

BIRTH CONTROL REVIEW

Edited by Margaret Sanger

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THE GUIDING POWER OF MOTHER LOVE

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VOL VII

AUGUST, 1923

No 8

CONTENTS

Editorial Progress of the Birth Control Movement, by A. G. Porritt	195	The Utopia of H. G. Wells	204
Showing the rapid spread of the idea and the movement all over the world		In his book, <i>Men Like Gods</i> , Mr. Wells pictures a Utopia firmly founded on the ground of Birth Control. Extracts given here present his own view of the necessity of control of population to end the Age of Confusion.	
News Notes	196	A MEDICAL UTOPIA WITH BIRTH CONTROL	205
NEWS FROM ENGLAND, NEW ZEALAND	197	One of the most eminent of English physicians Dr. J. Walter Carr was chosen to make the annual oration before the London Medical Society last April. From the medical point of view he confirmed the diagnosis of H. G. Wells made from an economic point of view and demanded Birth Control as the foundation of the Health Utopia.	
The Vision of George Drysdale , by Margaret Sanger	198	PRESS CLIPPINGS	207, 211
The second part of Mrs. Sanger's Interpretation of the Life and Work of this Major Prophet of Birth Control of the mid nineteenth century		BOOK REVIEWS	
The Guiding Power of Mother-Love Letters Showing That Mother-Love Points the Way to True Morality	202	<i>SEX AND COMMON SENSE</i> , by A. Maude Royden—Thomas W. Galloway	208
The question 'Is Birth Control Moral?' is here answered by mothers who deep down in their own souls are convinced that it is not right to bring children into the world to suffer		<i>EUGENICAL STERILIZATION IN THE UNITED STATES</i> by Harry H. Laughlin—Dorothy Bocker	208
		<i>CHILDREN OF THE BEET FIELDS</i> , <i>The Children's Bureau</i>	209
		PERIODICALS	209
		BOOKS RECEIVED	210

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The BIRTH CONTROL REVIEW

OFFICIAL ORGAN OF THE AMERICAN BIRTH CONTROL LEAGUE

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

MARGARET SANGER, *Editor*

VOL VII

AUGUST, 1923

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Progress of the Birth Control Movement

THE Birth Control movement is sweeping forward at an ever-accelerating pace. It has seized the imagination of mankind and its possibilities for the improvement of the lot of human beings and the betterment of the world are impressing themselves on the minds of men and women of the most diverse types and characters. It appeals to the poor and distressed, as showing a way out of intolerable pain and misery. It recommends itself to the statesmen of the highest political wisdom as the one escape from wars and rivalries which must arise when nations expand beyond the limitations of their country's area and means of subsistence. To the poor and oppressed it means personal and family liberation. To the intellectual and moral leaders of the world, it means peace on earth and the banishment of poverty, famine, overcrowding and disease.

It is true that as yet the advocates of Birth Control in this country have not succeeded in securing the passage of a single law, either State or Federal, for the furtherance of their cause. It is true that in this country the passage of laws is essential, because it is necessary to undo the evil that was done about half a century ago, when, under the influence of Anthony Comstock, a man with a sex obsession, who found relief by imposing restrictions on other people, the prevention of conception was classed with obscenity and prohibited in various ways in laws passed by Congress and by the State Legislatures. It is the experience of reformers that it is easy to get legislators to pass restrictive laws, when such laws can be represented as fulfilling a moral purpose, but it is very difficult for the lovers of light and liberty to secure the repeal or amendment of such laws, so as to free knowledge and to give people access to information. But there is a rising tide of demand for the amendment of the laws affecting Birth Control. Public opinion is asserting itself, and just as soon as this opinion is sufficiently strongly expressed by the voters the law-makers will respond to their demands.

So far, the progress of the Birth Control move-

ment in the United States is the progress of an idea. It shows itself in the gradual entrance of this idea into the general thought of mankind. It shows itself in opposition as well as in advocacy of Birth Control. A generation ago the men who now write and speak against Birth Control would never have dreamed of mentioning the subject. They would have felt it both unnecessary and improper to speak of Birth Control. There was no necessity to oppose. The matter was outside their field of view. It practically did not exist. Now the moralists and so-called religious leaders who object to Birth Control are alarmed and agitated. They fulminate against Birth Control from the pulpit and write against it in the press and in volumes especially devoted to a denunciation of the new ideal. They keep the thought of the nations on the subject, and Birth Control is an idea that wins its own way whenever people can be aroused to take it into consideration.

The progress of the movement is evident not only in America, but also in Europe and even in the Far East. In Europe, in fact, as is usually the case with new ideas, the advance is greater than in this country. In Russia, Austria and Germany distress and famine have made the need of Birth Control clear even to the conservative and prejudiced, and the absence of laws, such as exist in our States, has made it easy for Birth Control organizations to establish clinics and give practical information. The president of the Austrian Birth Control League has emphasized in his letters the eagerness with which the women of his country seek these clinics for instruction.

In England the situation is peculiar, because the movement for Birth Control has been identified with the class struggle of labor against privilege. The fact that the only recent prosecution against Birth Controllers there was directed against Mrs. Sanger's pamphlet, which was being sold at a low price by a dealer in radical literature, appealed to the leaders of the Labor Party. They knew that similar information to that contained in the

pamphlet was freely circulated in books sold at a higher price. They felt that there was a discrimination against the poor, and in town, borough and county councils the Labor members have been persistently demanding the inclusion of instruction in Birth Control in the work of the municipal maternity and health centers. Their success is only a matter of time—and not long time, for the movement only began after the decision in the case of the Sanger pamphlet in January of this year, and already the newspaper publicity is becoming very generally favorable to the attitude of the Labor men and women, and the newspapers are declaiming against the refusal of officials to accede to their reasonable demand.

In America the progress of the movement may be measured in several different ways. For many years Mrs. Sanger's Birth Control meetings have been highly popular and well attended wherever they were held. This popularity shows no sign of decline, as was evidenced when she spoke in Vancouver on July 8. The American Birth Control League was only organized in November, 1921, but it is reaching out all over the United States, and in October it holds its sixth Scientific Birth Control Conference—this time in Chicago. The earlier conferences—New York, November, 1921, Philadelphia, January, 1922, Cincinnati, November, 1922, and Albany, January, 1923—all attracted wide attention and much favorable publicity. At each of them the case for Birth Control was seriously and scientifically presented, proving beyond a doubt that the advocates of Birth Control were not ignorant enthusiasts but numbered in their ranks men and women of highest standing in the intellectual world.

The constant growth in the membership of the League is another indication of progress. Last month we recorded the accession of 1,414 new members, which is about the monthly average of the last year. This does not include men and women who join the various branches without becoming members of the national League. The constantly increasing circulation of the *Birth Control Review* and the very active demand for Birth Control literature are other indications of the arousing of popular interest in the question—an interest that is recognized by the newspapers and magazines, many of which have opened their columns to correspondence and special articles on Birth Control.

In Japan and China, as a result of Mrs. Sanger's visit last year, there are flourishing Birth Control Leagues. In India, where infant and maternal mortality reaches so pitiful a height that in spite of high birth-rates the Hindu population in many

parts is actually diminishing, and where the expectation of life at birth is only twenty-three years, as compared with fifty-one years in the United States, Birth Control has taken root and is being preached in season and out of season by Professor Gopalji and his colleagues. In Mexico the Socialist governments of some of the States are using official machinery to spread the information. In Russia the value of Birth Control for the checking of famine and plagues is openly acknowledged, and there is no attempt to interfere with the giving of Birth Control information to the poor. All over the world Birth Control is making its way, and only in the new militaristic France, which is so desirous of world conquest, and in the United States, does the government stand in the way and forbid access to Birth Control information.

News Notes

June 19—Professor William Guthrie of the Department of Economics of the College of the City of New York recommended the limitation of families to two children each in an address to the bankers of Wisconsin, delivered at a meeting of the Bankers' Association at the Hotel Pfister, Milwaukee. He pointed out the danger of too rapid increase of population, and asserted that the population of the world must be kept within the limits of the food supply.

June 25—Dr. H. G. Bramard, President of the California Medical Association, and noted psychiatrist, at the annual convention of the Association in San Francisco, made a strong plea for Birth Control and sterilization of the feeble-minded and insane.

July 3—Mrs. Sanger addressed an interested audience in Hamilton Hall, Vancouver, British Columbia. Owing to hasty arrangements, the lecture was not as well advertised as the many friends of the movement here might have wished. There exists in this Gateway City of Western Canada an atmosphere of freedom not to be found in Eastern cities. These people of the West have, for the main part, moved to their present location to escape the narrow restrictions of a church and society which is a generation behind the advanced thought of today. Therefore, Mrs. Sanger's reception was warm and sympathetic. Arrangements were inaugurated to have the speaker deliver another lecture in this city upon her return from Alaska, about July 23. A Birth Control League will be organized at that time. Mrs. Sanger's visit will long be remembered by her friends and admirers here, who will now be encouraged to openly organize in support of the movement.

A notable feature of this lecture was the fact that Mrs Sanger, by reason of having an audience who were ready to accept her views, was able to enunciate her ideals more clearly and to leave an impression of the wide and far-reaching racial value of the great fundamental principles involved in the Birth Control program

July 6—At the residence of Mrs John S Browning, Cedarhurst, L I, a Legislative Committee was formed in connection with the work of the American Birth Control League

The following officers were elected

Chairman—Mrs J Scott Browning

First Vice Chairman—Mrs William Ketcham

Second Vice Chairman—Mrs Newbold Herrick

Secretary—Mrs Irving Pardee

Treasurer—Miss Edith Marshall

Directors—Mrs Edward S Bentley, Mrs George P Devoe, Mrs J C Greenleaf, Mrs Thomas Williams, Sr, Mrs Bushnell Bigelow

The work of this Committee will be to secure signatures to a petition to be sent to the New York legislators, urging their endorsement of the Birth Control amendment. Also, the Committee will interview all candidates for election to the Assembly in their district as to their attitude towards the Birth Control amendment

Mrs Anne Kennedy urged all the women to register, that they might use their votes to elect the candidate favorable to the Birth Control cause

During the month, June 14-July 14, the League gained 1,097 new members and 471 new subscribers to the *Birth Control Review*

NEWS FROM ENGLAND

THE EAST STREET WELFARE CENTRE

Extracts from Correspondence

THE East Street Welfare Centre, in addition to the ordinary work of a Welfare Centre, aims at preventing unnecessary human misery by teaching married women of the poorest classes how to limit their families. The need for this teaching can be inferred from the record of cases of the women attending the Centre. For example, Mrs M B, age 40, has had eight children and four miscarriages in thirteen years, Mrs T P has had nine children in twelve years, of whom three are dead, Mrs A M, whose husband has been twice confined in a lunatic asylum, has had four children and two miscarriages, Mrs A W is an epileptic, she has had four children, of whom three have died of epilepsy. And so on! No one can honestly say that any public or private purpose is served by compelling these women to go through the anxieties and pains of maternity to produce children whom they have not the means to support in comfort, and who may be diseased through life, or may die in infancy

But if these poor wives are to limit their families, as the families of richer women are limited, it is necessary that they should be taught how to do so. This work is done at 153A East Street, Walworth Road, S E, 17, by a qualified medical man, who gives his services gratuitously, and is aided by a trained nurse. The work thus done not only prevents unnecessary suffering and sorrow to the individual wives and husbands, but it is of national importance, for the children born under such conditions as prevail in the slums of Walworth have but little chance of growing up to be strong men and women. It is from such slums as these that our C3 population springs

Apart from the very small payments these poor women can afford to make, the Centre is entirely supported by voluntary contributions. The country pays many millions annually to meet the expenditure of the Ministry of Health, but that Ministry declines to give any help to a movement which sets out to improve the health of the nation by preventing the propagation of poverty and disease

HAROLD COX.

[We are not going to argue the question of Birth Control, nor shall we dwell upon the appalling dangers of breeding freely from the less good stock and breeding restrictively from the better. We do, however, want to ask those who are horrified at the idea of teaching the poorer portion of the population in the way Mr Cox describes to consider the alternatives. The alternatives are, in thousands upon thousands of cases, abortion and automatic infanticide. Think of the children who die solely because their parents are unable to give them the chance to live. "Yes, I lost four. If I hadn't I don't know what would have happened to us in this small house, and work so scarce." No one who knows the poor can have failed to hear such things said. Abortion is an even darker side. Ask any doctor or nurse with a working-class practice his or her experiences in this matter. The answers will be a revelation. It is largely because we dread so greatly the spread of abortion and automatic infanticide that we hold Birth Control to be a question which cannot be put aside as "too disagreeable" to be spoken about or thought about.—Ed *Spectator*] *Spectator*, London, May 19

NEWS FROM NEW ZEALAND

A correspondent from New Zealand, after writing of the great interest shown in Birth Control by people in that country, adds "I am sorry to say that in Government circles there is a reactionary movement both in Australia and in New Zealand, in the direction of censoring books which deal openly with questions of sex. Have you seen Miss Ettie Rout's book, 'Safe Marriage,' which has recently been banned? She is a distinguished New Zealander, and did splendid service in Paris and elsewhere during the war in connection with the elimination of venereal diseases among the troops. It is an excellent manual the prohibition of which is most ill-advised"

The Vision of George Drysdale

By MARGARET SANGER

II

The central point in the new psychology as interpreted by Freud and his disciples is the shifting of this science away from the intellectual to the instinctive, and the derivation of the more complex activities from lower centers, closely akin to those present in other animals than man. This, as we know, represents the tremendous achievement of modern psychological thought. It means the reduction of the mental to psycho-physiological terms. It brings psychology into line with the organic sciences and establishes an actual working relationship between psychology and physiology. Thanks to Freud, we have now a purely naturalistic theory of mental evolution, free from any mixture of the theological, the metaphysical or the supernatural.

George Drysdale sought in 1854—that is nearly 70 years ago—to make the effort to free social science and economics from its traditional metaphysical and political prejudices. He attempted to substitute human values for theoretical ones. Practically fifty years before the publication of Freud's studies (notably the initial one on hysteria), George Drysdale realized that there could be no true development in psychology without a thorough knowledge of sexual instinct in the human race. This emphasis on sexual values is to be found in his consideration of physical and mental health, in his insistence upon a true feminism and his transference of social values from the remote and problematical future into the health and joy of living individuals.

Drysdale insisted upon the unity of body and mind, the identity of matter and spirit. Truly there is nothing new in the idea of the healthy mind and the healthy body, but with his peculiar and original presentation, George Drysdale revivifies this old truth and suggests the modern theories of Cannon and Crile. He did this by beginning with a plea for reverence for the human body. Practically all the sufferings of mankind, he thought, were derived from lack of reverence for the human body, mystical religions and superstitions and especially the dogmas of the Christian Church kill all human reverence for physical laws. Our life in this world was looked upon as a vale of tears, and it was useless to cherish aspirations after physical excellence. Beauty of form, that imperishable source of joy and stamp of nobility, seemed to Drysdale, under the cruel yoke of the Church, to have perished from Occidental civilization. But he held this to be one of the most glorious ideals to be perpetuated

through successive generations, to be worshipped as an object for our reverence and constant endeavor. He did not look upon physical beauty from the Christian point of view, as a dangerous gift which might mislead men from the path of virtue. He thought that men had become obsessed by the intellect. Physical strength had been held in such slight estimation by those who cultivated the intellect that the race was gradually deteriorating.

This young man who said all he had to say in his twenties, this anonymous genius, looked upon bodily health as the proof of a virtuous physical life. Realizing that our bodily and mental interests are inseparably bound together and that no part of us can rise or fall without influencing the entire mental and physical organism, he nevertheless insisted that the first essential was a sound body. He claimed that our body cannot be diseased without our mind becoming so likewise. Physical evil induces moral evil. The conduct of our physical life is just as difficult as that of our moral one. To live a virtuous physical life deserves as great admiration and praise as to live a moral one. It is the basis of the only true ethics. The body is just as high an aim in man as the spirit. "If you do not wish to live a physical virtuous, that is a healthy life, you are an immoral being, if you do, there is but one way to do it—study the laws of health and obey them. Physical virtue is as lofty an aim for man as moral virtue, and no man can be called good who does not combine and aspire equally after both."

"The Elements of Social Science" circulated in many editions in the sixties and seventies, yet it is almost impossible to find any reference to it in Victorian literature. Nevertheless, when we read such remarks as these, it is impossible not to believe that Samuel Butler had absorbed some of Drysdale's wisdom as the basis of his "Erewhon." This thought comes to us especially when we discover such things as this in Drysdale's book: "To break the physical law is just as culpable as to break a moral one, and therefore all physical diseases must be regarded as sin, and as little in the one case as in the other can ignorance be received as an excuse." Or when he says, "No man whose body is diseased, whether hereditarily or individually, can be regarded as a virtuous being."

George Drysdale based his whole argument for Birth Control upon thorough knowledge and reverence for our bodies and our biological instincts.

Yet he realized that physical strength and development implies as well mental strength and development. Beauty of form, physical strength and activity as well as health, he reiterated throughout this remarkable book, should be sought after and valued no less than beauty and power of mind. Is the development of the brain to be the supreme object of man's aspirations? A fuller wisdom will show us, Drysdale answers, that we must value equally all our parts, since no one can thrive alone. Ugliness and bodily imperfection and deformity are always marks of sin. This may be racial sin or eugenic crime, for morality is not limited to the individual. Imperfection and deformity are the surest signs that error has been committed, by some one, somewhere. Drysdale realized, on the other hand, that there is no royal road to health, and that health is not obtained by pouring medicine down the throat. This is as true for spiritual health as for physical.

Sexual science for Drysdale becomes the key to the door through which humanity must pass to attain mental and physical health, self-reliance, freedom and independence. There have been few things in the past from which humanity has suffered more than from the degrading, irreverent feelings of mystery and shame that have been attached to the generative and excretory organs. The former have been regarded, he tells us, like their corresponding mental passions, as something of lower and baser nature, tending to degrade man by their physical appetites. But again and again he tells us that we cannot take a debasing view of any part of our own humanity without becoming degraded in our whole being. He declares that it would be hard to enumerate all evils that have flowed from this unhappy view of our physical functions. Physical functions and influences partake of true beauty to this understanding. Most of our miseries, he declares, have been due to the neglect of their health and disease, while their misfortunes have called forth sneers and reproaches rather than that vision, pity and aid which should wait upon all error, physical as well as moral. "Before the calm eyes of nature, flimsy veils of morbid modesty and shame vanish like a dream, and when she demands penalty for broken laws, such excuses die away on the lip of the offender."

Reverence, especially physical reverence, is our great need. Surely these words are as true today as they were in that far-off Victorian age. It is this lack of physical reverence, Drysdale insists, that degrades men in their various pursuits. It is this lack of reverence for all of human and physical activity that makes us look down upon one phase of

human endeavor and up to some pursuit which possesses no great dignity.

One is led to the belief, in delving into this mine of fertile suggestions and psychology, that Drysdale, writing this book in the very gold of youth and mental vigor, was singularly free from the inhibitions and mental prejudices of his period. One is again and again amazed at his curious and almost inexplicable modernity. The socialism of William Morris and his followers has today a curiously Victorian taint. The Utopias of the nineteenth century surprise us with their tinge of mental provincialism, instead of truly picturing any society of the future, they are usually curiously like the society in which other authors have lived. Few minds can project themselves out of their environment either temporally or socially. Bernard Shaw speaks of the "future-piercing" quality in the work of Samuel Butler. It is this quality we find in much purer form in the singular book of George Drysdale's. Reacting violently and vigorously from the narrow Puritanism of the social conventions of Scotland, Drysdale's mind had not been warped or prisoned by the mental and social prejudices of the eighteen-fifties. As he expressed himself in this book, he is singularly free from unconscious fears and suppressions. It is surprising, in the years following the publication of the "Elements of Social Science," in those years of theoretical discussion and Darwinian controversy, in those years of the gradual crystallization of humanitarian and social thought, in those years of the rise of the new "Science," that this book should apparently have made so little impression. Had they followed Ibsen and Nietzsche or Freud, the ideas of Drysdale might not be so worthy of attention, but in considering them, we should remember always that this book was published in 1854, when psychology, with all its new and revolutionary ideas, was hardly dreamed of.

The elasticity of Drysdale's mind is strikingly illustrated in his avoidance of all those threadbare clichés that creep into the writings of much more pretentious figures. In the well-balanced mind, he knows that destructive and skeptical workings must keep pace with constructive ones. Progress is not essentially a matter of the "constructive," as we are being told over and over again. Skepticism or destructiveness is likewise a great and beneficent power, which nature has given to enable us ever to preserve over the sense of infinity. "The weapons of destruction will be to those who reverence and learn to use them most powerful for the service of mankind. Skepticism and all the destructive forces are not toys for the young mind to play with, until it obtains a settled faith—but glorious priv-

ileges to be carried with us and constantly exercised for knowledge and experiment throughout life, acting in continual harmony with the constructive powers" Practically seventy years before our modern psycho-analysts, Drysdale pointed out the devastating and withering blight of mental fear upon human and social development He realized, as well as any of us today, that fear in one sphere of human activity can poison every other sphere Freedom in any one sphere of mental activity is dependent upon freedom in all Under the restrictions of Christian theology and sentimental romanticism, he asserted, the mind as well as the body had deteriorated in vigor and energy A morbid effeminacy pervaded all the moral atmosphere of the nineteenth century "There is a want of healthy enjoyment of life, as must always be the case when the natural pleasures of the senses are disparaged, a want of self-reliance, of mental vigor, courage, in the mental character of all of us" He protested against the pervading timidity in declaring real convictions in the most important matters, especially on sexual love, which was, in that age, the most interdicted subject "A sort of doleful spiritual whine meets our ear on every side, as if man, the mightiest and most glorious of nature's presents, exists only on sufferance, and were too vile to deserve anything but sorrow and humility"

Have we made much real advance in this respect? Today, as in 1854, fear of the opinion of others is one of the most prevalent of all evils among us This fear, as Drysdale pointed out, is perhaps more destructive than any other to sincerity and honesty of character Today, as when they were first written by this forgotten pioneer, these words have lost none of their bitter truth "we are afraid of departing from the beaten track of conventionalism for fear of encouraging the odium of our neighbours How unlike is this to the manliness and self-reliance of those who have dared death and torture rather than disguise their principles"

Sorrow, self-abasement, irresolution, despondency or despair, which were the prominent marks of those early Victorian poets and writers, were ample evidence for Drysdale of a diseased state of society, especially when he compared them with the manly vigor and health, and pagan enjoyment of life which characterize the authors of the Elizabethan age The great necessity for the mind as well as the body, he reiterated, is not piety, nor tenderness, nor humility, nor spiritual fervor, but self-reliance, energy and active enjoyment of life

George Drysdale was one of the few idealists of his period who was not a victim to the illusion of progress so fallaciously drawn from the Darwinian

hypothesis Courageous optimist as he was, fired with the sublime vision of a healthy and expressive humanity, nevertheless he declared that there had been as yet no real progress in human society In the first place, the long Calvary of the human race had been the unending fight against mental and physical starvation In the second place, all individual happiness had been built upon the misery of others He compared mankind to a forest of trees too thickly planted All needs must suffer more or less, but the more robust struggle upward, and in so doing destroy their weaker neighbors Any of us who have greater talents or energies, more robust minds or bodies, who are born in more comfortable circumstances, struggle on to the possession of all the contested blessings of life, and in so doing we destroy those who are weaker We have not yet outgrown the age of mutual destruction Our feeble and futile struggles against overpopulation, all our charities, our philanthropies, our campaigns against epidemics and famines, most of our efforts are submerged in a constantly rising flood of superfluous humanity To George Drysdale, morality, medicine, religion, law, politics, are all solemn farces played before the eyes of men, imposing, pompous and dazzling ceremonies, serving but to divert attention from the awful tragedies behind the scenes He was absolutely certain that unless we attain some other solution of this great social problem, world society must forever continue as it has ever been, a confusion of wrongs and misery He knew that to the poor the progress of mankind is a hollow lie He declared that prosperity was based upon their toil, their sufferings, their ruin, "the self-congratulations of the more fortunate part of mankind on the vast progress of civilization are a constant insult to the poor and suffering and are as foundationless as they are unfeeling The least we can do to those suffering from the want of food, love and leisure, is not to insult their misery by vain boasts of the advances of human happiness" Readers of Dean Inge's recent Romanes address on the "Idea of Progress" and Mr Bury's essay on the same subject, may see that Drysdale expressed similar ideas about seventy years ago

Another suggestive idea put forward by Drysdale was in pointing out that the loudest supporters of our present system and the most persistent opponents of the idea of Birth Control are in general the most deeply ignorant on sexual matters and on the nature and laws of the sexual organs Such people, he asserted, are most deeply infected with mental fear and that morbid delicacy which absolutely unfits anyone from handling these questions with profit "They trust blindly to authority for the rules they blindly lay down, perfectly unaware

of the awful and complicated nature of the subject they are dealing with so confidently, and of the horrible evils their unconsidered statements are attended with. They themselves break through the most fundamentally important moral laws daily in utter unconsciousness of the misery they are causing to their fellows. The clergy among us are noted for the large size of their families"—seventy years has marked a change in this respect!—"whereas the Roman Catholic clergy who err as much on the other side by the great natural sin of celibacy are usually the men who are to expound to us the natural laws of sexual morality. It is not from want of will, for the zeal and devotion of many of their members in the service of mankind is beyond all praise, but from want of knowledge."

In another way he preceded the technique of modern psycho-analysis. This was in pointing out the dangers and the menace of sexual repression and inhibition in the creation of "complexes" and psychic compulsions as the basis of "neuroses" and "psychoses." In his time, as in our own, sexual disgust was the surest evidence of that morbidity which enters as a peculiar element in our judgments upon all sexual matters. The sexual inhibition blinds and binds us, he pointed out, and deprives us of the charity and moderation we should possess on other subjects as well. He saw thus that the misery of all sexual sufferers was doubled. He saw that these victims had to endure, not only the natural burden of their disease, but also the unnatural disgust attaching to them. He saw these inhibitions constantly poisoning all relations between the sexes, creating impotence, perverting sentiments and diminishing enjoyment both in married and unmarried life. This morbidity, he pointed out, was the cause of much bitterness and destruction of the pleasures of others. Even more than religious injuries, sexual disgust, he pointed out, has made men take contemptuous and abhorrent views of their fellow creatures. Those today who are trying to fight and prevent the spread of the great venereal plagues, and who are trying to educate the rising generation in sex and social hygiene, might well go back to Drysdale for the deepest and most concise statement of their problem, especially when he says "Verily the generative organs have been amply revenged for the neglect and irreverence with which they have been treated."

Again and again our great pioneer warns us that it is impossible for us to attain a calm and earnest investigation of the real facts of any problem until we free ourselves from sexual prejudices which are so violent and vehement in every country. He directs our attention to the state of sex woes today, when the fearful amount of prostitution and vene-

real disease are the most crying signals of social shipwreck. When we try to break through the impenetrable ignorance which surrounds the subject, when we try rationally to meet all the headlong and emotional sentimentality which confronts any calm discussion of a sexual nature, we must admit that there must be some great error somewhere which accounts for so much misery. Today, as in Drysdale's day, love, instead of being one of the sweetest blessings of life, seems, indeed, rather to be a curse, to such immoral evils and misery does it give rise. Drysdale directs us to review our code of sexual morality, to try it by the grand touchstone of science. He finds it a chaos of theories on which no two persons are agreed, and in which human nature itself has been almost entirely left out of sight, with authority and blind prejudice stepping in to take its place. In all the legislation, all the statutes, all the efforts which have been made to frame the codes restricting or eradicating this phase of human life, Drysdale declares that physical as well as mental health has been absolutely disregarded. The ground is strewn with the victims of our sex codes. Our morality, the inheritance of centuries in which man thought in theoretical, metaphysical and religious terms, is now morbid, suitable neither to our convictions nor to our mode of living.

Drysdale was one of the first to tell us that in the solution of social problems and social difficulties, in the reconstruction or recreation of the society of the future, we must learn to consider the infinite importance of the fate of every single individual. We do not live and die for ourselves alone, but everyone is a part of the whole of humanity, and if we could understand all the wants and requirements of our own being, we would understand those of all mankind. We are all too ready to sacrifice the interests of the individual for what is falsely called the general good. No good can be done which does not include the good of every being in the universe. The real interest of every individual will invariably be found, if we search deeply and patiently enough, to be inseparably bound up with those of all mankind.

In this day of the enactment and enforcement of every type of restrictive legislation, in the tremendous increase of the power of separate individuals over ever-increasing masses of humanity, in the religious, political and industrial fields the argument is always put forward that certain individuals must suffer for the good of the whole. Drysdale must have foreseen the advent of this unhappy day, because some of his most impressive words bear upon this subject. "If by sacrifice, we mean the happiness of any individual," he asks, "which

(Continued on page 210)

The Guiding Power of Mother Love

Letters Showing That Mother-Love Points the Way to True Morality

IS IT right to bring a child into the world for whom its parents cannot give adequate care—a child that may probably be handicapped with physical or mental defect, and for whom the prospects are semi-starvation, unwholesome living and early toil? The mothers say “no,” and no clerical exhortation can persuade them to stifle the voice of their own conscience. True morality demands care for the welfare and happiness of the baby. The morality of certain religious people would make the baby a penalty for sexual indulgence, and would uphold, as the only way of avoiding this penalty, abstinence from any expression of married love. In the words of Upton Sinclair, in his “Book of Life” “A poor unwanted little waif of a soul, which never sinned, and had nothing to do with the matter, is brought into a hostile world, to suffer neglect and perhaps starvation, in order to punish parents who did not happen to be sufficiently strong-willed to practice continence in marriage.” The point of view of the religious moralist who opposes Birth Control is not that of the mother. He is solely occupied with sin and the punishment of sinners, she regards the innocent baby for whom she is responsible. The suffering of her babies is terrible in the eyes of the mother, and to save them from misery she is willing to take upon herself even the guilt of abortion—much more the innocent methods of prevention which are classed as Birth Control.

A CONFLICT OF CHURCH AND CONSCIENCE

Dear Mrs. Sanger

Iowa

I have just received a copy of your wonderful book, “Woman and the New Race,” and it is wonderful. I believe every word of it and that is why I’m writing to ask you to help me. Oh, won’t you please, dear friend? You were right when you wrote that doctors will help after a woman’s life is spoilt and her health is gone. I have asked my doctor, oh so many times, to tell me something to do to prevent conception, but he won’t tell. It is easy enough for him to say, “Now, Mrs. X, you take your life in your hands, if you have any more children”—it’s easy for him to say that, but he won’t tell how to prevent it. And I am determined to find out. I am 23, or will be soon. Was married when 19, a woman in years, but a child otherwise. All my life, it seems, I have been ill, first one thing and then another. I was raised by one of these mothers who believe girls should be kept in ignorance and know nothing until they are married. I love my mother, but she believes, let Nature take its course, what God sends, take and keep quiet, so I can get nothing from her. She had five, raised all by herself—father is dead. My mother-in-law had thirteen children, nine living, she believes the same, so what am I to do? I have three so far and won’t be married four years until November. My oldest is two years, will be three in October.

I was married 11 months when he came. My next was one year in March. My last was born lately, born dead. I carried it for ten days dead, the doctors say, and I am now fighting against the poison from it. Is it any wonder I am asking, yes, even praying for help? I am so weak I can hardly stand up, and I have my home to take care of, and my babies besides, as we cannot afford help. Both mothers are out of town, and well, it’s just a case of get up and do it. I have had two operations this last year, one for the appendix and the last one for removal of the gall bladder, is it any wonder I am weak and my baby is dead? God only knows what I have suffered and am still, but I have to live for these two boys of mine or else all would be different. I am a Catholic, and the Church believes it is wrong to prevent it, but am I sinning, as the Church believes and teaches, when I don’t want to bring little ones into this world to suffer and die, or else live and grow up without the care they should have, and no telling what they will be or become? I know, deep down in my heart I am not sinning in trying to prevent, but would be if I become that way, and waited until I were three or four months along, and then got out of it. That is why I want to find out what to do. My husband is only a boy of 25, and works day and night. He is losing his health with worry, and it seems as if it’s all we can do. He is a laborer, a helper on the railroad at 47 cents an hour. That is no money nowadays to try and live on. He works all day, and takes the night shift whenever he can get it to help out. It was enough when we were first married, but babies and hospitals and doctors’ bills make too much and we cannot go like this, having a baby each year. So, dear friend, if you will only tell me how to prevent or tell me some place where I can find out, why I believe I will do almost anything on earth you want me to do and I will remember you each evening in my prayers for you and your blessed work and I know God will surely answer them.

NOT RIGHT TO BEAR CHILDREN TO SUFFER

Dear Mrs. Sanger

Florida

I am writing you for a little information in regard to Birth Control. I am a married woman and have been married three and one-half years and already have two babies, one will be three years in July and a little baby boy one year in July, just two years and four days’ difference in their ages.

While I have a dear, devoted husband and two sweet children which I wouldn’t part with for the world, I would like to ask what I must do to prevent having any more for at least five years anyway, then I want one more, that is, if circumstances will permit.

I don’t think it is right to bring children into the

world when we are not fixed financially to keep them as they are supposed to be kept

We have only one money-paying crop here once a year, and that is raising potatoes, which will be ready to market the last of April if we are fortunate enough to escape a frost, and then the middle-man gets all the profit. As a rule, we generally break even, so us poor farmers have no business to bring a lot of children into the world to suffer our toils, so I am writing to you, dear Mrs. Sanger, to see if you will help me, and I trust you will. I will do all in my power for you.

A DESIRABLE FAMILY

Dear Mrs. Sanger

California

I have just secured your book entitled, "Woman and the New Race." Am very much interested in the reading of it. I was raised in a good home with a Christian mother, but the question of sex and sex relations was never discussed, so I grew to womanhood without the knowledge I should have had.

Now I have my own home and family, and am anxious to bring each one of my children up to know the truth and live upright lives. I have a good, kind, loving husband and three small children. My youngest baby is only five months old. All our little ones are perfect in body and well and strong. My husband is very happy with his children and pleased with each one, and I am sure we each feel our home is ideal with such a nice little family to love and care for, but we also feel that now we should know how to limit the size of our family.

My husband earns a moderate salary and by being careful we can get along nicely and hope to be able to properly educate our children that they may be a credit to ourselves and an honor to our nation. I feel I do not want more children now. I have all my strength will allow and all our means can properly care for.

MUST I LOSE ALL THAT IS SWEET IN LIFE?

Dear Mrs. Sanger

Saskatchewan

I sincerely trust you will pardon me for writing you this letter, but I have just finished reading your book, "Woman and the New Race," and I could not help but feel that you were a true friend to women, and some way I felt that you might be able to help me.

I am a young married woman nineteen years old and I have a dear little baby boy five and a half months old, and I am expecting another baby in four months. Now, we are not in a position to support more than two children as my husband and I both work hard for a living. I love my baby and I want to give him a fair chance in life. I have a good husband and he don't want to see a big family in want any more than I do. I have good health at present, but oh! Mrs. Sanger, how long would it be good if babies came to me that fast, and once health and happiness are gone, what is the use of asking help then? Now is the time, and if you could only tell me how to pre-

vent conception you would make me the happiest woman in Canada. Oh! I would be so thankful. If it is impossible for you to do this, is there any way I could find out, or must I go on and lose all that is sweet in life and bring into the world a big family which I could not take the proper care of? Where I might raise two as they should be, and we would all be happy. As you perhaps know, Birth Control has not advanced very far in Canada as yet and I am afraid you are my only hope. Oh! Mrs. Sanger, if you only would help me, I would never forget your kindness, you who are trying so hard to lead us to freedom. May God bless you and your good work.

MOTHER'S EXAMPLE A WARNING

Kind Friend

Alabama

I have ordered and read one of your books, "Woman and the New Race," and think it is simply fine. I am writing to beg of you to please let me know what sure contraceptives are and how to get them.

I am now twenty-four years old and have three children and heaven forbid that I ever have another. My poor mother died while giving birth to her seventh baby, and of the seven there are four of us living. We had a poor working father and when he died we fell in the hands of relatives, and good people of the town gave us what education we got.

Now, Mrs. Sanger, I married a workingman and God knows I do not want to bring little innocent beings into the same trouble that I went through. It is hard to make ends meet with three, but I feel if I can only refrain from any more, they will not fare so bad. If you will only help me solve this puzzle, I will always feel indebted to you and promise to do my utmost in behalf of the work you are doing. I have many friends and relatives (all poor working people), who now have larger families than they can provide for, that would more than welcome some means of prevention.

A MOTHER'S AMBITIONS

Dear Madam

Illinois

Please pardon my liberty I am taking in writing to you, although I feel it is my duty to do so. I read your book, "Woman and the New Race." I am very interested in Birth Control, of course, when I think what I have gone through. Is there not something you can do for me, if only you would be so kind.

I am a mother of two little girls. I try to do the best I know, but ignorance on this important subject has me where I am today. My husband is only a poor working man, and if I want to give my two daughters a good education and also music, how can I if I have seven and eight. I cannot do it on my husband's earnings, but if I only have my two daughters I shall give them all their hearts and souls need.

I hope when you read this letter you will help me on this important subject and anything you tell me you can rest assured I will use properly. So please help me.

The Utopia of H. G. Wells

OF the writing of Utopias there is no end, and each author in the freedom of his imagination, fashions the happy world of the future in accordance with his heart's desire. In "Men Like Gods,"* however, Mr Wells lays a firm and practical foundation on which the future happiness of mankind can be built, when the human race emerges from the "Age of Confusion" into the fruitful activities and happiness which he presents as a possibility for the world. This foundation is Birth Control, without which Utopia would have been impossible. The story of this emergence, as explained to the distinguished little group of Britons whom Mr Wells took forcibly with him into Utopia, and the reaction of the English statesman and the Episcopal clergyman (presented in these pages almost without disguise) are given in the following extracts

The first response of the general population of Utopia to the prospect of power, leisure and freedom thus opened out to it was proliferation. It behaved just as senselessly and mechanically as any other animal or vegetable species would have done. It bred until it had completely swamped the ampler opportunity that had opened before it. It spent the great gifts of science as rapidly as it got them in a mere insensate multiplication of the common life. At one time, in the last Age of Confusion, the population of Utopia had mounted to over two thousand million.

"But what is it now?" asked Mr Burleigh.

About two hundred and fifty millions, the Utopians told him. That had been the maximum population that could live a fully developed life upon the surface of Utopia. But now with increasing resources the population was being increased. A gasp of horror came from Father Amerton. He had been dreading this realization for some time. It struck at his moral foundations. "And you dare to regulate increase! You control it! Your women consent to bear children as they are needed—or refrain!"

"Of course," said Urthred. "Why not?"

"I feared as much," said Father Amerton, and leaning forward he covered his face with his hands, murmuring, "I felt this in the atmosphere! The human stud farm! Refusing to create souls! The wickedness of it! Oh, my God!"

Mr Burleigh regarded the emotions of the reverend gentleman with a slightly shocked expression. He detested catchwords. But Father Amerton stood for very valuable conservative elements in the community. Mr Burleigh turned to the Utopian again. "That is extremely interesting," he said

"Even at present our earth contrives to carry a population of at least five times that amount."

"But twenty millions or so will starve this winter, you told us a little while ago—in a place called Russia. And only a very small proportion of the rest are leading what even you could call full and spacious lives?"

"Nevertheless, the contrast is very striking," said Mr Burleigh.

"It is terrible," said Father Amerton.

The overcrowding of the planet in the Last Age of Confusion was, these Utopians insisted, the fundamental evil out of which all the others that afflicted the race arose. An overwhelming flood of newcomers poured into the world and swamped every effort the intelligent minority could make to educate a sufficient proportion of them to meet the demands of the new and still rapidly changing conditions of life. And the intelligent minority was not itself in any position to control the racial destiny. These great masses of population that had been blundered into existence, swayed by damaged and decaying traditions and amenable to the crudest suggestions, were the natural prey and support of every adventurer with a mind blatant enough and a conception of success coarse enough to appeal to them. The economic system, clumsily and convulsively reconstructed to meet the new conditions of mechanical production and distribution, became a more and more cruel and impudent exploitation of the multitudinous congestion of the common man by the predatory and acquisitive few. That all too common, common man was hustled through misery and subjection from his cradle to his grave, he was cajoled and led to, he was bought, sold and dominated by an impudent minority, bolder and no doubt more energetic, but in all other respects no more intelligent than himself. It was difficult, Urthred said, for a Utopian nowadays to convey the monstrous stupidity, wastefulness and vulgarity to which these rich and powerful men of the Last Age of Confusion attained.

("We will not trouble you," said Mr Burleigh. "Unhappily—we know—we know. Only too well do we know.")

Upon this festering, excessive mass of population disasters descended at last like wasps upon a heap of rotting fruit. It was its natural, inevitable destiny. A war that affected nearly the whole planet dislocated its flimsy financial system and most of its economic machinery beyond any possibility of repair. Civil wars and clumsily conceived attempts at social revolution continued the disorganization. A series of years of bad weather accentuated the general

* Men Like Gods by H. G. Wells. The Macmillan Co. New York.

shortage The exploiting adventurers, too stupid to realize what had happened, continued to cheat and hoodwink the commonalty and burke any rally of honest men, as wasps will continue to eat even after their bodies have been cut away The effort to make passed out of Utopian life, triumphantly superseded by the effort to get Production dwindled down towards the vanishing point Accumulated wealth vanished An overwhelming system of debt, a swarm of creditors, morally incapable of helpful renunciation, crushed out all fresh initiative

The neglected lamp of pure science waned, flickered, and seemed likely to go out again altogether, leaving Utopia in the beginning of a new series of Dark Ages like those before the Age of Discovery began

"It is really very like a gloomy diagnosis of our own outlook," said Mr Burleigh "Extraordinarily like How Dean Inge would have enjoyed all this"

* * * * *

A time came when Utopia perceived that it was day and that a new order of things had replaced the old

Every Utopian child is taught to the full measure of its possibilities and directed to the work that is indicated by its desires and capacities It is born well It is born of perfectly healthy parents, its mother has chosen to bear it after due thought and preparation

It goes to the work that attracts it and chooses what it will do

If the individual is indolent there is no great loss, there is plenty for all in Utopia, but then it will find no lovers, nor will it ever bear children, because no one in Utopia loves those who have neither energy nor distinction There is much pride of the mate in Utopian love For centuries now Utopian science has been able to discriminate among births, and nearly every Utopian alive would have ranked as an energetic creative spirit in former days There are few dull and no really defective people in Utopia, the idle strains, the people of lethargic dispositions or weak imaginations have mostly died out, the melancholy type has taken its dismissal and gone, spite-

ful and malignant characters are disappearing The vast majority of Utopians are active, sanguine inventive, receptive and good-tempered

* * * * *

What sort of life was going on there?

In Italy, he knew that those distant levels would be covered with clustering towns and villages and carefully irrigated and closely cultivated fields A dense population would be toiling with an antlike industry in the production of food, forever increasing its numbers until those inevitable consequences of overcrowding, disease and pestilence established a sort of balance between the area of land and the number of families scraping at it for nourishment As a toiling man can grow more food than he can actually eat, and as virtuous women can bear more children than the land can possibly employ, a surplus of landless population would be gathered in wen-like towns and cities, engaged in legal and financial operations against the agriculturist or in the manufacture of just plausible articles for sale Ninety-nine out of every hundred of this population would be concentrated from childhood to old age upon the difficult task which is known as "getting a living" Amidst it, sustained by a pretense of magical propitiations, would rise shrines and temples, supporting a parasitic host of priests and monks and nuns Eating and breeding, the simple routines of the common life since human societies began, elaborations of acquisitiveness and a tribute paid to fear, such would be the spectacle that any warm and fertile stretch of earth would still display

But this Utopian plain below was under another law

It had passed for ever out of this older world the ages of economic disputes and experiments had come to an end, the right way to do things had been found And the population of this Utopia, which had shrunk at one time to only two hundred million, was now increasing again to keep pace with the constant increase in human resources Having freed itself from a thousand evils that would otherwise have grown with its growth, the race could grow indeed

A Medical Utopia With Birth Control

A VERY remarkable pronouncement on Birth Control was reported in *The Lancet* for May 19 It was made in the annual oration delivered before the London Medical Society by J Walter Carr, C B E, M D, F R C P, F R C S From it we take the following extracts

In 1516 Sir Thomas More published his famous work "Utopia," a description of an ideal commonwealth, or an imaginary country whose inhabitants

are supposed to exist under the most perfect conditions possible Many other writers, both before and since, have attempted a similar task, and a former distinguished president of this society, Sir Benjamin Ward Richardson, in 1875 gave an address on "Hygeia," in which he told what a city should be if sanitary science were advanced in a proper manner Now that we have a Ministry of Health fully established and many members of our profession strongly

advocating a State Medical Service, it may be interesting to consider some of the conditions of life and some of the professional problems which would call for consideration if, not the medical profession as a whole, but—what is quite a different matter—the officials of the Ministry of Health were in a position to rule the country in a despotic manner as a benevolent autocracy. Obviously only a few points can be touched upon in a very limited time, but let us try briefly to survey the life-history of an average citizen under such a regime.

CONTROLLED MARRIAGE

It is difficult to know where to start, but it may be convenient to commence with a young couple about to enter into the bonds of matrimony. Each one will have undergone a complete medical examination, including a careful investigation into the family history, a matter which will not depend upon the more or less imperfect recollection of the parties themselves, but on the full life-history of every citizen which will be available for reference. They will both, therefore, be provided with certificates proving that they are in every way fitted by heredity, physical fitness, and freedom from disease to undertake the responsible duty of propagating the race. They will have received also detailed instruction in all matters of sex function and hygiene, so that they may enter upon married life with the most ample knowledge of their reciprocal duties to each other and to the coming generation. A question will naturally arise as to the fate of those members of the community who fail to pass the stringent tests which will rightly be imposed upon all candidates for matrimony. We must trust that the general consensus of public opinion would suffice to prevent them from entering into irregular unions and begetting children who would probably fail to attain a proper standard of physical and mental fitness, but should such illegal occurrences unhappily become at all common the community would have to take suitable precautions in self-defense, and might decree that all adolescents should be examined at puberty and steps taken to sterilize those who could not reasonably be expected to beget healthy children. A similar operation might be performed later upon any who by reason of the subsequent development of disease became unfit for parenthood.

Dr Carr then outlined the care that should be given to the pregnant mother, the precautions surrounding child-birth and the nurture of the infant. He continued

THE PROBLEM OF POPULATION

And now let us turn aside for a moment from the newly-born infant to consider a question on which

the parents will rightly expect definite guidance, if not authoritative command, from the State—viz, what period should elapse before they again venture upon the responsibilities of parenthood and also how many children will it be advisable for them to beget. If any definite limits are fixed, advice will naturally be asked as to the best method of preventing a premature or a superfluous pregnancy. There are still some members of the community, few, indeed, I think in the medical profession, who do not recognize any limit as desirable to the number of a family and consider it a duty for parents to obey the ancient command, given under conditions very different from those of the present day, to be fruitful and multiply and have as many children as possible. They argue that a tenth or twelfth child may be a genius—a Shakespeare, Newton, or Pasteur, and that restriction of the family may thus involve a world loss.

Such good people, however little they may intend it, are the most zealous supporters of war, for are not most wars really due to the pressure of an increasing population? By providing an unlimited number of children they are doing their utmost to supply also unlimited "cannon-fodder." As medical science progressively lowers the death-rate and limits the extension of epidemics, whilst improvements in methods of transport steadily diminish the risks of localized famines, it is difficult to see any way by which the natural increase of population can be kept from outgrowing the food-producing resources of the earth except by ever increasingly destructive wars. It is true there are still large areas in Siberia, America, and Australia very sparsely populated, but should the inhabitants of the world continue to multiply at the rate at which they have done during the last century, these vacant spaces would be filled within an appreciable time. As Dean Inge observes, "Over-population is the result of a very low standard of civilization. Families are restricted whenever the parents have social ambitions and a standard of comfort."

It may, of course, be argued that if we fail steadily to increase our numbers, more prolific races will gradually displace those which are more or less stationary, so that presumably in course of time Germans will submerge French and English, Russians will conquer Germans, and Chinese overrun Russia. What an appalling prospect for the unfortunate human race—to be compelled to multiply as rapidly as possible, and then to have to choose between starvation and recurring, sanguinary wars! An objection may naturally be raised that if birth restriction were practiced extensively the population might actually begin to decline, or at any rate cease to increase materially, so that emigrants would no longer be available to fill up the vacant lands in our col-

ones This danger, however, could easily be met by a careful system of taxation If after a certain number of years of married life parents had failed to produce, say, three or four children, and no adequate reason, either of health or finance, for the deficiency were forthcoming, heavy extra taxation could be imposed for each child under the minimum It is interesting to note that in Vienna, a few months ago, owing to economic conditions, definite steps were being taken by the wage-earners' sick-clubs, in active co-operation with the gynecologists, to encourage the prevention of conception amongst women whose circumstances, after investigation by competent persons, justified their wish not to have children

BIRTH CONTROL A LEAD FROM THE MEDICAL PROFESSION

Assuming, as I think we justifiably may, that, in the future Utopia birth restriction will not only be practiced but encouraged, what directions will the medical profession give for the prevention of conception? Nature has provided so carefully for the all-essential factor of the propagation of the race, that possibly no method of restriction can be devised which will be absolutely free from drawbacks or disadvantages of one kind or another, whether of possible damage to health or of diminution of pleasure Such conceivable drawbacks, however, can be hardly comparable to the evil results, at least in town life, of families of unlimited size Some people assert that the only safe and right plan is absolute continence so long as pregnancy is not desired, they are usually either elderly folk who have probably forgotten that they ever had sex instincts, or worthy ladies who perhaps never developed them, or ecclesiastically-minded celibates who are apparently anxious to make a vicarious atonement for their own infertility by encouraging the highest possible fecundity in others Anyhow, the suggestion that healthy young people should live together in the close association of happy married life, and yet consummate the marriage only at rare intervals, is hardly worthy of serious consideration, unless it be with the doubtless highly laudable but perhaps unnecessary object of providing work for unemployed psycho-therapists

I do not propose to discuss other and more practicable methods of birth restriction, but will merely make one suggestion from the average size of doctors' families one would infer that most of them practice some form of restriction, therefore, let all married medical men and medical women be invited to state, under the seal of strict anonymity, what method they employ The replies would certainly be interesting and probably instructive

It is not morality but caution that is developed by fear—ETTIE A ROUR

Press Clippings

WITH the plea of "preventing our beloved country from perishing in a mire of insanity, degeneracy, immorality and crime," Dr H G Brainerd of Los Angeles, president of the California State Medical Association, today (June 22) openly advocated the limitation of marriage to the fit and an effective system of Birth Control, in his address at the opening session of the fifty-second annual convention of the association

According to an announcement by the association, Dr Brainerd's address makes the first occasion on which public endorsement of Birth Control has been given at any State or important gathering in the United States officially representing the medical profession

He said, in part

"It is up to our profession to teach the public that the mentally abnormal breed their kind, and to arouse their interest in securing proper marriage laws, to secure larger provision for hospitals and schools and colonies for this class of people, thereby diminishing crime, imbecility, insanity and pauperism, making it less necessary to spend so much as at present on our hospitals for insane, poor-houses, reformatories and prisons

"It is up to the profession to urge the repeal of the laws against Birth Control

"Every child has a right to be well born, and parents who are not able to take care of them after they have come should not bring children into the world, and the physically and mentally fit people owe it to themselves, and to the State, to raise as large a family as their means permit

"The question of sterilization of the unfit is a very important one All eugenicists agree that the begetting of offspring by the mentally unfit should be prevented Some urge segregation instead of sterilization, but at the present time in the United States only one-tenth of the mentally defective are being segregated in hospitals, schools and colonies, and it would seem that both segregation and sterilization should be brought to bear on the problem

"I believe that every male who becomes a charge on the State by reason of insanity, feeble-mindedness or crime should be sterilized before being discharged from the State care, and I believe it should be done on every mentally defective female who is under the State care before she is permitted to leave the State institution

"H M Pollock, member of the New York State Hospital Commission, states that 'one in twenty-five of the population at some period of life becomes insane' The United States Census shows that from 1890 to 1920 the number of insane had increased from 118 per 100,000 of population to 220, and that their care and economic loss yearly amounts to more than \$200,000,000, and that mental deficiency, epilepsy, pauperism and crime cause still greater annual loss to this country"—Oakland Tribune

Book Reviews

A Review by T W Galloway

SEX AND COMMON SENSE, by A Maude Royden
G P Putnam's Sons, New York, 1922

THE outstanding impression of the present reviewer, on putting this book aside, is that it right well merits its title. Common sense always implies that facts are not treated *in vacuo* and as of equal value, but have had added to them something of appraisal and discrimination. This process necessarily involves an esthetic element of taste and emotion, and, to be "common," must be broadly in accord with the joint products of racial experience and reflection, which are at bottom the most distinctively human and most pragmatic products of our life.

Several other advanced English writers on this subject, including Ellis and Herbert, are no less free in the use of emotion in reaching discriminations about conduct. But they are usually much less frank in recognizing or in revealing to what extent their science has been colored by their personal equation. In Miss Royden this personal equation is much more social and less anarchistic, and is more inclusive in its appreciation of the range of evolution in both the person and the group, than it is in some of her contemporaries. In a subject which invites notably to extremes of conclusion as well as of conduct, she has effected a synthesis which markedly respects human nature, human history, human social structure, as well as the need, the possibility and the aspirations for betterment.

This spirit and method are successfully applied to such questions as the bases of a true sex morality, the sex problems of the unmarried, the no less important problems of the married, progress in moral standards, the needs for sex-social education, homosexual friendship, various fallacies and misunderstandings about sex which are circulated largely in support and justification of uncontrolled sex behavior, the true nature and value of chivalry, Birth Control, the reform of divorce, and others of a similar scope.

For example, one can scarcely hope to find a cleaner puncturing than hers of the fallacy that the cure for the cramping type of sex-repression is sex anarchy and license. The psychopathology of the sensualist is as profound personally and infinitely more disastrous socially than that of the prude. The discovery that prudery is pathological does not make the libertine normal.

With similar insight into reality, she pleads that the human essence of the love-relationship is trustworthiness, confidence, endurance, that these necessary states of mind cannot be built upon any conception of sex behavior which holds that the supreme physical expression of love can become a cheap, transient, experimental and promiscuous expression. The experimental part of love, if it is to have any value in development, must antedate this by far. "One cannot experiment in finality."

In the same keen way she appraises the assumed "right

to motherhood." The essence of motherhood is sacrifice for the species. It is the oldest, basic sacrifice in biology. To demand motherhood under conditions which necessarily make impossible the normal joint parental care of the products of motherhood, and thus at the expense of the child, is travesty. It merely means that the "selfishness of sex" has overborne instead of supporting the "unselfishness of reproduction."

The book is at once liberal and most heartening.

A Review by Dorothy Bocker

EUGENICAL STERILIZATION IN THE UNITED STATES, by Harry Hamilton Laughlin, D Sc
Psychopathic Laboratory of the Municipal Court of Chicago Pp 502

"EUGENICAL Sterilization in the United States" is so scientific and comprehensive a volume that it will find its place on reference shelves and will be used as authority for all phases of the subject of eugenics. The work entailed in the preparation must have been enormous, the statistics are brought down to January 1, 1921, and the legal records to January 1, 1922. The book is designed for the use of lawmakers, judges, administrative officers and the individual citizen. The medical student and the student of biology will find here a rich source of information.

In fifteen States the subject of sterilization has received attention, in only eight of these—California, Connecticut, Washington, Wisconsin, Nebraska, South Dakota, Iowa and Kansas—are there sterilization laws on the statute books. In Iowa and Kansas, however, the law does not operate. In New York the law was repealed by the Legislature May 10, 1920, while a test case was pending.

The reasons for advocating sterilization were eugenic in thirteen cases, therapeutic in ten and punitive in four. A typical adverse argument follows: "An individual may, because of his condition, be today a potential parent of defectives and undesirables, and in the future, on account of some recovery, may become so changed that parenthood on his or her part becomes desirable for the State." Which contention is well answered by the author: "Once a degenerate, so far as hereditary qualities are concerned, always a degenerate."

A long and interesting legal discussion is finished with a definite and well proven statement that the police power of the State permits the enactment of eugenic sterilization laws if these are not unduly discriminatory and if the usual "due process of law" is adhered to. The book contains also a detailed review of litigation growing out of the several eugenic sterilization statutes. Many of these, after being tried in court after court, were lost upon the ground of class legislation. One of the States sentimentalizes over a rapist thus: "For him and for society, a fair opportunity to retrieve his fall is quite as important as the eugenic possibilities of vasectomy." The test

cases included four moral perverts, three feeble-minded individuals, an epileptic and a felon. The hereditary charts of Alice Smith, New Jersey, and Warren Wallace Smith, Indiana, included in this chapter, would convince the most skeptical that eugenical sterilization is one of the most fundamental of the needs of society.

The following quotations are from utterances of eminent jurists that are given in full in the book. "Each person is a unit of the nation and the nation is strong and pure and sane, or weak and corrupt and insane, in proportion that the mentally and physically healthy exceed the diseased."

But the measures proposed are not more radical than the measures for the suppression of crime now in vogue which do not show any particular sensitiveness on the part of society as to the criminal's rights.

in imprisonment for life or capital punishment, it would be somewhat difficult to see any conservation of the right of the criminal's posterity from the sentimentalist's viewpoint.

The statute is a reasonable police regulation for the protection of the health, morals and safety of the people."

The résumé of Birth Control contained in the chapter dealing with the right of the State to limit human reproduction, seems to imply that Birth Control overestimates economic and underestimates biologic considerations. One cannot agree with this since, in New York, health or rather ill health is the factor which determines the legality of disseminating contraceptive information. The author appears to underestimate the effect of the environment upon the individual and thus upon society, since society is an aggregate of individuals, be the individual never so "well born." However, one can heartily agree with "The legislative and legal world is in need of a new set of guiding principles which shall determine the policy of the State in suppressing obscenity and in regulating Birth Control information and practice in their relation to the immediate public health and morality and to racial welfare."

The final part of the work covers a detailed discussion of the model eugenical sterilization forms for the use of eugenicists, courts, etc. To those who wish to delve deeply into the subject, to those who wish only to know certain phases of it, and to those who wish simply to "keep up with the times" this book is highly recommended. They will find themselves endorsing the sentiment of the author, "With due heed to the legal, biological and practical considerations above listed, there is every reason to believe that the greatest benefit would accrue to the natural hereditary qualities of future generations from a law providing for the eugenical sterilization of certain hereditary degenerates and defectives."

CHILDREN OF THE BEET FIELDS

THE Children's Bureau at Washington has recently published a report on Child Labor in the beet fields (Bureau Publication No. 115) which gives an uncomfortable picture of the toil of tiny children, deprived of a fair

chance of physical, mental and moral development, as well as of even elementary school education. The ill effects on the children begin before they can be put to work. They begin with the neglect which is a consequence of the overhard and long toil of the mothers. Sometimes these earlier hardships end in death for the little ones, before they have been set to work. The report records that several little children were drowned in the irrigation ditches, while the rest of the family was working. Others perished for lack of care when left by their working mothers in improper guardianship. Probably the children in most cases did not consciously recognize their own misery, but "one six-year old child, on being asked by the agent what she did all day in the field, said 'I sit in the sun and wish to myself that I could die'." The earnings of these little children at work which is described in the report as uneducative, monotonous and repetitive as many factory processes, do not improve the economic status of the family, for, as is usually the case, the family wage, earned by perhaps two adults and four or five children, is about the same as would be earned by the father alone in occupations which do not permit the exploitation of the rest of the family. Forty-eight per cent of the families in Colorado earned less than \$1,000 a year, and 63 per cent less than \$1,200, while only 6.6 per cent of all employed, including farm owners and tenant farmers as well as laborers, earned over \$1,800 a year. The fathers occasionally earned a little extra in the winter, but the largest number reporting such earnings received less than \$100 for such extra work.

PERIODICALS

In *The Scientific Monthly* (Utica, N. Y.) for June, the article which is of most interest from the point of view of Birth Control is that by Professor Leo Loeb on "Disease and Heredity." Professor Loeb makes a searching inquiry into the relative importance of strict heredity and of environmental conditions affecting the germ plasm and the early stages of development of the foetus. So far as concerns the use of our knowledge of heredity in the conscious direction of human affairs, in order to preserve and aid what is best and finest in human life, Professor Loeb takes a somewhat negative attitude. He considers that we are justified in discouraging the offspring of individuals possessing very pronounced deficiencies, especially of a mental kind, but does not favor any definite eugenic programme, for which he thinks our present state of knowledge is not sufficient. The programme of Birth Control would come well within his recommendations, for we aim at no compulsory legislation, but rely on the judgment and conscience of the individual parents for the elimination of the unfit and the improvement of environmental conditions for each babe that comes into the world.

The Atlantic Monthly for July contains an article by Miss Marguerite E. Harrison on "Cross Currents in Japan." She describes the complications of post-war readjustments due to the conflict between old and new

ideas, and the imperfect assimilation of Western methods. The ultramodern exists in Japan side by side with the ultraconservative. As an example of the ultramodern, she states that "a group of women, headed by Baroness Ishimoto, last summer organized the Japanese Society for Birth Control, shortly after Mrs. Sanger's visit to Japan, the movement for woman suffrage was well under way, women in the small towns and villages were forming current topic classes for the discussion of national and international problems." Side by side with these modern developments, housewives were still cooking over charcoal braziers, ladies were spending long hours laboriously painting verses with India ink on rice paper, and saying their prayers at a Buddhist altar before going to classes on economics and civics at the Y W C A.

Another sidelight on Mrs. Sanger's mission in Japan is given by Norval Richardson, in an article in the *Saturday Evening Post* for July 7. He describes meeting a Japanese lady at a dinner in Tokyo. She was dressed in a pale blue kimono with a gorgeous obi of silver and white water lilies, she wore the Japanese head-dress and her face was heavily powdered. Mr. Richardson felt sure that he would not be able to converse with her, as she looked too completely Japanese to be expected to understand English. But her first words were a comment on the opposition that the Birth Control movement is meeting in the United States. She was surprised to find "such an advanced country, as America—especially advanced where women are concerned—not disposed to accept such a humanitarian idea." From a lady who looked as if she had stepped down from a fifteenth century screen, Mr. Richardson found this almost too much to believe.

An article in *The Labor Age* (New York) for May on "The Curse of Cotton," by Theresa Wolfson, of the International Ladies' Garment Workers Union, discusses the vicious circle of child labor in the cotton mills. "The adult operatives in the cotton mills of today," she writes, "were the child laborers of yesterday. They were working in the mill at the age of seven or eight, and its atmosphere has left an imprint on their earliest memories. Their mothers worked in the mills night and day, up to the birth of the child, and returned to the mill immediately afterwards. The economic status of the family depends upon large families—lots of children to work at the spindles and shift the bobbins—so the women must of necessity breed prolifically. Child labor is the curse of the cotton mill worker."

What strength, what courage, what vision can one expect from a mill worker who, though but thirty-five today, has been in the mills over twenty-five years? He is burnt out—his most eager desire is to 'sit at home and let the kids and the wife do for him.' And the circle begins all over again."

The Long Island Medical Journal for June contains an article by Dr. John F. W. Meagher on "Sex in Its Relation to Marriage." Dr. Meagher especially regrets the fact that women are kept in ignorance of sex facts

before marriage, and that false ideals after marriage prevent them from attaining a true and wholesome attitude towards both their husbands' and their own sex impulses and manifestations. He mentions the evil effects of dread of pregnancy, and considers it unfortunate that many children should be born as the result of unwished for conception. He makes no comment on the liberation of women from fear and from unwanted babies that would be effected by Birth Control.

BOOKS RECEIVED

From Houghton, Mifflin Co., Boston, *THE DANCE OF LIFE*, by Havelock Ellis. Pp. 358.

From the Cosmopolitan Press, *WOMAN, HER SEX AND LOVE LIFE*, by William J. Robinson, M.D. Pp. 411.

From Haldeman-Julius Co., Girard, Kansas, *THE BOOK OF LIFE*, by Upton Sinclair. Two volumes in one. Pp. xiii, 200, xi, 224.

Our Contributors

Dorothy Bocker, A.M., M.D., New York, formerly Director of Child Hygiene, Atlanta, Ga., A.A. Surgeon, U.S.P.H.S., engaged in Medico-Sociological Research. Thomas W. Galloway, Ph.D., Professor of Biology, College of the City of New York, Educational Director, American Social Hygiene Association, has written much on biology, sex and moral education.

THAT children are born more quickly and more numerous than they should be, both relatively to the mother's health and the father's earnings, is a fact which is so patent to everybody as to need no proof—we know only too well. Now if the foregoing facts are admitted—and I do not think that they can be disputed—the next question is, what is to be done? Are we to advocate a laissez-faire policy? To fold our hands and look quietly on while the great reaper, Death, gathers in his rich harvest, and want and misery abound on every hand? I, with many others who are both morally and religiously in earnest, boldly say No! We believe that our reason and our moral sense are God's noblest gifts to us—that they are in fact God's vicegerents on earth, and that we are in very deed and truth carrying out the Divine will when we seek under their guidance, to lay axe to the root of this gigantic evil.

—CHARLES REED (1888)

The Vision of George Drysdale

(Continued from page 201)

of us is safe? Are we not all individuals and essentially implicated in every question which involves the rights and duties of any human being? Every single case of disease is of infinite importance to one individual, viz., to the sufferer, but of no less real importance to us as also individuals liable ourselves and our children and others to the same evils. The old ideas and theories must fall if these unjustly stand in the way of his cure."

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PRESS CLIPPINGS

A NUMBER of interesting experiments in family allowances are being developed in several countries in Europe and are being contemplated in the Australian commonwealth and in New South Wales These experiments are working out a new system of minimum wages in paying men, not a fixed sum, but instead a variable amount graduated according to the number of children dependent upon them for support Under this system wages are divided into a basic minimum wage, which is paid to all workers—married or single, and additional allowances for each dependent up to a certain number of children.*

In November, 1920, the Australian Government Basic Wage Commission reported that the weekly cost of living on a reasonable standard of comfort for a family of five was \$28 47 in Sydney, but it was pointed out that the imposition of such a minimum wage would be an impossibility, and also that the 1,000,000 male workers of the country had only 900,000 children instead of the "3,000,000 theoretically assumed"

It was, therefore, proposed that an individual rate of \$19 47, instead of a family rate, be paid to adult male workers, to be supplemented by an allowance of \$2.92 for each dependent child, to be paid to the mother To prevent discrimination, the allowances were to be paid out of a Commonwealth endowment fund to which employers would contribute \$2 62 for each employe, regardless of his family responsibilities In December, 1920, this plan was applied to the Australian Federal married employes, who were to receive \$19 47 a week and \$1 22 for every child under 14, this allowance to decrease as the salary increased and to cease at a salary of \$2,433 per year —

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*It will be noted that allowances are proposed only for a limited number of children, and that the typical family of five—husband, wife and three children—is taken as the standard. There is no room in this scheme for the family of eight or ten children.

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