often became pregnant while attending a clinic. Apart from the risk of defaulting and not completing treatment, it was a sad sight to see expectant mothers in the atmosphere of a venereal clinic. If necessary such women must be taught means of preventing conception."

THAT, OF COURSE, is only a special and local reason for teaching adult women the means of Birth Control, it may seem at first sight, but really the questions of disinfection and contraception are inextricably mingled in these days. We really must not let our desire to lessen extra marital contacts—our fear of encouraging these—blind us to our individual and racial duties. Because women are immoral that is no reason why they should become pregnant—or diseased. Nobody is made really "moral" through fear of "consequences"—there surely is a difference between cautiousness and purity! Morality rests on the promotion of Virtue, not on the ruin of the health of men, women and children. The time will come when loveless and mercenary sex relationship will seem to all men and women as horrible as already it seems to many of us, when irresponsible instant and promiscuous intercourse will be merely as a bad dream, when clean men and clean women will meet only in dignified and honorable relationship. But that time is not yet, and it will NEVER come if we do not adopt every means of preventing and curing syphilis, gonorrhoea and other venereal diseases, because venereal disease in itself is a potent cause of mental, moral and physical degradation.



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When I discussed all this and more with Margaret Sanger one evening, she said simply "Why, yes, it would help in both my work and yours if we could get men and women to keep themselves clean—keep all the openings of the body clean and wholesome, and all their functions under our conscious direc-

tion and control" Just the childlike directness of thought and speech one expects from Mrs Sanger, isn't it? Did they really mean to prosecute her in America perhaps they just forgot for the moment that "To the pure in heart all things are pure"

WEEDS

By Richard Connell

THE PAUPERS HUDDLED around the fire in the drafty kitchen, trying to keep warm Old Man Eggers, from time to time, stirred the smouldering drift wood with a cane, held in fingers gnarled by rheumatism until they looked like a crab's legs

A raw wind, so salt and moist one might have gargled with it, swept from the sea across the dank, rotting sedge marsh and souged through the joints of the loose-knit old farm house that served to shelter the destitute of the town—a rich town in one of the great Eastern states It was a brutal fall night in the year of 1921

The dozen inmates—old men and old women—were engaged in a desultory conversation, their voices were like the buzzing of flies But there was an air of expectancy in all the drabness of their tone Occasionally an old woman would go and stand near a door that opened off the kitchen, she'd listen there, her hand cupped to her ear, and then return, muttering, to her place near the fire The others would search her face for news

"The last one come at three o'clock in the morning," said Mrs Purley, from a toothless mouth "I helped" Mrs Purley was the aristocracy of the poor farm, she was the widow of a once prosperous barber

"A boy, wasn't it?" asked Old Man Eggers, stirring the smoking fire, till his eyes smarted

"It was not," replied Mrs Purley

"Ah, a girl, then?" said Old Man Eggers, nodding sagely "Drat this wet wood"

"A little girl," confirmed Mrs Purley, emphasizing the adjective as if new born children, were, as a general rule, enormous

A VERY OLD MAN, bent and bleary, with a fringe of white beard that gave him a simian aspect, who had been drowsing in a corner, suddenly remarked, in a high, faltering voice

"I dug nigh onto twenty thousand clams in the summer of ninety one"

"Drat you and your clams," cried Old Man Eggers, turning on the speaker with an impotent viciousness "We don't care how many clams you dug, you old fool"

"I did, though," said the clam digger, mildly, and lapsed into somnolence again

An old woman returned from listening at the door

"She's a groanin' and a moanin'" she reported

"Ah" exclaimed Mrs Purley, brightening perceptibly, "she's

beginnin' We'll hear some fine moanin' and groanin' before she's through"

Somewhere there was a dismal, whining noise

"That's her," cried a fat, untidy man, who was chewing tobacco But it was only the wind in the scrub pines

Then there was a silence, and the clam digger's snore, like the bubbling of a kettle, was all that could be heard in the dim kitchen

"Where's the little girl now?" asked a thin, tride middle aged woman, on the outer rim of the circle about the reluctant fire She was, plainly, a newcomer

"Sylum" answered Mrs Purley, briefly, as one who does not wish to encourage familiarity She had her dignity to preserve, the woman was just a common "piner," and not the social equal of the widow of a barber A "piner" is a dweller in the squalid settlements among the scrub pines, a descendant, if local history is correct, from the pirates who once ravaged the coast The stock is enfeebled and decadent from generations of inbreeding

"Sylum?" quavered the piner "Sylum? Why?"

"Buggy?" the piner's tone was puzzled "But she was only a baby?"

"YOU SHOULD HAVE saw her head," retorted Mrs Purley, with finality

"Why? Was they anything wrong with it" The piner was fascinated by the thought

"Was they?" Mrs Purley lowered her voice "It was shaped just like a peanut!"

"And it wasn't no bigger than a potato," corroborated Old Man Eggers, pottering with the fire

The lean piner woman nodded comprehendingly

"How many did ya have," asked the fat man A spurt of flickering light from the fire made him seem to leer

"Eleven, or maybe it was twelve I disremember," the woman answered

"All livin'?" asked the fat man

"All dead, 'ceptin' Luke," she replied, dully

"Where's Luke," he inquired

"Sylum," she replied, in her colorless voice

The moan of a human being, now faint, now louder, came from beyond the door It wakened the old clam digger

"I ketched more crabs than any man in the county in eighty-eight," he said, in his piping voice

"Drat you, and drat your crabs, too," cried Old Man Eggers,

angrily "They won't do that poor woman in there any good, will they?"

"I ketched a nine foot squid that year, too," remarked the clam digger, and subsided again into semi consciousness

"It won't be long now," said Mrs Purley, with the air of an expert "She's a quick one, Nettie is"

The fat man sniggered and spat into the flames

"I wonder if it'll be black," he said

"You'd better not let Clem Skiff hear you say that," said Old Man Eggers "It's his'n"

"So he says," growled the fat man "But what about them Wops that was makin' a road here last Spring?"

"Well, what of it," demanded Mrs Purley, testily "Wops ain't black, are they?"

"NO," SAID THE fat man, as if making a concession, "they ain't But Wops is Chinks Maybe it will be yella"

"Wops ain't Chinks," put in the lean pinner woman, shrilly Mrs Purley made the newcomer quail before her glance, as she pronounced her judgment

"Wops is Chinks I guess I know When Mr P was head barber in the American House in Paterson, he had two Wops workin' for him and they was both Chinks Yes, it may turn out to be yella"

"The last boy was black, just the same," said the fat man, argumentatively "Black as soot"

"What become of him?" asked the pinner woman, without interest

"Sylum," answered Mrs Purley

"Head shaped like a peanut?" asked the pinner woman

"Naw," answered Old Man Eggers "It come to a point" There was silence again, and a clock ticked noisily

"Nettie said that her pa had a head like that," observed Mrs Purley "It must run in the family"

"Her pa and ma livin'?" asked the lean woman

"Her pa is Her ma died, havin' her ninth"

"Why don't her pa take care of her?" asked the pinner woman

"Huh," grunted Mrs Purley, "she had to take care of him He's a Moran"

"He's a what?"

"A Moran So Doctor Roach said, anyhow Irish, I suppose," said Mrs Purley

"Where is he," asked the pinner woman

"Sylum," answered Mrs Purley, drawing her shawl more tightly around her bony shoulders

THE FAT MAN broke another lull in the conversation by throwing out a question

"How old would ya say Nettie is, now," he asked, replenishing his quid

"Well," said Mrs Purley, judiciously, "she looks to be all of thirty six But let's see now She come here six years ago, and she was only a slip of a girl then Four months after she come she had her first, a boy I helped She told me then she was twenty So now she must be around twenty six, I guess"

"I ketched twenty six crabs in one hour, onst," remarked the clam digger, coming out of his coma abruptly, and as abruptly returning to it

Old Man Eggers jabbed at the fire

"I wonder what's keepin' Clem Skiff," he said "He went out to fetch some fire wood half an hour ago"

"Clem ain't very quick," remarked Mrs Purley

"He's quick enough at some things," sniggered the fat man, missing the fire place by an inch

"He's got the mind of a child," said Mrs Purley, ignoring the fat man's remark "Dr Roach made him play with blocks, one day, and I heard him say, 'Why his brain is only seven years old'"

"He must be all of thirty, though," put in Old Man Eggers

[To be continued]

First Pennsylvania Birth Control Conference

Held in the Hotel Ritz Carlton, Philadelphia, January 30, 1922

PLANS TO ARRANGE a statewide Birth Control Conference and to organize a Pennsylvania Branch of the American Birth Control League were made last December We soon found that our enemies, by breaking up the Town Hall meeting in New York, had succeeded in surrounding the whole movement with an unpleasant atmosphere of disorder, rowdiness, police, arrests and so forth, which terrorized the owners of theatres, hotels, halls and even women's clubs, to such a degree that it became difficult to obtain a suitable and dignified place in which to hold our meeting However, with careful planning and the able assistance of Miss Clara Louise Rowe, whom the New York office sent on three times to Philadelphia, we were able to foil our opponents, and at each session the

crowd was so great that it was difficult to accommodate all the people

Our first precaution was to retain one of the leading lawyers of Philadelphia, Mr David Wallerstein, and to consult him at every step We secured as patronesses forty two representative women of Philadelphia and Pittsburgh and arranged a program of eminent speakers The Ritz Carlton was engaged for a farewell luncheon to Mrs Margaret Sanger on the eve of her departure for the Orient All this presented such a formidable front that when, during the Conference, one of the newspaper reporters thoughtfully called up the city authorities to ask what they were going to do in order to stop the meeting, the Chief of Police had to reply, "Nothing at all"

WE EXPECTED ONLY one hundred persons at luncheon, but so many came that we moved into the large ballroom. Almost before luncheon was over the people crowded in for the afternoon session and the large ballroom was speedily filled to capacity. Mrs Wilfred Lewis presided and the Rev Frederick R Griffin, of the First Unitarian Church, made an eloquent plea for freedom of speech, saying that Birth Control should be carefully and openly discussed. In all ages population has tended to exceed means of subsistence, and has been partly regulated by war, famine, plague, and disease. Birth Control hopes to minimize these fearful evils by striking at one of the root causes, which is over population.

Mrs Sanger, both at the luncheon and in the evening, spoke forcefully and beautifully. She spoke of her coming trip to Japan, and of the supreme importance of Birth Control to that over populated country, if the "inevitable war" with Japan is to be warded off.

Mrs Lucretia L Blankenburg, wife of the former Mayor of Philadelphia whose record as a pioneer in women's clubs and suffrage work have made her known and beloved throughout the country, whose mother, Doctor Hannah Longshore, was one of the first women physicians, presided at the Conference. It was opened by a letter from the professor of Psychology at the University of Pennsylvania, Dr Lightner Witmer, which read:

"Birth Control is practised more or less by a majority of the married and by not a few of the unmarried—at least, among the intellectual and the well to do. There are doubtless some who still think that man's subjection to nature is a law of God. Such opposed the protection of lightning rods and the use of anæsthetics in surgical operations, and especially in child birth. The general aim of civilization, however, is dominion over nature, the intelligent control of natural forces. To defy the spirit of progress in the name of either religion or law is superstition. To this, you oppose common sense and reason. Your highest honors, therefore, will be the enemies you make, your chief reward, the gratification of an intellectual conscience, your greatest success, the world's acceptance with out acknowledgment of the rightness of your contention."

MR J PRENTICE MURPHY, of the Children's Bureau of Philadelphia, spoke on "The Relation Between Family Limitation and Child Welfare." Mr Murphy said that there are at all times a quarter of a million children being cared for by others than their parents. "The children in the care of child welfare agencies represent, in a majority of cases, homes where no real child planning has been done. If all that is being spent in the foster care of children could be spent in the education of the next generation, the work of most of the child welfare agencies would be rendered unnecessary."

"Advantages of Birth Control to the Physically Handicapped" was the next subject on the program. Dr Lida Stewart Cogill said that doctors fall down in their duty if they do not inform married people of the danger of procreation if they are physically or economically handicapped. And such failure," she asserted, "may be classed as murder." Another speaker on the same topic was Dr Catharine Macfarlane.

Dr Roswell H Johnson, of the University of Pittsburgh, read a paper on "The Eugenic Aspects of Birth Control." He pointed out that the natural family, freed of the limitation caused by economic pressure and other forces of civilization, would consist of about eighteen children. The lower the intellect the greater the number of children, and vice versa, is found to be the rule, and he asserted that eugenics warranted the removal of laws against contraception.

Dr Reynold A Spaeth, of John Hopkins University, who spoke on "Birth Control as a Public Health Measure," suggested tax exemption for children as a means to encourage the raising of families of three or four children by individuals of higher intellectual standards. The object, as Dr Spaeth and other speakers emphasized, is to improve the race, morally and physically, and to prevent the bringing into the world children who are bound to become public charges.

THE ONLY DISAPPOINTMENT was caused by the unavoidable absence of Dr Kate W Baldwin who had been scheduled to speak on "Some Medical Aspects of Birth Control." This was deeply regretted as Dr Baldwin has been a leader in the Birth Control movement, standing up for it in days when it was less popular than now. Many of those at present active, have been converted by Dr Baldwin, and it was her wise advice and guidance that helped to make this Conference a success.

The evening session, presided over by Mrs Edwin C Grice, was opened by Mrs Helen Glenn Tyson, of Pittsburgh, by a paper on "Moral Values of Birth Control." (This paper will be given in a later issue of the Review.)

Miss Mary Winsor made a plea for support and membership for the newly organized Pennsylvania Branch which met with a favorable response from the audience.

The object of holding this Pennsylvania Conference was to found a permanent branch of the American Birth Control League, which should be statewide in its scope and unite all Pennsylvania in a vigorous campaign of propaganda and education. Our efforts were crowned with success. Delegates of many women's clubs from various parts of the state and two representatives of the Birth Control movement in Reading, Mrs A D Nelson and the Rev C Griswold Williams were present. Pittsburgh was well represented, the ticket elected, including among its vice presidents Dr Roswell H Johnson and Dr Amelia Dranga, who, with Mrs Helen Glenn Tyson and Miss Eleanor Hanson are members of the Advisory Board. As Pittsburgh is so remote from the Eastern part of the state, a Philadelphia Executive Committee was formed to carry on the work here, and Pittsburgh was left free to do likewise. Both the Advisory Board and the Executive Committee have power to add to their numbers, so we expect to have more names from Pittsburgh and elsewhere.

THE TICKET, presented by Mrs George A Dunning, Chairman of the Nominating Committee, which was unanimously elected, was as follows:

AMERICAN BIRTH CONTROL LEAGUE

Pennsylvania Branch

1st Vice President DR KATE W BALDWIN
 2nd Vice President DR AMELIA DRANGA
 3rd Vice President DR ROSWELL H JOHNSON
 4th Vice President MRS IMOGEN B OAKLEY
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Dr Ruth Webster Lathrop	Mrs Helen Glenn Tyson
Mrs Horatio Gates Lloyd	Dr Roswell H Johnson

PHILA EXECUTIVE COMMITTEE

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Mrs George A Dunning	Mrs Imogen B Oakley
Miss Dorothea Emlen	Mrs Mildred Scott Olmsted
Miss Edmund C Evans	Mrs Ralph P Raiguel
Mrs Jeannette Hughes	Mrs S Franklin Sharpless
Mrs D Ellis Lit	Mrs C Shillard Smith

Miss Mary Winsor

At the evening session, Mr David Wallerstein's legal opinion on the rigid Pennsylvania Laws which prevent the establishment of clinics or the giving out of information was read. The first resolution passed at the Conference calls attention to this and gives the program of our next year's work

RESOLUTION

WHEREAS The aim of the American Birth Control League, in such states where the giving of contraceptive information is legal, is to establish clinics in which such information may be given by physicians and trained nurses

AND WHEREAS Its aim in the states where the giving of such information is illegal is to educate public opinion in favor of a change in the law so that the giving of such information by physicians and trained nurses be made legal

AND WHEREAS The laws of Pennsylvania make it impossible even for a physician to give contraceptive information to diseased women therefore

BE IT RESOLVED That the newly organized Pennsylvania Branch of the American Birth Control League devote the coming year to educating the citizens of Pennsylvania with regard to the laws of Pennsylvania and of other states and the social conditions in this state and elsewhere that make legalized Medical Birth Control advisable

A second resolution was passed endorsing the resolutions passed at the First American Birth Control Conference in New York last November

In order to include those of modest financial means, yearly dues to the Branch were fixed at \$1.00 For this movement, so well begun, we hope to have the cordial support and assistance of the men and women of Pennsylvania in our coming campaign

MARY WINSOR

Appeals of Mothers

Dear Mrs Sanger

Excuse me for writing you this letter but after reading your book *Woman and the New Race*, I can't stand it but write to you a poor woman like me to receive a news like I did is just like a god send I never had much friends as I am a orphan from the age of two years, mother dying of cancer of the breast and father putting me with strangers and with strangers I grew up It just about breaks my heart to think of the past but as I look back my future isn't much better Living with strangers up to seventeen years, I decided to marry and have a home of my own But Oh, the wrong I done I know now, Mrs Sanger When I got married I was light weight weighing 115 lbs, but since married I am now 99½ lb, so you may see how strong I am Being married about four years have 3 children and seem as I am pregnant again, so you may know how I feel and so weak can't hardly get around and just think three babies to take care of, a weak woman and no help can afford to hire, as we hardly make our living It just makes me feel I will have to leave my babies as my mother left me with strangers and it just breaks my heart to think they will have to suffer like I did It makes me shiver to think of raising a family and leaving it without

a mother like I have been left I know if I wouldn't have to have any more babies I would get strong and pick up again, but being pregnant every year makes a sick woman out of a healthy one Please Mrs Sanger be so kind and advise me how to take care of myself so I couldn't get pregnant so often or never again as I have heard of you and the good work of yours, please advice me just this once as I don't care to raise unhealthy children May God bless you so please Mrs Sanger be so kind and answer my letter You don't know how I will appreciate your advice Enclosed you will find my address envelope

Dear Madam

I have read your book on birth control and think it is fine for I know that there are so many poor women that would give all they have if they could quit having so many children

I have had 4, two dead and two boys living, one is 7 and the other 6 I have been an invalid *ever since I got married* My husband works for wages, but it has all went for Dr bills My children are not strong and I have lost two through weakness from birth

BIRTH CONTROL: IS IT MORAL?

More Replies to the Four Questions

THE 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 towards 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?

The Answers

OWEN R LOVEJOY

General Secretary, National Child Labor Committee

I DO NOT regard over population a menace to the peace of the world. On the contrary, I believe the world capable of sustaining a population ten fold or perhaps a hundred fold greater than the present. The peace of the world is menaced rather by the application of the philosophy of imperialism backed by the military profession.

2 I am not interested in the legal dissemination of scientific Birth Control information for the purpose of checking the problem of over population, for the reason that I do not regard over population as a problem. Any menace that exists in the matter of population itself is due to the quality produced, rather than to the quantity.

3 Properly taught, a knowledge of Birth Control should raise rather than lower moral standards and strengthen the marriage bond.

4 Yes. Man is supposed to be an intelligent animal, and in the most sacred of all relations in life should be guided by knowledge. The danger is that knowledge "which enables parents to limit their families" will reach only those who are already conversant with family obligations, while the ignorant, vicious and physically unfit will not be retarded by any considerations of social wellbeing, and the reverse of the end you seek to attain will result.

Finally let me emphasize that any argument for Birth Control based on fear of over population or on the fear that individual families will be financially unable to support their offspring is vicious because it starts from a false premise. The world is big enough and rich enough to furnish a foothold for all the children that can be born under decent health conditions.

MARY KINGSBURY SIMKHOVITCH

(Greenwich House)

I BELIEVE THAT doctors should be free to impart such information and give such advice as they regard to be of benefit to their patients.

W F WILLCOX

Cornell University

THE GREAT NUMBER of living persons and their rapid increase are not in themselves a serious menace to the peace of the world. The trouble is that in civilized countries the increase is derived in large and growing proportion from the less desirable stocks. The privileged classes are now exercising Birth Control in increasing proportions and cannot be prevented from so doing. Since deliberate and desired parenthood is the form which human reproduction is rapidly assuming and is on the whole conducive to a better race, it should and will be extended, though slowly, to all classes of population. Such a far reaching change is sure to modify profoundly the attitude of mankind toward marriage and parenthood. In some cases it will work ill, in others good. But the net result, I hope and believe, will prove to be a boon to mankind. Certainly the effort to prevent or check this great change by enforcing laws inherited from earlier stages of knowledge and morals is sure in the end to fail.

EDWIN W BOWEN

Secretary of the Faculty, Randolph-Macon College, Ashland, Va

I THINK OVER POPULATION is a menace to the peace of the world.

2 I believe your suggestion as to the legal dissemination of scientific Birth Control information through the medium of clinics by the medical profession to be the most logical method of attaining the desired.

3 I am unprepared to answer this question as I have not formed an opinion on the points involved.

4. I am inclined to answer your question four in the affirmative, viz, that knowledge which enables parents to limit their families will make for human happiness and raise the moral standard, as well as the social and intellectual standards, of the population.

DR WILL DURANT

YES, I BELIEVE that overpopulation is the chief cause of war, and that "the legal dissemination of scientific Birth Control knowledge by the medical profession through the medium of clinics" is "the most logical method of checking the problem of over population." To prevent such information from facilitating extra marital relations I would limit it to legally married men and women, to these I think such knowledge should be not only permitted but offered. I am sure that Birth Control would raise social and intellectual standards, if confined to the married. To offset the so called "yellow peril," it would only be necessary to raise the quality of our own people by better education, and to spread Birth Control knowledge abroad so as to decrease the quantity of peoples whose unchecked reproduction threatens international peace.

A Review by William J Fielding

THE LAWS OF SEX, by Edith H Hooker, M.D., Boston Richard G Badger, Publisher 373 pp Price \$5

This volume discusses some of the historical, social, ethical, medical and legal aspects of the sex question. Notwithstanding the wide scope of the work, the subjects are linked together in a bond of unity, making it a distinct and useful contribution to our ever growing sex literature.

The chapter on 'The Ethical Aspects of Birth Control' presents much excellent material in support of the general use of contraceptives. Of special interest at this time, on account of the wide spread discussion of sterilization, is the reference to the X ray as a means of temporary sterilization. However, caution is urged against a hasty acceptance of this method, without further experiment, because the X ray has been found to produce malformations in the developing eggs of the lower orders. This suggestion, like all advocacy of sterilization, except for abnormal types or in very special instances, brings us back to the necessity of reliable and harmless contraceptive measures as the one practical method of Birth Control.

Mrs Hooker emphasizes that the confusion in the popular mind of the terms 'reproductive instinct' and 'sexual instinct' has done much to place the whole question of Birth Control in a prejudiced light. This confusion, of course, is an inevitable result of the age-old attitude of prudery and prurience, with its intellectual dishonesty and ethical stagnation.

The discussion of the origin and causes of prostitution, while necessarily sketchy, is replete with salient bits of information, poignant observations, and useful data, gathered from a wide variety of sources. The author reminds us that at the time of the Stuarts in England, the Church reaped part of her revenue from houses of prostitution, "as has been more recently the case in New York City" (Ecclesiastical opponents of Birth Control please note!) However, this sanctioning of prostitution comes legitimately as no less authorities than some of the Popes themselves have been partial to the demi-monde. Burchard, the historian of the papal court of Alexander Borgia, records in his diary that in October 1501 his Holiness had fifty courtesans brought to his chamber.

Mrs Hooker offers a strong rebuttal to the argument of those who place great faith in the regulation and medical examination of prostitutes, as a prevention of venereal disease. When regulation was first instituted, there was comparatively little scientific knowledge at hand with regard to the nature of these diseases. Furthermore, all advanced students have noted everywhere that only a small proportion of prostitutes are registered (Blaschko in 1905 estimated that not more than 15% of those in Berlin were inscribed). Fear of inscription drove many women to conceal their diseases, and many of those most seriously infected went to the small towns to ply their trade. In addition, it is easy to understand that the sense of security which the man feels in the policy of medical examination causes him to neglect sanitary and prophylactic precautions that he might otherwise take.

The evidence goes to show that examinations are cursory and superficial even in the more recent application of medical inspection. Dr George Walker's report is cited that at one clinic in France during the war he saw twenty women exposed upon the examining tables while the physician in charge passed rapidly from one to another, making the examinations without once disinfecting his hands or his instruments throughout the whole series.

A Review by Emily Delafield

THE BOLSHEVISM OF SEX, by F J J Merex

"The Bolshevism of Sex" by Ferdinand J J Merex is an argument against the emancipation of woman in all its aspects. The greater part of the book is given over to endeavoring to reveal the evil influence of woman as an individual personality, of woman as an independent economic or political factor, the inestimable harm done by woman suffrage, and the perverted doctrine of Birth Control.

In order to discover "What is to be accepted or rejected in the feminist theory," Dr Merex begins his work with the study of woman as compared with man. He finds her, not less intelligent but of a different order of intelligence. During his discussions of woman's nature he gives, what he considers a conclusive proof that "a woman for another woman is always but a woman, she who orders is tyrannic she who has to obey is a rebel, both are enemies." The conclusive proof of this terrifying statement consists in the enumeration of a series of hideous tortures practiced against the inmates of Bedford Reformatory, by a woman. Perhaps Dr Merex has not had the conduct of the former superintendent of the Elmira Reformatory drawn to his attention. He might conclude that "a man for another man is always but a man, he who orders is tyrannic, he who has to obey is a rebel, both are enemies."

After his convincing proof with regard to woman's nature, Dr Merex takes up a study of the three stages of woman's life: maidenhood, wifehood and motherhood. In these three phases of life, the author thinks, there should be only one aim, one thought—motherhood. No one would dispute with Dr Merex this great privilege of woman, or care to deny its importance, but it is unnecessary for this reason, to ignore the many other positions which women can fill to great advantage.

Dr Merex next discusses woman's career in present day society. He gives a vivid picture of the young girl in the business world, and the evil effects of woman's independence. Dr Merex is gallant in wishing to keep woman from contact with the business world, but somewhat impractical. The ordinary worker does not send his wife and daughters out to work because he is too lazy to work himself. Dr Merex, however, believes that women can be made to stay at home, by the repeal of the Susan B. Anthony amendment, the reforming of school education, the recognition of social rights, and the cleaning up of politics.

Finally, Dr Merex would stop the Birth Control movement, the principles of which he completely misunderstands. How perverted Dr Merex's idea of this movement is is shown by the following quotation:

"And with the lady birth controllers and eugenists in authority, one might expect the appointment of women inspectors of eugenics who would have power to prohibit a man from procreating children, and would have him sent to prison, and his wife to the operating table, if he transgressed their orders."

Our Contributors

Stella W Browne, English writer, interested in Neo Malthusian movement

Thomas Nixon Carver, Professor of Economics, Harvard University, b 1865, Kirkville, Ia. Prof Economics, Oberlin, 1894-1900. Author of numerous works on Sociology and Economics.

Richard Connell, well known as a humorist writer for the Saturday Evening Post and other periodicals, has also a deep vein of seriousness as is shown in his vivid sketch of human "Weeds."

Dr Harriette M Dilla, Member of Faculty of Economics and Sociology Smith College, Northampton, Mass. Was on foreign service with the American Red Cross during the war. Author of "Studies in Infant and Maternal Mortality," "Voluntary Parenthood and Eugenics."

Charlotte Perkins Gilman, author and lecturer, b Hartford, Conn., 1860. Specially identified with the labor question and the advance of women. Author of numerous books on woman and the home.

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A Review by Harold Hersey

THE CHILDREN OF THE UNIVERSE, A Play in Prologue, Five Acts, and an Epilogue, by Schovel Tziltonok (New York Published by the Author, 1921)

Here and there along the dusty roads of Time, some individual rises out of the mass, inflamed and tortured by a vision that demands expression. This may take any form—the important elements that serve to make a foundation for future placing consisting of the value of this message to humanity and the plane upon which it is done. For example, Goethe rightfully belongs far ahead of Shakespeare or Homer, because he combined a conscious message with perfection of an art, an almost impossible thing to accomplish, whereas both Shakespeare and Homer were essentially artists. And although the author of *CHILDREN OF THE UNIVERSE* by no means reaches the golden heights, he has had the courage to write his drama along the broad lines of a pioneer. He has not been afraid of reaching into the distances, and as such he is a refreshing contrast to the polyglot writers and artists of this century. They are out of tune with everything about them, and seemingly think more of the turning of a clever phrase, than of having something to say. Schovel Tziltonok has no such fear. He is obviously bursting with his message. After all, the reason why the present age will be wiped off the books of the future, is because there are not enough Tziltonoks who are willing to wager their possessions against a world of silence. We may carp and hymn our petty theories as to the way this play is done, we can object to the modernized spelling, or the use of abstract characters in the place of specific individuals as did Goethe in his 'Faust' but at the same time we must admit with all due humility that this play is vital and moving and grotesquely out of place among the drivel of books issued by American publishers.

PERIODICALS

THE EUGENICS REVIEW (London) for January prints extracts from Professor Irving Fisher's article in the September Scientific Monthly, in which he presents the disadvantages and advantages of Birth Control with a decided leaning to the advantages.

THE NEW GENERATION (London) made its debut in January. This periodical takes the place of the Malthusian, and is planned to make a wider and more popular appeal than its predecessor. The contributors to the initial number include Maude Royden, preacher, Dr Bernard Hollander, great nerve specialist, Cicely Hamilton, novelist, and Harold Cox, economist, statesman and student of world conditions. Harold Cox describes the Birth Control Conference in New York of last November and his astonishing experiences in "the land of the free," when the town hall meeting at which he was to speak was raided and stopped by the police. The later meeting held in the Park Theatre he characterized as a "tremendous success." The new periodical is a monthly and is much more attractive than the Malthusian as regards type, paper and make up.

BOOKS RECEIVED

From Heredity Publishing Co., Chicago, Ill

GREAT MEN AND HOW THEY ARE PRODUCED, by Casper L Redfield

HUMAN HEREDITY, by Casper L Redfield

From E P Dutton & Co., New York

HONEYMOON DIALOGUES, by James James

GUIDE BOOK TO WOMEN, by James James



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The Writer of This Advertisement

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To prospective and nursing mothers the knowledge contained in this book is immeasurable and cannot be described with words

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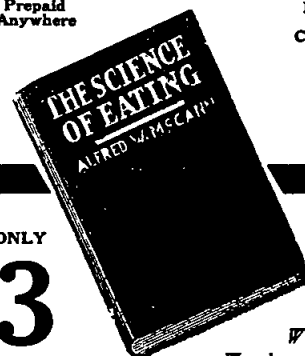
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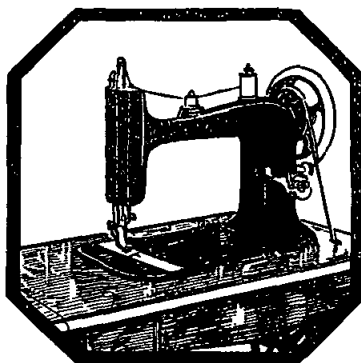
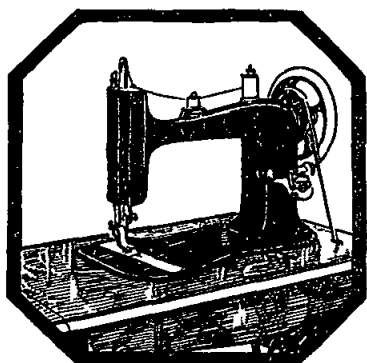
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