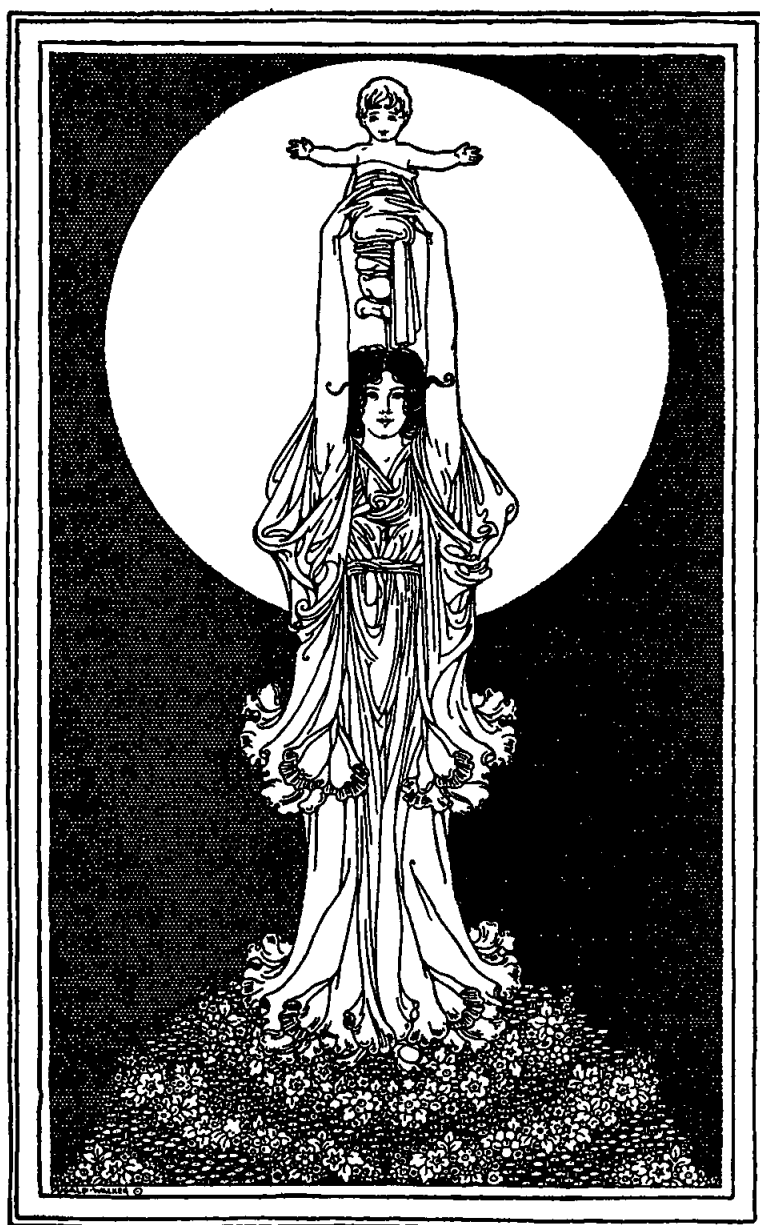


AUGUST, 1922

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# BIRTH CONTROL REVIEW



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

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

AFRICA—Ligue Neo Malthusienne, Maison du Peuple, 10 Rampe Magenta, Alger

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# THE BIRTH CONTROL REVIEW

OFFICIAL ORGAN OF THE AMERICAN BIRTH CONTROL LEAGUE

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

MARGARET SANGER, Editor

VOL VI

AUGUST, 1922

No 8

## Editorial

IN THESE DAYS of International Congresses and Conferences, when the heads of all the civilized nations are anxious to meet and to reach some means whereby our tottering civilization may again be stabilized, it is not surprising that the International Birth Control Congress should have excited little public attention. The question of Birth Control has not entered the arena of practical politics. The propaganda is as yet only as large as a man's hand. But the clouds are gathering with marvelous rapidity—rising from the individual homes all over the world where women and children are suffering from privations due to overcrowding and the incoming of too many babies. The politicians and so-called "leaders of public opinion" will soon find that public opinion is being formed ahead of them, and that the way out of the terrible complications of this overpopulated world is being indicated by the little group that gathered in London last month to discuss national and international aspects of Birth Control. The importance of that Congress was in no way dependent on the number or eminence of the men and women who attended it. It arose out of the nature of the subject discussed and out of the fact that here was the one really basal and constructive proposition that is laid before the world. Disarmament conferences will be ineffective as long as the women are bearing the children who will afterwards be called upon to bear arms to kill other women's children, because there is not enough room in the world for all. Only by balanced populations can peace be attained. Only by ceasing the over crowding of our slums can poverty be banished, and only when food supplies are amply sufficient for the mouths to be filled can the sordid struggle for mere existence be brought to an end.

OPPOSITION TO Birth Control comes from two diametrically opposite sources—on the one hand the imperialists and militarists, who believe that their own country should follow out its destiny of expansion, and that for this purpose there should be an unlimited birth rate, on the other, the Socialists, and those who would do away with capital and substitute a more even division of the good things of the earth among its people. The point of view of the militarists is easily comprehended. If wars are to be waged, there must be men for soldiers. France, in her panic fear of a repetition of her martyrdom, is entering upon this militaristic phase, and urging the women to *Faire des enfants*. Germany in the old days did better than France is doing now, for she not only encouraged a high birth rate, but she also took careful steps

to diminish the death rate. Every country, whose rulers look forward to war as a normal happening in the history of the world, desires to be well supplied with the most important material of war—men, and women to bear men.

THE POINT OF view of the Socialists is more difficult to grasp. Passionately they exclaim that there is no over crowding and no shortage, but that all that is necessary is better distribution. It is of course impossible for them to deny that there are hundreds of thousands of people, even in this wealthy and unwar scarred country of ours who are living in over crowded conditions and who have not enough to eat and wear. But they are content to allow the women and children, and the men too, to suffer, because they think the rising tide of discontent will the more quickly sweep away our present forms of civilization and make room for their Utopia. Yet if they reflected they would realize that nothing ties a man down in economic slavery more than the possession of a wife and a large flock of children. It is the man who most needs a larger share in the world's goods who is least able to take any step towards helping towards improvement for his class. The very men who so passionately preach that there is no such thing as too rapid increase of population are men who in some way have found room and freedom for themselves. They are not heads and supporters of large families, whose demands use up every atom of energy the husband and father possesses. Yet they do not seem to realize that, although wild destruction can result from the revolt of the oppressed and miserable, constructive reforms and real betterment can only be reached through the efforts of those who have time to think and who are not occupied every moment with the pressing problem of how to keep themselves and their families alive.

A LETTER RECEIVED from one of the American delegates to the International Birth Control Congress in London sheds some interesting light on the importance of the question in England. The letter was written just before the opening of the Congress and our correspondent seems to feel deeply the responsibility that rests upon the little group of Americans who are to take part in the Congress. "Here we are", she writes, "so few of us, without any support from our own Government and with little support even from our colleges, universities and groups of thinkers who might be expected to be in the van of public opinion. Yet we are undoubtedly dealing with the greatest problem of the age—the problem that lies

at the very base of society, the solution of which will decide whether mankind can go forward into real civilization or whether we must for ever be held back by wars and poverty"

The general conditions, she believes, are the same for all the world—for the United States and for the more crowded countries of Europe and the East. Population is increasing more rapidly than the means of subsistence can be supplied—more rapidly than houses can be built and food grown, more rapidly than industry can be organized and markets found for the products of the industrial population. But the problem is far more pressing in England than in America, and as one goes eastward from England it becomes more and more vital to the nations to find a way out from the present conditions of unemployment and starvation. "Even in England", she writes, "the situation is one which the best minds of the country are facing with something like despair. Two million men and women are still unemployed, and are living on doles from the Government. The men and women who are fortunate enough to have work are hampered in two ways by this enormous army of dependents. In the first place the competition for jobs, in spite even of the fine organization of the trade unions here, makes it increasingly difficult to maintain wages and salaries at a level consistent with decent living and full efficiency, and in the second place the doles have to come out of the taxes, and the burden of taxation in England, as a result of the war and the war debts, would be sufficiently onerous without this added weight."

**T**HE RESULTS FOR the British people are likely to be far reaching, and nothing but the creation of a new social conscience about Birth Control can prevent serious degeneration of the British stock. At the present time, although there is no law here preventing the giving of Birth Control information, the situation is quite similar to that in the United States. Birth Control is widely, almost universally, practised among the more thrifty and well to do—in fact no one can well be thrifty or in comfortable circumstances unless care is exercised in regard to the number of the family. Large families, except among the very wealthy, who rarely indulge in them, mean a general lowering of the standing of the children which takes the family out of the category of the well to do. Large families are still very common in the lower classes and the English nation goes on increasing in spite of the hopeless economic prospect for a nation which depends on a larger share of the world's markets than she is ever likely to recapture. What is needed is a vigorous campaign for the creation of a social conscience which shall reprobate as unsocial the bringing into existence of large families of children which are born only to be a burden to the community—

children whom the parents cannot possibly hope to support and start in life without abundant assistance which comes out of the pockets of their more thrifty countrymen. But, as here, while Birth Control is practised, it is not talked about, and the very people who limit their families deprecate open teaching of Birth Control and do nothing towards making their own wise conduct the rule of life for the community. The strange and contradictory thing, which in fact is one of the puzzles of human nature, is that the very people who suffer most as regards heavy taxation and the cramping of the opportunities for their own limited families, through the existence of the great army of unemployed, vigorously oppose the open teaching of Birth Control. The reasons for this opposition are sometimes religious, sometimes founded on a belief that the working classes are too stupid and ignorant to be able to take proper advantage of such teaching, and sometimes due to a kind of jealousy that something which has been a privilege of the well to do should have to be shared with all the people. The task of the workers for Birth Control in England, in spite of their greater legal freedom, looks to me as arduous as that of our League in America, and indeed I should not be surprised if America soon goes far ahead of England in creating public sentiment in favor of Birth Control and in spreading the necessary education through all classes."

**A**N ENGLISH CORRESPONDENT, writing to the *Manchester Guardian*, has been describing the visit of the Prince of Wales to Japan. He gives his own impressions of the country—a country that appeared to him to be becoming rapidly in serious danger of over population. The problem appeared to him, not—as it does to so many men—in abstract figures and statistics, but in terms of the fate of the individual children whom he watched with interest and sympathy. Here is a description of the way the children turned out at Gifu to welcome the Prince:

"The children were distinctly interested, and they waved their flags and yelled with the utmost good will. And there were such incredible numbers of them! One would see several hundred little girls, all dressed in the skirt peculiar to their school, and all seemingly exactly alike, then another class equally standardised, but on a larger or smaller scale. Boys were equally numerous, and leggy young students, soon to be seeking their own living in a competitive world, showed up in battalions. For one not a prince and not bored by a repetition of these things it was inspiring to drive along five minutes behind and receive cheers almost as frantic as those for the Prince himself, and to see the smiling faces and shining eyes of thousands of little girls and boys. But in sober after thought one felt some fear of this mighty army and what it would require in the future. It was strange to note by contrast the dead silence of the uninstructed citizenry watching the Prince go by."

## News Notes

June 10—Resolutions urging the repeal of legislation preventing the free dissemination of information on methods of contraception were passed by the National Women's Trade Union League in its annual convention at Waukegan, Ill. The league is convinced that the present statutes discriminate

against the working woman. Wealthier women are able to secure information on methods of Birth Control, in spite of the law, but working women are forbidden access to knowledge that would enable them to limit the size of their families in accordance with their economic condition.

# Relation of Recent Advances in Genetics to Birth Control

*An Address Before the International Birth Control Congress, London*

*By P W Whiting*

THREE FUNDAMENTALLY different methods of evolution have been postulated by speculative biologists in the past. Lamarck (1809) supposed that the hereditary nature of an individual could be changed to some extent by the direct effect of environment or by the striving of the organism to adapt itself to changes in its circumstances. Individually acquired modifications left their imprint upon posterity. Lamarck's theory is perhaps the most natural and naive theory of evolution.

Darwin (1859) on the other hand believed that there was an innate tendency toward gradual hereditary change and that environment acted in a selective way eliminating those least fitted to survive and favoring the more adaptable. Mendel (1866) showed by actual experiment that certain characteristics are inherited as distinct, widely different units, and de Vries (1901) proclaimed his mutation theory according to which evolution progresses by wide jumps, new species arising suddenly without the occurrence of intermediate forms. Weismann (1883) emphasized that the germ plasm was independent of any influences brought to bear upon the body of the individual.

According to the speculations and findings of Darwin, Mendel, de Vries, and Weismann, the effective agent in hereditary or genetic change is therefore selection, whether variation be slight or extreme, continuous or discontinuous.

A third method of evolution is emphasized by certain palaeontologists who suppose that there is an innate tendency of organisms to vary in certain definite directions. Evolution "in a straight line" or orthogenesis is assumed by many to be due to this innate tendency, but other investigators, recognizing the fact of orthogenesis, are quite ready to admit that its cause may be external, due to the selective action of environment for example.

THE GREAT INCREASE in genetic research during the last two decades has caused attention to be turned toward the exact results of experiment whenever questions of evolution are debated. The various logical possibilities of genetic change pointed out by earlier thinkers, have been unequally supported by recent results.

The selectionists seem to have been favored most, for it has been demonstrated again and again, not only by recent geneticists, but by earlier plant and animal breeders that selection is effective in modifying types. The discontinuous variation of Mendel and de Vries has recently been shown to be not fundamentally different from the continuous variation of Darwin. Underlying continuous variation are discontinuous hereditary units. Apparent continuity is due to multiple units affecting the same characters, as well as to modifications of expression of heredity of environmental effects and chance conditions of growth. Although the mutations of de Vries have been shown

to be caused by complicated systems of assortment of units already present, the mutation theory has been well established in simpler types of heredity with more convenient organisms. We now understand by the term mutation, a fundamental change in a hereditary unit, not a reassortment of preexisting units.

By a careful study of mutations it has been found that hereditary units tend to vary in certain definite directions, thus giving some basis, however slight, to the theory of innate orthogenetic tendencies. Research in this line will have to be carried much farther before there can be any application to the theory of evolution.

Modification of the germ plasm has been attempted by numerous investigators. Definite results, however, have been very meager, probably in part because the agents used were not suitable, but chiefly because the germ plasm upon which experiment was attempted had not been previously analyzed. Variations have been obtained, it is true, but whether these variations were due to the experimental agent or not is questionable. Recently, however, experiments with alcohol, performed by Stockard, Pearl, and MacDowell, have shown results of much interest, and still more recently a very promising line of investigation has been pursued by Guyer by means of serological reactions. The latter work may be of much value in the future in dealing with hereditary resistance to disease, and the study of protein reactions in general.

SO PROMISING AND important have investigations in genetics become that they deserve the greatest encouragement and support.

Let us now attempt to appraise these theories and results from the point of view of their bearing upon the eugenic program as affected by Birth Control.

The theory of an innate orthogenetic tendency seems too uncertain and in any case too intangible to consider as yet. It may be, however, that future genetic research will disclose facts of practical value corroborating innate orthogenesis.

Direct modification of the germ plasm by means of alcohol or of bacterial toxins, foreign proteins, etc., is of great interest and value. Does alcohol affect the germ plasm injuriously, producing hereditary defects, or does it have a selective effect, as some have held, killing off the weaker germ cells and allowing only the better to survive? In the former case it would be dysgenic, in the latter eugenic. Hence, is a reformed drunkard more eugenic, or less so than a man who has always been a total abstainer? Are individuals who have been immunized against diseases,—typhoid, diphtheria, small pox, etc., more eugenic than they would have been without the treatment? Is the medical profession saving the individual at the expense of the race when it treats people for tuberculosis and other diseases? Are those who have been cured of a disease really

inferior because they had the weakness to become infected while others escaped through greater resistance, or are they superior by virtue of having developed resistance and recovered? I am well aware that the naive will be able to answer any or all of these questions, while on the other hand, many scientists may even smile at the possibility of considering such things

I am not at all prepared to answer these questions myself but I believe that the future will answer them, and they will be answered the sooner, the more actively the sciences of genetics and eugenics, in collaboration with physiological and pathological studies, are supported and pursued. In any case, when these questions are answered, women should have the power consciously to control the paternity of their offspring. A knowledge of Birth Control will help much to give them this power

**T**HERE CAN BE no question that thus far the selectionists have the strongest evidence in their favor. Natural selection, if not of prime importance in species formation, is at least of great value in keeping organic forms from rapid degeneration. Were it possible for all the freaks and abnormalities which are produced to survive and procreate equally with the best, there would be very rapid racial deterioration. While natural selection may be slow to effect improvement, it is at least all important in preventing extreme degeneracy. Conscious artificial selection, on the other hand, can very rapidly attain a desired end provided only the genetic factors are present in the race.

It may seem that the various domestic animals and plants have been obtained in a period of time very short relative to

that required by blind, unconscious nature. How much more rapidly can we obtain results, now that the principles of heredity are understood and the ground has been cleared of impeding superstitions.

Genetic factors for fine physique, keen intellect, and emotional stability are present in the human race, as well as factors for all sorts of defects. Is it not a cause for regret that the latter should be continued when the world might be filled instead with healthy and happy people? A knowledge of methods of Birth Control together with education in genetic and eugenic principles will give to women, who care for the character and welfare of their children, the power to refuse to have them by any but the most admirable types of men.

Even if many men are indifferent to the eugenic qualities of their mates and fail to have regard for posterity, is it right that women who are to bear and care for the children, should be denied the privilege of determining the hereditary character of their offspring? Every woman who believes that like begets like should ask herself this question.

The writer believes that man has attained his present stage of development as the result of the reactions of evolutionary forces that were blind to the end toward which they were tending. Man may attain even greater heights without conscious direction or eugenic knowledge. The complexities of modern life are undoubtedly having a very drastic selective effect, and perhaps a superior race will arise from the industrial struggle. But in so far as conscious direction is applied, not only will man's environmental conditions improve, but his hereditary nature will be changed as well.

Birth Control is at least one very important means both of eutheic and of eugenic improvement.

## Appeals from Mothers

Dear Mrs Sanger

About a month ago I sent for one of your books, *Woman and the New Race*, and I have read it all through and that is only book I ever read that daurs to tell the truth. Now Mrs Sanger excuse me for asking some more that you daired to tell in the book. Believe me I am one of the most unfortunate women in the world. I am only 36, been married for eighteen years and have already eleven children living, my youngest is six months old and worst of all I am two months pregnant again. I so much fear that I will not get through with it well, for my last baby almost cost my life. I do feel miserble that I can't write no more, but please try to understand me and this poorly speled letter for I am one of foreing birth and never went to school in this country. I only lurned my english by reading english books. So pray don't overlook me for in you I have my last hope.

So I will wait for your answer

Dear Mrs Sanger

I saw an advertisement of your book *Woman and the New Race* so sent for a copy. I am very glad that I did so although it contains no actual help for me. How can a woman placed as

I am find help? We live in a secluded valley among a settlement of Slavonians, whose women folk bear children as early and as often as nature permits. My nearest neighbor is 27, has had eight children, three are living. About fifty per cent. reach the age of 18 or 19 when they either marry or die of tuberculosis. They speak little or no English. We have been here—my husband teaches public school—almost three years. I have been out twice—a 20 mile drive to the hospital for our babies' births. One baby is now 20 months, the other 6 months. I have not been in a store or a church for nearly three years. The people here think it ridiculous to send a woman to hospital for childbirth. The husband officiates, unless he happens to be away from home, when some woman may happen to come in or no one at all. But I am known to be "poor stuff," having been paralyzed as the result of an accident 12 years ago, when we first came into this province, and were living some nine miles from here. But for that accident my husband and I would have been married 12 years ago. He went away, enlisted when the war broke out in 1912, and on his last leave, returned to find that my brother was in the army, my mother dead and I all alone. So we were married and I spent the time before his discharge in gaining strength for his return. I was 35

when my first baby was born and was three months in hospital. We have no home, we cannot afford to have more children. Isn't there some way I can help myself if I should need it? My sister in law, the only woman I knew to talk to, died following an operation to prevent maternity. She knew no other help. Your book says there is other help. How can I find it? I dare not risk motherhood again.

Dear Mrs Sanger

I read your book on *Woman and the New Race*, and now feel I must write you to see if you can help me.

I am only a poor renter's wife and have three little boys now and carrying my fourth, and I feel so miserable from the day I conceive till the day the baby is born, that I think if our lawmakers felt half as bad as I do they would not forbid knowledge of Birth Control to any married woman.

I feel I have about all the children I can properly take care of and more. If you can help me, please do it.

Dear Mrs Sanger

I am writing these few lines, trusting you won't think me too forward. I am a sufferer from kidney trouble, and when my first baby was born in the hospital, I spent three months there before the baby was born at all, and then they gave me up and said they did not think I would get over it. When the baby was born and I was sent home, they told me never to have another baby. When I asked the doctor how was I to stop that he said, "Learn." But when my first baby was six months old, I was two months with another baby, so you see I had no rest at all when I had to go back to the same hospital with the

same trouble. They said, "I thought I told you not to have any more babies." I said, "Yes, I know you did, but why don't you do something for me?" He said, "If I was to do that for you, I would be put out of this hospital." So I had to suffer this time more than the last, and I asked God to please let me die. When the second was born and I was home again with two small babies and a man out of work and myself so weak that I could die and be glad, I was soon ready for another. So you see Mrs Sanger six months after every time I am ready for another, and I am only 25 now and my two babies are one year and two years old, and I would have had two more if a good kind doctor had not helped me. But I can't go on forever doing away with them because no one will help me. I am just slowly killing myself. So I am writing to you, Mrs Sanger, if you will only do something to help me. I can get proof and show that I am not fit to have babies. I should be glad to have them if I was in good health, but I am not. Trusting you will do something for me.

*At the home of Frank Mugnio, Charles and High Streets, Maspeth, Queens, they are celebrating the arrival of the twentieth child.*

*Mrs Mugnio is thirty seven years old and was married in this city at thirteen. She admits she has been too busy caring for the children to have any wedding anniversary celebrations. There were two sets of twins. Helen and Margaret are living. The others died.*

*The eldest daughter, Anna, is married. The family occupies a six room cottage owned by the father, an automobile painter.*  
—New York World, June 14, 1922

## The Fear of Birth Control

By Blanche Schrack

ONE OF THE most frequently heard arguments against Birth Control is that it is "unnatural." The argument is seldom elaborated by the people who use it, for the very simple reason that their pronouncement is based on the conviction that marriage was instituted by God for the sole purpose of perpetuating the human race, and any other use of the marriage relation is therefore "contrary to the order of nature."

The argument rests on too simple an assumption. Because one of the natural results of the marriage act is the procreation of children, people assume that that is the sole purpose of marriage. They either overlook the fact that the marriage relation is very frequently an expression of the mutual esteem of husband and wife, or the Puritanism so characteristic of the Anglo Saxon races inspires aversion to the idea of sensuous pleasure in marriage, and they will not tolerate the notion that this can be one of the natural purposes of marriage.

This moral prejudice is in many cases the animating principle of the conviction that Birth Control is "unnatural." We interfere with "nature" in many spheres, and where no moral

issue is involved, we do it with a good conscience. The use of water power to drive machinery and the growing of seedless oranges are examples of an interference with nature, and to take a very simple but homely illustration, nature evidently intended men to be bearded, yet no one condemns a man for shaving every day.

On the other hand, even where morals are involved, hal lowed custom may blind us to the fact that a certain conventional rite is "contrary to nature." The marriage ceremony, instituted and buttressed by the authority of state and church is itself contrary to the order of nature. "Nature" has no artificial ritual of marriage. It is enough for her purposes that two people of opposite sex, moved by a certain emotion, should come together to propagate the race. The society which denies the right of motherhood to the woman who is not married in accordance with an established rite is thwarting nature.

PERSONALLY, I AM not arguing for natural marriage, since that would inevitably mean promiscuity. The human race has always found some regulation of the sex instinct necessary for the order and progress of human affairs, but the

appeal to "nature" makes one pause to inquire if it is not sometimes necessary to go against nature in order to improve and better humanity. And if Birth Control does this, it is justified in the same way and for the same reason that society is justified in regulating marriage.

The truth is, the belief that Birth Control is "unnatural" is very often the mask under which we hide a fear—the fear that the practice of Birth Control will lead to excessive sexual indulgence on the part of husband and wife. Dr. Mary Scharlieb expresses this very frankly in an article on the social aspects of Birth Control. "By removing the chief check on the husband's desires and demands," she says, "it destroys the wife's protection from his too great insistence and persistence."

This argument, however, for all its seeming plausibility, is contradicted by the facts. The exhausted, overworked and disabled mothers of eight and ten children are in themselves proof that "the fear of consequences" has not operated as a check on their husbands' desires.

If, as so often happens, the evident physical disability of a wife has not been a sufficient check on the husband's desires to prevent the bringing of another unwanted child into the world, can the practice of Birth Control do any greater physical or spiritual harm to the woman? The answer is plain. The woman who has been forced to bear children faster than her health will permit has clearly had no protection from the "too great insistence and persistence" of her husband. And that there are many such women among the poorer classes of our population is a fact too well attested to need reiterating here.

The people who fear the practice of Birth Control may lead to excessive sexual indulgence fail to take account of the weight of public opinion. Though not readily apprehensible, in the sense of being an accurately measurable thing, public opinion is nevertheless a potent influence for sexual restraint.

**E**XCESS in any direction is a very evident evil, and public opinion rightly condemns it. Few people can hold out

against the universal condemnation of society, and the solid weight of public opinion is against sexual indulgence, just as it was against excessive drinking even before the Eighteenth Amendment went into effect.

Long before that amendment became law, we had given up the heavy drinking which was universal in former times—in the days of Fox, and Burke and Pitt, for instance, when the best men of the time habitually drank to excess. And this change had come about solely through the power of a growing public opinion. In the same way, the tide of public opinion is against sexual excesses. Dr. Scharlieb's fear that the practice of Birth Control will lead to the return of a regime of uncontrolled license and unbridled passion characteristic of former times, is entirely unfounded. The thing is impossible. Public sentiment is against it. Human nature has not changed radically, it is true, and sexual excess is not unknown now, but it is not now condoned by society, even when it is indulged in under the protection of a marriage certificate.

Excess cannot be concealed, not even the excess committed in the privacy of the marriage relation. A character in a novel of Oscar Wilde's says very truly:

"Sin cannot be concealed. People talk sometimes of secret vices. There are no such things. If a wretched man has a vice, it shows itself in the lines of his mouth, the droop of his eyelids, the molding of his hands even." He might have added that it shows in the person's whole body, in the impairments and disease to which vice leads.

This holds true whether Birth Control is practiced or not. Birth Control cannot lead to immorality so long as husbands and wives are subject to the check of a wholesome public opinion. The herd instinct is too strong. We defer very readily to the weight of our neighbors' opinions. Indeed, the argument that Birth Control, by removing "the fear of consequences," would lead to excessive sexual indulgence is itself an argument of immorality, for morality should be a matter of principle and not of expediency.

## Iowa's Pioneer Birth Control Advocate

*By Eduth Paul Graham*

**H**ANNAH MACY HINSHAW was the first woman in the States of Iowa, Kansas, and Nebraska, to advocate Birth Control publicly. This publicity, at that time, had to be most cautious, on account of the strong prejudice against such (so called) heresy.

In the early 70's Hannah Macy Hinshaw and her husband, Jacob Hinshaw, were well known and popular evangelists. This religious work gave her a chance to get the ears of the people, which would, under ordinary circumstances, have been impossible.

In her young days she wrote novels but, having an overtrained conscience, she became convinced that writing imaginary things was wrong, so she burned her manuscripts and turned to something more concrete, thereby giving to her state and its two sister states, their first lessons in common sense

decency. Her cousin (Robert Merideth) did not suffer from overactive conscientiousness, for which we are thankful, as he has given many smiles to a tired world.

Her uncle (Jesse Macy) must have been blessed with the same brand of conscience as that of Hannah, for his text books are the last thought in solidity—but back to the Birth Control theme.

Hannah Macy Hinshaw used to give little "call meetings" when she and her husband were traveling evangelists. These meetings were held in the churches of afternoons and were for women only. When the Elders objected to the use of the meeting houses in this way, as they often did, nothing daunted, she would call the women together in the various homes and proceed to give them a broader, saner vision of life and especially of motherhood.



THAT SHE AND her husband did not believe in compulsory motherhood is proven by their limited family of four children, four children in that day and time being far below the average in number, when so often the number ran into two figures. She and her husband were Quakers, and in that blessed religious faith no marriage is ever solemnized in which the word "obey" appears.

The things Hannah Macy Hinshaw said were a powerful shock to the high wall of prudery which surrounded every family of fifty years ago. Her Birth Control ideas were sane, and clean.

Here are some of her shocking declarations: "If you are not going to believe in and practice Birth Control, then practice polygamy! It is better to have a dozen wives than to kill one. The Turkish homes, in this respect, are more humane—more biblical—than the average American one."

"Over production, even of so greatly to be desired blessing as children, undermines the health of the mother, overtaxes the earning capacity of the father, and inflicts upon the world a race of devitalized human beings."

"The quickest road to ultimate race extermination is the one that follows the sign posts of married license minus all thought of Birth Control."

"The marriage ceremony has, in too many cases, become the screen for forced licentiousness."

"Religion itself, has forgotten the injunctions of the Great Teacher concerning married life's biggest asset—LOVE."

The crying need of the world of today is not for more children but for *superior* ones!



Jacob and Hannah Macy Hinshaw with their family of four "Birth Control" children. These "children" are, all but one, grandparents now, so it proves that Birth Control *does not* mean "race suicide."

## A Way Out

By May Peirce Guest

(Continued from July Issue)

### CHAPTER V

#### A PERMANENT DREAM

HOURS PASSED WHILE Janey lay on the old red plush sofa, clasping Ben's pillow, while little Leo finally wailed himself to sleep.

Her mind was a churn of frenzied fears, of horrible swirling imaginings. She fought off hysteria—if she cried she knew she would laugh,—and if she began, she knew she could not stop. Ben jobless—no money for rent or food—and the doctor's bill still unpaid. No happiness at all—nothing in life but misery!

She did wish the wind would stop rattling that shutter—it shook like her nerves.

And the clock!—what a selfish, heartless, automatic old thing it was, never stopping a moment. She wished it might get out of order and cease its racing with Time. It could never win against that old chap! Its ceaseless ticking made her feel breathless—it truly did. What was Ben doing now? Had she

perhaps lost him forever? Where was God, that he did not look after his children better? Perhaps there was no God at all!

Around, and around, and around raced her thoughts—faster, faster, faster! Was she headed for the mad house? How did folks keep sane, anyhow!

The wind died down,—the clock ticked more quietly, a soft foggy enfolded Janey. She had a sense that Ben was near, that his heart was beating close to her own, that she had not lost him for a single moment, that all was well after all. With a tremulous sigh of relief she reached out her arms and seemed to draw his dear head to her breast. "My Ben, my precious," she murmured drowsily, if only I might keep on dreaming, dreaming this dream forever!"

HOW REAL HIS curly head felt in the circle of her arm, how firm and warm the pressure of his lips upon hers! She must never open her eyes, must never wake up!

Then he seemed to be whispering to her "My darling, oh, my Janey, I am home again at last I have lived a thousand years since I left! But I am back, safe and sound, Love, your own old Ben Can you ever forgive me for going like that?"

And she whispered, ever so softly, so as not to waken her self—"I never blamed you, Honey boy I understood so well and my heart most broke for you, my poor Bennie!"

Again his lips were on hers, and there was a long, pulsing silence, filled with a blissful reassurance

"Don't let's ever speak, Bennie, it would surely stop this dream," she murmured presently And then Ben laughed! At that laugh her eyes flew open and there, there, close in her arms was her Ben of flesh and blood!

"Why—why," she gasped, "I thought I was asleep, was dreaming And it was really *you* all the time?"

"All the time and forever, Janey, and we will never wake up from this dream, believe me! I have found a way! Listen —

Words tumbling over words, he poured forth his adventures of the night told of the painted kid whom he took to the movies, of treating her to ice cream, of even the color scheme of her "budoor" And then of his escape from her and her vulgar perfume and leech like personality And then, that other—the woman with the clear steady, all seeing eyes who had read his heart and felt the agony of his soul, the woman who had given him hope, and told him there was a way out

"She stood there like an angel, Janey, like one with splendid wide spreading sort of wings, and the street light just above her, like a halo over her head I prayed to God to show me a way out the night when little Leo was born, when you nearly left me, but God didn't answer then and I felt mad But perhaps He *can't* answer just when we ask, perhaps he has to wait His chance And perhaps that angel woman was his first chance of reaching me, sort of, you know, making it easy for Him to speak so as I could understand"

THERE WAS A long, pondering silence on Ben's part, a breathless waiting on Janey's He rose at length and made a light "See, here is a magazine she sells, THE BIRTH CONTROL REVIEW It tells of how many, many folks are just like us, Janey, and how they can be educated to see and manage their lives different It ain't necessary for them to live apart all the time (like me in one room and you in another) eatin' their hearts out and gettin' more and more balled up and disgusted with life—life without no romance or anything, to help over the hard places, you know"

"She said folks could go on bein' happy and lovin' and everything, and if conditions weren't fit for havin' kids, you didn't have to, see? She said it was a crime to bring sickly babies into the world, and God knows, *we* realize that, you and me, Janey!"

Again he paused, and thought, "I can't say things like her of course, but she's comin' tomorrow at ten o'clock to tell you all about it so we can start fresh And—and—oh, yes, she said 'Love and Reason should always travel together, that if folks could learn always, every minute, to look ahead, they could save most all the trouble coming to them' See? It's up to us, Janey, up to us, to every couple They've just got to learn to think, to think right and at the right time Perhaps it ain't so easy as it sounds, but if a feller's made up his mind and got a strong will I reckon he can, especially if he loves a woman more than he does himself

He spoke still more slowly "And even if he loved himself most, it would pay him best if he didn't have more kids than he could take care of No chap can do justice to his job, when he's worried sick Whatever way you look at it—it would pay a man to think about this and look into it"

Still Janey waited in silence, her glowing eyes devouring her Ben, her Ben who had returned to her, sweet and clean, and filled with wonderful visions of a new life So eagerly did she listen that her heart seemed scarce to beat

Ben scratched his head and stared hard at his foot which he moved back and forth He went on,—"*She* hasn't perhaps got

(Concluded on page 161)

## Birth Control as a Public Health Measure

By Reynold A Spaeth, Ph D

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IN DISCUSSING Birth Control as a public health measure we deliberately exclude for the moment such questions as morality, religion, and economics—including the matter of war and peace Each of these questions is vital to public health in a specific and important way and the discussion of each is bound up with the consideration of Birth Control But they are not within the province of the physiologist concerned directly with particular problems of public health In the School of Hygiene and Public Health of the Johns Hopkins University, we are particularly striving for the assured health of the community, with the prevention rather than the cure of disease, with the causes that make for infant mortality, epi-

demics, industrial diseases We offer courses and engage in research in every branch of scientific knowledge that throws light on the causes of ill health,—the dangers of improper home and industrial environments and the best ways of combating disease at its source and preventing its spread

The public health viewpoint is essentially non partisan It would be obviously impractical to apply sanitary measures exclusively in the homes of the wealthy and educated But public health is concerned not only with the prevention and control of disease, but ultimately with every factor which contributes to the health of individuals in all walks of life

We must admit that by limiting the number of their off

spring both the health and happiness of the well to do are frequently increased. If we could prove that this practice was on the whole injurious among the educated and wealthy, we might make out a case against the further dissemination of contraceptive information. The advantages, however, especially in the twenty five hundred to seven thousand dollar groups, which include the vast majority of university men and women, are many and obvious—we need only recall the higher standard of living, the proportionately greater attention received by each child in the small family and the better health of the parents—that in my opinion public health authorities must see the urgency and wisdom of extending these advantages to individuals on more modest intellectual and economic levels.

In order to meet the terrifying economic combination of a large family and a small income, the wives of industrial workers frequently themselves enter industry. Under these circumstances a pregnancy is peculiarly demoralizing. Industry has no particular place for the expectant mother, nor, it must be admitted, has the pregnant woman any particular contribution to make to industry. Even though a good worker, she is at best an unstable asset, for no method of job analysis or scientific management, has thus far succeeded in establishing any guiding principle for her behavior. We know that her metabolism is profoundly changed and that she frequently shows an abnormal sensitivity to fatigue. The latter is certainly not diminished by the realization of the additional physical and economic burden about to fall upon her shoulders.

At this point, the problem of hyper fecundity may become directly associated with that of venereal disease. In their dread of further pregnancies, women, both in industrial and non industrial life, frequently feel compelled to wink at extra marital sexual relations on the part of their husbands.

Psychiatrists are familiar with the profound psychopathic disturbances that often result from the conflict between fear of pregnancy and the desire to maintain the marital relation intact. Here the problem reaches out into the great field of mental hygiene, a field in which intelligent doctors of public health are required to have more than a casual knowledge.

Physicians frequently claim that contraceptive knowledge is widespread among even the poorest families. The difficulty is that such families fail to take practical advantage of their knowledge. What they really lack is sufficient imagination to appreciate the grave economic consequences to their immediate family that will result from the birth of an additional child.

This point is probably well taken. No sane advocate of Birth Control as a public health measure believes that the population problem will be solved by distributing contraceptive information, even under the most favorable circumstances and to the most needy. But that at least is an initial step. A long campaign of education and enlightenment in matters of economic and social values and responsibilities must follow. In this campaign for sanity and self consciousness, public health officials must play an active part.

## BLANCHE SCHRACK

**B**LANCHE SCHRACK, who until recently was one of the contributing editors of this magazine, died in Pittsburgh on May 31, a victim of pneumonia, after an illness of only eight days.

Hers was one of the best critical minds in America. She was a discriminating lover of books, a gifted writer who steadfastly declined to commercialize her passion for literature. Undoubtedly, she could have been successful, as most professionals understand the word, but she preferred to make her living as the office manager of a firm of insurance brokers, and to pursue letters as an avocation.

The scholarly, keen and illuminative book reviews and occasional articles written by Blanche Schrack for this magazine revealed one aspect of her talent. Regarding Birth Control as probably the most important liberating factor in the woman movement, she was nevertheless more than a propagandist for any one reform. Her interests were as wide as the world. She enjoyed probing all ideas, the false as well as the true.

Mass prejudices filled her with contempt. She believed in individual integrity, as well as individual liberty, without reserves. "At heart I am a convinced Nietzschean," she once stated, "entirely in sympathy with his 'aristocratic radicalism'."

She had a genius for friendship. Thinkers, poets and novelists, here and abroad, were proud to number her among their correspondents. Blanche Schrack's letters—always stimulating, because imbued with her unique personality—will be missed by those who admired and loved her.

W A R

## A PARIS SCENE

There were four of them—almost of a size. They played about a bench in a busy thoroughfare. On either side of the double bench sat their parents. The mother leaning forward, her hand pressed against her chin, looked into the distance with a vacant hopeless stare, her shawl dropping from one shoulder, her hair disheveled, the incarnation of dumb despair. On the other side sat the father thinly clad, his spare emaciated figure and face looking worn and burdened. They were a pair of helpless infants in the hand of fate. The children played about them like buzzing bees unnoticed. Once or twice the smallest child plucked at her mother's soiled apron but meeting with no response she joined the others. They remained there motionless while the crowd hurried by to the cafes, to the theatres, to life. A few curious glances were cast in their direction but after all—what mattered it? It was Paris. There were thousands of their kind. Paris does not concern itself with them. They are of the abyss. Paris was glittering, alive and gay. Across the way the hurdy gurdy began to wind out its everlasting monotonous, universal "After the Ball." The little ones danced about the bench. The woman smiled bitterly. Yes, the instinct of life is strong. Youth, smiles, awakening, love, confession, marriage. The everlasting round of mystery, passion, poverty, children and despair.

# Birth Control as an Essential Background to Monogamous Marriage

*An Address Before the International Birth Control Congress, London*

*By Edith Houghton Hooker, Baltimore, Md*

ONE OF THE facts that experience constantly reiterates is that the forces of evolution cannot be turned backward by human hands. Evolutionary processes may be retarded by the intervention of mankind, but eventually they prevail over stupidity, prejudice and misconception.

History is replete with evidence to show that monogamous marriage represents the evolution of sex both in its racial and personal aspects to the highest point of usefulness among human beings. Accompanied by suitable divorce regulations, giving love full scope as the final arbiter in the relations between the sexes, the one man and one woman union appears to be the ideal toward which humanity is trending.

Westermarck tells us that "marriage was derived from the family, not the family from marriage," and he adduces adequate ethnological proof that marriage has survived the test of time in response to the law of natural selection. The old saying that "the home is the backbone of the State" indicates the common appreciation of monogamous marriage as an essential institution for the preservation of the racial life.

Among human beings sexual selection is phrased as the spiritual emotion called Love. This mysterious and potent force that binds men and women together in a life long union, acts to insure the improvement of the race stock. At the same time it tends to stimulate the individual to his highest development when social conditions do not unduly interfere.

In considering Birth Control in its relation to monogamous marriage, it is of fundamental importance to recognize the dual nature of sex, first in its relation to the racial life, and second in its relation to the happiness and productivity of the individual. Monogamous marriage without Birth Control is, and presumably always will be an untenable institution for large numbers of individuals. Human fertility far exceeds the physical strength of the average woman, and the earning power of the average man.

DELAYED MARRIAGE results in prostitution and venereal disease, for the sex impulse is too powerful to be consistently denied by the majority of men long after full maturity has been achieved. If marriage is to take place in the early twenties, which under civilization would seem to be the normal mating time, the number of offspring must be regulated to accord with the strength of the woman and the earning power of the man. Too frequent pregnancies may wreck the health of the wife, and result merely in non viable products of conception, while a larger number of children than the father can support entails unhappiness, privation and eventual disillusion.

Almost any fairly reasonable person is ready to admit that common sense should operate in the utilization of human fer-

tility, but there are those who contend that self control and not Birth Control should be the method adopted. These persons apparently consider the emotion upon which marriage is founded as functioning in its expression only in the production of offspring. This limited and puritanical viewpoint is doubtless derived from the association of sex with sin, for it regards love as lust, and looks upon the child as in the nature of an expiation.

That love in marriage has an additional function in that it tends to preserve the institution itself, and to protect wedlock against venereal infection is a fact patent to any student of social conditions. There may be those who will claim that these are sordid grounds for demanding the right of sexual expression for married people irrespective of procreation. Such persons will say that this viewpoint reduces the wife to the level of the prostitute, and that any man who is so base as to seek sexual satisfaction outside of wedlock merely because the family has reached maximal dimensions deserves to contract venereal disease.

IN ORDER TO weigh fairly the soundness of this claim, let us examine the actual bases of monogamous marriage. Two persons of opposite sexes are brought together by the force that is called love, they marry in order legitimately to express their affection for one another through sex. We are of course here assuming that love is the only right basis for sex relations, and that marriages founded upon ulterior considerations such as money, social position, political expediency and the like are defiant of civilized sexual ideals. We are also assuming that procreation in the absence of love, is not a sufficient ethical basis for marriage, for human beings should mate, not as the beasts are mated, but in response to a spiritual emotion. This man and this woman love one another, therefore humanity grants them the right to sexual companionship under the name of marriage. Now they may or may not desire to have children, they may or may not be able to have children, they may desire to have as many children as possible, or they may desire to have a certain number of children and then no more.

Statistics show that the majority of divorces are sought by childless couples, therefore we may infer that the presence of children tends to convey permanence to the institution of marriage. Statistics, however, also show that the greatest number of desertions occur in families where the number of children exceeds the earning power of the father, therefore we may infer that too many children tend to disrupt the family, and to break up the home. Almost all prostitutes testify that the bulk of their substantial trade comes from middle aged married men.

FROM THIS BRIEF glance at the facts, monogamous marriage appears to be based upon love, children and the home, but as an institution to suffer when there are no children at all or when there are too many children for the family to support. It is obvious that the common joy and responsibility involved in offspring must act to cement wedlock, why then do too many children tend to invalidate the institution? First because love is one of its essential bases, and love in marriage normally expresses itself in sex relations. Second, because when the wife fears pregnancy, she tends to deny her husband the natural means of expressing his affection for her. Third, because the expression of an emotion tends to confirm it, and true sexual sympathy acts to overcome transitory disagreements. Fourth, because the intimacy of married life stimulates sexual desire which when unsatisfied often leads to illicit relations, divorce or separation. Those who would maintain that the wife falls to the level of the prostitute when she satisfies her husband's sexual passion, irrespective of procreation, fail to comprehend the significance of love in the relation of human beings.

Through their caresses the man and the woman are brought together, they express their affection without the paltry medium of words, and the truth being again plighted, they recognize one another once more as mates, and their spiritual and physical being is satisfied. If, on the contrary, sexual expression is denied, the hunger remains and unworthy objects take on an unreal lure potent in precise relation to the emotional repression. For the wife to permit her husband to express his genuine affection for her through sex is not in any wise to degrade herself to the level of the prostitute, for she accepts a real emotion, spiritual as well as physical, the essence of which is altogether lacking in the other instance.

SEX BETWEEN MARRIED people is a communion of the body and spirit as one, the denial of which is in the end the repudiation of love itself. With sex relations barred when there must be no more children, the husband and wife become farther and farther apart, the ordinary friction of daily life is never compensated, they are in the deep sense no longer mates at all, and disharmony and disillusion follow. Sexual abstinence in married life is therefore seen to be a disintegrating force, it tends to separate husband and wife, and to eliminate the natural bond of monogamous marriage.

It is unfortunate that the average individual is so ignorant of the small compass of monogamy at the present time. The very great majority of men, probably 90 per cent are unchaste before marriage and afterwards an enormous number revert to their promiscuous habits. As a vehicle for the sex life of the race, promiscuity and not monogamy today is numerically the more important institution. More civilized people are actually promiscuous than monogamous at the present time. This may seem an exaggerated statement but it is backed up by the facts. Venereal disease gives additional testimony. When we realize that only through monogamous marriage can the racial life be assured a maximum opportunity for full development, the importance of extending the sphere of this institution becomes apparent. The great number of celibate teachers,

trained nurses and women workers in various fields, the large groups of unmarried men and the ranks of prostitution itself, might be vastly reduced if marriage did not necessarily involve unlimited procreation.

A complete sex life rightly lived is of untold developmental significance to the individual, yet many persons of both sexes are denied the happiness of marriage merely because their economic status is not such as to permit large families. The sex impulse in humanity is too potent and too vital a force to be damned back by prejudice and prurience, if its natural channel, monogamous marriage, is closed by restrictive laws against divorce and Birth Control, it will break through, inundating the world with vice and venereal disease. If humanity would but look deeply into the facts with an impartial mind, it would see that evolution itself demands the full recognition of Birth Control. Marriage is essential to the ultimate creation of the superman, but marriage is an untenable institution for the majority of people when it is divorced from Birth Control.

THOSE WHO CALL themselves idealists and who contend that the expression of sex should be restricted solely to procreation do not comprehend the significance of love in human life. They overlook its creative power in the spiritual world, and reduce the relation of men and women to a species of prostitution for which the price paid is the child. Man kind must remake its ideals in this sphere to the end that love may shine forth as the pure and lofty guardian of sex. Where the union between a man and a woman is blessed by love there need be no fear that its natural expression will result in degradation.

Life and love are one, and the welfare of both the individual and the race will be best conserved when this fundamental truth is recognized. The problem of sex will never be solved by vain repression. Sex is affirmative, not negative so far as humanity is concerned. Unrestricted procreation is an impediment to evolution, a menace to monogamous marriage, and an unnecessary handicap to man's happiness through self expression.

Stupidity, prejudice and misconception still block Nature's path, but the power of love will one day overcome these obstacles. The divine experiment must be completed, and love, fully expressed, offers the only medium for this achievement.

*Human civilization goes hand in hand with the degree of successful interference which man exerts upon the natural forces surrounding him. Primitive man was overwhelmed and outmastered by his environment, but civilized man harnesses nature to do his will. Savages are not proficient in the arts of cultivating plants and domesticating animals, while these are the very things upon which human progress fundamentally depends. The degree of civilization of any people is closely correlated with the degree of their success in exercising a conquering control over plants and animals. Any knowledge of the laws of heredity, therefore, as applied by man, either directly to himself or indirectly to animals and plants, is a distinct contribution to human progress.*

—J ARTHUR THOMSON

# Birth Control in Relation to Poverty

By Edward G. Punke

[Continued]

## V OBJECTIONS TO BIRTH CONTROL FOR ALL

Before leaving the consideration of racial decay, some attention must be given to France. In 1713 the population of France was approximately 17,000,000, in 1788, it was 25,000,000, and in 1910, it was 39,000,000. That of the United Kingdom, on the other hand, was approximately 9,429,000 in 1712, 12,560,000 in 1760, and 41,458,720 in 1910. As populations go France has been a relatively densely inhabited country ever since the Middle Ages. In both 1713 and 1788 she had a much larger population than had the United Kingdom. Even in 1910 the United Kingdom had scarcely 2,500,000 more inhabitants than France. When it is remembered that the United Kingdom is a much richer country from the viewpoint of developed industrialism, it is not surprising that she has two and one half millions more people than France. On the contrary, it is rather remarkable that her numerical superiority is not greater than it is, since modern populational increase have been chiefly due to industrial development.

**V**IEWED FROM THE standpoint of populational increment, a careful survey of France's vital statistics will show her population increased rapidly during the eighteenth century, but since about 1830 its gain has been less rapid. Her survival rate for the period 1906-10 was 0.7 per 1,000, while for the period 1911-14 it was only 0.4. Her average birth rate for the same period was 19.9 and her death rate was 19.2, and for the period 1911-14 the average birth and death rates were 18.7 and 18.6, respectively. With an average survival rate of 0.55 per 1,000 for the 1906-14 period, it must be admitted France's population is practically stationary. However, it should not be forgotten that she has a comparatively large still born rate, partly due to syphilis, not listed in the census returns. Moreover, when her mortality rate of 18.9, the average for the 1906-14 period, is considered, it is at once seen that if her statesmen really desire to bring about a populational increase, they might easily cut down her death rate.

The high mortality rate of France is readily seen by comparing it with the death rate of other progressive nations. For the period 1906-10 the Australian Commonwealth had a mortality rate of only 10.7 per 1,000 and New Zealand one of only 9.7 per 1,000. For the same period the United Kingdom had a death rate of 15.1, Denmark of 13.7, Norway of 13.8, Sweden of 14.3, the Netherlands of 14.3, the United States (Registration Area) of 15.2, Germany of 17.5, and Ireland of 17.2, per 1,000 inhabitants. Really, if France's pessimistic "race suicide" croakers would institute nation wide campaigns of sanitation and infant and child care, cut down the number of deaths from industrial accidents and preventable diseases, instead of wasting their time and energy mourning their country's stationary population, the mortality of France could easily be reduced to 12 or 15 per 1,000, leaving, with her ex-

isting birth rate, a sufficient margin of gain for her economic resources. They, however, reveal the usual childish imbecility of considering only the birth rate.

**M**ORTALITY. In addition to their emphasis on the declining birth rate of recent years, the opponents of voluntary parenthood for all classes stress more strongly, if possible, the bad moral effects of Birth Control. Chief among the objections of these protagonists of "reckless" propagation are the following. Scientific family limitation degrades the marriage relation, next, it weakens self control and the capacity for self denial and increases the love of ease and luxury, and finally, they charge, it promotes sex immorality.

The first objection avers that voluntary parenthood degrades the marriage relation. Some people, perhaps, view matrimony chiefly as a breeding arrangement, others, possibly, look upon the conjugal act as possessing a reproductive purpose only. The more modern and probably more scientific and rational point of view, on the other hand, maintains marriage has many purposes, of which procreation of children is but one. It is difficult to see how the bearing and rearing to adulthood of five children degrades the marriage relation, while bringing ten children into the world, half of whom go to fill tiny graves in the cemetery, exalts matrimony. Impartially viewed, it might well appear that to limit the number of little ones to what a family can properly rear and educate is less degrading than to procreate irresponsibly, to fill the graveyard, and to add to the pauper, poverty, and criminal classes. If the opponents of family limitation suppose the conjugal act is indulged in only for the purpose of begetting children, it may be well to suggest that a marriage of that type is well nigh non-existent.

Furthermore, would the protagonists of reckless reproduction seriously maintain that the marital relations of the middle and upper classes of the nations of the Occident, who practice Birth Control extensively, are more degraded than those of the poorer classes? Would they, to be specific, aver that the conjugal life of our civil servants, our professional classes, our ministers of religion, and our intellectually leading classes generally, who practice voluntary parenthood, are more degraded than that of our colored population, who notoriously lets nature take its course? One assumes they would scarcely care to go as far as that.

**N**EXT, THE MORAL protagonists of unrestricted fecundity oppose Birth Control because "it weakens self control and the capacity for self denial and increases the love of ease and luxury."

Relative to self control, it may just as well be maintained that voluntary parenthood strengthens that desirable virtue. It is readily assumable that it requires more self control, more foresight, more self denial, more weighing of the present over

against the future, to limit one's family than to procreate recklessly. Improvidence, lack of foresight and care for the future constitute one of the chief reasons why the lower classes do not practice Birth Control as much as do the middle and upper classes, even when they have access to the means. One assumes it requires more self control and self denial on the part of a married couple to control their fecundity than to procreate irresponsibly. Moreover, if the opponents of family limitation have in mind continence within marriage, it is well to remind them that such abstinence is an ideal, attainable by but few, and that its desirability is very dubious. Further, psychologists know the demands of conjugal love, when fulfilled, immeasurably increase domestic felicity. These points are well worth considering.

Needing consideration also is the statement that Birth Control "increases the love of ease and luxury." Here the entire matter revolves about what is meant by "love of ease and luxury," and what class is being considered. It is a matter of definition and class. If it is assumed that to desire to raise one's self from a lower to a higher economic and social status, an ambition to give one's children a vocational, high school or perhaps a college, university or professional training, a desire to live in a better house, a longing to taste the intellectual stimulus of literature, art, music, to gain a wider knowledge of the world, of its people and its laws and their workings,—in short, if such things are defined as an "increase in the love of ease and luxury," then it is probably that they form a motive in the limitation of the number of children. On the other hand, if "ease and luxury" are taken to mean the desire for an automobile instead of an additional child, the aim to replace the little one by a fancy dog, or an Angora or Persian cat, high standing in clubs, "society," and the like—briefly, those things in themselves often socially useless and harmful—then it is extremely doubtful if a further dissemination of contraceptive information and its use would "increase the love of ease and luxury."

THE CLASSES MOST affected by the latter type of "ease and luxury,"—the idle rich, the social climbers, and their ilk,—now have and make a wide and effective use of voluntary parenthood knowledge. As every person informed on social matters recognizes, it is no longer a question of allowing the middle and upper classes to limit their families—that they now do effectually. The problem today is whether or not the poorer classes, particularly the poverty group, is to be allowed to limit their too numerous progeny, whether a considerable part of the population increment is to come from the less desirable portions of the population.

The less desirable classes, the students of social progress are agreed, are the very people among whom a lowering of the birth rate will prove most salutary, especially if their diminution is recouped by a gain in the other classes. It requires little social knowledge or imagination to see that a large family cannot be reared properly and healthily on the income obtained by the poor class families. Moreover, with a large troop of children the average working class father is absolutely unable to give his children such a training as will fit them for any

thing but unskilled labor. For that class nothing is more desirable than an elevation of its standard of life.

A raising of the standard of living, not an "increase in the love of ease and luxury" is what would occur if the classes of the population which do not now practice family limitation, were to do so. This is highly desirable. Those classes most given over to the "love of ease and luxury" already effectively use contraceptive methods.

In this connection the statement of Dr. Henri Roger, Dean of the Medical Faculty of the University of Paris, is most pertinent. "I hear," he remarks, "all the world groaning over the population of France. I have observed, too, that those who have the fewest children do the most groaning." Important among the opponents of family limitation is the Catholic clergy, modernity's chief order of bachelors. That priesthood might well be pilloried for setting a bad example of "racial decay," especially from a eugenic viewpoint, by insisting upon its own celibacy.

Nor are the degradation of the marriage relations and the emasculation of individual self control the only moral objections the protagonists of "full quivers" raise. They vociferate more violently, if possible, over the fear that the free dissemination of Birth Control knowledge among the poorer classes would lead to a vast increase in sex immorality. The chief deterrent in this field, they feel, is fear of pregnancy.

*"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have."*

—ABRAHAM LINCOLN

*"Wait not till you are backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of Truth, the more distinct and strong must be your own."*

—CHANNING

## OUR CONTRIBUTORS

Falconer, Martha P., Social Worker, on staff of American Social Hygiene Association. Associate Superintendent of Social Morality Nat. W. C. T. U.

Graham, Edith Paul, Writer from California.

Guest, May Peurce, Writer and Artist.

Hooker, Edith Houghton, President Just Government League of Maryland, Editor, "The Voice of the People", Baltimore, wife of Professor Donald R. Hooker, Johns Hopkins Medical School.

Parker, Valeria H., Executive Secretary, U. S. Interdepartmental Social Hygiene Board, Assist. Educational Director American Social Hygiene Board.

Punke, Edward G., Assistant Professor of Sociology, University of Michigan.

Schrack, Blanche, Southern woman from Georgia, was in business in Pittsburgh, Pa. Died May 31 (Memorial notice on page 155).

Spaeth, Reynold A., Ph.D., Hygienist, School of Hygiene and Public Health, Johns Hopkins University.

Whiting, P. W., Research Associate Professor of Eugenics, State University of Iowa, Iowa City, Ia.

## Book Reviews

### *A Review by Mrs Martha P Falconer*

RACE DECADENCE, by William S Sadler, M D, McClurg Publishing Company, Chicago

Any book capable of stimulating the general public to an increased interest and intelligence regarding health, individual or racial, and to a wider application of this wisdom cannot be in vain. The author of this treatise has tried to understand and explain the causes of what he considers the mental and physical deterioration of the American people and to outline remedies of defense. His carefully collected material, presented in popular language, contains many facts too little understood by most people but of vital importance to the maintenance and improvement of personal health and race integrity. Hence the book undoubtedly will not fail in its purpose. All that he says is worthy of thoughtful consideration, but cannot be valued as a comprehensive or scientific treatment of the subject, either in the division on personal hygiene or in the one on racial health. In form it is too long and discursive with too many repetitions and digressions. The author is dogmatic and assumes an authoritative stand on the subjects outside the realm of his specialty. For example, his advice as to the treatment of delinquents on page 312, i e., 'Inflict proper punishment \* \* \* if punishment were more swiftly and surely carried out, its deterrent effect would be commensurably greater.' And on page 70—'There are over 10 000 murders a year and only one in every 116 murders is executed.' And on page 9—'Beautiful and deceptive political theories, like the doctrine of the melting pot, only serve to deceive and delude us as long as peace and prosperity remain undisturbed.'

He is orthodox and unoriginal and, unconsciously, no doubt, bases his opinions on preconceived ideas. As a 100 per cent patriot his interest is confined to the *American* race, apparently unaware that there can never be perfect health in one nation and degeneracy in another. The problems of group health are international and not national. His main thesis, aside from advice as to personal hygiene, is that of the orthodox eugenicist i e., that race deterioration is entirely a matter of germ plasma acting without the influence of environment. It would seem to the reviewer that since he has tried to present an impartial survey of the field, some reference to the new and rapidly increasing group of eugenicists who believe that environment does not act on hereditary characteristics, should be included. True to type, he decries the work of humanitarians as only pleasant and palliative and does not see how rapidly they are joining hands with scientists in prevention as well as cure of degeneracy. He sees the hygienists and 'uplifters' as kindly disgenicists, prolonging the lives of the unfit and interfering with the eugenic processes of natural selection. The brevity of the late war was a sadness to him. A longer one would have purged us of more of our national dross. Shades of our noble dead! Curious the discriminating power of poison gas and shells in plucking lungs and heads from bodies of only the mentally and physically inferior! And does the author discredit the statistics showing that cancer and influenza kill more apparently fit than unfit? Overpopulation as an influence in causing wars is not touched upon, nor is the universal practice of Birth Control discussed either as of importance to the health of the individual or as a measure of natural selection a potent eugenic force.

### *A Review by Valeria H Parker, M D*

THE HEALTHY CHILD FROM TWO TO SEVEN, by Francis Hamilton McCarthy, M D, the Macmillan Co, New York

Several excellent books have been written on the care and feeding of infants. Dr McCarthy's volume is a well planned manual on the care of the child of preschool age a period when lack of proper care and neglect of preventable physical defects may permanently undermine health. This neglect was evidenced in the draft for the World War when the majority of the men rejected were found to be suffering from defects which might have been prevented by proper care in early child

hood. This book is scientific in fact, simple in language, adequate in scope. Emphasis is laid on the need of long periods of rest the importance of proper methods of feeding, the danger of nervous excitement through evening entertainment, moving pictures, etc. Dr McCarthy points out the importance of an early formation of proper attitude toward sex by frank and truthful answers to child questions concerning the origin of life and suggests methods by which this may be accomplished. City life with its restrictions is an unsuitable environment for healthful childhood. One rebels against the economic conditions which compel the rearing of children in crowded tenements. In spite of the limitations of the many in the providing of ideal environment for growing childhood, this book is of value to the city and country parent alike, and is recommended to those who desire assistance in assuming the responsibility of laying the firm foundations of health for the young.

### *A Review by A G Porritt*

THE CONTROL OF LIFE, by J Arthur Thomson, M A, L L D, Henry Holt & Company, New York

Professor Thomson was one of the pioneers in the field of genetics. In 1889, when he was not yet 30 years of age, he published, in collaboration with Prof Patrick Geddes. *The Evolution of Sex* a book which presented in scientific and yet popular form facts of sex life throughout both animal and vegetable kingdom which were then practically unknown even to the educated, but which now form the basis of all constructive thinking on this vital subject. In his present volume, Prof Thomson, after an interval of thirty years crowded with constructive work, makes a survey of the field of life—its development from the cell and the relation of offspring to parent. He treats with the caution characteristic of the truly scientific mind, the still unsettled question of the inheritance of individually acquired modifications. He refuses to accept a dogmatic negative answer, but is of the opinion that evidence in favor of any such transmission from parent to offspring is at present unconvincing. On the whole he concludes that it is better for the race that there should be no such transmission, for if advantageous gains could be inherited, so also could injurious modifications. The child has a better chance in inheriting from the general human stock than he would have in inheriting from his individual parents.

The main thesis of Prof Thomson's book is "Science for Life"—the utilization of science for the advance of man. He points out that man inherits practically no well defined instincts—such as enable the untaught orioles to build their hanging nests. He is endowed with a marvellous brain and it is this brain that must function in the face of problems and difficulties. He regards as "unconscious impiety" such an attitude as that of the Boer farmer who refused to aid in checking a locust plague because "it was attempting to stay the hand of God." Human population problems are equally matters to be solved by reason and science. He gives a general survey of the recent rapid increase of population in civilized countries and of the falling birth among the more fit. He accepts the conclusion of the Registrar General of England that nearly 70 per cent of the decline must be ascribed to voluntary restriction within marriage and 17 per cent to postponement of marriage and increased celibacy. He considers both these latter factors "very regrettable" biologically and ethically. Concerning Birth Control he keeps an open mind but points out the advantage of a controlled family for both mothers and children. He quotes Havelock Ellis's championship of Birth Control with favor, and finds fault with Dean Fremantle in urging unrestricted families as a source of "the moral greatness of our people." There is considerable impiety' he adds, 'in the saying that whenever the Lord sends a mouth he will send the food to fill it.'



WHERE KNOWLEDGE MEANS HAPPINESS, by V P F, Cosmopolis Press, New York.

Too much marital unhappiness may be traced to sex incompatibility and lack of understanding of the importance of sex life in the companionship of married lovers. This little volume sets forth in simple language some of the things which, if more widely understood and observed, would bring about a larger number of happy marriages. It should be of value to those who wish information regarding the art of making the early glow of married life permanent. It is a practical and helpful contribution.

### PERIODICALS

*The Nation* (New York) for June 21 stepped into the breach in an article entitled "Women, Great and Less Great." It must have seemed to hundreds of thousands of women who are looking to Birth Control for relief, something of an irony that the name of Margaret Sanger was not mentioned either by the *New York Times* or by any other periodical in the discussion of the twelve greatest living American women. If the greatness of a woman be measured by the number of her friends, plus the number of her enemies, it would be hard to find a living woman with a better right to a place on the list than Margaret Sanger.

*Physical Culture* (New York) for July contains an article by Havelock Ellis, entitled "Some Difficulties of Marriage." While in no way minimising the difficulties, Dr. Ellis shows that by facing them with understanding and good will, society may hope to preserve that precious result of slow and painful evolution—the monogamous family.

### BOOKS RECEIVED

From Thomas Y. Crowell Co., New York, *SOCIETY AND ITS PROBLEMS*, by Grove Samuel Dow.

From Oxford University Press, American Branch, *THE POPULATION PROBLEMS*, by A. M. Carr Saunders.

### A WAY OUT

(Continued from page 154)

anything very new to tell us after all, but maybe she can put things in a new way. It takes one person to have an idea, but soon everybody knows of that idea, and it gets sort of common, see? And nobody thinks much of it. Then along comes another person who makes that idea plain and practical—plain and practical, see? And then it seems different, and it counts as it ought to, and everybody looks at it with respect—with respect, yes sir, that's the way in life!"

**TICK TOCK, TICKETY TOCK,** tickety tock! Ben's eyes fell on the face of the sentinel on the mantel, "Good Lord, Janey, it's three a.m. and you not gettin' a wink of sleep!"

With one sweeping movement he gathered Janey up in his great strong arms and carried her into the next room where he gently deposited her in bed, drew the covers over her, kissed her forehead, nose, mouth, all in one breath,—and she was alone.

But, ah, not alone happiness, hope, an enveloping thankfulness, a wordless gratitude, an immense relief, were hers, within her, about her, holding her, comforting her. With a long, quivering sigh she closed her weary eyes and dropped gently into the arms of rest.

With Janey tucked safely away and little Leo sleeping for an unprecedented period, through the open flood gates of Ben's mind, thoughts continued to gush while he prepared for bed.

"Now there's men who pride themselves on their muscle, on their marvelous physique, but suppose you turned them inside out, sort of, to show what kind of men they really were! What would we find I wonder? Would they have any moral muscle? Any will power? Any brain power? Would they have their hand on the wheel and know just what they were doing and where they were going? Or would they just be joy riding with their arm around some female girl and their eyes anywhere except on the road? I wonder!"

Ben smiled grimly and pushed off his shoes. "It would take some jolt to set them to watching out, probably they'd have to get all smashed up to learn some sense. That's me, didn't really have my hand on the wheel, didn't see life was a serious business, and study to know where I was goin', just ran along, enjoyin' myself and trustin' to luck. Seen' how we act, I should think God would throw up his job, the way we don't use the brains he gave us, and then keep squealing to Him for help. Say, ain't it queer how different things look when you take time to really study 'em all round like?"

**STRETCHING HIMSELF** to his superb full height and staring at the light, his thoughts ran on,—“A great, big, strong chap like me, over six foot of surface muscle, and the brains of a cootie! Bah! Nobody at home! Say, watch the next job I get, believe me, it'll be a big job for a big man, and I'll be big enough for it!”

He slipped into his pajamas, while on raced his ideas, his plans. “And outside the city, somewhere, there's rooms waiting for us, for Janey and little Leo and me, where they'll have air, plenty of air to breathe, and sunshine too, and good milk, and—and a square deal, a chance to get some health, to enjoy life a bit.

“My God, I'll do it—or bust! Why, dash it all, I guess I've been only half alive, just sleep walkin',—and me so proud of my sense and my muscle. But, oh boy, just watch me now! Just watch me!”

Ben threw himself down on the old red sofa. He grinned his wide, boyish grin, stretched luxuriously, yawned and slept!

Over the hushed city a ghostly moon serenely waned. It threw a lingering glance across the face of a sleeping babe. Leo's soft, rose petalled lips parted and a seraphic smile was born. Was not he, too, dreaming of the better days to come?

*Parents who can give three children an opportunity in life, prefer to do that than turn out, let us say, eight ill trained children at a disadvantage, to become the servants and unsuccessful competitors of the offspring of the restrained —H. G. WELLS*

**THE** fact is that, contrary to a public impression, the doctor is not familiar with the scientific aspects of the subject, which have not as yet been thoroughly worked out, and there is no easily accessible medical literature pointing out the advantages and disadvantages of the various methods of contraception in current use —LANCET, London, England

# The American Birth Control League

MARGARET SANGER, *President*

## PRINCIPLES

The complex problems now confronting America as the result of the practice of reckless procreation are fast threatening to grow beyond human control

Everywhere we see poverty and large families going hand in hand. Those least fit to carry on the race are increasing most rapidly. People who cannot support their own offspring are encouraged by Church and State to produce large families. Many of the children thus begotten are diseased or feeble minded, many become criminals. The burden of supporting these unwanted types has to be borne by the healthy elements of the nation. Funds that should be used to raise the standard of our civilization are diverted to the maintenance of those who should never have been born.

In addition to this grave evil we witness the appalling waste of women's health and women's lives by too frequent pregnancies. These unwanted pregnancies often provoke the crime of abortion, or alternatively multiply the number of child workers and lower the standard of living.

To create a race of well born children it is essential that the function of motherhood should be elevated to a position of dignity, and this is impossible as long as conception remains a matter of chance.

We hold that children should be

- 1 Conceived in love,
- 2 Born of the mother's conscious desire,
- 3 And only begotten under conditions which render possible the heritage of health.

Therefore we hold that every woman must possess the power and freedom to prevent conception except when these conditions can be satisfied.

Every mother must realize her basic position in human society. She must be conscious of her responsibility to the race in bringing children into the world.

Instead of being a blind and haphazard consequence of uncontrolled instinct, motherhood must be made the responsible and self directed means of human expression and regeneration.

These purposes, which are of fundamental importance to the whole of our nation and to the future of mankind, can only be attained if women first receive practical scientific education in the means of Birth Control. That, therefore, is the first object to which the efforts of this League will be directed.

## AIMS

THE AMERICAN BIRTH CONTROL LEAGUE aims to enlighten and educate all sections of the American public in the various aspects of the dangers of uncontrolled procreation and the imperative necessity of a world program of Birth Control.

The League aims to correlate the findings of scientists, statisticians, investigators and social agencies in all fields. To make this possible, it is necessary to organize various departments.

**RESEARCH** To collect the findings of scientists, concerning the relation of reckless breeding to delinquency, defect and dependence.

**INVESTIGATION** To derive from these scientifically ascertained facts and figures, conclusions which may aid all public health and social agencies in the study of problems of maternal and infant mortality, child labor, mental and physical defects and delinquency in relation to the practice of reckless parentage.

**HYGIENIC AND PHYSIOLOGICAL** instruction by the Medical profession to mothers and potential mothers in harmless and reliable methods of Birth Control in answer to their requests for such knowledge.

**STERILIZATION** of the insane and feeble-minded and the encouragement of this operation upon those afflicted with inherited or transmissible diseases, with the understanding that sterilization does not deprive the individual of his or her sex expression, but merely renders him or her incapable of producing children.

**EDUCATIONAL** The program of education includes the enlightenment of the public at large, mainly through the education of leaders of thought and opinion—teachers, ministers, editors and writers—to the moral and scientific soundness of the principles of Birth Control and the imperative necessity of its adoption as the basis of national and racial progress.

**POLITICAL AND LEGISLATIVE** To enlist the support and co operation of legal advisors, statesmen and legislators in effecting the removal of state and federal statutes which encourage dysgenic breeding, increase the sum total of disease, misery and poverty and prevent the establishment of a policy of national health and strength.

**ORGANIZATION** To send into the various States of the Union field workers to enlist the support and arouse the interest of the masses to the importance of Birth Control so that laws may be changed and the establishment of clinics made possible in every State.

**INTERNATIONAL** This department aims to co operate with similar organizations in other countries to study Birth Control in its relations to the world population problem, food supplies, national and racial conflicts, and to urge upon all international bodies organized to promote world peace, the consideration of these aspects of international amity.

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**Throwing the Discus**—By Dennis Carey, Ex-Champion and one of the greatest all round athletes and trainers in the world.

**The Disease Carrier Fraud**—Dr. P. L. Clark, B.S., M.D., Ph.Sa., will continue his plain spoken exposure of the disease carrier superstition which has gripped the medical men and is leading them to persecute innocent human beings. If this fraud is not exposed it will lead to universal suffering. You need to know all about it.

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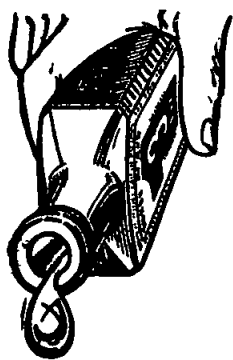
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## New Invention! NOT a Patent Medicine!

If you are a sufferer from Hay Fever, Rose Fever, Asthma or Catarrh, here is the best news you have ever read For here is instant relief—guaranteed—or it does not cost you a cent

If you are like the average sufferer you have "tried everything", but unlike everything else offered to you this new invention is not a patent medicine It is nothing to swallow No habit forming drugs are used Any physician will tell you how safe this new method is

The soundest way to attack Hay Fever, Catarrh and other respiratory diseases is to attack the cause—attack the germs, and the way to do this is exactly the way Nature would do it, through inhalation

The trouble heretofore has been that there was no simple method of inhaling the well-known ingredients which have always proven so helpful in cases of this kind.

## Instant Relief! Work and Sleep in Comfort

This new invention called Breathe-O-Tol enables you to work and sleep in comfort It instantly provides pure medicated air relieving congestion of the upper air tracts soothing and healing the mucous membrane of the nose throat and lungs The swollen membrane is reduced the clogged nostrils are opened the head is cleared and breathing comes easy and natural

Breathe-O-Tol enables you to apply these healing ingredients all through the night without effort on your part and without the slightest inconvenience Breathe-O-Tol cartridges are medicated with a combination of oil of pine needles menthol oil of eucalyptus camphor and other well-known healing and antiseptic agents carefully combined to produce a mild soothing healing effect upon the germ laden membrane They contain no poisons or habit-forming drugs whatever the formula being based on the prescription of a famous nose and throat specialist

In this way sufferers are enabled to throw off germ diseases entering the system through the nose and throat

## Try it at our Risk

The success of Breathe-O-Tol in thousands of cases has made it possible for us to offer it on trial at our risk We appreciate how many hundreds of dollars sufferers may have spent in the past on ineffective remedies We do not feel that we have a moral right to accept anyone's money unless Breathe-O-Tol really brings results Therefore we say to you, use Breathe-O-Tol at our risk If it does not bring you the relief you have a right to expect, it will not cost you a penny Otherwise the cost is only \$2.00

Use Breathe-O-Tol five days Use it now whether you are suffering from a Cold Hay Fever Asthma or Catarrh Use it as a preventative don't wait until these diseases attack you. Use it for relief if these diseases have already attacked you.

## SEND NO MONEY

Don't send money in advance It is not necessary Simply mail the coupon or write a letter and the patented Breathe-O-Tol outfit will be sent to you by return mail Simply pay the postman \$2.00 plus postage when the package arrives Then try the Breathe-O-Tol invention for five days If you are not delighted with the relief you receive if you do not feel confident that it will gradually remove the difficulty entirely send it back at our expense, and your money will be refunded through the mail at once We could not make this offer in this publication unless we carried out every agreement we make

Stop suffering Try this new invention which has already proven successful in thousands of cases Remember you take absolutely no risk. Mail the coupon NOW and in a few days you will write us as nice a letter as you will find in the panel at the right Mail the coupon before you forget. Don't let delay rob you of the relief Breathe-O-Tol brings.



Medicated Cartridges (Patented)



Easy to Use



Inhaler

Please specify on the coupon whether you want set A for Colds and Catarrh or set B for Hay Fever Rose Fever and Asthma The price of each outfit is the same.

Dept. 37

The Breathe-O-Tol Laboratories

1400 Broadway

New York, N. Y.

The Breathe-O-Tol Laboratories Dept. 37 1400 Broadway, New York N. Y.

Please send me patented Breathe-O-Tol treatment as follows

☐ Set A for Colds and Catarrh

☐ Set B for Hay Fever Rose Fever and Asthma

I will pay the postman \$2.00 plus postage on arrival, and will try it faithfully for 5 days If I am dissatisfied with the treatment in any way I will then return the outfit to you less what I have used and you are to refund my money in full at once.

Name.

Address.

City

State

Orders from Canada and foreign countries must be accompanied with money order

# Hay Fever Asthma Catarrh

# \$2

## -But not One Cent if it Fails!

### Read what users say about this new invention

Susquehanna University  
Baltimore, Pa.  
Dept. of Physical Culture and Athletics

EDGAR R. WINGARD, Director

DEAR SIRS—I believe you are on the right track. Enclosed find money for additional cartridges. Yours truly,

EDGAR R. WINGARD

Bank President orders 5 outfits

Please send to Lieut. J. C.

Lysle, Leavenworth, Kans.

One Hay Fever Outfit with

Cartridges also to Mr. John

Alden, National Bank of Wash-

ington, Washington, D. C. 3

sets Hay Fever also to Clarence

F. Norment, Marlborough-

Blenheim, Atlantic City, N. J.

I set Hay Fever. Enclosed find

money for same. The set re-

ceived here today gave my boy

who is a sufferer from Hay

Fever almost instant relief.

Trusting you will execute

this order immediately believe

me. Very truly yours,

CLARENCE F. NORMENT,

Pres. Nat'l Bank of Washington, D. C.

### Boosting because of relief

GENTLEMEN—Please send Parcel Post C. O. D. 2 sets of Breathe-O-Tol for Hay Fever.

This is the second year Mr. Whittingham has used them and finds them a great relief from Hay Fever and Asthma.

We are boosting them any way owing to the relief Mr. Whittingham gets.

Yours very truly  
MRS. W. F. WHITTINGHAM  
Box 174, Carrizozo, N. M.

### Cured Catarrh

Words cannot say enough in praise for your wonderful discovery. I have suffered from catarrhal headaches for four years. I have spent loads of money on doctors and chiropractors, but nothing gave me relief.

Since using BREATHE-O-TOL I have not had a sign of a headache.

EDWARD J. MCCLARY

Belmar, N. J.

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