

# BIRTH CONTROL REVIEW

Edited by Margaret Sanger

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TWENTY CENTS A COPY

JULY, 1923

TWO DOLLARS A YEAR

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GEORGE DRYSDALE

*A Prophet of Birth Control*

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The Conversion of England

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Stop the Murder of the Innocents

*Official Organ of* THE AMERICAN BIRTH CONTROL LEAGUE, INC , 104 FIFTH AVENUE, New York City

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# BIRTH CONTROL REVIEW

104 FIFTH AVENUE, NEW YORK, N. Y.

VOL VII

JULY, 1923

No 7

## CONTENTS

EDITORIAL—The Responsibility of an Idea, by Margaret Sanger	171	THE VISION OF GEORGE DRYSDALE, by Margaret Sanger	177
Eangsr		George Drysdale was one of the major prophets of Birth Control and at the present time when his country so long	
A Protest against Passive Belief which is not earned into action		deal to his message is awakening to its importance. It is timely to recall our debt to this courageous pioneer	
PALLIATIVES OR PREVENTION by A. G. Porritt	171	AN INTERVIEW, by Sada Cowan	180
Showing the shortcomings of programmes of social welfare or health which do not include Birth Control		A plea for the right of every woman to control her own life	
NEWS	172	PREVENTION OR ABORTION—WHICH?—Letters Showing the Dilemma Faced by Many Mothers	181
NEWS FROM ENGLAND, GERMANY		These letters show that abortion is often practiced against the will and conscience of the mother because she can see no other way of preserving the family she already has from destitution. Birth Control offers a safe and innocuous way out of this dilemma.	
INSTEAD OF ABORTION		BOOK REVIEWS	
Dr. John C. Vaughan pleads for Birth Control as the only effective means of doing away with the all too common crime of abortion		HEREDITY AND ENVIRONMENT IN THE DEVELOPMENT OF MEN, by Edwin Grant Coklin—Raymond Pearl	183
LETTER TO THE EDITOR, Mary Winsor	174	THE CAVEMAN WITHIN US, by William J. Fielding,—	183
THE CONVERSION OF ENGLAND	175	Aaron I. Rosanoff	184
By means of clippings from the English papers it is shown that Birth Control is rapidly becoming a question of practical and immediate politics in the borough city and county councils and in the government departments in London		THE THEORY OF ETHICS, by Arthur K. Rogers—H. A. Overstreet	185
QUALITY NOT QUANTITY by Gordon Lang	176	SAFE MARRIAGE by Ettie A. Rout	185
TO OUR READERS	176	BOOKS RECEIVED	186
		PERIODICALS	186
		OUR CONTRIBUTORS	186

Published monthly on the first of each month

Subscription price, \$2 00 a year

Entered as Second Class Matter, March 11, 1918, at the postoffice at New York, N. Y., under the Act of March 3, 1879

# The BIRTH CONTROL REVIEW

OFFICIAL ORGAN OF THE AMERICAN BIRTH CONTROL LEAGUE

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

MARGARET SANGER, *Editor*

VOL VII

JULY, 1923

No 7

## The Responsibility of an Idea

**R**EMEMBER this there can be no progress in this old world of ours unless there is loyal allegiance to ideas. Men and women differ from one another, because the things they believe in are different. But sincerely to believe in an idea is to support it. Only when an idea is supported—supported generously and whole-heartedly—only when it is put into action can it make its mark on the world in general and on men and women in particular. Passive belief—willy-nilly, weak-kneed, faint-hearted acceptance of an idea is not enough. It is worse than cynicism, it is a harmful disease of the will. We must put our impulses into action. We must take sides. We must be battlers for Light and Liberty, or for the Powers of Darkness. Suppose that Edison or Westinghouse or Henry Ford, having conceived some idea that would advance civilization, had been content to sit back and indulge in day-dreams about it! Personally we may not wish to engage in the battle for an idea. But life becomes infinitely more exciting, more full of zest, of enjoyment, when we support, at least spiritually and morally, those who are actually on the battle front. The success of an idea, the triumph of a movement, depend, in the final analysis, on those who possess the courage of their convictions, courage upstanding and direct enough to inspire them to stand behind their belief and to put it into action. The Birth Control movement in this country is constantly making friends. But the only way to assure us of your friendship and your adherence to the ideal of Birth Control is to express your belief in it openly, both in public and in private, and for each one to support the movement to the utmost of one's moral and financial ability. A dollar contributed to charities and philanthropies means a dollar spent to perpetuate these social efforts. Every penny contributed to Birth Control means a blow at the root of the social diseases which call into existence our organized charities and philanthropies. The campaigners for Birth Control are in the trenches in this war against poverty, mental defect, and maternal slavery. We are cheerfully willing to work, to fight, to sacrifice and to endure abuse and misunderstanding. But we need the sup-

port and allegiance of those who accept our ideals. If those who believe in Birth Control would support the movement generously and whole-heartedly, the struggle would be of short duration. There is a serious responsibility resting on all those who accept an idea. If the mind has become illuminated and the principle is seen and accepted, action must follow. He who is convinced of new, dynamic truth must assume the spiritual responsibility for carrying the idea into action and for following it up to completion and success. M S

**E**VERY report of convention or conference on problems of social health and welfare, every article in newspaper or magazine on child hygiene and the prevention of infant and maternal mortality, every appeal for famine relief, for aid for crippled children, for child nurseries or for the thousand and one other forms of philanthropy and charity that throng our malls,—every such manifestation of the humane modern spirit makes one wonder why people are so loath to go to the bottom of poverty and misery, to begin at the beginning and to look to real prevention rather than to palliatives or even to cures of evils already allowed to exist. The desire to help is there. The deep devotion to the cause of humanity is not lacking. Pity, sympathy, fellow feeling with suffering, are motive forces in our chantable organizations. In some cases the constructive spirit is strongly at work, and the effort is for the prevention of the evils that are so manifest. Yet there is not one of the great public or private social agencies that dare come out for radical prevention, that dare begin before the child is born and assert the right of every newcomer into this crowded world of ours to preparation and a place before its parents give it life. Take, for example, the newly-organized American Child Health Association, which begins its career with all the prestige of the old organizations which combined to give it birth. In Good Housekeeping for June, the President, Mrs. Katherine Glover, outlines its plans and expresses its hopes and aspirations. She looks forward to a future when the tremendous waste of life of mothers and babies will

be stopped, when the record of needless defects among our millions of school children will be erased, and when the universal atmosphere of childhood will be one of buoyant health

What are the means to be employed to bring about this desirable state of things? Birth Control is surely the first and most essential necessity, but Birth Control is not mentioned. She looks for the accomplishment of the aims of her association to the extension of birth registration to cover the whole of the United States, the establishment of centers for pre-natal care and instruction of mothers, child health centers, the extension of medical inspection in schools, provision of facilities for healthy play activities, public health nursing and the protection of children who are forced to go into industry. As far as it goes, it is a fine program. But it begins too late both for mother and child. The Metropolitan Life Insurance Company in a recent full-page advertisement in the Saturday Evening Post states that of the 200,000 babies who die every year in the United States before reaching their first birthday, 35,000 die on the day they are born, and 100,000 die before they are one month old. Some of these might undoubtedly be saved by prenatal care of the mothers, but for the larger proportion the only effective prenatal care would be the prevention of their conception. After life begins, it is too late. The mothers are not and cannot be made fit to bear healthy children when they are tuberculous, syphilitic, or worn out with a former pregnancy and birth which is too recent to allow of recuperation. Any Child Health Association, really worthy the name, ought to insist first, last and all the time on the right of the child to be well born, and ought to set before the mothers a moral standard demanding for every baby the chance of physical and mental health, a welcome on its arrival, and the possibility of proper care and opportunity during babyhood, childhood and adolescence.

Mrs. Glover comments on the ignorance of mothers and truly says that no one can blame them for not knowing. The blame is on the community which fails to provide the means of knowing. This is especially true of Birth Control. The intense desire of mothers for knowledge which is deliberately denied them is tragic. Were this knowledge freely supplied under skilled medical guidance, a very large part of the problems and difficulties which now distress and perplex our socially-minded men and women would disappear, for mothers do not wilfully expose their children to privation and suffering and themselves to sickness and death. Mother-love is as strong among the poor as among the wealthy. In fact, so strong is the conscientious

conviction that it is wrong to bear children to whom a mother cannot give proper care, that tens of thousands of mothers every year take upon themselves the guilt of abortion, knowing that it may cost them health, life, and even believing that eternal damnation may be the price they will have to pay, rather than bear an unwanted babe, born to a heritage of defect and disease, or destined to cause misery and privation to brothers and sisters for whom the parents can barely provide.

## News Notes

May 26—A meeting of the Connecticut Birth Control Legislative Committee was held at the home of Mrs. George H. Day, Hartford. The purpose of the meeting was to perfect organization and plan future work. Mrs. Day was elected Chairman of the Committee, and Mrs. Longshaw K. Porritt was chosen Secretary-Treasurer. Several of the members present pledged themselves to do their utmost to secure the presentation of the case for Birth Control before women's clubs and other organizations in which they were interested.

May 31—A tea in honor of Mrs. Sanger was given at her home at Smithtown, L. I., by Mrs. Frank M. Leavitt, Chairman of the Birth Control Legislative Committee for Suffolk County. Mrs. Sanger and Dr. Dorothy Bocker spoke on Birth Control, and Mrs. Kennedy outlined the program of legislative work.

June 2—A meeting of the Rochester Legislative Committee was held at the home of Mrs. T. J. Swanton. Organization was completed and Mrs. Swanton elected Chairman. Mrs. Kennedy then outlined the legislative program for New York State. This includes four lines of work—the circulating of petitions asking for the passage of the Birth Control amendment by the State Legislature, the securing of resolutions in support of the Birth Control amendment from organizations of all kinds, the holding of educational meetings at which the case for Birth Control may be presented, and the interviewing of candidates for the 1924 Legislature, or the addressing of these candidates by means of a questionnaire. The Committee adopted this program and voted to put it into operation.

June 4—Mrs. Kennedy addressed a meeting of the Grange at Webster, N. Y., in the Town Hall. Mrs. T. J. Swanton, presiding. Mr. Charles Smith, President of the Borough of Webster gave a greeting to the meeting and endorsed heartily the Birth Control amendment. A motion was passed to cooperate with the Rochester Committee, and to endorse the amending bill.

June 5—Mrs Kennedy addressed the Syracuse Legislative Committee at a meeting presided over by Mrs L E Whittic. The Committee unanimously accepted the program of legislative work.

June 6—The Schenectady Legislative Committee gave a luncheon at the Mohawk Hotel, with Dr Ernest Caldecott presiding. Organization was perfected and the program of legislative work, presented by Mrs Kennedy, was accepted. Rev Philip Frick was chosen President, Dr Caldecott and Mrs Van Ness Philip, Vice-Presidents, Mr W Wellman, Treasurer, and Mrs Clarence M Michehs, Secretary. Mr Wellman was appointed a committee to draw up a constitution in harmony with the Constitution of the American Birth Control League, for permanent organization.

June 7—At a tea given by Mrs J Bishop Vandever at her home in Kew Gardens, L I, the case for Birth Control was presented by Mrs A G Porritt and Dr J C Vaughan, and Mrs Kennedy outlined the program of legislative work. There is much interest in Birth Control in this section of Long Island and several interesting meetings have been held in the neighborhood.

June 15—During the month from May 15, The American Birth Control League gained 1,414 new members and 734 new subscribers to the *Review*. The total number of letters received in the office was 7,649.

July 3—Mrs Margaret Sanger will speak in the City of Vancouver, B C, under the auspices of the International League for Peace and Freedom.

## Birth Control Conference of Middle Western States

THE opening session of the Birth Control Conference of the Middle Western States will be held on Monday evening, October 29, at the Hotel Drake, Chicago. The purpose of this meeting will be to explain the need for Birth Control and the aims and principles of the American Birth Control League. So many misunderstandings exist in the minds of people who have not given the subject close attention that the first necessity is to clear the air and lay a firm foundation for the scientific and medical discussion that will follow. The speaker of the evening will be Mrs Margaret Sanger. This evening meeting will be preceded in the afternoon by a reception to the delegates to the Conference.

On Tuesday morning the session will be occupied by surveys of conditions at the present time. Pro-

fessor E M East of Bussey Institution, Harvard, has promised to preside, and papers will be read showing, both in the United States and in the world at large, the social, economic, moral and health evils that would be ameliorated or banished by a general application of scientific Birth Control. This subject, which can be summarized under the general heading of the Cost to Civilization of the Lack of Birth Control will be continued through the afternoon session. In the evening there will be a conference for members of the medical profession, which will not be open to the general public. The next session, which will be held on Wednesday morning, will be concerned with the future, and with the benefit which humanity will secure through Birth Control. The Chair will be taken by Professor Raymond Pearl of Johns Hopkins. In the afternoon there will be a discussion of practical plans for carrying on work for Birth Control in the Middle Western States. The Conference will wind up with a dinner on Wednesday evening, at which hope for future benefit from Birth Control will be the dominant note.

## NEWS FROM ENGLAND

The very practical question of the giving of Birth Control information in health and maternity centers is being agitated in many of the borough and city councils, chiefly by members of the Labor Party. This activity and the rapid spread of Birth Control sentiment in England are shown in the series of clippings that we have taken from the English newspapers. The change of opinion that is sweeping over the country is described in an article by Right Hon J M Robertson, member of the Privy Council, in the June number of the *New Generation* just to hand, as "England's Conversion to Birth Control."

## NEWS FROM GERMANY

A letter from Felix A Theilhaber, President of the Berlin Gesellschaft für Sexualreform (Society for Sex Reform) to Margaret Sanger, gives some account of work for Birth Control in Germany. The Society has been in existence since 1914 and since 1919 its efforts have been chiefly directed to the promotion of Birth Control. It also works for sex education for the young, for the abolishment of the double standard of morals, the protection of motherhood and of children born out of wedlock, and the repeal of laws interfering with the right of individuals to control of their own bodies. On May 30 a mass meeting for working women was held in the Brauerei Königstadt calling for the sweeping from the statute books of all laws interfering with this inherent right of all women to their own bodies.

It was addressed by Walter Bahn, Dr Ferd Goldstein, Dr Felix Theilhaber and Rudolf Rocker. The organ of this movement is *Die Neue Generation*, published in Berlin.

## Instead of Abortion

**S**PEAKING to the group of women in Long Island at the meeting recorded under date June 7, in our News Notes, Dr John C Vaughan gave his reasons for actively supporting the Birth Control movement. First of all in his estimation came the important reason that Birth Control by scientific contraceptive methods would stop the enormous slaughter now going on in the United States which is classed under the general term of abortion. The actual figures, he said, were difficult to ascertain, but the number of these criminal operations had been estimated at from 500,000 to 2,000,000 a year. In every one of these cases life was actually destroyed, and he himself saw no difference between killing a foetus in its early stages and killing the infant, already capable of individual life, just before it was born. Again there was no real difference to his mind between killing an infant before it was born and murdering the infant after it was a month old, and everyone agreed that the murderer of a baby was just as guilty as the murderer of an adult—perhaps rather more so on account of the helplessness of the baby. If women were given proper contraceptive information they would not be driven to seek abortion, and no matter how stringent the laws were made, it was a well-proved fact that no punishments would stop abortion if no alternative were offered.

For the medical profession, in whose hands the methods of contraception should naturally belong, Dr Vaughan pleaded the need of release from the present restrictive laws which made full clinical research impossible. Birth Control had not reached the stage of exact science. It was in its infancy, and progress could not be made without such research. What was necessary was to discover contraceptive methods which would be reliable, simple, hygienic and easily within the reach of the poor who most needed them. If the restrictive laws were removed, he felt convinced that such methods would be discovered. At the present time, owing to the presence of these laws, the medical profession itself was in ignorance on the subject, and he was often faced with the difficulty of not being able to satisfy patients who came to him for information. The best he could give them was unsatisfactory to them and unsatisfactory to himself.

In asking for the support of this group of women in the legislative campaign of the American Birth Control League, Dr Vaughan frankly asked for help for the medical profession, that it might be freed from hampering and unscientific restrictions which made it impossible for the doctors to fulfill their obligations to the women of America, obligations which would be assumed as soon as the way was legally open.

## LETTER TO THE EDITOR

Will you kindly grant me space in the *Birth Control Review* to correct an article which appeared in the April issue entitled, "Publicity in the Birth Control Movement," by Annie G Porritt. Mrs Porritt says apropos of the publicity success of the National Woman's Party that "Alice Paul deliberately courted a conflict with the authorities by nagging the Administration and insulting the President until patience wore out, and the police delivered victory into her hands through persecution." Nagging is a very ugly and inappropriate term to use in this connection. It would be better to recall the words of Susan B Anthony, who said in reply to accusations that the suffragists were nagging the government by urging the passage of the Woman's Suffrage Amendment during the trouble time of the Civil War, that they pressed their claim in no captious or selfish spirit, but inspired by the purest patriotism and devotion to the best interests of the country. Instead of saying that the patience of the government wore out, it would be more accurate to say that the government showed great impatience with our just claims and our temperate and legal manner of presenting them—picketing being legal and dignified—and so illegally arrested us and thrust us illegally into disgusting prisons. We did not insult the President. We pointed out the indisputable fact that, whereas the German Kaiser was governing his subjects autocratically, in like manner the President of the United States was governing one-half the citizens autocratically and doing so deliberately, as escape from this undemocratic and un-American form of government was always possible merely by getting Congress to pass the Federal Suffrage Amendment.

MARY WINSOR

There was no intention on my part when I wrote the article on "Publicity in the Birth Control Movement" to belittle the achievements of the National Woman's Party. I went through the whole campaign myself, and helped to "nag" the government, with a full conviction that we were provoking a conflict. Had the campaign not possessed the publicity value that I tried to bring out, in my opinion there would have been small advantage in undertaking it. It may be noted that *Equal Rights*, the organ of the National Woman's Party, reprinted the portion of my article which Miss Winsor disapproves without any dissenting comment.—A G P

## The Conversion of England

CLIPPINGS from the English newspapers, received during the last month, show that **Birth Control** is being continually **agitated** both in the press and at meetings of borough and county **councils**. The Labor Party is **particularly** interesting itself in the question, and there is a strong effort on the part of the Roman **Catholics** to counteract this interest, working **especially** through women **writers** and speakers. Local and **national** health authorities are still very chary of any appearance of **encouraging Birth Control**, but the knowledge that there are Birth Control clinics in London is rapidly spreading, and arousing a demand for **similar clinics** in other parts of the country. Some **idea** of the **situation** may be gathered from the following **clippings**:

### STEPNEY COUNCIL AND BIRTH CONTROL

**A**T last Monday's meeting of the Stepney Borough Council, Councillor Lawder moved the following resolution: "That this Council, **believing** that the prevalence of a **high birth rate** in poor and congested **districts** aggravates the social problem (particularly in regard to **housing** and public health), requests the Maternity and Child Welfare **Committee** to consider and report on the **practicability**, or **otherwise**, of **providing facilities** at the Maternity and Child Welfare Centre for the **giving** of assistance and **advice** on the subject of birth control to married women **desirous** of **restricting** their **families**."

That resolution, he said, in spite of what had been said in certain quarters, did not propose to introduce something new, for it was there already. The only point was whether it was to be done by the worst or the best methods. The greatest tragedy in Stepney was, in his opinion, the tragedy of excessive maternity. Children were being born every day who would not get a reasonable chance in life, and were taking the bread out of the mouths of children already in the world. He suggested it was better for young **married** couples to have one or two **children** whom they could keep in something like comfort, than eight, nine or ten, whom they could not keep. There were people who said that God sends the babies, and we must do **nothing** to stop them. He did not agree with **this**.

Rev L S Wainwright opposed the motion. He had never heard such talk before. This was something that **would** lower the whole standard of life. They were trying to alter the work of God and all that was lovely in the **married** state. He thought the women of the **neighbourhood** would resent it very **strongly** indeed.

Councillor Rev J F Stern (Mayor's chaplain) said that some children were not born into the world, they were damned into the world. He declared that to promote the welfare of the children and to **give** them a chance of being educated and **trained**, the Council would do wisely to refer it to the **Committee**.

Alderman W C Johnson said that it was not **fair** to put the onus on any officer of the Council of giving assist-

ance and advice. He did **think**, however, that it would be advantageous for information to be given upon the subject. He desired to move as an amendment that in place of "assistance and advice," the **motion** should read "for the **giving** of information on the subject of birth control to married women desirous of restricting their families." This amendment was accepted and the amended motion was **carried** by a majority of 26 votes to 24 — *East London Advertiser*, April 28.

### THE CHESHIRE COUNTY COUNCIL

**A**T the quarterly meeting of the Cheshire County Council, yesterday, at Chester Castle, Sir William Hodgson **presiding**, a Labour member **delivered** a speech in support of birth control, but his remarks, however, were unsympathetically **received**.

When the **minutes** of the Maternity and Child Welfare Committee came up for approval, Mr William Plant (Labour) drew **attention** to the fact that the Women's Co-operative Guild, Altrincham, and various branches of the Labour party **organisations** in the county had forwarded a resolution to the committee on the subject of **birth control**, and that the **committee** had resolved that no action be taken upon it. The resolution in **question** was "That we urge upon the Maternity and Child Welfare Committee the **advisability** of **giving information dealing** with birth control at all welfare centres **within** the county."

He had heard no **serious** argument advanced as to why birth control should not come under the **jurisdiction** of the Maternity and Child Welfare Centres. After all, what was the object of Child Welfare Centres? It was to **give** help to the mother before the child was born and to **give** all the help and information that was **requisite** and helpful to prepare her for the struggles that were before her.

Mr Plant proceeded to quote the views of the county **medical officer** on the question, and maintained that it was only prejudice and **tradition** which prevented the subject **being discussed** in the **Council**. Probably, he remarked, ten years ago, if mixed **bathing** had been mentioned in that **council**, it would have been laughed at. He **maintained** that the Maternity Welfare Centres should be able to **give** advice to the poorer classes on **this** very vital subject, and moved that the minute regarding the resolution should be referred back, so that the Maternity and Child Welfare Committee could **reconsider** the matter — *Liverpool Post and Mercury*, May 18.

### THE BATTERSEA COUNCIL

**F**OLLOWING the discussion in the *Daily Herald* on birth-control, Battersea Council has appointed a sub-committee to consider a **municipal** scheme for a centre at which maternity and child-welfare **information** could be **given**. After its investigations the sub-committee will submit a report on the **desirability** or otherwise of such a centre **being established** — *Daily Herald*, London, May 24.

(Continued on page 186)

# Quality, Not Quantity

By REV GORDON LANG

(Thrs *is* a short *quotation* from a speech made at a *public meeting* held *in connection with* the *International Bzrth Control Conference in London, July, 1922*)

**I** SUGGEST to you that we have to get out of our minds the idea that quantity is the **all-important** thing. The churches are not troubled with over-population so far as their own **services** are concerned, and that may possibly account for their lack of interest in over-population in other **directions**, but at any rate they have fallen into grave errors with regard to quantity—such grave errors that we have extremely large membership of some churches, with a correspondingly small quality of real **religion**. That kind of thing may do for church **membership** and **subscriptions**, but it will not do when it comes to bnnnging into the world men and women who are described as bemg in the image of God. What they may be potentially is one thing, what they are today is another and entirely different matter.

Those of us who come **into** contact with the sordid and seamy side of life know what a great deal of leeway has to be made up before our fellow men are like unto the image of God. Mr Lloyd George has described his fellow men as "in the image of God." That is not a **correct description**. Mr Lloyd George is either very **optimistic** about his fellow men or else pessimistic **concerning** God. It is a flattery of men and not complimentary to the Almighty. It is a good **thing** that, so far as the spiritual world is concerned, there is no such thing as hbel, because eternity **might** even be of too short duration for all the writs to be issued. We are in a crisis so far as religious life is concerned. Some of us are not altogether surprised, some of us are not altogether disappointed. There will have to be radical reconstruction, and we do not wonder that **men** and women, however real their sincerity may be, have drawn away from churches and chapels when bishops, hke the Bishop of Exeter, can solemnly ask for more children in order to prepare for another war. Those are things which send men away from churches with great contempt for the churches themselves. Therefore, **I** do suggest that if we are concerned with **religion**, we should regard quality and not quantity.

The other **point** is **this**. You have heard it touched upon delicately. There is a suggestion that there is something **immoral** in the control of childbirth. From a **religious** and moral point of view, we are supposed to place our greatest hopes upon the soul, the **spirit**. The churches have always done that, and

some of the churches most concerned with **mini-mizing** the body have spent all their time in finding ways of **obviating** it till they have forgotten the soul altogether. Those of you, who **believe in** the expression of the soul, know that it can only **find** itself in a material and physical expression. Babies are born incessantly who are mentally deficient, unwanted and undesired, they are thrown from pillar to post and never discover their own souls, nor do other people **credit** them **with** possessing one. Therefore, a failure to control birth means that you are very effectively **controlling** the soul from the point of **view** of negation, in so far as rapid production of **children** means that the physical mode of expression of the truer and deeper thngs of the soul is woefully—wckedly—controlled. **Birth Control** is synonymous with freedom of the **spirit**. When you have Birth Control you **will** set free in a large measure the free aspiration of men and women.

**I** have no intention of saying anything more to you. It may be necessary at some other time and place to tell you of the experiences some of us come in contact with every day, but **I** do suggest that in conditions of **appalling** poverty and hopelessness for large masses of the people, **it** is an opportune **time** for men and women who **think**, and are anxious for the future of our people, to go forward as **missionaries** with this idea to our fellow men and women, in order that the birth of a child may **in** future be a source of happmess, and that voluntary parenthood may **give** a stronger, healthier race and that when children come, and as they grow, they may find a more **goodly** hentage, and that their tomorrow may at any rate be a better day than some of us have **discovered** ours to be.

That is our pnvilege and **responsibility**, and **I** am glad to stand for Birth Control as the most effective and **immediately** essential means of bringing about that very **desirable** condition.

## To Our Readers

*In May and June we printed enlarged numbers of the Birth Control Review. This month we return temporarily to our former normal size. By the end of the summer, however, we hope to be able to make the Review regularly the larger and better magazine whrch our readers assure us that they like and appreciate. Wnte us your opinion concerning the Review. We want your help not only in securing for it more readers and a wider field of usefulness, but also in improving its character and contents that it may do better work for Brth Control.*—EDITOR



# The Vision of George Drysdale

By MARGARET SANGER

**H**ERE is the first installment of Mrs. Sanger's interpretation of one of the most prophetic and profound *thinkers* of the *nineteenth* century. *Dr. George Drysdale* was perhaps the greatest pioneer of our modern *conception* of Birth Control and the neglected precursor of the new psychology. His great work, "The Elements of Social Science," first published *anonymously* in 1854, enjoyed a huge *underground reputation*. A *re-examination* of this forgotten *masterpiece* reveals many of the fundamental *ideas* of which contemporary *thinkers* are just *becoming* aware.

Thanks to the aid extended by Drysdale's *sister-in-law*, *Dr. Alice Vickery* Drysdale, much new material is *now* brought to light for the first time. The remainder of the essay will be published in subsequent numbers of the BIRTH CONTROL REVIEW.

## I

**G**EORGE DRYSDALE is perhaps the greatest pioneer of our modern conception of Birth Control, because he was the first to approach this great problem from the point of view of individual and social psychology. He saw, more clearly than any of his predecessors, the great necessity of a new science and psychology of sex. He *revitalized* the theory of Malthus by lifting it out of the sphere of political economy, and vindicating Birth Control from the point of view of human and individual need. He discarded the old metaphysical preconceptions of political and theological dogma, and insisted upon the necessity of scientific and biological study of human instincts and needs. In studying this great and forgotten achievement, we must remember that it was wrought by a young man still in his twenties. Also, that "The Elements of Social Science" was first published in 1854, long before the crystallization of modern evolutionary science, in the very darkest days of the Victorian era. This explains why many of the most illuminating points in the vision of George Drysdale fell on stony ground. He was so much in advance of his day that by the time European thought had caught up to him, his great book had been discarded or forgotten. I hope to show, for instance, in the course of the present study, how closely Drysdale predicted the technique and aims of the Freudian school of psycho-analysis. Nevertheless, in spite of the neglect that Drysdale has suffered, we must not minimize the tremendous influence exerted by "The Elements of Social Science" throughout the civilized world during the latter half of the nineteenth century.

Nietzsche remarks that every philosophy is, in a certain sense, a confession or an autobiography. If this is true, the "Elements of Social Science" reveals an unusually attractive, vigorous personality, uninhibited by the restraints and repression of the harsh and Puritanical environment in which he was born and brought up. Born in Edinburgh in 1825, the son of the Treasurer of the City of Edinburgh, Drysdale revealed from childhood all those exceptional qualities that we are accustomed to associate with the term "genius." He evinced such great power of intellect that his teacher, Mr. Musgrave, in the Circus Place School, named him, for his rapid progress in elementary studies, "King." He passed seven years at the Edinburgh Royal Academy, obtaining the highest prizes in all his classes. At the time of his death, November 19, 1904, his brother, Dr. Charles R. Drysdale, declared that the medals and books given to his brother for merit formed a collection and a library in themselves. After seven years at the Edinburgh Royal Academy, George Drysdale studied at the University of Glasgow, and obtained honors equally from all the professors there. Shortly after the death of his father, George, with Charles Drysdale and their brother-in-law, made a tour through France and Switzerland. The younger brother speaks of George's pre-eminence in all physical and outdoor sports, just as he was pre-eminent in his studies. This splendid love of physical perfection and activity, combined with intellectual pursuits, is expressed throughout his book.

Like all of the young thinkers of the early half of the nineteenth century, the Drysdales became interested in the study of political economy, which had become the center of most of the intellectual activity of that time. George Drysdale took copious notes of the works of Adam Smith, Ricardo, Malthus, Chalmers, Whately and the two Mills. Returning from the continent he resumed his residence in Edinburgh, where he graduated in medicine.

"The Elements of Social Science," written at the age of twenty-seven, is the living monument of his exceptional youth and joyous vitality. It has been criticized as being, from our modern point of view, unscientific. Yet in spirit it is truly not lacking in this quality. We must not forget that scientific details and discoveries keep changing our point of view, and we must at least credit Drysdale with an illuminating foresight into the discoveries and scientific interests of our own century.

The young man hurried down to London in the hope of immediately finding a publisher. It was not so much personahty and egotistical pride in his own book that made him do this, he did it in a truly visionary spirit. He felt he had expressed the truths of which humanity was in dire need. Perhaps he did not realize the extent of his own iconoclasm. He felt that he was truly following in the footsteps of the great Malthus and the two Mills. A good deal of the "Elements of Social Science," it is true, is a restatement of the principles and convictions of those early pioneers in social reform. But imbedded in the closely printed pages of this astonishing book there is ample evidence of George Drysdale's realization of the great fundamental and central truths of human nature.

Needless to say, he found great difficulty in finding a publisher for his book. In 1853 Great Britain was laying the foundations of Victorian prudery, and it is not surprising that such a book as the "Elements of Social Science" was refused by all reputable publishers. But at length, by a lucky chance, Drysdale discovered Edward Truelove, a free-thought bookseller, living at that time near Temple Bar. Mr. Truelove undertook the printing of the work. Edward Truelove, we may note in passing, possessed scarcely less courage and bravery in his own particular field than the Drysdales themselves. He was vitally interested in the neo-Malthusian movement. He suffered imprisonment for publishing, not the "Elements of Social Science," but other works of the same character. The dauntless courage of the early English Malthusians opens a fascinating chapter in the history of human thought.

The "Elements of Social Science" was published anonymously, not merely in its first edition, but in all the editions printed during George Drysdale's lifetime. An edition appeared in 1905 with George Drysdale's name in parenthesis under the pen-name of the author—"A Doctor of Medicine." In his preface to the first edition, Drysdale confessed that "Had it not been from fear of causing pain to a relation, I should have felt it my duty to put my name to this work, in order that any censure passed upon it should fall upon myself alone." The "relation," as we may guess, was his mother. Charles R. Drysdale, who inserted a brief memoir of his brother in the posthumous edition, tells us that George wrote anonymously, at first on account of his dislike to give pain to his mother by his avowal of heretical opinions in theology and traditional morality, and finally because, his health becoming weaker, he disliked those wordy disputes which interfered with "that philosophic tranquility

so necessary for thinking out the different problems of social life."

George Drysdale devoted all the remaining years of his life (he died at the age of seventy-eight, November 19, 1904) to the translation of his book and its publication in the other European countries. To do so, he made himself familiar with most of the Continental tongues, even with Russian, a feat which was rendered possible only by his deep studies in language and science. He was thus enabled to criticize the style and expression made use of by his translators. French, German, Italian, Spanish, Portuguese, Swedish and Danish. In later years, with the appearance of each successive edition, he added much material to the book, but the great fundamental truths remained unchanged. With his characteristic, challenging boldness, Drysdale confessed that he did not make the slightest pretention to have offered any comprehensive or adequate exposition of social science. He aimed instead to be suggestive and stimulating. He acknowledged his indebtedness to Mill's "Logic" and to Comte's "Positive Philosophy." He distanced from Comte on most of the vital points of moral and social doctrine, but he expressed the profoundest admiration for the manner in which the French Positivist carried out the leading ideas of his great work. He agreed that the first need was to emancipate the human mind from supernaturalism, to prepare the way for a great intellectual regeneration, when human life might be governed by sincere and openly expressed convictions.

In the years following its first appearance, this anonymously published book gained a wide European reputation, but due perhaps to its anonymous publication, this reputation became mostly an underground one. We find little reference to it in the revolutionary literature in which the great spiritual heretics of the latter half of the nineteenth century found expression. Drysdale, nevertheless, was a true precursor of the dynamic Dionysianism of Nietzsche, and of all our modern multifarious striving for intellectual and psychological freedom.

By 1880, six German editions had appeared. By 1881 four Italian editions, while in France the book was published both in its entirety and in parts. Paul Robin spoke of it as one of the "bibles of humanity," while M. Robin's son-in-law, G. Hardy, himself made a translation of that section entitled, "Poverty, Its Only Cause and Its Only Cure." In Great Britain, the British colonies and America, more than 19,000 copies were sold. The great virtue of the book, according to Havelock Ellis, is that it brought to the attention of many, who had no means of intelligent information, the importance of sexual science.

Charles Bradlaugh recommended it to the members of the International Workingmen's Association (the first Internationale). The *Examiner* spoke of it as "the only book that has fully, honestly and in a scientific spirit recognized all the elements in the problem—How are mankind to triumph over poverty, with its train of attendant evils?—and fearlessly endeavored to find a practical solution." The *British Journal of Homeopathy* in 1860 spoke of Drysdale's book as the most remarkable one in many respects the writer had ever read. This conservative editor thought that some of Drysdale's remedies tended rather to a dissolution than a reconstruction of society, but nevertheless admitted the benevolence and philanthropy of its motives.

One of the great admirers of the book who was undoubtedly influenced and stimulated by its ideas was the distinguished Paolo Montegazza of Florence. Montegazza wrote of Drysdale in the *Medico Di Casa*, 1874: "A foe to all hypocrisy and prejudice, the author of the 'Elements of Social Science' calls things by their real names, and shrinks only from the excessive sufferings and privations to which the poor children of Adam are condemned. He is firmly convinced that to measure human fecundity in accordance with the economical production of families and nations is the most certain means of destroying pauperism and all forms of want, and in this perhaps he is in error, for the evils of modern society have many sources, and with the drying up of one (perhaps even the most fruitful), another and another would present themselves, which only the combined and constant labours of future generations can, perhaps, be able to overcome. However this may be, the courage with which the author faces one of the most formidable problems of human society is most praiseworthy. Human morality is gradually changing its centre of gravity to rest upon a more solid and durable basis. In this new morality, the doctrines of Malthus and those of the author of the 'Elements of Social Science' must also have a large share. In the place of the alms-giving which humiliates, in the place of that charity which caresses an evil that it does not know how to cure, there will be substituted preventive philanthropy, which by studying want and suffering in their most hidden and deep-seated springs, can be able radically to remove them. Jurisprudence, medicine and morality follow the same movement, are aiming at the same end—to prevent rather than to cure."

In Germany and Holland likewise, the book aroused much discussion, praise as well as adverse comment. Though little spoken of in public, it was,

nevertheless, to produce a quiet, lasting effect. The *Königsberger Hartung'sche Zeitung* (December 4, 1871) confessed that "whatever may be said against this fearless laying bare of the most intimate relations of social life, and against his whole theory—purely and undisguisedly materialistic as it is—even the opponent of Dr. Drysdale will be unable to deny him the merit of scientific closeness of reasoning, and what is quite as important, of warm and zealous philanthropy. He will rather honor the moral courage and mental energy with which the author must have had to work his way out of the bewildering maze of hitherto unsolved problems and conflicts to a conviction so logically consistent, so luminous and yet so opposed to established institutions and to the moral sentiments in which men have been brought up."

In probing into the deepest causes of human misery and unhappiness, in pointing the way to a new emancipation, a truly spiritual and physical freedom, Drysdale is never irritated, never fault-finding, never seeking to blame individuals or classes. This is a point well worth remembering, when we compare his work with that of other leaders who use the weapons of invective and angry attack against their enemies.

Further evidence that this remarkable mind was truly "future piercing" is to be found in his essay on war, published in 1881. George Drysdale was fully conscious that the great principle of restrictive fecundity might give, if put to practice, new orientation to individual and social activity. The intensive culture of the human race, as opposed to nationalistic and racial imperialism, eliminating the need and controlling the cry of national expansion and territorial aggression, might do much to wipe out war as a fearful remnant of barbarism. He saw that international relations were then in an essentially chaotic state, and that war was the natural and inevitable result of competitive armament and of international relations based on secret agreements. He discussed the question of the general reduction of armaments, of a league of nations or confederation of states and of the place of international armies. He saw that disarmament could be only a palliative, and not a cure, for present evils, which today, as we know, are even more aggravated than in the days when he was writing.

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*If religion does not assist man to use his reason to adapt to his environment, but rather tends to make it more difficult for human beings to coordinate their activities and to develop health and aspiring views of life, it becomes one of the chief forces that block progress, and increases human suffering and misery.*—STEWART PATON, M.D.

## An Interview

By SADA COWAN

**SCENE** *A doctor's office* A woman well dressed, too *well* dressed to *arouse* the *doctor's* sympathy, is seated before *him*

She I have told you the truth, Doctor There is no reason, *physical* or *economic*, why I should not have children, there is nothing but this *inherent* aversion to the thought of Motherhood and the bitter *rebellion* within me

He Do you *dislike* children?

She I love them But I have no desire for them It is not true that every woman at some time or other feels the longing to become a Mother I have been married many years and have never yet

He Are you *happy* with your husband?

She *Contented*

He But you do not love him That *explains* it! If you did you would want his

She If I loved *him* in the way you mean I would rebel even more fiercely at the interruption by a newcomer of our happiness In the great love *which* I might feel for a man there would be no place for a child Perhaps if I were lonely very lonely and *devoid* of interests I might wish for a little one to occupy my attention It is possible I do not know But I am *not* lonely and my life is full

He Why do you come to me?

She To whom shall I *go*? If I have a slight ailment you *give* me *medicine* to make me well If my nerves are unstrung you show me how to gain rest and strength Now, sick in body, soul and *mind*—sick as I have never been *before*—to whom shall I turn if not to you?

He Why is the thought of *becoming* a mother so terrible to you? Are you afraid?

She You know me too well to ask that, you who have seen me face death fearlessly (Quetzly) And I tell you now, rather than *bring* a child into the world I would pass through any torture and meet any manner of death

He So, it is selfishness Ah! You dread that the child would take up too much of your time?

She You are a bit *illogical*, Doctor The *bringing* of *life* into the *world* is for the most part *selfishness* Parents, *dissatisfied* with each other and finding a *void* in their contentment, look to the child for *their* happiness They seldom consider if it is for the good of the child to be born Now I, *lacking* faith in the *promises* of *religion*, and *believing* in no life hereafter, can find no *purpose* in it all And I am perhaps a rare specimen, a *logical* woman Over and over again I ask myself, "Why should I

propagate life, merely that it in turn may *propagate* life? Such an endless torture such an endless waste! I can't do it *Everything* in me rebels

He If you're afraid to pay the piper, young lady, you mustn't dance

She That is easy enough to say But to have as I had lived for months and months, with every nerve in my body tingling and every tissue of my being longing to mate and then, when desire mastered me, the black *sickening* fear—the dread! Oh, I can't go on like *this*! I shall go mad! And little by little it is *estranging* my husband from me

He Be a normal wife and hear the consequences

She (For the first *time* losing her *absolute* self-control and *speaking rapidly*) Oh! It is not fair, Doctor It really is not Why should I be free to do and act as I think best in every issue of life and just here here in the most vital of all things, where I know that it can bring no happiness to him or the baby or to me I am hound and chained

He Instead you will be doing the real work of a woman

She Platitudes, Doctor! The same thing you have all *been* saying century after century You don't seem to realize that the same drug won't help all cases There are women—good women, of value to humanity—absolutely unfitted to have *children* simply because the mother instinct has been left out of them, whereas the mating *instinct* has not

He I don't believe it Not good women

She I am a good woman, Doctor I am not here to tell you of my work, but I have eased as many *aching* hearts as you have bodies And is there *anything* greater in the world than *bringing* happiness to other people? The *creating* of new *life*, to my *mind*, is of far less import than making life bearable for those already here

He If all women thought as you do

She They never will But there are more women than you fancy who *rebel* as bitterly as I *against* the injustice done them

He You are talking now of the unalterable justice of nature as though we men could help it

She No, I am not *talking* of that But of the injustice of man *himself*, the *injustice* of the State, the law, the *individual*! The *injustice* that you are doing me *this* moment by refusing me your help the knowledge that I have a right to demand and instead are *driving* me—

He (*Shaking his head*) Where?

She Where ignorance and *stupidity* always land marriage—into the *Divorce Court*!

# Prevention or Abortion — Which?

*Letters Showing the Dilemma Faced by Many Mothers*

**T**HERE is no commoner *misapprehension concerning Birth Control* than that *which identifies it with abortion*. In the case of many of the opponents of Birth Control the *misapprehension is* deliberately made *use of* to *discredit* the cause. In other cases *it arises out of ignorance*. Dr John C. Vaughan, as reported in this *issue*, has repeatedly warned the *public against this misapprehension* and *drawn* clearly the *line* between Birth Control and abortion. He has urged also the undoubted fact that the prevention of *conception would* do much to *banish* the *crime* of abortion *which* is now so common. The following letters are *only a few samples* of the many that come to Mrs. Sanger from women *who have practically* been forced *into abortion*. Can *it be imagined* that any woman *would* resort to these *painful* and dangerous means of checking the *increase* of her family if she had access to *scientific* medical information *that* would enable her, *without* the slightest danger of *injury* to herself, to prevent *conception*? *Without* Birth Control the mother *is given* the *choice* of two crams — to *injure* herself and to destroy her unborn child by abortion, or to *bring into* the world children for whom she cannot care, and who are doomed from birth to *misery, ill* health, *deficiency* or physical defect. The mother's conscience often *prevails* over the *individual conscience*, and even when she feels *that* she *is running* the risk of eternal damnation, the mother resorts to *abortion* rather than *bring* children into the world to suffer, and to *cause suffering* to the whole family. But *ought* there to be any *such* hard choice for a woman, when science has *discovered harmless* means of prevention? What right has any government to *inflict* such tyranny on *women* as to keep *this* knowledge from them by law?

## WHICH IS THE GREATER SIN?

Dear Mrs. Sanger

Pennsylvania

Words cannot express the hope *which* has come *into* my heart after *reading* your wonderful book. Certainly you have *printed* the agony and fear that I have *daily* lived through part of the *time* since I was *married*. I had to lay your book down and just walk the floor and weep when I read the *agonizing* letters from those other poor women. My life *is nothing* compared to *their* heart aches.

I am now just past 26 years, am *married* about 5 years and 5 months. I was *married* about 13 months when our first *child* was born, a little baby *girl*, and never was a *child* more *wished* for, or welcomed than she was, but *little* *did* we know the heart aches we would have to *raise* her past a year. She was a bottle baby. About 15 months later a baby boy was born to us and we had the same trouble *raising* him past a year. One year and eight months later a *pair* of *twin* boys I gave *birth* to. That made our oldest *child* less than 2 years and 4 months old. I had four *children* in less than *two* years and four months.

Doctors looked at me in horror and asked me, "Woman, what are you, a *machine*?" But I thought it was the only *thing* for me to do, go on *having* them, because I was brought up to believe it was a *crime* to do away *with* them or even prevent *conception*.

*Having* the children so close kept us down *financially* and we could not afford to *hire* any one to *assist* me. Oh! how much *happier* I would be *if* they were farther apart and we were *longing* for another as we *did* the first.

I have often thought the same *thing* that you have *written* in your book. How much better it would be to *give birth* to children you were *longing* and *looking* for and not their coming being mere *accidents*. I have often been puzzled *which* was the greatest *sin*, *bringing* children *into* the world to keep them in poverty for life or *preventing* their *conception*. God alone knows how I have *studied* over *this* very *thing* and now that I have read your book I see your way of *putting* it and I firmly believe that *this* world would be a heaven below *if* such would be the *universal* belief.

I always *did* have a horror of a large *family* brought up in poverty and *dirt* as *is* the result of crushed and broken women. Yet I have often *said* I will have fifteen before I *will* do murder and so I *will*. But I *believe* now your book *is* surely the truth and it *is* a *crime* to *bring* dear *sickly* little babies *into* the world and for them to suffer.

## FIFTEEN ABORTIONS

Dear Mrs. Sanger

Oklahoma

I have just *received* your wonderful book, "Woman and the New Race," and every word *written* in it *is* the sad and *pitiable* truth.

I am the mother of two lovely little *girls*. I have been married fifteen years. I *married* at the age of fifteen to escape a home that was overcrowded *with* unloved and unwanted *children*, where there was never clothing or food enough to *divide* among the *eight* of us. When I *married*, I was as *ignorant* of sex *life* or of my own body as any *six-year-old* child. My husband's salary was \$12 a week and we *did* well to *live* on that and *did* not want *babies*. I took all *kinds* of drugs each month to *bring* on my menses. After two years, my husband made more money and we each wanted a *child*. I was never so happy in my *life* as when I was *carrying* my first baby, *knowing* I could keep it.

When my little *girl* was 4½ year old, I had my second little *girl*. I had three *miscarriages* between the two, *going* to a *mid-wife* each *time* and *begging* her to *help* me. Since my last little *girl* was born, I can safely say I have been pregnant 15 *times*, most of the *time* *doing* things myself to get out of *it* and no one knows how I have *suffered* from the effect of *it*, but I would rather *die* than

bring as many **children into** the world as my mother **did** and have **nothing** to offer them

**Living in** constant fear of **getting** pregnant makes me hate my husband who **is** a good man and a **loving** father I hate **married life** and would rather see my little **girls** dead than to go through the **suffering** I have

#### DISTASTEFUL AND REPUGNANT

Dear Mrs Sanger

Iowa

We have one **child** and my husband's salary does not **permit** us to have any more It **is** all we can do to make a **living** just for us and I **think it** a greater **crime** to **bring children into** the world when you are **unable** to support them and care for them properly than it is to **practice abortion**

I have been **practising abortion** for a number of years, because **it** was the only way I could do, but **it is** very **dis-**tasteful and repugnant to me and I would **give anything** in the world to learn of **birth control** as you **describe it** in your book Won't you please help me?

#### "GUILTY OF THIS AWFUL CRIME"

Dear Mrs Sanger

Missouri

I **received** your book, "Woman and the New Race," and it **certainly is** great I never before read a book so **interest-**ing and so full of the gospel **truth** as **this** one I never before thought of the Birth Control subject in the light I now do after reading your wonderful book Although I have been **fighting** to keep from **having** so many **child-**ren and **still** be a lovable helpmate to my husband, it seemed that **fighting** would always be my lot but you have **given** me a **bright** hope that in **writing** to you I **will** be greatly blessed

I have six children, the oldest **13** years old, next boy **9** years old who is in a hospital for **paralysis** which he has suffered from **birth** Next a **girl** **7** years, another **5** years and **twins**, boy and **girl**, **will** be **3** **this** summer, and only three weeks ago went to a doctor and got **rid** of one, the second **time** I have been **guilty** of **this** awful **crime** and that **is** what **worries** me to have to do such a **thing**, but know I cannot **raise** any more and be just to myself, husband or **children** We are able to take care of **what** we have but no more

I have come to the **point** where I refuse to be **tied** down **again**, and that means doing the **thing** I dread for the sake of my health and the awful **feeling** that I am a murderer

#### FOUR ILLEGAL OPERATIONS

Dear Mrs Sanger

Minnesota

**This** winter my husband got your book, "Woman and the New Race," and now I am writing you to find out about **birth control**, what to do to prevent **conception**. I was **married** at **nineteen**, just out of school My first **child** was born in eleven months after I **married** I now have five children, one **miscarriage** and **inside** the last year I have had four **illegal operations** I am now only **27** years old I cannot stand **this** much longer I was strong when **mar-**

**ried**, hut now I cannot do my own work, I am so weak Won't you please help me **by** **telling** me how to prevent concept-on?

#### "THESE AWFUL DRUGS"

Dear Mrs Sanger

Nebraska

I could never express in words how much I have learned from the book, "Woman and the New Race" It **is** worth the **price** a thousand **times** to me

I've been **married** a year and four months Have been to the doctor **twice**, got **rid** of one **each time** We don't **wish** to have **children** for the reason my husband has been "diseased" and our doctor told us **it** was for the best not to have any He told me to use an **antiseptic** douche, but **this** **did** not prevent me from concept-on,so then he **de-**cided that drugs be taken after concept-on,which I have been using **since** and fear **it** will kill me for I am **getting** weaker every day Now, Mrs Sanger, I use drugs every month to start my menstrual **period** and I know that I cannot live long, constantly **taking** these awful drugs

#### THE HORRORS OF ABORTION

Dear Mrs Sanger

Rhode Island

I am in **receipt** of your book, "Woman and the New Race," and have read it through carefully It **is** **indeed** a wonderful book I **wish** every man could read it, and perhaps they would better understand the reasons in favor of **birth control**

In my own case, my husband **is** in favor of **birth control** but we have never been able to find any **reliable method** I was **married** when **18**, my husband **20**, both of us **ignorant** in regard to sex matters

Our first child was born **premature**—**six** months—and **didn't** live Two years later we had a boy, then a **girl** **24** months later, **six** months after that an **abortion** because I couldn't stand the **strain**, as **it** was, from the two **child-**ren, **besides** **taking** care of my house, **washing** and **iron-**ing I was a nervous wreck **Nine** months after that, another **abortion** and I went through the horrors of twelve hours steady, **agonizing** pain We **tried** **all** methods of **prevention** that we were told about, but one year later I had another **abortion** Then I felt I could never go through it **again**, and when I **again** became pregnant two years later, I did not do **anything** and I now have another **darling** to take care of, but **sometimes** I wonder where clothes and **everything** necessary for a child's comfort are to come from I feel **this** must **positively** be the last **one**

Dear Mrs Sanger

Delaware

I have read your book, "Woman and the New Race," and I feel now I must **write** and ask you to tell me how I can prevent **having** any more **children**.

I am only twenty-one years old and sometimes feel fifty I have four **children**, oldest **six**, and baby **only** seven months Only five weeks **ago** I went to a doctor and got rid of one, and I was very **sick** I **hope** I **will** not have to go **again** I feel I cannot take care of any more, **as** we are very poor **This** **writing** **is** not very good as I have my baby on my lap Please help me

## Book Reviews

### *A Review by Raymond Pearl*

HEREDITY AND ENVIRONMENT IN THE DEVELOPMENT OF MEN (5th Edition Revised), by Edwin Grant Conklin Princeton (University Press)

**T**HIS new edition of Conklin's well-known book differs but little from earlier ones. Its outstanding features of clearness, simplicity and soundness have been at the basis of its wide distribution, which has required five editions. The hook is, without question, one of the best available accounts for the general reader of the existing state of biological knowledge relative to genetics and eugenics.

Conklin takes a distinctly unfavorable view of the Birth Control movement, as is indicated by the following quotation

"What Bernard Shaw regards as the greatest discovery of the nineteenth century, viz, the means of artificially limiting the size of families, may prove to be the greatest menace to the human race. If it were applied only to those who should not have children or to those who should for various reasons have only a few children it would be a blessing to mankind. But applied to those who could and should have many children it is no gift of the gods. No one denies that the chief motive for limiting the size of families is personal comfort and pleasure rather than the welfare of the race. The argument that people should have no more children than they can rear in comfort or luxury assumes that environment is more important than heredity, which is contrary to all the biological evidence."

It seems to the reviewer that Conklin's treatment of Birth Control is not very penetrating. In the first place, it does not appear logically to interlock with great precision to his remarks about population growth (pp 310-311). There he says that "few would hesitate to choose a decreasing birth rate" in preference to an increasing death rate as a means of checking population, and then on page 314 rather objects to the only intelligent method of decreasing the birth rate yet devised, namely, Birth Control. In both passages his real emphasis is upon the importance of differential birth rates, by which all the best people shall have many children, and all the undesirable shall have few or none. But, of course, something very like this is just what the leaders of the Birth Control movement hope will follow upon the universal dissemination of a knowledge of the means of contraception. Conklin thinks Birth Control binds it happening. Mrs Sanger thinks Birth Control will help to that end. Granting that both deservedly have the social status of major prophets, the reviewer thinks that neither of them know Evolutionary processes are extremely slow and extremely complex matters. The renewer's own studies and ponderings about these matters have led to the conviction, perhaps, of course, wholly erroneous, that few things that

man has so far consciously done have materially altered the course of his natural evolution in respect of purely physical and physiological things, though he has enormously altered and controlled his purely social evolution. The relation between birth rates and death rates appears to be a very fundamental one, in respect of which populations behave like self-regulating organisms. Contraception has so far had no observable effect upon this relation in England, having regard to the whole population. At the moment, Conklin's position that Birth Control works differentially against the best from a racial survival standpoint seems to be true. But this may only mean that there is a certain level of intelligence which is incompatible with biological survival, while those more or less intelligent than this grade survive perfectly. And what would be the biological and social consequences of a perfectly free and general knowledge of Birth Control nobody knows. There would seem to be a probability of at least one in two that the consequences might be good. And even so modest a view as this, when taken with the menacingly close approach to saturation of world population, seems sufficient to justify some degree of adherence to the Birth Control program.

This edition of the book is marred by inadequate proof-reading.

### *A Review by Aaron J Rosanoff*

THE CAVEMAN WITHIN US, by William J Fielding E. P. Dutton & Co., New York

**T**HIS book is devoted to an expansion of the thesis that our psychic constitution is dual in nature, consisting of a primitive and more ancient part, "the cave-man," and of an overlay, which is of more recent origin and which presumably has grown out of social necessities.

In the order of ontogeny, the cave-man manifestations are the first to make their appearance, and the social being becomes manifest later and by a slower and more gradual development.

The aims and motives of the two parts of our nature are not always in harmony, and in the average adult a more or less constant internal conflict goes on, which varies in intensity and in effect according to the individual and according to special external conditions.

In the average adult, also, the motives of the cave-man are more or less fully concealed not only from external view but also from the individual's own consciousness, thus forming a contrast with those of his social being. The author believes, as the Freudians do, that the motives of the cave-man, when the individual is not conscious of them, can be brought to light by means of psychoanalysis.

An idea of the scope covered by this book can be formed from the following chapter headings: The Caveman Unmasked, Reveling in Dreams, The Caveman's Diver-

sions, Wit and Humor, The Caveman's **Tricks**, Forgetfulness, **Mislaying Objects**, Erroneous Actions and Speech, The Caveman's **Passion**, The Parent Image, Homosexuality, **Exhibitionism**, **Sadism** and **Masochism**, The Caveman **Sick**, **Physical Symptoms of Neuroses**, The Psychoses, The Caveman's **Religious Heritage**, **Phallic Worship**, **Symbolism** in Ceremonies, The Caveman Breaks Loose, Mass and Class Mobs, Tyranny of Crowd **Spirit**, The Caveman **Disowned**, **Puritanical Obsessions**, **Professional Reformers**, **Blanket Social Inhibitions**, The Caveman **Conciliated**, **Relieving Psychic Disturbances**, **Childhood Problems**, **Coordinating the Psychic Powers**

The reader's **special attention** may be invited to Chapter XIV, in which are **discussed** puritanical obsessions, **professional** reformers, and **blanket social inhibitions**, and **which** is particularly well done. The following quotations are offered as good samples

"The man or woman who **is distressed** by every reference to, or **suggestion** of, sex **in literature**, **in art**, on the stage, or **in certain costumes** on the street, is **emphasizing** the subject above its normal **importance**. This self-consciousness **indicates** a pronounced degree of suppressed **pornophilia**—love of the **libidinous**. There **is** the **mechanism** of a **perversion** at work in the person who is constantly **finding** Indecency **in the actions** of those about him."

"We are told of **certain professional** reformers who have large **collections** of obscene pictures, **which** are constantly **being** augmented, and **which** they **exhibit** occasionally to those they **think** **sufficiently** pure **in mind** not to be harmed."

Organized **puritanism** "will attempt to **prohibit** many amusements that are in no sense public **nuisances** and to oversee others, to censor books, plays, newspapers and works of art, to **dictate medical prescriptions**, to **inspect** and measure the **clothing** of women, to **prohibit** tobacco as it has **prohibited** wine, and to say how adult may and may not spend their **time** on Sunday."

The last chapter in the book contains a brief **discussion** of a constructive plan, **which** is found tersely summarized in the following passages

"The majority of the ills that **afflict** humanity **is** due to the failure of the complete organism to express **itself** adequately **in a socially** acceptable manner. When the **energetic** force **is** blocked or **divided into conflicting** currents, we have laziness, **ineffectiveness**, **futility**. We see the results, but do not **realize** the **underlying** cause."

"The way to **acquire** a healthy organism **is** to bring these two factors of the **personality** (elemental and **socialized**) **into** harmonious **relations**. If there are severe, soul-torturing **conflicts**, they must, whenever **possible**, be traced down and **eradicated** by **bringing** them **into** the light of day. Another **consideration** of even more **vital** importance **is** to **eliminate**, as far as **possible**, the **repressive agencies** that tend to create the **conflicts**, especially **in childhood**."

### A Review by H A Overstreet

THE THEORY OF ETHICS, by Arthur K Rogers  
The Macmillan Company, New York Pp 198

PROFESSOR ROGERS' book is a very acute **analysis** of the fundamentals of ethical **theory**. It **is** a book for the **specialist**, hardly for the layman, unless the layman **is willing** to read slowly and think hard. To the readers of **this journal**, the book **is mainly significant** for its frank naturalism of **standpoint**, its acceptance of the **view** that pleasure or **satisfaction** is the only ultimate test of human values. (By **this** the author does not mean—what **is** so often **mistakenly** meant—that pleasure **is** the only true **motive of life**.) All supernatural **sanctions** and **prohibitions** are therefore ruled out. **Life** is successful if it **is intelligent** in the **selection** of those means that **bring** the most **enduring satisfactions**. **This**, of course, **is** the type of ethics for which Birth Control advocates are, I take it, contending. **Procreation** **is** to be regarded not as a **mysterious, heaven-guided** process, but as a process subject to **intelligent scrutiny** and **conscious** control. The book **is** a valuable **contribution** to the study of fundamentals in **ethics**.

A new edition of "Safe Marriage," by Ettie A Rout, **is** being published by Hornbrook, London. **This** book **contains** information similar to that **contained** in the pamphlet by Mrs Sanger **which** was ordered destroyed by a London magistrate. The new **edition** **will**, however, do **nothing** to test the **English** law, because it **is issued** at too **high** a **price** to come under the ruling of **indiscriminate distribution**. It **is** only literature **issued** at very low **prices** and **intended** for the benefit of the poor which **is** in danger in the English police courts.

### BOOKS RECEIVED

From Little, Brown & Co, New York, **THE UNADJUSTED GIRL**, by William I Thomas, with Foreword by Mrs W F Dummer. Criminal Science Monograph, No 4 Pp 261, \$3 00

From Richard G Badger, The Gorham Press, Boston, **TEMPERAMENT AND SEX**, by Walter Heaton Pp 124, \$3 00, **SANE SEX LIFE** AND **SANE SEX LIVING**, by H W Long, **Rational Sex Series** Pp 144, \$6 00

From Health and Life Publications, Chicago, **SEX DEVELOPMENT**, by Bernard Bernard Pp 95

From the Macmillan Company, **MEN LIKE GODS**, by H G Wells Pp 327, \$2 00

From Richard G Badger, The Gorham Press, Boston, **SEX AND SOCIETY**, by William I Thomas Pp 325, \$3

From the C V Mosby Company, St Louis, Mo, **MYSTICISM, FREUDIANISM AND SCIENTIFIC PSYCHOLOGY**, by Knight Dunlap, pp 173, \$1 50, **IMPOTENCY, STERILITY AND ARTIFICIAL IMPREGNATION**, by Frank P Davis, Ph B, M D, pp 168, \$2 25, and **CRIME, ITS CAUSES AND CURE**, by Thomas Speed Mosby, pp 354, \$2 00, and **PRACTICE OF PREVENTIVE MEDICINE**, by J G Fitzgerald, M D, F R C S, pp 826, \$7 50



## PERIODICALS

Allan H. Hunter in the Century *Magazine* for June, writes on "What I Should Like to Preach," and urges a higher standard of work and ideals for the Church. He touches on social life, education, war, and other vital modern questions, and finally reaches the evil of sex irresponsibility. He notices over the whole world the growth of a new eugenics conscience, a conscience that sees war as the consequence of over-population and would protect the world "from having dumped upon it children whom the parents are not able to care for properly." For himself, however, he news these problems lightly, and asks "not so much birth reduction as birth release, birth release among families of character." He evidently, in the course of his studies for the ministry has not studied with due care and research the hope for a new race and a new morality through parental responsibility and Birth Control.

An exceedingly interesting article on the Hawaiian population question, by Louis R. Sullivan, appears in *Asra* for July, under the title, "The Labor Crisis in Hawaii." It is a vivid illustration of the dangers of a policy of inducing alien immigration for the benefit of employers who are experiencing inconveniences from lack of labor. The population of Hawaii is now a composite of natives, Americans and British, who together number about 60,000, Chinese, Filipinos, Portuguese, in approximately equal numbers, and Japanese who vastly outnumber those of any other nationality, and who will shortly become the majority of the voting population of the Island. With all this variety of races, there is still a great labor shortage, and Mr. Sullivan discusses the possibility of introducing Caucasians to counterbalance the Japanese. The insuperable difficulty, however, is that none but the very lowest type of white man could or would compete with Oriental labor.

*The Atlantic Monthly* (Boston) for June contains an article on divorce by Joseph Fort Newton of the Church of the Divine Paternity, New York, and for three years pastor of the City Temple, London. While upholding the highest ideals of marriage, and the indissolubility of the union of those "whom God hath joined together," Dr. Newton holds that in many cases divorce is necessary and right and a continuance of an intolerable marriage relation would be morally and socially wrong. It is with the ideal of marriage and the necessity of divorce that he is concerned, and not with the provisions of a proposed law.

The *Journal of American Medicine* for June 9 carries as its opening article a paper on the Diagnosis of Pulmonary Tuberculosis by Dr. Henry F. Stoll of Hartford, Conn. Dr. Stoll was one of the three physicians who testified in favor of the Birth Control bill at the hearing before the Judiciary Committee of the Connecticut Legislature on February 13, 1923.

*The New Generation* (London) for May reprints from our March issue, under the heading, "Catholic Fairplay,"

the story of Catholic opposition and Catholic tactics as illustrated by the refusal of the Mayor of Albany to permit the holding of a Birth Control meeting, and the difficulty experienced in Hagerstown, Maryland, in securing a hall for a similar meeting. The story also covers the unsuccessful attempt of the Knights of Columbus to intimidate the Mayor of Milwaukee, and the opposition put up in Hartford by the Roman Catholic Bishop against the Birth Control bill.

The same issue of our English contemporary also carries several interesting articles on the ever-present question in England of over-population. One by J. O. P. Bland, another by Cicely Hamilton, a third by G. W. Stallard, and a fourth by K. (presumably Mr. R. B. Kerr, the Editor), are all concerned with the vital problem of providing a living for the annual increment of 400,000 to 500,000 to the ranks of the workers or of the unemployed. All see no solution to the problem as long as there is insistence on "reckless increase of population that cannot find its own maintenance." Mr. Stallard's article treats the problem of population as one that is world-wide rather than restricted to the countries not definitely acknowledged to be over-populated.

The second of Mr. A. E. Wiggam's eugenic articles, entitled "Better Brains or Bedlam," appeared in the June issue of the *Pictorial Review*. Mr. Wiggam is frankly pessimistic. In this article, however, there is some gleam of hope, some feasible program—the program of Birth Control. He writes:

"Do you know that Birth Control is the most momentous fact in the history of mankind? Do you know that if wisely used to increase the birth rate of superiors it will work tremendously for race improvement, and, if wrongly used, to decrease the superiors, while the inferiors breed with undiminished vigor, it will wreck the race that tries it?"

"Do you know that, if wisely used, Birth Control will make the race more unselfish, more virtuous, and less inclined to war?"

"Do you know that nothing can possibly improve the condition of the poor like decreasing their numbers through a rational extension among them of Birth Control?"

## Our Contributors

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## The Conversion of England

(Continued from page 175)

### ATTITUDE OF THE MINISTRY OF HEALTH

The subject of **Birth Control** occupied the attention of the Stepney Borough Council on Monday night, when the Rev L S Wainwright brought forward a **resolution providing** that it be an instruction to the several committees of the Council and to the Council's officers and servants not to advocate or to **give advice** or **information** on the subject of **Birth Control**, or to participate in any propaganda advocating **birth control**, "the **practice being** most probably **illegal**, **ultra vires**, **against public policy**, and **highly offensive** to the **religious beliefs** and **conscientious opinions** of many **inhabitants** of the borough "

A month ago the Council had referred the question to the Maternity and Child Welfare Committee, to consider the **desirability** of **giving information** on the subject at the local centres to **married women** who **desired it**. The committees now reported that the Town Clerk had **informed** them that any **action** taken on the **lines indicated** would be illegal, as being contrary to public policy, and, moreover, **ultra vires**, and that the Medical Officer of Health had **informed** them that the Ministry of Health was **against** proposals of that nature. The Ministry had **intimated** that centres should deal only with expectant and nursing mothers, and infants, and that it was not the **vocation** of ante-natal centres to **give advice** in regard to **Birth Control**. At the same time the committee thought the Council's reference of the matter to the Maternity Committee worthy of **special consideration**, and they were therefore **referring it** to a sub-committee of lady members.

The **motion** of the Rev L S Wainwright was **carried**, the Council thus **reversing the decision** they **arrived** at a month ago—*Daily Telegraph*, London, May 30

### IS IT AGAINST PUBLIC POLICY?

There ought to be a **clearing up** of the **position** as between the Ministry of Health and local **authorities** on the subject of **Birth Control**.

According to the **intimation** received by the Stepney Borough Council, the Ministry is **against** the **dissemination** of knowledge upon **this** matter by health workers, while, according to Stepney's Town Clerk, it would also be "against public policy" and therefore an **illegal proceeding**.

To say that **information** upon **Birth Control** is "**against public policy**" is not at all **in keeping with** the **intelligent opinion** of today. Such **practices** may be **wise** or **unwise**, but the **implication** that they are **anti-social** and should therefore be under the taboo of the law will be **widely resented**.

The Ministry of Health may have a **policy** of its own, or it might elect to leave local **bodies** to use **their own discretion**. On the whole the latter would probably be the better course. But where the Ministry exactly stands should be placed beyond any **ambiguity**—*Editorial, Pall Mall and Globe*, May 30

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