

BIRTH CONTROL REVIEW

Edited by Margaret Sanger

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MAY, 1923

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Wanted:

Intelligence Tests for Legislators



A CRY FROM THE SOUTH



The Albany Hearing

Official Organ of THE AMERICAN BIRTH CONTROL LEAGUE, INC., 104 Fifth Avenue, New York City

BIRTH CONTROL ORGANIZATIONS

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THE BIRTH CONTROL REVIEW

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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, Edtor

VOL VII

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Intelligence Tests for Legislators

THE failure of the Codes Committee of the New York State Legislature to approve our proposed amendment to the existing statute forbidding the dissemination of Birth Control information is no cause for discouragement. These lawmakers at Albany may have exposed themselves as incapable of unprejudiced and clear-sighted thinking concerning the problem of population, but the representatives of our cause were given an excellent opportunity to study State legislators at close range. The pessimistic observer of such democratic institutions as the New York Assembly might cite our experience in the legislative halls at Albany on April tenth as an example of the utter hopelessness of effecting any beneficial change in our statute books through the medium of such a body. But those of us who "carry on," absolutely convinced of the final and the inevitable triumph of the program for Birth Control, know that such opposition, immovable and hopeless as it seems to the inexperienced observer, can, with courageous effort, be dissipated.

Ten years ago the very words "Birth Control" were taboo in the press. Today the subject is not only discussed by the press of the world, but intelligently presented and without the former bias. This is due to the ever-growing body of enlightened public opinion which is throwing into the Birth Control movement the weight of its valuable support. A State Legislature represents the last bulwark of prejudice, superstition and ignorance. The task of battling against these forces is one that demands all that we possess of courage and faith in our convictions. To be discouraged because the Codes Committee, a small group of adolescent minds, expresses its disapproval of a doctrine which has won the adherence of the finest intellects in the world, would be a confession of our own lack of faith. The battle for a better race and a greater America must go on, because our final triumph is inevitable.

One great truth lifts its head above all the interesting facts thrust upon us during our recent pilgrimage to Albany. This is the immediate and

pressing need for intelligence tests for legislators. American schools have begun to test the intelligence of school children. Likewise, employers examine applicants for work as to their capability to fill the jobs they are seeking. There are mental as well as physical tests for recruits in the American army. Even the poor immigrant is refused admission to this country if he cannot show that his intelligence is equal to the complex problem of gaining a livelihood in these United States. Yet with a serene and bland indifference to the social well-being of the state and nation, American voters send to Congress and legislative halls noisy and ill-mannered politicians whose one outstanding talent seems to be their shrewd ability to catch votes. To understand the importance, the implications and the organic relationship of Birth Control to public health and racial strength, these men are apparently mentally and constitutionally unfit. This truth our Albany "hearing" has irrefutably demonstrated.

We enclose the word "hearing" in quotation marks, because most of the members of that august committee refused us even the courtesy of listening to our arguments. Their attitude was that of schoolboys impatient to return to their game of marbles. When it came time to reply to the exponents of Birth Control, in support of which we had mobilized and marshalled the finest forces of reason, logic, science, public health, idealism and ethics, our opponents resorted to the weapons of vulgar personal abuse. A question which has compelled the attention, for at least a century, of the greatest economists, sociologists, scientists and thinkers in all fields of life, which has been formulated and crystallized upon the firmest foundations of logic, reason and vision, a problem which is daily coming to be recognized not merely as one of the greatest problems confronting contemporary civilization, but which, to quote the distinguished French savant, Richet, is basically the only problem—this question not only failed to penetrate into the consciousness of these legislators, but it was dismissed with a gesture that lacked even the redeeming merit of dignity. It is our duty to record this

fact that in this year 1923 our chosen representatives in the **legislative** body of the Empire State have exposed **their** mental inability to grasp even the elements of a great pressing problem of the most incalculable and immediate importance to the **individual** and the **community** at large. Moreover, the gentlemen of the Codes **Committee** were to all appearances completely **impervious** to the fine example of patience, tact and persuasion offered by those who presented the case for Birth Control. **Intelligence** tests for **legislators** might also include a **certain** rudimentary reahzation of the value of **dignity**, courtesy and good manners.

The **situation** is not so hopeless as at first glance it **might** appear. There is one way in which the **Intellhgent** voters in this and other states may appraise the fitness, not merely of candidates to the State **Legislatures**, but of all candidates for public office who appeal for the support of constituencies of American voters. There is no more certain manner in which **to** test the mtelligence and honesty of such candidates than by asking for a public statement of **their** attitude toward the problems of public health and racial **hygiene**, whether they are ready and **willing** to safeguard and **protect** the **child-life** of the State or the nation from the widespread abuses and evils which have grown out of criminal neglect. Let us never forget that if we are not brave enough to express our own **convictions** on these matters, we cannot expect our legislative representatives to take the initiative.

As long as vast amounts are drawn from the public and **philanthropic** treasuries—moneys collected **not** merely from taxpayers but from the pockets of every self-supporting member of the community—for the support of the delinquent, the **defective** and the incurably diseased elements of the community, as long as the diseased and unfit classes are urged **irresponsibly** to reproduce themselves, Birth Control **must** remain a question of the utmost **political significance**. Birth Control is not merely a personal and marital problem. Reckless **breeding** is a root **evil** that manifests itself in innumerable ways. And none of these is more costly, more extravagantly wasteful, than the expenditure of public funds for the upkeep and the perpetuation of unfortunate thousands whose very existence is a burden to themselves and to the vigorous and normal sections of human **society**. Such a procedure wilfully cheats the **children** of the **next** generation of their most sacred **birthright**, while it protects and coddles those defective stocks that should be in all kindness as **rapidly** extirpated from the human garden as is **consistent** with humane decency.

Here, then, is a problem of the most immediate concern to every man, woman and child in these

United States. It demands in **particular** the immediate attention of the woman voter—for in the final analysis, we women bear the burden and make the **sacrifices** that must be made as long as laws are made or mended by men who are elected to office by the very power of **their** own **ignorance** and by their skill in **manipulating** the prejudices and **superstitions** of the vast **majority** of **American** voters. But let us go one step farther—it is not enough for the enhghtened and the intelligent merely to bemoan the lamentable condition of **American** politics. Such **conditions** will continue—and the evils must grow instead of **diminishing**—as long as we fail to make the **intelligence** tests I have Indicated. The task is a long and **discouraging** one. But with coordination and concentration of effort, **with** a growing interest in watching and measuring the results of **organization**, the power of even a small **minority** standing back of such an organization as the **American** Birth Control League, forcing upon all candidates **this** problem and asking for a **definite** opinion on the matter, could not fail to make itself felt as a beneficent and directing force in **American** **life**.

Convinced of the necessity of such tactics, we reiterate our call for Intelligence Tests for **Legislators**.

MARGARET SANGER

Latest News

Mrs. Sanger spoke at the Washington Heights Synagogue, New York City, on Sunday, April 22. An **invitation** had been extended to her by **Rabbi** Louis A. **Mischkind** to speak at the Open Forum at the Tremont Temple. The directors, however, forbade the use of the synagogue, and **Rabbi** **Mischkind**, who was determined to have Mrs. Sanger speak, immediately made arrangements for the address to be **given** elsewhere. Following **this** rebuff to his plans for the Open Forum, **Rabbi** **Mischkind** offered his resignation to the &rectors, which was accepted. Another of our **heroes**!

News Notes

March 20—Mrs. Anne Kennedy addressed a combined **meeting** of the Council of Jewish Women's City Club and **Rural** Women's organization of Rochester, N. Y., on behalf of the **Rosenman** bill. Through the efforts of Mrs. Kennedy, the **following** names were secured as members of a Rochester **committee**. Mrs. John Hale, Mrs. C. E. F. Williams, Ellen M. Putnam, E. B. Myers, Paul Blanchard, Julia A. Blanchard, Mrs. Horace J. Noll, Mrs. H. Beckman, Mrs. J. W. Swinburne, N. N. Britton, **Marjorie** Ellen I. Bogen, Mrs. **Emmanuel** Present, Mrs. Robert J. Hell-

brunn, Mrs T J Swanton, and Dr Mary E Dickenson

March 27—The Birth Control bill in the Connecticut Legislature was unfavorably reported to the House of Representatives by the Judiciary Committee. The report was accepted without comment, thus disposing of the bill for this Legislature

April 3—A luncheon was held at Hotel Rochestei, Rochestei, N Y, attended by 100 men and women of prominence. The audience included many doctors and ministers and women representing most of the women's organizations of Rochester. The chairman of the meeting was Mrs L E Whittic of Syracuse. Professor Percy L Clark of Cornell, Professor A G Van Dusen of Syracuse and Mrs Sanger spoke on Birth Control and on the bill then pending at Albany

April 5—A meeting for the consideration of Birth Control and of the Rosenman bill was held at the Twentieth Century Club, Buffalo. Mrs S Merrill Clement, Jr, chairman. Mrs Sanger spoke. She sketched the history of the Birth Control Movement and its great progress in countries of Europe and Asia, and showed the need for legislation in this country. Over 150 of the most representative people of the city attended, and the interest among doctors and social workers was particularly gratifying. The following expressed their willingness to become members of a legislative committee to carry on work in New York State: Mrs S Merrill Clement, Jr, Mrs Robert Magner, Miss Julia D Pratt, Mrs F J Rice, Mrs G F Plimpton, Mrs J H Field, Douglas Falconer, Mrs Bryant Glenny, Sr, Adelaide F Jackson, Carry M Beeson, and Mrs E V McKenna

April 6—Mrs Sanger addressed a large and deeply interested audience at the Hudson Theater, Schenectady. Rev Philip L Frick, pastor of the First Methodist Episcopal Church, acted as chairman. The meeting was arranged by a Citizen's Committee which had been brought together through the efforts of Miss Helen Todd. A resolution was unanimously passed endorsing the Birth Control bill then pending at Albany, and a delegation from the Committee was formed to attend the hearing in Albany. This delegation was composed as follows: Rev Philip L Frick, Dr George Bates, Rev Ernest Caldecott, Mrs Victor Starzenski, Mrs Harry Van Ness Philip, Mrs Edward Everett Haie, Mrs A Nelson Young, Mrs Clarence Turnbull, Mr and Mrs George Nay, Rabbi and Mrs Lipkind, Mr and Mrs Walter Wellman, Mrs Clarence W. Mitchell, Mr Herbert M Merrill, of the Schenectady Trades Assembly, who was delegated to act as representative of the Assembly

on the Legislative Committee, also attended the hearing in the interest of Labor. Other members of the Citizen's Committee are Rev and Mrs Clayton Potter, Rev and Mrs R W Anthony, Mrs W W Wemple, Mrs F J Olviers, Mrs J D Miller, Mr and Mrs L Rask, Mrs Theodore Goodman, Dr and Mrs Marathon, Dr Florence Normandeau, Mr and Mrs W H Milton, Mrs G E Waters, Mr and Mrs Greenville Hunter, Mrs C J Turnbull, Mrs M Mann, Dr Van Der Bogart, Dr Roger Stone, Dr R G Collie, Dr C G McMullen, Dr J B Garlick, Dr J E Burke, Dr R G Holt, Dr George Batus, Dr H A Bryant, Dr Elizabeth Gillette, Dr Eleanor Mann, Mrs Ernest Caldecott

April 10—Hearing at Albany before Committee on Codes, on Rosenman bill. Among those who attended the hearing from New York were Mrs Leshe Tompkins, Mrs Robertson Jones, Dr and Mrs Sidney E Goldstein, Dr and Mrs John C Vaughan, Mrs J Bishop Vandever, Mrs Juliet Barrett Rublee, Mrs George H Day, Sr, Professor Wilham F Ogburn, Mrs Dexter Blagden, Dr Benjamin F Tilton, Dr Thomas W Edgar, Dr H Lawrence Dowd, Mrs Ernest Adeie, Mrs Roberts Walker, Mrs Lewis L Delafield, Mrs Simeon Ford, Mrs Marian Booth Kelley, Dr Alfred Kahn, Mrs Charles Lathrop, Mrs A G Archibald, Miss Kitty Marion, Miss Anna Lifschitz, Dr Dorothy Bocker, Mrs May Morgan, Mrs Annie G Porritt, Mrs Anne Kennedy and Mrs Margaret Sanger. There were also delegations from Brooklyn, led by Mrs Rose Halpern, from Schenectady, led by Rev Philip L Frick, and from Syracuse and Ithaca

April 12—The General Committee of the Church Congress of the Protestant Episcopal Church met at the General Theological Seminary to consider topics for public discussion at the jubilee meeting to be held in Boston next April. Among the topics suggested was Birth Control. The suggestion was made by Canon Douglas. It provoked considerable discussion. Some desired the subject to be changed to Eugenics, while others pointed to its open discussion in England and quoted Dean Inge's advocacy of Birth Control. Final selection of topics was not made at this conference

April 13—A meeting of the local Republican Neighborhood Association was held at the home of Mrs Stephen Clark, 40 East 70th St., New York City, at which Mrs Marian Booth Kelley of the Women's Municipal League gave an account of the hearing at Albany on the Birth Control bill

At the annual convention of the National League of Women Voters, held at Des Moines, Iowa,

April 10 to 14, a resolution in favor of Birth Control was submitted by Mrs Richard Billings of the New York L W V It was considered and approved by the Executive Board and referred to the Child Welfare Committee A majority in this Committee opposed the resolution and consequently it was not voted upon by the convention Great interest in the question was displayed by the delegates, and there was considerable disappointment over the treatment of the resolution in the Child Welfare Committee

The resolution, as presented, read as follows

Whereas, There is a general consensus of opinion among economists and sociologists that over-population in any country is a serious menace to world peace, and

Whereas, The unbalanced over-reproduction of the poorer classes adds enormously to the complex problems of public and private charities, and

Whereas, Poverty and large families have a fundamental bearing on the problems of child labor, and

Whereas, The health of the mother and of her child is, in a large degree, dependent upon the size of the family, therefore, be it

Resolved, That the National League of Women Voters go on record as approving the principle of Birth Control and the amendment of State laws to permit the giving of Birth Control information by physicians, either in private practice or in clinics and dispensaries

April 23—Mrs Sanger spoke before the Woman's City Club of Boston, in Pilgrim Hall The meeting was the postponement of a meeting in January which had to be cancelled on account of Mrs Sanger's illness

Articles by Margaret Sanger appeared during April in the Sunday editions of three of the New York daily papers—the *Times*, the *Tribune* and the *World* The article in the *World* was in the form of an interview Those in the *Times* and *World* were published April 8, and that in the *Tribune* on the 15th The three articles will be published as a leaflet

APOLOGY TO THE UNITARIAN CHURCH

In our March issue, the statement was made that we were refused the use of the Unitarian Church for a meeting in Hagerstown This was a mistake for which we apologize to that broad-minded religious body There is no Unitarian Church in Hagerstown, and the mistake was evidently due to some confusion on the part of my informant —

M S

Birth Control Conference of Middle-Western States

THE event of the second half of 1923 will be a Birth Control Conference of the Middle Western States which has been announced for October 29th, 30th and 31st It will be held at the Hotel Drake, Chicago, and delegations will be present from the eight States of the Middle West—Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa and Missouri

Hearty cooperation is being given by the Birth Control organizations already in existence in this section A local committee on arrangements has been formed in Chicago, and temporary committees in the other States will be organized previous to the Conference Papers will be presented not only by professors, doctors and other authorities within the area covered, but also by eminent men and women from the Eastern States and from England

News from England

THE public meeting which the New Generation League had planned to hold in Caxton Hall in April has been postponed until the fall Mr H G Wells, who had promised to take the chair, was unable to do so on the date first arranged

An English edition of "The Pivot of Civilization," Mrs Sanger's latest book, has been issued by Jonathan Cape, the publisher of the English edition of "Woman and the New Race" The earlier book was revised in England and additions were made to increase its value to English readers It was then renamed "The New Motherhood" In the case of the "Pivot of Civilization," no changes whatever have been made in the book and it is published under its original title

At a public meeting held at Essex Hall, London, March 5, a resolution was carried urging on the Ministry of Health of the British Government the necessity for arranging for the provision of hygienic instruction in birth control at all health and welfare centers subsidized by the government

The Stepney Borough Council, on March 26, considered the following resolution, proposed by one of its Labor members "That this Council, believing that the prevalence of a high birth-rate in poor and congested districts aggravates the social problem, especially with regard to housing and public health, requests the Maternity and Child Welfare Committee to consider and report upon the practicability, or otherwise, of setting up a Birth Control Clinic, in connection with the existing Maternity and Child Welfare Centre "

The Hearing at Albany

HOW can I wait for the laws to be changed? **It means my life now. If I don't get help in a few years I shall be dead"** This is the cry that comes to Mrs. Sanger from all parts of the United States. But this cry had no effect on the Codes Committee at Albany, when in executive session they killed the Rosenman bill only a few minutes after they had heard the most convincing arguments for its passage. If the action of our legislators were swayed by reason there could have been hope for a better outcome, but it is not reason but politics to which the Assemblymen were giving heed, and it rests with the women of the country to convince their representatives that a vote against birth control in the Legislatures will mean many votes against their re-election when they go back to their constituencies.

The hearing on the birth control bill before the Committee on Codes at Albany was held on Tuesday, April 10. There were advocates of the bill present from Rochester, Schenectady and many other upstate cities, and a large delegation, with Mrs. Sanger at its head, went from New York. The hearing had been set for 2 P. M. in the Assembly Chamber, and the New York delegation arrived in Albany at 11:30. An early lunch at the Women's City Club had been arranged by Mrs. Charles Whitney, who acted as hostess to the delegation, and by 2 o'clock everyone was ready and eagerly waiting for the opening of the hearing. But the Assembly was debating the repeal of the Lusk Acts, with many outbursts of eloquence over the American flag. There was a bitter determination on the part of the opponents of repeal to prevent the passage of the bill, and the debate went on long after the usual time for adjournment. It was almost 5 o'clock, and the men and women assembled for the hearing had waited four long hours, when at last word was passed along the line that the Assembly had adjourned.

Before the men could file out of the chamber all available seats were taken by the visitors. Chairs were handed in by the Assembly attendants until the floor of the chamber was as full as it could hold. After that later arrivals had to stand in the rear, or try to make out a few words of the speeches from the galleries. Even yet, our long wait was not ended, for our bill was not first on the list, and three-quarters of an hour was devoted to arguments for and against a bill to permit theatrical performances on Sunday. And when at last the Rosenman bill was called, the opponents of birth control, according to the Albany custom, were given first hearing.

Fortunately, the opposition to birth control had not rallied any strong forces. Only three men and no women appeared against the bill. None of the three brought out any argument that called for much knowledge or skill in answering. Senator Cuvilier, who last year introduced a bill to deprive the advocates of birth control absolutely of all right to free speech, made a wild and rambling declamation against birth control, inveighing against Mrs. Sanger as a fanatic and consigning all advocates of birth control to eternal fires of perdition. He then read his bill, stating that he desired to introduce it again this session. Dr. Rooney made the point that the Medical Association of New York State was not supporting the bill, although he had to acknowledge that it was not opposing it and that there was much difference of opinion among its members on the subject, and a Mr. Stewart of Vermont, who did not state his reason for asking to be heard by a New York Legislature, made a rambling plea against birth control as linked up with divorce.

The conduct of the case for birth control was turned over by Mr. Rosenman, after he had said a few words as introducer of the bill, to Mrs. Leslie Tompkins, of the New York City League of Women Voters, which, with 10,000 members, had endorsed the bill. After speaking of her own league, scattered over 63 Assembly Districts of New York, Mrs. Tompkins called on Mrs. Robertson Jones, who was there to bring the endorsement of the Women's City Club, another big woman's organization. The Women's Municipal League was also desirous of expressing its opinion, and had sent Mrs. Marian Booth Kelley to tell of its endorsement, and the Citizens' Union had taken similar action and sent Mr. Arndt.

After the organizations, Mrs. Tompkins called for the ministers of religion who were there to support the bill. There were two—Dr. Philip Frick of the First Methodist Episcopal Church of Schenectady and Rabbi Sidney E. Goldstein of the Free Tabernacle of New York. Dr. Frick told of the magnificent meeting recently held in Schenectady, where an entire audience of 900 people unanimously voted to endorse the birth control bill, and of the formation of a legislative committee there to convey the resolution to Albany. Dr. Goldstein urged the favorable report of the bill as a measure to guard the child, to preserve the mother and to prevent destitution which must ensue when five or six have to be supported on a wage only adequate for two or three—

Mrs Sanger then addressed the committee, and in a wonderfully telling manner she compressed into about ten minutes the women's case for birth control. She showed present conditions by relating how she had taken a woman suffering from tuberculosis to 31 hospitals in New York, not one of which would furnish her instruction in birth control. At several she was, however, informed that if the woman became pregnant she could have an abortion performed to save her from the serious consequences which would probably attend child-bearing. Mrs Sanger emphasized the fact that birth control would prevent abortion, as women would vastly prefer this innocent and unharmed method of regulating their families. She told of the immense demand for birth control from poor women. In January she had received 6,077 letters of appeal, in February almost 7,500, and these, she said—indicating a trunkful of letters which had been brought in and laid at her feet—were the 10,000 letters of the last six weeks. She offered some to the committee for perusal, and if it had been obligatory for each member to read all these tragedies and these cries of pain and despair it is hardly possible to conceive that they could so lightly have dismissed the bill.

Mrs Sanger was not permitted to state her case in her own way. Several times she was interrupted by what can only be described as adverse questions. But her prompt and apt replies had a remarkably squelching effect on the three or four members of the committee who seemed anxious to destroy the favorable impression she was making on their colleagues.

After Mrs Sanger came the doctors. Dr John C. Vaughan, speaking from 20 years of hospital experience, showed the wide difference between birth control and abortion. Dr Benjamin Tilton, also speaking from hospital experience of East Side New York, pleaded for mothers' lives, now sacrificed through over-bearing and abortions, to the immense loss of their children and of the community. He read a letter from Dr L. Emmett Holt, the great authority on the care of children in which Dr Holt heartily endorsed Birth Control. And finally Dr Dorothy Bocker, with clinical results in hand which showed that the demand for birth control knows no distinction of class or religion, but is a common demand of woman. Of the patients who had come to her asking for birth control on account of sickness, 34 per cent were Protestant, 32 per cent Catholic, 30 per cent Jewish and the remainder Christian Scientists and agnostics. Last year New York State spent \$150,000 on maternal and child welfare, and had saved less than one child per thousand of those dying

immediately after birth. The babies died of congenital disability and syphilis, and these conditions could only be eliminated by birth control.

Two university professors, Professor W. F. Ogburn of Columbia and Professor Percy L. Clark of Cornell, brought up the rearguard with unanswerable facts concerning the increase of population and the impossibility of the food supply keeping pace with the ever-growing number of human mouths.

By this time it was a weary committee that listened, and the gavel fell about 7 20 P. M. on a hearing which was to have begun at 2 or 2 30. It may be added that the big delegation from New York, after missing the Empire State Express, had to make its way home supperless on an accommodation tram, reaching the Grand Central Station a few minutes before 2 A. M. Undaunted and undiscouraged, all agreed that considering the intelligence, the vision and the facts on our side, the hearing was a big onward step toward our goal.

A. G. P.

A canvass of the Codes Committee, undertaken before the hearing, showed the following results.

William Duke, Allegheny, Chairman, received envoys courteously, sympathetic but non-committal.

William W. Campbell, Schenectady, personally in favor of the bill, but refused to vote for it.

Burton D. Esmond, Saratoga, stated that there were no objections to the bill, but non-committal as to vote.

Russell B. Livermore, Westchester, believed in bill, gave impression that he would vote favorably in Codes Committee.

Victor R. Kaufman, N. Y. City, believed in bill personally, but would guide his conduct by what he could safely do politically.

James R. Robertson, Tompkins, not interviewed, apparently avoided canvasser.

Henry W. Hutt, Erie, talked intelligently and sympathetically on question, desired education as to moral aspect.

Horace M. Stone, Onondaga, personally thought there was need of legislation but feared disapproval of constituents, country women, who thought it against laws of nature.

Edwin J. Carpenter, Steuben, indifferent, considered the bill of no importance.

Edward J. Walsh, Bronx, stated that he was absolutely open-minded, desired literature on the subject.

Frank P. Galgano, New York City, interviewed by several constituents, to whom he gave impression of friendliness, but put antagonistic questions at hearing.

William Lyman, Kings, non-committal, said he did not wish to be interviewed but would make up his mind at the hearing.

Francis J. Cronin, Kings, not interviewed.

China Notes

By HELEN WARD BROMFIELD

"We keep a dog to watch the house,
A pig is useful, too
We keep a cat to catch a mouse,
But what can we do
With a girl like you?"

(Chinese nursery rhyme)

THE epitome of Chinese girlhood is expressed in this homely verse. From the time she is able to think or reason or to take cognizance of her surroundings, Chinese daughters and Buddhist priests are relegated to the category of "drones in the hive"—with the preference given to the religious man, whose ability to officiate at funerals gives him prestige over his fellows. The small girl is merely tolerated in her helplessness to donate either material or spiritual increment to the family wealth. Of sentiment there is none. In the families of the extremely poor she is fortunate if not sold into slavery, or handed over to a stranger with no consideration for the fate that may befall her. Higher up the social ladder her destiny may be that of a concubine or secondary wife, or one of many concubines—but always the daughter-in-law who submits to the will of her husband's parents and whose first duty in the morning is brewing the mother-in-law's tea, who must keep the incense burning, and obey the husband's family at all times. From the classics J. Dyer Ball translates

"Sons shall be his—on couches lulled to rest
The little ones, enrobed, with sceptres play
Their infant cries are loud as stem behest,
Their knees the vermeil covers shall display
As king thereafter, one shall be addressed,
The rest, as princes, in our states shall sway

And daughters also to him shall be born
They shall be placed upon the ground to sleep,
Their playthings, tiles, their dress, the simplest worn
Their part alike from good and ill to keep,
And ne'er their parents' hearts to cause to mourn,
To cook the food, and spirit-malt to steep"

In our own so-called civilized customs there still remains much of this Oriental differentiation—the privileges permitted the sons and denied the daughters, the liberties from which father expects mother to refrain, while indulging himself, the money-marriages so frequently occurring.

The Brahmin caste in India have an ancient legend creation—that a special delegation of seraphims was appointed to bestow the blessings of youth. The Chinese regard it as a boon only when the bearer is of the masculine gender. They do not, as a rule, love children, regardless of what may be cited in occasional instances—they love them-

selves—and acts of filial piety are not acts of affection but investments for future felicity. Dyer Ball says, in his book published a few years ago, that out of 1,000 children born in Hong Kong only 72 reach the age of twelve months or so. When this condition obtains in a British colony where a regular sanitary department is organized and efficiently administered, the imagination is taxed to visualize the sorry plight prevailing in native homes and villages.

Interrogate any middle-aged Chinese woman (middle-aged at 25) and she will invariably tell you that her contribution to the world has been from five to ten children, of which probably two or three are alive, so that the survivals to maturity, the progeny of a single mother, are not numerous, but here prevails the evil system of concubinage, slaves and plethora of wives, which bring the family of an individual man to 30 or 40. It would seem that foreign contact and education would eliminate this disgraceful custom from the family life of students educated abroad, but in many instances graduates of American colleges and universities are guilty of this specific crime once they return to Chinese soil.

Except in certain cities and localities, China is not so thickly populated as portions of several European countries which maintain their inhabitants in considerable comfort. This unequal distribution is due to the difficulty of persuading Chinese labor to migrate into territory contiguous to them home and subject to them own government. They had for centuries refrained from foreign emigration only because, prior to the invention of steamboats, railroads and telegraphy, the topography of their country lent itself to isolation. To England and her colonies and to America they would, if permitted, migrate in swarms. Here is a country, with a vast acreage of plains and steppes in Manchuria and Mongolia, ready for the plow and the hand of the laborer who has developed an ingrown aversion to pioneering in his own land—a country with coal deposits exceeding those of America—importing coal from Japan, with less than 7,000 miles of railway, the equipment for most of which came from the United States, millions annually dying of starvation while worshipping at the grave of their ancestors—a gigantic cemetery extending over the whole of China, for the ever-present graves are never lost sight of. Looking in any direction are mounds and coffins and hillocks, the elevations in proportion to the wealth of the

family represented. The reason for the promiscuous deposit of coffins again reverts to superstition. To insure uninterrupted repose the soothsayer is consulted to decide upon a resting-place acceptable to the feng-sui—spint—and when his decision rests upon a particular spot of ground there the body is placed, and by law of custom it is beyond the power of the owner of the land to remove it—but cash in hand has been known to influence the spirits.

The community spirit is almost entirely lacking. Matters pertaining to common comfort are neglected and only those applying to personal safety receive earnest attention. A village will co-operate to protect a pawnshop, because practically everyone in the district has goods deposited there, in an emergency they will rally and unite against a band of tufei (robbers) to save their own lives, but if an important bridge is destroyed it is nobody's business to mend it. A useful irrigation stream is deflected from its course by a landslide and the whole country knows about it and does nothing towards making repairs—until the country is inundated and the wail goes to high heaven, "Save life! Send help!" It is easier to consult a necromancer about a "lucky" day for gambling on a lottery than to shoulder a shovel for the common good. It is more genteel to reiterate "the Lord will provide" than to apply a little muscle and brain.

Appeal after appeal is sent out to assist in famine, suffered repeatedly in the same districts, year after year. In 1921 an area of 11,000,000 acres was inundated with a loss of rice amounting to \$300,000,000, in addition to which there was a great loss of life. A proposed drainage scheme in the Huai valley would not only eliminate this calamity but would reclaim a further eight and one-half million acres for agriculture. Under the present system contributing money to famine relief is pouring money into a bottomless pit—I remember one of the students in the University of Nevada asking the professor of the geology class if he thought there was anything (meaning oil or gas) in the wells that were then being drilled around Fallon. Professor Jones said he was certain there was, as he had "seen numerous ranches poured down those holes and nothing had yet come out."

No thought is given to the curtailment of constant over-population in congested districts. There is one instance recorded where, in 1793, the Emperor Ch'ien Lung issued a proclamation in which he asked his subjects of every rank to "economize the gifts of heaven" lest, ere long, the people exceed the available subsistence. This, he realized, was the only hope for his failing empire, in which today

thousands annually die of starvation, in which brigandage is a prevalent occupation, banditry fearlessly indulged in, piracy an occasional pastime of organized gangs, who only recently pillaged a steamer of foreign registry in the Canton delta with considerable loss of life. These robbers, too, are the descendants of those mariners who invented the compass 2700 years before it was known in Europe and of whom Marco Polo wrote in such glowing terms as "Tiens" (Celestials). Much sidelight may be thrown on manners of living by a quotation—one of many such—from a reliable foreign newspaper:

"Tsingtao—Representatives of the local bodies entertained to dinner 60 outlaw leaders at Tsingtao in order to discuss the terms of surrender and enrollment of the outlaws into the police force. The negotiations took an unfavorable turn, upon which a band of outlaws waiting near-by, broke in and carried off the Chairman of the Chamber of Commerce, and the tuchun (Military Governor's) representative."

With the perpetual strife to find even the barest necessities of existence, it is no wonder that human life is cheap—a country where political honesty is at a premium, where beggars are organized into a guild, and millions live in small boats in cramped, unsanitary quarters, with the mangy dog and the pig and the family cat and a few chickens. If the domestic pets by accident tumble into the stream they are rescued forthwith, but under similar accidents the family would be permitted to drown. In the Yangtze gorges hundreds of half-naked men eke out a living year by year trudging along the tow-path pulling boats up the rapids. They frequently lose their footing and fall from the high tow-path in the precipices into the seething, yellow water below—but so insignificant is human life that no attempt is made to effect a rescue.

An amah (Chinese governess) receives a wage of eight or ten Mexican dollars per month. Invariably she has children of her own and from her small wage employs another amah to take charge of her family. What the sub-amah's wage is I do not know, or to what extent the sub-division of the amah's wage is carried. Two boys whose parents are very poor—the father is employed as gardener in a foreign establishment because he risked his life to save an inland mission some years ago—work in a match factory for two dollars Mex per month—one American dollar—their working hours being from six in the morning until eight at night.

The eighth day of the fourth moon is "Yu Fuh Chih"—the festival set apart for the washing of Buddhist gods with sweet-scented waters. Whatever else the coolie population of China may have been before they were "transmigrated" into their present form, they have certainly never been Buddhist gods.

Differential Fecundity in Iowa

By HORNELL HART, PH D

A Paper Read at the Internatzonal *Birth* Control Conference

THE precipitate fall of the birth-rate in all civilized countries during the past century, and the fact that the decline in child-bearing has affected chiefly the successful, well educated, well-to-do classes, have in recent years become matters of common knowledge. Birth control, through the rapid spread of knowledge as to methods of contraception among the better informed and more intelligent classes, is quite generally conceded by students of the problem as having been a dominant factor in producing this selective decline in fecundity. Accurate knowledge of the facts about differential fecundity is thus a matter of prime concern to those interested in birth control.

The investigations of the relative rates of reproduction among various social classes have been confined chiefly to the great cities, and to studies of the rates of reproduction of special classes, such as scientists and college graduates. The most notable study of differential fecundity in rural and urban populations combined is James Dunlop's article on "The Fertility of Marriage in Scotland," in the *Journal of the Royal Statistical Society*, 1914 and 1915. This study presents the relative birth-rate among persons of various occupations in Scotland, and comes to the conclusion that the birth-rates tend to be highest, both in the city and in the country, among the occupations involving the least skill and the lowest economic status.

With a view to exploring further the facts as to differential fecundity in rural areas, I have carried out an analysis of available data on this subject for the State of Iowa. Located in the north central part of the United States, having as its largest city Des Moines, with a population of about 100,000, Iowa is fairly typical of the fully settled rural areas of the northern half of this country. The state census for 1915 provides, for each of the 99 counties of the state, data as to age, occupation, home ownership, school attendance, past education, nativity, church membership and other social and economic conditions. These data I undertook to analyze by the method of partial correlation and regression.

A precedent for this procedure is afforded by David Heron's monograph on the "Relation of Fertility in Man to Social Status," published in 1906. In his study Heron applied correlation methods to the determination of what social characteristics were associated with high and low birth-rates in 27 districts in London in 1901. Without attempting

to go into statistical details it will suffice to say that the Iowa study is based on 99 counties instead of 27 districts, thus greatly increasing the reliability of the results, and that the Iowa study carries much further than Heron attempted to do the method of partial correlations.

The index of fecundity used in the Iowa study is the number of children under five years of age per 1000 women 21 to 44 years of age. This index is preferable to the birth-rate because it more nearly represents the number of children who will survive infancy, and hence is not open to the objection that high infant death-rates among the poor tend to compensate for high birth-rates. The decline in fecundity in Iowa is shown startlingly by the fact that the number of children per 1000 women of child-bearing age had dropped in 1915 to 40 per cent of what it was in 1840. This would not be a matter for lament if the most desirable classes were producing most rapidly, indeed, the present fecundity rate still keeps up the population in spite of heavy emigration. The subject for investigation was: What differences in fecundity exist between desirable and undesirable types?

The first outstanding contrast was found to be between city and country. Roughly speaking, there are twice as many young children per 1000 women of child-bearing age in rural districts as in cities. This in itself is an unfavorable condition from a eugenic standpoint, for selective migration from the country to the city is constantly draining the more intelligent and energetic rural youths to the urban centers, leaving the relatively less desirable types behind to repopulate the state. From an environmental standpoint, while the country is a safer place for a very young baby than the city is, the urban environment is preferable from an educational and even from a health standpoint for growing children. While the causes for the difference between rural and urban fecundity rates are complex, it seems probable that wider diffusion of information as to methods of contraception and readier access to the means to practice it are at least partly responsible for lower birth-rates in the cities.

A second contrast is between farm tenants and farm owners. The data prove that in rural counties with large percentages of farm tenants the fecundity is radically greater than in counties with large percentages of farm owners. Since the areas where farm tenants predominate are the areas of

rural poverty, **this** difference means that **in** the country, as well as **in** the city, **high fecundities** go with poverty and low fecundities with economic success

Even more striking are the relationships between fecundity and education. In the counties where large percentages of the young people of high school age are attending high school, fecundities are low, while in counties where the young people do not attend high school the fecundities are high. This is not due to the fact that high school attendance is more prevalent in cities than in rural districts. If rural areas are compared with rural, and urban with urban, the contrast is still marked. In districts where parents are able and anxious to give their children a higher education, there fewer children are reared than in districts where the parents cannot, or do not want to, send their children to high school, or where the level of intelligence is so low as to discourage a high school education.

The same contrast appears when the education of the parents is considered. Where large proportions of the persons over school age have had eight or more years of schooling, fecundity is low, where few adults have been in school eight years or over, fecundity is high. Here again the contrast holds independently of the contrast between city and country. Ignorance and high birth-rates are thus clearly and strongly associated in Iowa. The contrast may be summarized by saying that in a community in which all children of high school age attended high school, and in which all persons over school age reported eight years or more of schooling, the number of children would tend to be about 400 lower per 1000 women than in a community where the percentage of urban population and the percentage of women married were similar, and where none of the children attended high school and none of the adults had had eight years of schooling.

In Iowa, as elsewhere in the world, ignorance far outstrips intelligence in child-bearing.

On two points the results of this study are contrary to generally prevalent opinion. Counties with large percentages of foreign-born residents have high fecundities, but if these counties are compared with counties similar in economic status and education, the difference disappears. Foreigners are usually poor and ignorant, and like other poor and ignorant people, they have many children.

As relates to the fecundity of Catholics, also, the Iowa findings contradict usual impressions. Counties with high percentages of Catholic church members do not have any marked tendency toward higher fecundities than other counties. Married Catholics do appear to have more children than married

non-Catholics, but this tendency is offset by a tendency toward late marriage in highly Catholic counties. Even married Catholics do not, however, show any tendency toward higher fecundities than non-Catholics of similar economic and educational status. Religion as such apparently has very little influence upon fecundity in Iowa.

A significant feature of the investigation is the high correlation which appeared between fecundity and the age distribution of the women. Differences in the average age of the women in the various counties were too slight to have any appreciable effect upon their average ability to have children, but in counties where old women were scarce as compared with young women, fecundities were markedly higher than where old women predominated. The explanation seems to be as follows. In counties where poverty prevails, both birth and death-rates are high. This produces a steep age distribution with few old people and many young people. The poor have neither the average intelligence nor the financial resources for higher education and for the acquisition of property. Hence it appears that fecundity is inversely correlated with property ownership and education. Age distribution, although affected somewhat by migration, seems to be the best available single index of this condition, and might well be termed an index of misery.

In my opinion, a first step toward the correction of this socially and eugenically disastrous differential fecundity is the systematic education of married persons in methods of contraception. Marriage is far too complex and serious a matter for young people to enter upon ignorantly. It would be highly desirable from a social standpoint if every couple applying for a marriage license were required, unless able to pass an examination for marriage, to attend a special school in which household economics, methods of child nurture and training, and methods of voluntary limitation of parenthood were taught in competent fashion. Such a course would insure systematic knowledge of the safest and best methods of contraception, instead of the haphazard and dangerous hearsay so common at present. Individuals with religious scruples against family limitation would not need to use the information, and persons who, for idealistic reasons, wished to rear a family would be able to have their children at the intervals best calculated to insure their proper care.

A second measure urgently needed is research with a view to the discovery of better methods of contraception. Present methods are not always certain, are often troublesome in their use, interfere

more or less **with satisfaction** and **require considerable self-control for their systematic application**. As long as **this is true, differential fecundity in favor of high birth-rates of the shiftless, the careless, the ignorant and the unintelligent are sure to persist**. Certain scientists believe that it may be possible to develop a safe, **reliable method, so simple in application that anyone with even a child's intelligence can avoid unintentional parenthood**. When such a discovery is made it will be **revolutionary in its effects**.

A third step needed to correct **differential fecundity in a eugenic direction** is the removal of the **economic and social drawbacks toward adequate reproduction of the highly fit**. As a **significant move in this direction**, some private **foundation ade-**

quately financed should establish an honorary list of **certified parents**, and for as large a number of couples as **possible** on the upper part of **this list** should guarantee an **income sufficient** to offset the cost of **rearing their children**. Such a program would have to **begin carefully** and work out **its methods experimentally**, but I am **convinced** that **immensely important results** could be **achieved**.

The study of **differential fecundity** in Iowa, then, supports the **conclusions of previous studies** by **pointing out** that in rural as well as urban **districts fecundity is inversely correlated with financial and intellectual status**. Voluntary parenthood is **certainly** one of the most **promising methods of correcting this tendency** to repopulate the world from the **least fit classes**.

More Memories

By KITTY MARION

BY WAY of bidding New York "**Auf Wiedersehen**" to **find** fresh fields and pastures new down South, I will **give** the readers of the *Birth Control Review* a few more of my paper **selling experiences, beginning with** a very recent one.

An elderly man, **with white hair** and beard, to all appearance a gentleman, spat right in front of me as he passed, then deliberately turned back and spat on the paper I was **holding up**. Words **failed** me! Before I had recovered from my shocked surprise, a very **charming** woman came up, expressed her approval of Birth Control and gave me a **dollar** for the Cause. After she had left, a **friendly policeman** wanted to know **if I had had any trouble**, because a woman had just passed him and bawled him out for **letting me sell it**. Upon **mentioning** the "trouble" with the man, he **said** I should have had him arrested for **disorderly conduct**.

It is **astonishing** how many people, in and out of **uniform**, have demanded to see my **license or permit**. They are very eager to see the **lily painted with a permit** to do what the law **permits** one to do. There were a **good many** people, **especially during** the war, who thought the *Review* was **German propaganda**, while others read it as "**British Control**." They gave the paper a glance in **passing** and **sneered "British Control"**. Sometimes they added, "We don't want no **British control** here." When I called out to them "**Birth Control**" some seemed **reheved** while others **said**, "Oh, that's worse." **During** the war an **army officer** who had **evidently** been told **about it** came up **with**, "I want to know what **this British Control means**." I thanked him for his

purchase and chuckled at the **surprise in** store for him on closer **acquaintance with** the paper.

To my great but **shortlived** joy, a young priest **came up** and bought the paper, and **saying**, "I show you what I do **wis zat**," tore it to shreds **which** he scattered to the **accompanying** murmurs of "nut," "crazy," "bug house" from the passers-by, and **two men bought it** just to see what "that **guy**" tore up.

A few days later a clergyman, just **arrived** from **Porto Rico**, was delighted to see there was **such a** paper and, of course, bought one. The next day he passed **again, smiling** and **raising his** hat to me, whereupon a lady, who had been **watching** me, from a respectful **distance**, came **right up** and bought the paper. **Which reminds** me of the deplorable lack of **initiative and courage** on the part of most people to do what they **evidently consider** so **unconventional** and **unusual** as to buy the *Birth Control Review*.

Often when someone comes up to buy a paper, or even speak to me, several people who have been "**hanging around**" rush up and get one. Some haven't the courage to part **with** the price. **Well-dressed men and women** often come up **with**, "I'll take one," and an **air of conferring a high honor** upon me, but when I **mention** the price they say, "Oh, I wouldn't pay for it," or, "I thought you were **giving** them away." And often poorly dressed people buy the paper, **saying**, "I know all about it, but I want to help the Cause." Many people tell me they have passed me over so often and at last have plucked up courage to come up and buy a paper. Recently a man **said**, "I've seen you **with**

that paper for the last five years and I want to know what it is all about" Often I notice men coming towards me suddenly dive into their pockets as though thinking, "By jove, Birth Control, here's my chance," and when they get near enough to take the paper, all they dig up is cigarettes and matches, and my anticipations of a sale end in smoke "Men are deceivers ever," but women are just as bad, the way they stand right in front of me, fumbling in their pocketbook only to produce a nickel for their carfare

Sometimes a man or woman will come up and say, "I've been watching the expressions on the different faces when they see your paper — what a study for a psychologist!" A taxi driver said it was better than a vaudeville show Occasionally a most dismal pessimist, who, according to his or her own account, is a sprig of some "old American family-tree," will bemoan the fate of America in the hands of the "dirty foreigner" "The old American families are dying out and the foreigners are breeding like rabbits" Their only remedy is to keep the immigrants out of America I suggest to them that they shall help to get the law amended, etc., and see that the immigrants are instructed on prevention of conception so they can breed quality instead of quantity, but they moan on, "What's the use? Look at those faces," indicating the passers-by, "not a spark of intelligence, they wouldn't practice Birth Control, even if they knew how" Of course, I disagree with them and tell them of the great numbers of foreigners who buy the *Review*, and who do practice Birth Control, having brought the knowledge with them from abroad and are passing it on here

Some think the Jews ought to be compelled to practice Birth Control, and are surprised when I tell them that some of the best rabbis in the country are supporting this movement Others have a particular antipathy to the Italians, which reminds me of one, a real horny-handed son of soil, who bought the paper and told me he had seventeen children, that he wished he had only had seven, as he could have done better for them, but "what could he do?" One old lady, a "daughter of the Revolution," empties her heart to me at times "The improvidence of the poor!" She had been helping several families for many years "They will have babies!" Every time she tells the mother "this is the last time, I won't help you any more", and a few months later there's another on the way I asked her to join the League and help to get the law amended No, as long as it was against the law she would have nothing to do with it!

Many people, especially men of the old roué type, are afraid that all the young girls will take

advantage of Birth Control knowledge and become immoral, that only fear of pregnancy keeps them straight That usually involves a hot argument, in which I tell them that the average decently brought up, normal girl has no desire to be immoral, that something higher than fear keeps her straight And that if girls are born and raised in a vicious environment, for which they are not responsible, it were better that they resorted to preventive methods rather than encumber the earth with the results of their unrestrained passions

A young man asked, "Is that good reading matter?" "The best ever printed," I replied "I'll try one," he said "I live in the country and always like to take something new home" Almost immediately after another man said, "I am ashamed to buy it, but I want to see what it is" "When you've read it you'll be proud that you bought it, and will join the League," I said Another man whom I requested to join the League, said, "Not on your life This is the most pernicious thing I've seen," and hurried away A lady, pointing at the magazine, asked, "Do you think this is decent?" Looking straight into her eyes, I replied, "Yes, the most decent thing in sight" She blushed and hurried on, while people who had heard the question and answer nodded and smiled approvingly

A man asked, "What's this, to cut off all the babies?" "No, only the unwanted and unfit," I replied, and explained further, and he, like many others, said, "It ought to have been done long ago" Another said, "What is it all about? We have two children, and my wife and I are perfectly happy" He very proudly showed me a photograph of a beautiful woman and little girl, taken before the second child arrived I drew him a picture of trying to keep four, six, eight or more children on his present income with accompanying sickness, etc. He soon saw the point, also the improvement of the country-at-large, if all families could be small and well provided for like his, instead of large, poverty-stricken families living on the charity of others, to say nothing of the taxes for the upkeep of institutions for the unfit He saw that his own children would benefit from the improved conditions of others by having a better world to live in It was quite exhilarating to hear a man revel in his happiness with his wife and children

Very many elderly people buy the *Review* to send to their sons or daughters, whichever the case may be Recently a Scotsman bought it to send to his four daughters in New Zealand, one of whom is married and has one little girl, and another is about to be married On the same day an Englishman, "very interested," bought it He was about

to leave for South Africa, on his way to New Zealand

The first time I sold near the Grand Central terminal, a woman bought the paper and very enthusiastically complimented me on my good work "I am a suffragette from England," she said "So am I," I replied Then with an air of superiority she said, "Oh I was with Mrs Pankhurst" "So was I, I am Kitty Marion" Well, though we had not met before, we knew each other by repute, which made us quite "old friends" She lives in Canada now and is quietly doing her bit for Birth Control

Some people deny that there are any starving children on earth, especially in America, because God provides for all He even feeds the birds in the air They seem surprised when I tell them the birds in the air don't have to go to a store for provisions and clothing, etc, and have no rent or coal to pay for If they stay and argue, they usually leave with a copy of the *Revzew* Others wave me aside with, "God provides for all the mouths He creates," and walk off triumphantly While the demand for help for starving babies and adults all over the world increases!

A great many nurses buy the *Revzew* and invariably say, "You ought to see the sights I see in the hospital!" As if I did not see enough from my own points of vantage One said, as she approached and saw the paper, "Birth Control? I should say so I am a Bellevue graduate!" Physicians buy it—some saying, "I know all about it and just want to see what you have to say", others, "I am anxious to know what it is I don't know a thing about it" Often people as they pass, say "Where would you be if your mother had practiced Birth Control?" And the most appropriate answer I can give them is the classical "You should worry!" Some will say, "Pity your mother didn't do it instead of having you!" Some just hiss "disgusting," "filthy," "scandalous," or "brazen thing," "infamous" and similar epithets at me as they pass, while others say, "I wish I had your courage" Often friends will nudge each other, saying "That's what you need" During Christmas week a group of happy-go-lucky college boys came along and one, nudging another, said "There's a good thing for you" So I said "It's a good thing for all of you," and with one voice they all yelled, "Atta girl!"

One man who was in favor of large families complimented me on my "intelligent" arguments in favor of Birth Control, and at last, to gain his point, said that the later-born among seven or eight children were more intelligent than the earlier ones, and I replied "Oh, not necessarily,

look at me I am my mother's first and only," at which, with a burst of laughter, he left me Little children out shopping with mother seem to know instinctively that Birth Control is to their benefit Often they will say "Mummy, what's that?" pointing to the *Revzew*, or, "Mummy, do you read that magazine?" or, "Mummy, buy me that magazine" Some "mummies" will smile indulgently and knowingly, while others hurry on, snatching the poor kiddie along with a corrective shake and an angry admonition of some sort which is sure to make the child wonder "why?" Often a child comes up and asks "How much is it?" and I watch it go back to mother and return with the money for the paper

Though some people complain that the price of the *Revzew* is too high, others say "keep the change," and so I have an occasional extra dollar for the Cause Several people have given me dollar bills for the Cause and one man gave me \$5 00 Recently a man, after looking speculatively at the paper for a while, came up and bought one, rolled it up and slapped a nearby policeman, evidently a friend of his, on the back, with a remark which I did not catch They both laughed, and the policeman remarked he had three I asked him how he would like nine or more on the same income he had now He said he was not going to have any more, he had enough The other man, an Irishman by the way, said he had twelve and was expecting the thirteenth Just then someone spoke to the policeman and the man turned to me and said "You ought to be in Sing Sing, you're committing murder right here on the sidewalk", and went off The same day a poor-looking woman stood looking and smiling at the paper I thought she might not be able to spare the price and with the intention of giving her one, I said "Would you like to read one?" "Wad do you think I am, reading the loike o' that what's killing all the babies—what's killing the world!"

The expressions of indignation over the killing of our bill (by the Committee of Codes of the New York Legislature) with which many people, especially women, have bought the *Revzew* since April 10, augur ill for the political careers of certain assemblymen in Albany Sic transit!

(These random recollections of Kitty Marion's show a point of view which only a woman who has done the work in which she has been so long engaged could achieve Miss Marion meets friends and foes of Birth Control She meets the ignorant, the prejudiced, those who wilfully misunderstand our cause, and those who are genuinely seeking for light on the subject She gets a cross-cut of society from the highest to the lowest, and she enables us to appreciate better than any one else could do the attitude of the man and the woman in the street toward Birth Control We know that whatever Miss Marion writes will receive a sympathetic welcome from the readers of the *Birth Control Review*)



OUT OF THE SOUTH Comes this Cry to Me!

Dear Mrs. Sanger

South Carolina

I have just finished reading your wonderful book and I am puzzled to know just how and what to write as I feel like I just want to be with you in person.

No one knows my suffering, both in mind and body, and I sometimes feel like I am doing wrong and know at will in time to come my health even worse than at ever has been, for we have enough children for poor people to take care of.

I've been married this coming August eleven years, have four children, the oldest ten in October and the baby four in January. My! what have I undergone! I had nine or ten abortions and they get closer together. It's just three weeks since the last one. I am 33 years old or will be in November and am ruptured on both sides. There's no way of wanting any more, but please if you can give me help to prevent any more children until I feel like we can take care of them.

We are farmers, living way out in the country. I feel like I ought not to have told this but God knows why keep it longer!

Dear Mrs. Sanger

North Carolina

I received your book but don't find the right help in it, so thought I would write you or I want your advice. I married when I was just seventeen and had one baby before I was eighteen, and another before I was twenty and have another one and have just got over a miscarriage and am now twenty-one years old. What will I do if I keep on so?

Please tell me something to prevent them coming so fast. I don't feel like I can stand it much longer. Also my husband has heart trouble and is not strong and hardly able to work, so I am worried terribly, although I have a good

husband. My children are so weak and pale, and are sick so much, and I don't want to bring children into the world unless I can care for them and they be healthy. I feel sure I would get strong if I could prevent it a few years. I have often wondered what some people do to prevent, as some seem to have to have them all and some none. I would not complain of having a couple, if I could get my health back. When I was married I was healthy and pretty or I could be, but now my beauty has faded away.

Dear Mrs. Sanger

Virginia

I am the mother of six children, all boys. I have three living, age three, two, and six weeks. The children were born in eight years. My first children only lived from one hour to two months. I cannot account for their death unless they were too close together. I am decreasing in health every child I have. I am only twenty-seven years old. Words cannot express just what I have been through with. It is terrible to think of bringing these little children into the world without means or strength to care for them. I cannot see any relief, unless you give it to me.

Dear Friend of Womanhood

Tennessee

I am coming to you for advice. I have read of you and your great work and I thought maybe you might help me.

I am twenty-three years old and have been married five years and in that time I have given birth to four children and I am weak and nervous and I believe it will kill me to have another one soon, and oh! if you would please tell me how to avoid having any more babies and if there is any device or medicine or anything—well, I don't know how to explain it, but you know what I want. And if you could help me to what I want, I would do anything in the world for you that I could. Please answer soon and help me if you can. My very life depends on you.

MY ANSWER!



OYEZ!
OYEZ!
OYEZ!

This is to give notice

That during the Months of ~
MAY · JUNE · JULY
Three Crusaders ~
will tour the Southern States
on behalf of
BIRTH. CONTROL

They are My Messengers to You
Arrange Meetings for Them ·
Tell them your difficulties ~ and
be sure of their Sympathetic
Co ~ Operation. ~

*Look for the Car
bearing this Symbol*

Margaret Sanger



The Right to a Normal Sex Life

By CHARLES B CRADDOCK

IT IS the inherent right of every man and woman to live a normal, well-balanced life. Such a life must be one involving the most perfect health, physically, sexually, mentally and morally.

One of the tragedies of the time is the fact that so many millions never really know what normal sex life is. Ignorance and disease have caused terrible suffering ever since the world began. And since ignorance is the cause of most disease, it may be said that Ignorance occasions most of the suffering.

It is common knowledge that a strange transformation takes place in the health, looks and actions of the average woman during the first years of her married life. Everyone has seen many young wives change from spirited, vivacious girls into lifeless, worn and weary women, old before their time. Yet few know the reason why.

Nature has implanted strong, deep passions in all of us. These passions are normal and natural. Passion, when born of love and tempered with tenderness, is a beautiful thing. When mercenary, coarse and common it becomes unspeakably base.

That the love of husband for wife and wife for husband should seek expression in a mutually satisfactory sex act is natural and normal. But unfortunately the wife soon learns—if she did not already know—that sexual intercourse may at any time cause pregnancy, and that the gratification of her desires is likely to bring numerous children, more than she is strong enough to bear and more than her husband is able to support. What happens? Fearful of consequences, she fights to conquer her own natural womanly longings. She suppresses her passions. She kills out the desire for sexual intercourse, and in so doing she kills much of her love for her husband. She does not intend to do the latter, but she cannot help it. Love and passion are so closely connected that when one is affected, so is the other. The woman who withholds herself from loving intimacy with her husband in order not to have too many children soon finds that she has unintentionally slain the affection between them. She becomes cold, mechanical, dull. Married life is to her hereafter but a formal contract. The warmth and joy that once characterized it have disappeared forever.

If the husband does not understand, he is apt to be angered with his wife, and coldness is followed by mutual misunderstandings and quarrels. Separations and divorces without number have resulted from sexual suppression.

Even if the husband does understand, the happier days of wedded life are over. If children are born they are in such cases unwanted, unwelcome and miserable. Instead of desired blessings they are disagreeable accidents. They grow up unloved and resentful. If children are not born the nervousness and irritability that become fixed characteristics of men and women constantly repressing themselves make the declining years of husband and wife wretched.

There are scientific preparations that can be used in sexual intercourse that will prevent the woman from becoming pregnant. They are safe, sure and not only harmless to the organs of a woman's body but actually helpful, because of their soothing, healing properties. With the use of these preparations husband and wife may live normal sexual lives, gratifying their inborn desires, be happy and retain their youthful virility, yet prevent children except when children are desired and can be provided for.

LETTER TO THE EDITOR

Editor, Birth Control Review

Do you know that a large percentage of physicians are not informed on Birth Control, any more than I am? I have bought many books on the subject, and they all wind up with the information that any attempt to interfere with conception is very unsatisfactory, if not actually harmful. If you know of any satisfactory means of accomplishing such good results, for God's sake let me have it, so I can, in my small way, help to stem the tide of syphilitic and otherwise diseased babies from being born.

I am surgeon for a large sawmill here, and the wages paid will absolutely not properly care for any sort of a family, much less a large one. We have approximately 300 men employed, and in four weeks I attended ten confinement cases, and there are some fifteen or sixteen pregnant women here now. They all cry for relief. In every case the mother says "This is the last one," but of course, as you say, it will not be.

M D

All natural love between boy and girl, man and woman, is a lovely object, for the richness of its mental and spiritual possibilities are to us unguessed.

—RALPH WALDO EMERSON

Birth Control and Biological Ethics

(Condensed by JANE COLCHER from article by PROF WARNER FITE)

IT WOULD be difficult to find another question which can present us with so marked a **contradiction** between *legal* commandment and private *practice*, social *convention* and private *conviction*, as we find in the case of Birth Control. How many questions of equal importance are left in equal obscurity? How many have so large a practical **significance** and cut so deeply into our **ethical** foundations? In most states the law forbids the sale of anything to prevent conception—the law is a dead letter. The medical man refuses information and **pleads** his **medical ethics**—personally, he makes use of all he knows. The Department of Public Morality at Washington (commonly called the Post Office), with its powers which are scarcely paralleled in any country outside **Russia**, exercises said powers to exclude from the mails all literature relating to the subject. This does not prevent the **dissemination** of knowledge among the more **intelligent** or the more curious. It merely makes the sources of information illicit, **uncertain** and often unifying.

Now the scientific argument against birth control is based upon the **biological** conception of man as an animal species. The idea underlying the **hostility** to **birth** control is that, for purposes of our own, we thus **interfere** with the processes of Nature and set aside its will. There has been a growing tendency to emphasize the "social factor" in human affairs. Christian moralists **rejoice** to see in all this "**socially-mindedness**" a triumph of brotherly love. From this point of view, birth control is an offense against society, though it is a little difficult to make out precisely against whom the offense is **committed**—hardly against those who, on account of birth control, will never be born. Now I hold that the ways of nature are authoritative for man only as they commend themselves to human intelligence for human needs, for humanity and for the individual in the needs of the present. It is both our right and our duty, as **intelligent** beings, to control the ways of nature for our own uses. This applies both to the **regulation** of the number of offspring and to the means of regulation.

Now, among the vast number of animal species, man is the only animal who knows he is an animal, he is the only animal who is also a **biologist**, he is the only animal who lives today in the light of accumulated racial experience, he is the only animal who has a **science** or a society, he is the only **animal** who can act in the **light** of **recognized** relations to his absent fellows, the only **animal** who can have

any clear idea of family relations. Taking the animals simply as they appear to us—is it probable that the dog sees any relation of cause and effect between his copulation and the birth of a pup—a result so remote as far as **time** is concerned?

I do not **wish** to assert absolutely that **animals** have no morality nor reason, I advance only the **probability** that compared with man the animal's range of **imagination** (including memory) is extremely **limited**. But man can imagine, remember, forecast, analyze, compare, connect and direct his actions **according** to a purpose. So man, and man alone, can apply to the process of conception the question: For whom am I here? What am I doing? And why am I **doing** it? What interest have I as a rational being? Food-cattle are bred for a purpose. Were they able to realize this, they would be capable of refusing to breed. Can you say they would have no moral right to refuse? And do you really think they would be **deed-lighted** to breed faster and faster for the sake of us enlightened humans?

If nature is the great stock-breeder, man is the only animal that really knows he is being bred. More than that, he is the only animal with any **intimate** knowledge of the reproduction process. And for all man's study, the processes of reproduction are still largely mysterious. Yet our knowledge is even now sufficient to place them **more** or less under control. From the biological standpoint, the sex relation has one meaning—nature's end—the propagation of the species. We call it prostitution to **sacrifice** personal choice for money, from the personal standpoint, biology aside, it seems no less an act of prostitution when the end is propagation of the species. The outcry against **birth** control is a **survival** of a **discarded** point of view. It stands for **primitive** superstition fortified by a **biological** view of life.

To stand for birth control does not mean that childlessness is a virtue. A child **enriches** personal life, broadens thought, deepens **responsibility**—but the best things always cost the most. And the mother **carries** the double burden of the suffering and sacrifice incurred. That is one of many good reasons why the size of every family should be **limited**. Those who talk glibly of the **good** old-fashioned **family** seem unaware of the fact that many of these **families** of a dozen or more children represented a succession of two or three mothers.

We **will** say I am urged to bring children into the world for the **purpose** of **society** or future so-

ciety I am entitled to ask—why? What am I to get out of it? What are my children to get out of it? Can you prove to me that I am not helping to furnish a plentiful supply of cannon-fodder? Can you prove that I am not helping to furnish unskilled labor for the development of capital? You say I would help maintain the good American stock? Very well. But do you and I wish to maintain it at the present economic level? If so, we must limit the American family to those who can be well nourished and who can be given a fair start in life. If the American stock is to be degraded, why trouble to maintain it? Let society pay the bills, if children are to be brought into the world for society's uses. Incidentally, as an intelligent being, free from superstition, I ask you frankly. Why should the race go on? And for what end? If the civilization of the future is to be merely a repetition of what it has come to now, then why go on? Am I justified in believing in a better time coming? In a glorified future? In an exaltation of the duty of self-sacrifice for the present generation? Rather, I must honestly anticipate that, for any and every future generation life will be as problematic as it is for us. This is not intended to be a pessimistic conclusion. Why not let future generations take some responsibility for themselves? It is quite possible that the best we can do for them will coincide pretty closely with the best we can do for ourselves. I am inclined to think that this is the case with birth control. In any event, it should be clear that a life process which consists only of a series of sacrifices—the present generation for the next and so on, ad infinitum—is an absurd conclusion for a race of supposedly rational beings.

MILL END—REMNANT

By MARGARET LORING THOMAS

Big party Dominique house tonight
 Today, Dominique girl, fourteen
 She have working paper
 Tomorrow she go work,
 In mill
 Good thing for Dominique,
 His girl have a working paper
 Dominique have six children,
 Another come soon
 Big party Dominique house tonight
 Tomorrow, Dominique girl
 Go work,
 In mill

Press Clippings

ALBANY'S DISTINCTION

ALBANY a few weeks ago gained nationwide fame, or disgrace, by preventing, in defiance of the clause of the Constitution that allows free speech, Mrs. Sanger from speaking. She can speak in England, before the wisest and best of that land. She can speak in Holland, and France, Germany and Japan, China and India, but in Albany she could not. And to the scientific mind, to the thinking class of the country, and world, Albany was made a laughing stock.

Mrs. Sanger is not a fanatic. She is backed by the strongest kind of scientific proof, and by most of the leading scientists in the world. In Holland, the state itself, has birth control clinics, and it has resulted in the increase of children, and in a cutting off of the death rate. The birth control movement is simply the movement to bring into the world children that are wanted, children that can grow up, and prevent the unfit and the sick that make up our criminal class. It's the endeavor to make the facts of reproduction a clean healthy subject, to make moral what our suggestive age has made immoral. It's an endeavor to safeguard the women of the land from sex slavery, to allow them to say if they wish children, and to remove them from a sex slavery.

And it's backed by all those that think and think clearly. It's not more children we need, but better children. The poor, the unfit, the sick, bring into the world their kind, and society staggers under the burden of caring for them. Birth control would solve that problem, and would also solve many other problems.

But says the church, God sends the children. A god that sends children that are doomed to misery is not our kind of a God. And no God ever did that. God wants every child to be born well, and with a chance for life—Albany Telegram.

OVERPOPULATION

ACCORDING to Federal statistics there were two births for every death in the United States last year. The actual figures were 24.3 births per 1,000 of population and twelve deaths.

If this double ratio of births to deaths is to become permanent it means that by the time the 110,000,000 people now living in the United States shall have passed on, twice that number will have been born, in other words, that, by natural increase, the population of the country will double every fifty years.

That will give the country a population of 440,000,000 in 2022, about the present population of Europe. California will then have a greater population than that of New York at the present time. In round terms, it would be 14,000,000. That will be the normal increase. If the present influx from the East and Middle West were to con-

tinue, Los Angeles would have 10,000,000 population and California 25,000,000

These figures do not represent possibilities, but probabilities. The increases named are well within the range of those of Europe during the last hundred years. In 1800 the estimated population of Europe was 180,000,000. In 1910 it was 450,000,000. If there had been no extensive emigration to other countries and food could have been found for them, Europe would have had a population of 600,000,000 in 1910.

That problem of excess population is one of the most serious of the many vital questions our civilization is forced to face. There is a growing tendency among the neutrals to find the first cause of the World War which broke in 1914 in the overpopulation of Great Britain, Germany and Italy. Each of these countries had a population several millions in excess of that which the State could support from its own soil. When they went out into the world to exchange manufactured articles for the necessary foodstuffs and raw materials, the economic clash came that developed into a military conflict. Germany sought to regulate commerce with the sword, and right then the trouble started.

During the last two generations there has been a tendency to rejoice over increases in population. This was true even in the overpopulated European States. Every male child born in Germany was heralded as another recruit for the German Army that was to dominate Europe and the world. But when a child is born in Germany now, added to the mother's physical pain is the mental anguish because she knows not whence will come the food to fill another mouth.

During the next generation there will be no overpopulation on the Pacific Coast. But by that time the waste places will all be occupied, and the overcrowding in the East will begin to resemble that in India.—*Los Angeles Times*

INCLUDING BIRTH CONTROL CLINICS?

WHEN microbes lull men, they lull after putting the men and their families to some unnecessary preliminary expenses and trouble. These unnecessary preliminary expenses are the doctors' dues and the druggists' demands—unnecessary, for it is the common fatalistic belief that, if a man is to die after all, why make him or his relatives pay doctors' fees and druggists' bills? On the other hand, when murderers lull men they do not put the persons slain or their families to any preliminary expense—unless of course the murderers are dacoits who commit depredations after or before committing the murders. So that it is on the whole cheaper to get lulled by men than by microbes. But the bureaucracy probably thinks otherwise. For the bureaucrat would pay large sums to the police to prevent the depredations of the dacoits, but he would not pay as much to the Health Department to effect such improvements as would make it unnecessary for men

to fall ill and pay doctors' dues and meet the druggists' demands.

It may be presumed that the loss caused to the people of Bengal by thefts, robberies and dacoities is very much smaller than the loss caused by their having to pay doctors' fees and druggists' bills, and by the dead men not being able to add to the national wealth because of their untimely death.

Therefore, while not urging that all policemen, magistrates and judges should be cashiered, we do urge that government would be a more paying business if all those departments which can help the people to grow stronger and healthier were more adequately provided for.—*The Modern Review*, Calcutta

INDIAN NEED FOR BIRTH CONTROL

THE urgency of better provision for maternity and infant welfare in this city (Bombay) will strike any casual observer who cares to glance at the statistics of births and deaths for 1921, as given by the Health Officer of the Bombay Municipality. These show 666 deaths, during the first year of life, out of every 1,000 infants born. Naturally the question arises what are the causes that lead to this appalling rate of infant slaughter. Some of these may be enumerated. Over-crowding which is only too perceptible in every part of the city, the poverty of the bulk of the people, ignorance and orthodoxy that shrink from anything modern, are the chief causes.—*Bombay Social Service Quarterly*

Our Contributors

Nalbro Bartky, Utica, N. Y., novelist

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Kitty Marion, formerly on London music hall stage, active militant suffragist. Came to America, 1916. Has sold the *Birth Control Review* in New York since 1917.

Frank S. C. Wicks, pastor of All Souls Unitarian Church, Indianapolis, Ind.

In a country, even thinly inhabited, if an increase of population takes place before more food is raised and more houses are built, the inhabitants must be distressed for room and subsistence.

—THOMAS R. MALTHUS

Surely the love of man and woman is not an ungodly thing, else why should God have made it?

—ELBERT HUBBARD

Stop! Look! Listen!

Letters from Mothers

A **AMERICANS** are warm hearted and generous, always ready to respond to appeals for help from any part of the world, as soon as they see and **realize** the need for aid. If they could **visualize** the enormous amount of **suffering** **inflicted primarily** on **women** and children but reaching also the whole community, by the lack of Birth Control, **they** would surely raise up an **their millions** and demand that this great boon be no longer withheld from the women **clamoring** for it. **The** letters that we **print** month by month may perhaps open the **eyes** of **some** of those who have been blind to the need. In **helping** the sufferers all **over** the world, let us not neglect those of our own national household.

FRUITLESS SUFFERING

Montana

Dear Mrs. Sanger

I have received your book, "Woman and the New Race," and have read it, and am now **writing** to you for **advice**. The doctor says I am too weak to have children. I have had a **miscarriage** of four months, and a second, a **seven-months'** baby, born dead, **which** came the 17th of February, so of what **use is it suffering** and then can't have them, so please write as I do not want to get that way **again**, as I can't carry them to their full term.

NO CLOTHES, NO TOYS

Ohio

My dearest friend

I read the Home **Friend Magazine**, and read every word it **said** about you, and **decided** to send for the book, "Woman and the New Race," and I **received it**, too. I **appreciate** it ever so much, and, do you **believe** me, I read it in two **nights**. Oh, but that's awful true, every single word. Now, I am so **anxious** to have you write me. I am only 20 years old and have three children and another **coming**. These children have been too close, and oh, only God knows how I **feel** about it. I **will plainly** say that I cannot care for all three of them as I should, and when I see other children dressed like baby dolls my heart breaks. My husband **is** a very good man and **will do anything** to make me happy. But **it's** no use. I would rather be gone and not see this other **coming**. My husband has been out of work for two years, and now, **since** the 14th of November, he got to work.

My children and I go like **rags**. My boy goes out in winter weather **without** underwear, and the other two stay always **in** the house. The boy **is** 5, the girl **will be** 3, and the baby **will be** 2. I was **married** too young and **did not** know a **single thing** of married life. If only I had known! I do not know what **will** become of me. When my children say, "Mamma, get me a sled, get me a doll," I would rather be deaf and not hear them say that. I beg of your

kind heart. You, too, are a woman, and just **think**, only 20 years and I have three children and another on the way, and how **many** more through the long years? Please, Mrs. Sanger, help me.

A BETTER WORLD TO LIVE IN!

Utah

Dear Mrs. Sanger

A **friend** of mine told me of your book, "Woman and the New Race," and I have read it and I **sure think it is** wonderful. If the people of today could **live** as you picture **in** some of your chapters, what a better world **it** would be to **live in**.

I had three small children and felt like I could have no more, when I found out that I was soon to have another. When **it** came **it** was premature and had funny spells. I called a doctor and he **said** it had leakage of the heart. I have to be **up** all day and most all **night walking** the floor. **Nothing** I can do **will keep it quiet**. I have lost all my strength, I can't hardly tend to **it**, let alone the other **little ones**. My work **is** never done and we are not well enough off to **hire** it done. I am desperate. I don't want another **until I feel** like I can do **justice** to my home and the ones I already have. I do beg of you to send me your **advice on this**.

I am only twenty-three and I have never had a free day since I was married. My **babies** have come as fast as they could. I have never got strong from one **until** the next one was on the way. I feel like I was an old woman and I am sure that my face tells even more, **while if** I could have a rest, **life** would be worth **while**. There would be a few **silvery** clouds **instead** of all black ones.

"I APPEAL TO YOU"

Kansas

Dear Mrs. Sanger

I am **writing** you to see **if** you can help me.

I was a school teacher when I married a poor farmer boy. We **have** aorked very hard and I have broken my health down so badly I suffer all the **time** from **over-lifting** and heavy work.

I have borne four children, and **since** the last baby, now two years old, I have suffered so much that the **pain is** almost unbearable after hard work. Am **sick** four or five months before my babies are born and a year or more after **their birth**, and just **begin** to feel like myself **again**, and I get that way **again**. It seems just like I cannot go through **with it** again, and I have been almost **living** apart from my mate, **till** he has threatened to leave me and the **babies** and go to town where, I know, he could find **relief**, anyway. Now, we have both consulted doctors as to how to **obtain** some way of **prevention**, but both were

told they could not tell us—against the law Now, I have no desire to break up our family, nor am I shirking my duty to do all I can for the good of our little home and babies, but I am getting pretty desperate, when I think of bearing another child, as I can only feel that it is a great peril to go through again, and betwtn these two conditions—separation during life or suffering and pain through many years, or maybe death and leave them all, I appeal to you'

"MUST I DIE AND LEAVE MY BOYS?"

Pennsylvania

My dear Mrs Sanger

I have just finished reading your wonderful book on birth control and I cannot repress a desire to tell you how much I appreciate your work

I know that women everywhere will bless you for the hope you bring For myself, I have been married for nine years and have four children I married a railroad man whose health failed him and he could stand railroad work no more So he has been doing anything that he can to make a living, but we are far from living well

I could not afford help when my children were born, the consequences are that I have lost my health from having to work too hard My children are nervous wrecks I also have a skin disease that all my children have inherited from me I have been very ill for two years, not able to work at all My children are half fed and half clothed I could write you pages of the hardship I have come through, but I will not weary you You can imagine

Now, Mrs Sanger, I am not asking for anything to cause abortion, but I do want something that will prevent the bringing of any more wrecks I have tried physicians, but that wretched "against the law" has met me at every turn Must I die and leave my boys? Is there no way to fight that law?

Please help me I had a miscarriage seven weeks ago and I am living in terror I would like to live to raise my children, and raise them like white folks

May you succeed in your good work

PREVENTION OR ABORTION, WHICH?

Illinois

Dear Mrs Sanger

I have read your book, "Woman and the New Race," and am deeply interested in it and in voluntary motherhood, and would like to know if you can give me any help or information when I state my case

I have suffered with varicose veins in my legs since I was a girl of sixteen, and after our child came they are much worse I have had two operations for them, but it does not help any, and I have to continually wear an elastic surgical bandage After my confinement the doctor told me not to have any more children, or I should in all prob-

ability never be able to walk again if I did, and you can imagine the rest

I have already been twice to a doctor to be "put straight" and I am afraid of some serious internal injury if I have to keep going for that kind of thing, but of course "accidents will happen"

If you will give me any information that will keep me away from that agony again it will be appreciated more than aords can say

SCARED TO DEATH ALL THE TIME

Kentucky

Dear Mrs Sanger

After buying your book, "Woman and the New Race," and reading it, I feel it necessary to write to you I am the mother of eight children When my seventh was born the doctor failed to give me proper attention, and since then I have been a sufferer and came near dying when the eighth one was born, and the doctors told me to prevent getting in that way again, and I surely would be glad to have your advice Please, Mrs Sanger, give me your very best advice at once, as I am seared to death all the time

STATEMENT OF THE OWNERSHIP MANAGEMENT CIRCULATION ETC REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24 1912

Of The Birth Control Review published monthly at New York N Y for April 1 1923 State of New York, County of New York

Before me a notary public in and for the State and county aforesaid personally appeared Ruth Albert who having been duly sworn according to law deposes and says that she is the business manager of The Birth Control Review and that the following is to the best of her knowledge and belief a true statement of the ownership management etc of the aforesaid publication for the date shown in the above caption required by the Act of August 24 1912 embodied in section 443 Postal Laws and Regulations printed on the reverse of this form to-wit

1 That the names and addresses of the publisher editor managing editor and business managers are

Publisher—New York Womens Publishing Co 104 Fifth Ave N Y City

Editor—Margaret Sanger 104 Fifth Ave N Y City

Managing Editor—Annie G Porritt 104 Fifth Ave N Y City

Business Manager—Ruth Albert 104 Fifth Ave N Y City

2 That the owners are (Give names and addresses of individual owners or if a corporation give its name and the names and addresses of stock holders owning or holding 1 per cent or more of the total amount of stock)

New York Womens Publishing Co 104 Fifth Ave N Y City

Mrs Juliet B Rublee 242 East 49th St N Y City

Mrs Mary Knoblauch 7th Ave—35th St The Wyoming N Y City

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Business Manager

Sworn to and subscribed before me this 2nd day of April 1923

HARVEY P. VAUGHN

(My commission expires March 30 1924)

(SEAL)

Book Reviews

A Review by Frank S C Wicks

OUTSPOKEN ESSAYS, by W R Inge, Second Series Longmans, Green & Co, New York

Of the Outspoken Essays of Dean Inge, the most outspoken and the one of most interest to our readers is the essay on **Eugenics**

Dean Inge sees in new scientific discoveries a duty toward posterity which we may discharge since we are largely responsible for the physical intellectual and moral outfit with which the next generation will face the duties and difficulties of life. The science of **Eugenics** is still in its infancy, but we know that already there has been placed in our hands an instrument by which real racial progress may be attained. It is equally certain that in the absence of purposive action directed toward racial improvement, civilization itself will prove a potent dysgenic agency, sterilizing the best stocks and encouraging the multiplication of the unfit. The Dean says that "to any intelligent lover of his kind, this must seem the most important of social questions, and the encouragement of scientific research in this direction must seem the most hopeful means of helping forward the progress of humanity. The man of science believes we can conquer nature only by obeying her, he does not think human nature is likely to change except by the operation of natural or rational selection. He certainly does not believe that 'where God sends mouths, He sends meat'."

In his essay on **Eugenics**, the Dean says that the creation of a new social conscience is imperatively required if civilization is to escape utter disaster. We know where to place the man who says "Birth-control a forbidden by God, we prefer poverty, unemployment, wars of extermination, the physical, moral and intellectual degeneration of the people and a high death-rate to any interference with the universal command to increase and multiply," but we have no patience with those who say that we can have unrestricted and unregulated propagation without these consequences. A great part of our work is to impress upon the public the alternative of rational selection or a deterioration as certain as would occur if a miscellaneous crowd of dogs were allowed to rear puppies from promiscuous matings. Our policy of encouraging nature's failures and fits to multiply while the better stocks are penalized for their support is producing results that might have been predicted. The ratio of defectives to normal persons more than doubled between 1874 and 1896. Feeble-mindedness cannot be bred out of a family in which it has established itself, but it could be eliminated by bringing the infected stock to an end. The birth-rate of the feeble-minded is 50 per cent higher than that of normal persons.

Dean Inge holds with all **Eugenicists** that ability is also inherited, and gives interesting record of his own family, thirteen descendants of Ralph Churton. Of this number, all were scholars of high rank and eight held important positions in the church. Dean Inge recognizes that war is a ruinous dysgenic institution, carefully selecting the fittest and rejecting the inferior, taking from their wives these superiors for some of the best years of their lives, to say nothing of the number killed. The loss inflicted on our race by the Great War can never be repaired, is the Dean's judgment.

We are threatened with something much worse than a regression to a healthy barbarism. Let anyone contrast the physique of a Zulu with that of our slum population. And we shall realize that we are breeding not vigorous barbarians, but a new type of sub-men, abbarred by nature.

"Negative eugenics, the prevention of the multiplication of undesirable types, is more important at present than positive, the encouragement of the better stocks to reproduce their kind." Thus does Dean Inge take place with those who are concerned for the coming generation, that they shall be stronger and better than we, and we hear this Christian minister crying with Nietzsche to the unfit, 'Thou shalt not beget!'

A Review by Malcolm H Bissell

WHAT IS ADAPTATION? by R E Lloyd, 110 pp Longmans, Green & Co

This little book cannot fail to stimulate thought, whether or not one agrees with the conclusions of its author. Its thesis may seem novel to readers unfamiliar with philosophical thought. The author, who is professor of biology in the medical college at Calcutta, has clearly been deeply impressed by the abstract way in which the **Oriental** looks at life, and by the impression or lack of impression which some of the doctrines of western biological science make on the mind of the Indian student. Mr Lloyd asks us to re-examine some of these doctrines, especially the fundamental assumption that the aim of science is to explain life.

This assumption is merely a result of habits of thought, we are told, and it arises largely from man's naive tendency to regard himself as something apart from the rest of nature. The element of purpose appears in all nature in the remarkable adaptation of living things to external conditions, and this purposive adaptation is a constant source of wonder to us, which we find it necessary to explain. Our explanation is either theological or mechanistic. But it is only because we persist in regarding purpose as a purely human attribute that adaptation is a source of wonder. Evolution shows us that purpose as manifested in adaptation existed long before the appearance of man. It is, therefore, something inherent in life itself, and is a human attribute only because man is a part of nature. When we admit this, the necessity of explaining it disappears, and the theologian and mechanist are seen to be essentially one. Both are mechanistic, both are theological, and neither is necessary.

The thesis of Mr Lloyd's book is that life in its own explanation and that the true object of science is not to explain it, but to study its manifestations with a view to control. In defense of this view, it might be urged that few scientists could be found who would admit that the bounds of human knowledge will not continue to be enlarged as long as man remains a thinking being. In other words, no limit can be set to intellectual progress. How, then, can we frame an explanation of life, for how can we "construct anything complete or final out of that which is in progress, is incomplete, and can have no moment of completion?"

It would seem that the biologist might profitably follow the lead of the physicist, who does not feel that the chief aim of his science is to explain what and why "force" is. He does not know what it is and possibly never will know, and he is not greatly concerned about the matter. "Force" is to him simply a name for something whose manifestations and laws of action he can study and learn to apply. Should not the biologist, whose field is the study of life, adopt a similar attitude?

This view, or as Mr Lloyd calls it, instinct, which he urges as the most advanced stage in the development of mind, will hardly be pleasing to the opponents of Birth Control. If the aim of biological science is to study the manifestations of life with a view to control, then certainly nothing in the physical, mental and moral aspects of man's life belongs outside the directing control of his intelligence. We cannot, therefore, deny the right of any woman to choose whether or not she shall be a mother, and when the evils of ungoverned breeding are evident on every side, intelligence cannot fail to recognize that not only is reproduction one of the manifestations of life which is legitimately subject to sane regulation, but that of necessity it must be regulated.

It is impossible to do justice to Mr Lloyd's argument in a brief review. His book should be read by every student of natural science, and it will be enjoyed by all those who are not satisfied with a ready-made, cut-and-dried philosophy of life. Withal, it exhibits a tolerance of other views, a frankness and a breadth of mind that are characteristic of the true philosopher.

A Review by Nalbro Bartley

BLACK OXEN, by Gertrude Atherton Boni & Liveright, New York City

Mary Zatianny, heroine of Mrs Atherton's latest novel, presents an *interesting* study of the *vital*, age-old problem of a mature woman's *love-life*. That the flapper and young matron should *possess* the stage of *sex* drama and *emotron* *is* the usually accepted *belief*—but far from the *tmth*. With *commendable* honesty, some might call it *brutality*, Mrs Atherton presents the problem of *Indian* summer *passion*. Her heroine, Mary Zatianny, an *American belle* of *thirty-odd* years ago, *married* an *Austrian* nobleman who *died* after completely *disillusioning* her with *married life*, causmg her to turn with contemptuous repugnance which *is* resultant of *passive yielding* to a sensuous husband. Later, *since* Mary *is* a woman of great *creative* and *emotional possibilities*, she has her day with *lovers* of various calibre and station—only to be *disappointed* in her really *spiritual desire* for a true mate. Mrs Atherton *makes* clear the *necessity* of the *spiritual* element between lovers and *if* this element be *bruised* or *ignored*, the resultant *misery*.

During these years, *time* has taken its toll of Mary Zatianny. The story opens with her return to New York, yet not the *withered*, aged woman as are her contemporaries, hut a *beautiful* ash blonde creature with only 'eyes of *ancient wrsdom*' to betray the *fact* she *is* not her own daughter. Through the *wizardry* of a Viennese surgeon and the *rejuvenation* of ductless glands, Mary Zatianny has become a *girl* once more with her lovely, *pulsating* hut *sterile* body—yet she *retains* her mature, *wise* mmd. Here develops the *lore* affair with Lee Clavering, a *brilliant* columnist and dramatic *critic*.

The development, *conflicts* and consequences of *this* strange love are woven about the *background* of *modern literary* and *artistic* New York, with a *clever presentation* of today's flapper, dmnk with freedom, in contrast to snapshots of New York *society* *thirty-some* years ago—as Mary Zatranny *had* left it.

Two outstanding truths in *this* character study are the *inevitable* and *consrstant* refusal of Mary, with her *ancient wisdom* and lovely *body*, to merry Clavermg because she comes to acknowledge that power means more to her than a *romantic episode*—time takes its toll *despite* modem surgery or a woman's *unsatisfied* heart. This power and *diplomatic life* can become hers by *marrying* a nobleman of her own age and *returning* to *Vienna*. Also "let those women who have *it* in their power to repeople the earth which has *lost* so many *millions* of its sons, *cherish* that *delusion* of the *supreme importance* of love, hut not *I*! *I* have had my dream—but it *is* over. *I* have *not* the courage to marry you!"

THREE ACRES AND L I B by Bolton Hall The Macmillan Company, New York

A more natural manner of *living* than our *modem* crowded *city* life *is* advocated by Mr Hall in *this* volume. He shows that it *is* possible for a small *family* to be supported from the proceeds of a very small extent of land. The healthy normal life described would, however, be *possible* only with the *limited family*. Birth Control, of which Mr Hall *is* also an advocate, would be a necessary *condition* of a reform which would *eliminate* our *city* slums, and also those rural slums where large *families* drag out a *difficult* existence on farms adapted only to the support of only half or one-fourth of their numbers. The book *is* a plea for a return to a sane and healthy way of *living* such as might be *practicable* if Birth Control were *universally* adopted.

BOOKS RECEIVED

From the Princeton University Press, Princeton, N J *HEREDITY AND ENVIRONMENT* by Edwin G Conklin

From Lothrop, Lee & Shepard Co, Boston, Mass *HEALTH AND SELF-MASTERY*, by William J Fielding

From Cambridge University Press, England *INFANT MORTALITY*, by Hugh T Ashby

PERIODICALS

The Liberator (New York) for March contains an *interesting* discussion of "Marriage and Sex," by Floyd Dell. He gives a *biologist's* view of the *earliest* manifestations of sex union in *primitive* living matter, and shows that such union was not for reproduction, but for the refreshment and rejuvenescence of the *individual* cell. Carrying this into human *experience*, he endeavors to show that the sex urge corresponds not only, or even *primarily* to the *race* need for *reproduction*, hut to a need of the *individual* man and woman, the *satisfaction* of which *is* necessary for fullness of life—almost as necessary as *s* the *satisfaction* of the hunger *instinct*. Under the *guise* of *conversations* with typical *individuals*, he puts forward the theory that the sex *instinct* should be set apart from the parental *instinct*, and that reproduction should be *deliberately* undertaken, with a full sense of *responsibility*, and that the *child* should not be merely a by-product, perhaps *undesired*, of the *satisfaction* of sex *instincts*.

The American Medical Association has *recognized* the *need* for a monthly magazine devoted to the *service* of "Individual and Community Health," which shall be *scientifically* accurate and yet *suitable* for popular reading. To fill this need the first number of *Hygeia* (Chicago) made its appearance in April. It appeals to a *reading* constituency more *intelligent* and better educated than *is* served by most other health *periodicals*, and the names of its *contributors* are *sufficient* indication of its *high standing*. The first number contains *articles* by such well-known experts as Dr W B Cannon, Dr W H Woglom, Dr Victor C Vaughan and Surgeon-General M W Ireland. It *remains* to be seen whether a *periodical* of such *high scientific* merit will meet the need for a popular publication.

The Century (New York) for April contains two remarkable *feminist* articles, one by Charlotte Perkins Gilman is entitled, 'His Religion and Hers', the other, by Lucie A Zimmern, "Womans Part in the New Renaissance." Both plead for the full *recognition* of woman's *point of view* and for the *emancipation* of woman from her old *position* of a *convenience* for man or an *instrument* to minister to his purposes. While neither of these writers lays stress on the *necessity* of conferring on women the *right* to control her offspring, this *is* evidently taken for granted as a necessary *foundation* of any real *liberty* for women.

Mother and Child the organ of the American Child Health Association, Washington, D C, for March, carries much valuable material concerning the health and welfare of Children, but no word on the most basic aspect of Child Welfare, Birth Control. For example, Dr Mary Riggs Noble, Chief of the Child Health Department of Pennsylvania, notes that "Pennsylvania has 30,000 mental defectives, with institutional room for only some 4,000." The neglected ones among these, as they grow up, swell the number of delinquents, prostitutes and murderers." There is *no* word about the still more important fact that these *defectives* year by year add far more than their quota to the next generation, and that their mental deficiency *is* inherited by their children. The only allusion to Birth Control *is* so weak and indirect that few will discover Dr Riggs meaning when she says "If we in *Health* do our job well, *Welfare* will have fewer feeble-minded, epileptic, insane and criminals and the human stock will be better bred, because we *begin* far enough back to determine a choice brand of humans and keep them choice." Only by full and free dissemination of Birth Control information, with sterilization of the mentally *incompetent* who are left at large, can such an elimination of the poorer stocks be *effected*.

American Medicine (New York) for March made an *interesting* comparison between Birth Control in this country and in Europe, based on the fact that Dr Marie Stopes could bring a libel action against Dr Sutherland, for remarks made in his book attacking Birth Control and could win a *verdict* from the jury awarding damages. 'At the very time,' it remarked, "this trial was taking place (a trial which is almost *inconceivable* in New York, for example) Mrs Sanger

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Introduction by H. G. WELLS

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as being subjected to one humiliation after another in various American cities by police officials who had arrogated unto themselves the dictatorship of public morals and social well-being. In Albany the mayor and the police had stopped a meeting in which Mrs. Sanger, on the voluntary invitation of Albany matrons, was to plead, not for birth control, but for an intelligent law regarding birth control. It was at about this time that Dr. Stopes brought her libel suit against Dr. Sutherland. Dr. Sutherland, it appears, had in a published work referred in a derogatory manner to Dr. Stopes birth control activities among the East End poor of London and had declared that her book, *Married Love* was an offence against both modesty and morals. Harsher things than that have been said about Mrs. Sanger and her work, yet public opinion in this country would have discountenanced any effort by her to defend herself."

Atlantic Monthly (Boston) for April contains an article by Dean Inge on "The Catholic Church and the Anglo-Saxon Mind," in which the Dean makes the assertion that religion has little to do with the large family. He points to the low birth rate in the two most civilized Catholic countries, France and Belgium, and to the fact that in a certain backward stage of civilization large families are the rule, whatever the religion of the people. The Roman Catholic large family is, he holds, simply an indication of a low state of civilization. "It is certainly no accident," he writes, "that Catholic countries have remained in a backward condition, and, where free immigration is allowed, the Catholic workman, with his low standard of living, may squeeze out the Protestant but the same deficiency in education and in the industrial virtues, which keeps Catholic populations on a low level, also prevents them from being fully industrialized, or, if they become industrialized, they throw off Catholicism. Hence no genuinely Catholic country has been able to support a dense population."

Good Health (Battle Creek, Mich.) for April prints an interesting article by Helen S. Mitchell on Diet and Reproduction. It describes experiments in the feeding of rats to produce sterility. The experiments were made by Dr. H. M. Evans of California, and seem to prove that female rats can be kept in good health and fine physical condition on a diet which absolutely inhibits reproduction. The mere addition of a lettuce leaf to the diet removes the sterility and makes possible the bearing of normal offspring.

The *Medical Times* (New York) for March contained an article written by Margaret Sanger in collaboration with Dr. Thomas W. Edgar on "The Physician and Birth Control." It is a challenge to the medical profession to take the leadership in studying every aspect of birth control and conferring the benefits of scientific knowledge upon the community.

Interest in this country in the question of over population had been greatly stimulated by the publication of the Harold Cox's wonderfully enlightening, clear and readable, yet scientifically accurate book, "The Problem of Population." Newspapers from the Atlantic seaboard to the Pacific Coast have given long notices and editorials to the book and the more serious weekly and monthly periodicals have entrusted it for review to the best economic authorities in our universities. Next month we hope to print a review of this great book from the pen of Professor W. F. Ogburn of Columbia University.

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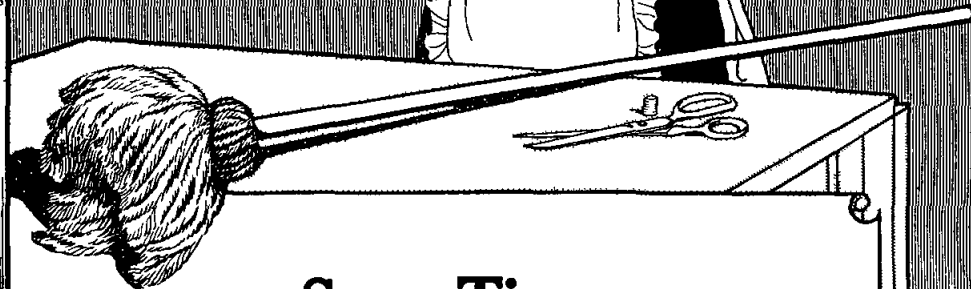
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