

BIRTH CONTROL REVIEW

Edited by Margaret Sanger

TWENTY CENTS A COPY SEPTEMBER, 1923 TWO DOLLARS A YEAR

“CHILDREN”

By CORALIE HAMAN

Birth Control in the West

A Fight for a Clinic in Chicago

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

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SEPTEMBER, 1923

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Published by THE AMERICAN BIRTH CONTROL LEAGUE

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

SEPTEMBER, 1923

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Immigration and Birth Control

WITH the first of each month until the yearly quotas are exhausted, come the recurrent stories of the racing of steamships to New York, the jockeying for places at Quarantine, in order that the ships may make sure that their passengers will be admitted under their respective quotas, and the overcrowding of immigrant quarters at Ellis Island. The newspapers print stories of hardships suffered by detained immigrants, of pitiful separations between members of a family when a sister, a brother, a son, or a daughter is refused entrance, of the painful position of people who have sold up all their possessions and spent almost all their substance to get to the promised land, only to find the gate shut in their faces because their country's quota is already exhausted. And yet the general sentiment of the nation is solidly behind some restriction of immigration, and, if avoidable hardships and difficulties could be eliminated from the present system, there would be little objection to the law, except from those employers who look only for an immediate supply of cheap labor.

The law, as it stands at present, permits the entry of a number of aliens of any nationality not exceeding three percent of these nationals enumerated in the census of 1910. Before it was passed in 1921, Congress received and considered tons of evidence concerning the injury to our national life through the admission each year of hordes of immigrants whom we were not able to assimilate. The country was in danger of being swamped by hundreds of thousands of aliens speaking unknown languages, whom we could not educate, and could not raise to the American standard of living. Yet immigration was by no means unrestricted when the law of 1921 was passed. Under a series of laws, the passage of which began in the early eighteen-eighties, the United States excluded idiots, imbeciles, feeble-minded persons, epileptics, insane persons, persons of constitutional psychopathic inferiority, paupers, persons afflicted with tuberculosis or with a loathsome or dangerous contagious disease, all mentally defective persons and persons with physical defects which would affect their ability to earn a living. In

addition, the law excluded criminals, polygamists, anarchists, prostitutes, Chinese laborers and men or women coming under contract to take jobs in the United States—the last clause being aimed at the practice of certain employers of engaging workers in Europe at low wages in order to meet the efforts of American labor to raise its standard of living. All these exclusions are still in force, in addition to the three per cent restriction.

When the crowds of would-be immigrants are at our gates clamoring for entry, it is easy to see the effect that they would have on our social life. If we admit men by the thousands who will accept wages far below the American rates, the price of labor must go down. If we permit the entry of the diseased, our taxes and the cost of our charities will be increased for their care and maintenance, and for the care of those to whom they will communicate their maladies. If we admit the mentally defective we run the risk not only of having to support them in jails, asylums, or other institutions, but also of having to care for hordes of feeble-minded children whom they would generate. The legislation excluding such people is reasonable and eugenic. But why do we stop there? Why do we prevent the addition to our burdens of pauperism, sickness and mental defect from abroad, and at the same time, by laws on our Federal and State statute books, actually compel similar additions through the birth of unfit American citizens on our own soil? Much of the immigration legislation has been passed at the behest of American labor. If the labor leaders were really enlightened as regards the welfare of the great mass of American workers, they would demand checks on the coming of undesirables by birth as well as undesirables by immigration. They would repudiate with energy and indignation the maintenance of laws which actually prevent the mothers and fathers from checking such arrivals, however convinced those parents may be of the wrong they are doing to themselves, to their unborn children and to society through unrestricted parentage. If American Labor took up the cause of Birth Control, it could create a public opinion before

which the outworn and dysgenic laws which now disgrace our statute books would be quickly swept away. Health centers, and especially pre-natal and maternity centers would then be manned or "womaned" as carefully as are our immigration portals. Large families, where the wages of the father were such as to make impossible proper care, protection, education, freedom from child-labor and opportunity for a start in life for each baby, would be sternly discouraged, and the man and woman who persisted in procreating children they could not care for, would be made to feel the weight of public reprobation. Careful precaution would be taken against the entry of tuberculous babies, or babies liable to become tuberculous on account of the condition of their parents, of babies with loathsome contagious diseases and especially of feeble-minded or epileptic babies. The gates of life would be guarded with as much care as at Ellis Island—with far better effectiveness because the care could be extended over the lives of the parents, without the sudden periods of stress and overcrowding which make impossible proper examination of each individual by medical and other inspectors. Every marriage certificate could be accompanied with instructions concerning the high responsibility of parenthood, and the conditions which should pre-exist before the great enterprise of bringing a new human being into existence should be undertaken, and measures would be taken to exclude from parentage the manifestly and permanently unfit.

THERE is another aspect of the present American policy of restricting immigration. Contemplating the poverty-stricken condition of the countries of post-war Europe, one is apt to feel that our restrictive laws, however well adapted to secure our own welfare, are selfish and cruel to the workless and starving people of Europe who ask only a chance of earning a living. But supposing that we removed all restrictions and admitted freely all the aliens desiring to enter the United States, would the world in the long run be benefited? The laws of population are well-known. How would they work under such conditions? As rapidly as the steamships could carry them the people who could get away from Great Britain, Italy, Greece, Turkey, Belgium, Spain and all the countries of Eastern Europe and Western Asia would land on our shores. Clamoring for work in our industries, they would bring down the rates of wages. They would overcrowd still more our already overcrowded slum areas. They would exhaust the capacity of our institutions for paupers, criminals and defectives. Soon the overcrowding would be so great that conditions here would offer no improvement over conditions in Europe, and the rate of immigra-

tion would slacken. In the meantime, following a well-known biological law, with the lifting of pressure in the countries from which the immigrants had come there would be an immediate rise in the birth rate and an increased survival rate. This would go on until the former level of absolute saturation had been reached, and misery and starvation intervened to keep a forced balance of death and birth rates. All the immigration that America could receive would make no permanent difference to the congestion of population in Europe, and the only result would be to reduce our level of living and welfare to that of the countries whence our immigrants had come. In fact, conditions would be even worse, for through the reduction of wages and the standard of living, America would no longer have the purchasing capacity which it now enjoys, and the countries of Europe would lose the market which now enables them to dispose of some of their products. These results are clearly seen by our economists who support the restriction of immigration. They are also perceptible to the men and women who have given close attention to our labor problems. But the results to any country are similar whether the immigration is from alien countries or "from Heaven." Why it is that it is so difficult to convince people that natural laws work to our disaster when these laws concern human reproduction, and that it is high time that we should take in hand the restraint of nature made possible by the gift to mankind of intelligence and wisdom?

News Notes

This month Mrs. Sanger has been carrying the message of Birth Control to the Far West. She has been in British Columbia, the Yukon and Alaska, delivered a second lecture in Vancouver, B. C. She went primarily for a vacation, but it was impossible for her to refuse invitations to speak. A fuller account of her work will be given later.

July 19—Margaret Sanger spoke before the Woman's Club at Skagway, Alaska. This club consists of the fine pioneer women of the extreme Northwest.

July 23—Mrs. Sanger, upon her return from Alaska, delivered a second lecture in Vancouver, B. C. After her first lecture here, some weeks ago, a General Committee was formed to make adequate arrangements for her return engagement. The nucleus of a Canadian Branch of the Birth Control League was formed with Mr. A. M. Stephen, B. Sc. as President, Mrs. Ethel B. Summers as First Vice-President, Mrs. Dr. W. H. Curry as Second Vice-President and Mrs. Scott Drummond as Secretary.

In response to a special request, Mrs Sanger spoke on "The History of the Birth Control Movement" at Hamilton Hall. The audience listened with keen interest to her address and there were no dissenting voices heard in the discussion which followed. This was, to Mrs Sanger, a rather unique experience. Her many friends and supporters here regret that she was not able to stay longer with them to assist in the organization of the new League. However, upon her return to Vancouver, they hope to encourage her in her work by introducing her to a militant branch of the Birth Control Movement actively engaged in putting into practice the ideals for which she stands.

July 23 —The Legislative Committee of Cedarhurst, L I, held a meeting to arrange for immediate preliminary work in connection with the candidates for the New York Legislature.

July 24 —The final steps were taken in the legal dissolution of the New York Women's Publishing Company. Henceforth the Birth Control Review will be published by the American Birth Control League of which it has been the official organ since 1921.

August 3 —Mrs Frank M Leavitt, Chairman of the Suffolk Co Legislative Committee, and Mrs Anne Kennedy, Executive Secretary of the American Birth Control League, left Smittown for a three days' canvass of the county to secure members for the Committee.

August 6 —Mrs Margaret Sanger spoke before the Denver Women's Club, Mrs Herbert M Monroe, President of the Club, took the chair and introduced Mrs Sanger. The hall was so crowded that an overflow meeting had to be held afterwards to enable all the audience to hear Mrs Sanger. It is probable that a Colorado Branch will be established as a result of the meeting. And the women are anxious to proceed at once to the establishment of a clinic. While in Denver, Mrs Sanger received a most hospitable welcome from Judge Ben Lindsey.

August 9 —Mrs Anne Kennedy and Mrs Juliet Barrett Rublee started for Yucatan, Mexico. Their visit is in response to an invitation from Dr Bernardino Enriquez, Director of the Medical Department of the National University, Merida. Dr Enriquez has arranged to have Mrs Kennedy address a meeting of doctors, which is to be held for the discussion of the subject of contraception. After spending a week in Merida, Mrs Kennedy and Mrs Rublee will proceed to Mexico City, where they will prepare for a meeting to be addressed by Mrs Sanger.

We would call attention to the appeal issued by the New York Legislative Committee to bring the

question of Birth Control into practical politics, and to present it to candidates for election. There are many States besides New York in which amendments of the law are necessary to make Birth Control information available. Advocates of Birth Control in these States would do well to pay attention to the recommendations made by Mrs Billings.

A FIGHT IN CHICAGO

The Illinois Birth Control League is making a strenuous fight to establish a Birth Control Clinic in Chicago. Application was made at the beginning of August to Health Commissioner Bundesen for a license to open the clinic. This stirred up the authorities and the health commissioner announced himself absolutely opposed to Birth Control. But the application to the Assistant Corporation Counsel, Mr Frank M Pudden, resulted in an opinion that there was no law on the Illinois Statute Book to prevent the maintenance of such a clinic. Bundesen was not satisfied. He was determined to find out whether there was any law compelling him to issue a permit, and declared that in his opinion the movement for Birth Control from a health point of view would ruin the nation, that it was breaking down the law of God and a dangerous thing for civilization. Undisturbed by Commissioner Bundesen's personal opinions, the League went ahead in its preparations to open the clinic, for which it had taken premises at 347 North Lincoln Street. Dr Rachelle Yarros of Hull House, well known in progressive health work, has been engaged to conduct it.

The controversy augurs much interest in Chicago for the Birth Control Conference of the Middle Western States which is to be held at the Hotel Drake in that city, October 29, 30 and 31.

NEWS FROM ENGLAND

On July 20 the Court of Appeal in London announced its opinion reversing the judgment of the Lord Chief Justice in the libel case of Dr Marie Stopes against Dr Halliday G Sutherland. The case, an account of which was given in our April issue, was brought by Dr Stopes as a protest against statements made concerning her Birth Control Clinic, in a book against Birth Control written by Dr Sutherland. In response to the instructions of the Lord Chief Justice, the jury brought in a verdict under four heads: (1) that the statements were defamatory to the plaintiff, (2) that statements of fact were true in substance and in fact, (3) that expressions of opinion were not fair comment, (4) damages one hundred pounds. The Lord Chief Justice found that the verdict was inconsistent, that if the statements of fact were true there was no claim for damages. He accordingly set

aside the verdict and found for the defendant Justice Bankes who delivered the judgment of the Court of Appeal found on the contrary that the jury had a right to find against the defendant on the ground of unfair comment, and reversed the judgment of the Lord Chief Justice, awarding the damages assessed by the jury to Dr Stopes. Judge Scrutton, who concurred in the judgment, stated that during the time the case was pending he had been pestered with anonymous communications against Birth Control, all advocating the defendant's side. Of course, he acquitted the legal representatives of the defendant from having anything

to do with them, and he had also no reason to believe that the defendant himself had anything to do with them. He thought it right to say that such communications were absolutely improper, and that writing them was punishable as contempt of court. In a sense they were worse than improper, because they were either useless or worse than useless. Every judge had a large wastepaper basket into which such communications were placed, as soon as their nature was ascertained. If they had any effect, and he hoped they had not, it was to create a bias against the side that was foolish enough to make use of such improper communications.

The Cost to the State of the Socially Unfit

By MARY WINSOR

A Paper Read at the Fifth International Birth Control Conference, London

WHEN the American Birth Control League invited me to write a paper for this illustrious conference, "The Cost to the State of Unlimited Motherhood" was suggested as a title. But it seemed better to call it "The Socially Handicapped and the Socially Unfit." It is impossible to estimate what proportion of the unfit is due to unlimited parenthood, how many are born unfit, and how many have achieved this during their lives.

It can be confidently said that the unfit exist in great numbers at vast expense to the community. It is worth while to draw attention, even inadequately, to these facts in order to arouse sympathy for our cause among the influential and the wealthy. They are indifferent, owing to the ease with which they can obtain contraceptive information for themselves. The problems of poverty and a large family do not trouble them, except as tax payers and contributors to philanthropic organizations. We need their support. It is all very well to say "Set up Birth Control clinics among the poor." But heretofore a few—Dr and Mrs Drysdale for instance—have borne the financial burden of such undertakings and it is time now that we turned to the rich.

Much pity has been lavished on the unwilling mother, but very little on the unwilling tax-payer. Yet it is proverbial in American reform circles that the only way to make the average comfortable citizen move is to touch the "pocket nerve." An experienced social worker who was kind enough to assist me in gathering data for this paper says that the American business man, who pays heavy taxes and contributes generously to charity has no idea how his money is being wasted. Let us all, in our several communities, gather information to enlighten him.

Being a Socialist I am not one of those who grudge State aid. Public funds given to the public schools, to parks, playgrounds, baby clinics, milk stations, and mothers' pensions may be well invested. But it behooves all of us, especially those who hold this point of view, to look sharply into the question of how our money is being spent, whether we are getting first rate human material in return or "damaged goods."

I had intended to base this paper entirely on studies made in my native State—Pennsylvania, the second most powerful and influential State in the Union. Many of the large American fortunes are made in Pennsylvania, in the steel mills or the coal mines. Opposed to this colossal wealth is poverty on a huge scale. And in this great industrial community, so much in need of Birth Control, we have, in addition to the Federal law which prevents the sending of contraceptive information through the mails, a State law which makes it impossible for a physician to give such information even to a diseased woman. It may throw an interesting light on American politics if I tell you that the Pennsylvania State Department of Charities during five years did not make a report of any kind.¹ So you see in America it is not the way of the transgressor that is hard, but the way of the investigator and the social reformer. I hope this may partly explain and excuse some of the deficiencies in this paper.

Let us begin by looking at some facts and statistics supplied us by the Federal Government, specifically by the War Department,² as to the defects found in the enlisted men.

¹An eminent Philadelphia physician who has recently been appointed to head this department is trying to bring order out of chaos.
²Statistical Information Compiled from the Draft Records Showing the Physical Condition of the Men Registered and Examined in Pursuance of the Selective Service Act (1920)

Here we learn that of the number of 2,753,922 men, who were examined to furnish the statistics discussed, there were found 468 defective men per thousand examined. It may be regarded as surprising that not more defects were detected. Probably they would have been had the examinations been less expeditiously conducted. On the other hand, many of the defects are obviously only such from a military standpoint. So it is about fifty-fifty.

Defects of a mechanical sort, involving bones, joints and the appendages of the hands and feet and weak feet were commonest, and constituted about 39 per cent of all. Defects of the sense organs about 12 per cent, tuberculosis and venereal disease together about 11 per cent.

I have no statistics with regard to tuberculosis, but the United States Interdepartmental Social Hygiene Board, through its Executive Secretary, Dr. Valeria H. Parker, sends the following: "The American Social Hygiene Association estimates the cost of venereal disease in Illinois to be \$188,000,000 a year. The cost of venereal disease in Ohio has been placed at \$100,000,000. The cost to the army during the world war was placed at \$72,000,000. In 1919 venereal disease cost the United States army \$15,000,000, in 1920 \$5,500,000, in 1921 \$4,400,000. I am sending you under another cover, a copy of the Annual Report of the Board for the fiscal year ending June 30, 1921. You will note in this report certain figures with reference to the cost of venereal disease. The estimated wage loss due to venereal disease is \$69,000,000 a year, based upon an average daily wage of \$12. At the present time the average period during which a soldier is incapacitated with venereal disease is thirty-seven days, and the cost of handling a case is approximately \$7.80 a day."

Now let us turn to something which at first sight seems more cheerful than venereal disease—day nurseries. The Philadelphia Association of Day Nurseries, through its executive secretary, Miss Frances Colbourne, sends us the following: "There are sixty-two nurseries in Pennsylvania but I am unable to state the specific cost. Some of the Catholic and many of the poorer standard nurseries fail to issue any annual report. I can only give you a rough estimate of the cost of day nurseries, as they vary considerably according to size and standards of service. Even in our Association we range from \$2,400 to 8,600. An average based on experience, plus actual statistics, suggests \$5,000 per year as the approximate cost. As there are 610 nurseries in the country, this would mean a total expenditure of \$5,500 a year. Of course the parents pay a small fee, but I think this sum could be disregarded as I consider the figure I have given you to be a minimum total estimate."

As I said before, this may seem to be a worthwhile expenditure. But let us hear the opinion of an expert. Dr. Amelia D. Dranga of Pittsburgh who has done us the honor to go on the board of our newly organized Pennsylvania Branch of the American Birth Control League, writes as follows: "I am the medical director of the Pittsburgh and Allegheny Milk and Ice Association, and every Tuesday and Saturday morning our two secretaries and I have large clinics of seventy to a hundred and more mothers with their babies, we weigh the babies, look them over, we doctor both mothers and babies, and we furnish them milk. We teach the mothers how to feed and care for their babies, and we often find mothers nursing a baby fourteen, sixteen months, and up to two years old, because the poor mothers are determined they will have no more babies and that is the only way they know how to prevent it. In fact, it is the only Birth Control they know. I have picked out a few cases which sadly show the need of Birth Control just in our own little group. I am sending you a copy, because these cases illustrate phases of this great subject."

"Baker, Colored family. Have 8 children, ranging from 11 years to 7 months. Is likely pregnant again. Children are all rachitic, oldest child tubercular. Man likely syphilitic. Two of the children are patients of the Eye and Ear Hospital for eye trouble."

"Berwick. Family consists of man, wife and 4 children, oldest 7 years of age. Man is a drunkard. I talked to woman about having a big family. She remarked her husband's mother had 14 children, her husband was a drunkard, and all his brothers of the same type."

"Di Cicco. Italian family. Have 5 children, baby 13 months old. Woman has had two abortions since the birth of the last child."

"Draper. Man is a drunkard. Have 6 children, among them twins, one of which has since died. Twins were likely syphilitic. Another child born since the twins is a good-looking baby."

"Dubee. Family consists of man, wife and 6 children. Man is t. b. and two of the children are t. b. Otherwise a very good type family. Man is anxious to work, when able, and woman is a splendid housekeeper."

"Davis. Wife is feeble-minded and syphilitic. Has 2 children by husband, who deserted several years ago, and has had 2 illegitimate children since 1919. Baby is a wretched looking case. Is now having hospital care."

"Ford. Colored family, who have needed the support of many different agencies. Have 6 children, oldest one being 15 years old. Woman has had 6 miscarriages. Children not healthy looking."

"Graff. Woman aged 28. Has been married 11 years and has had 10 pregnancies, 4 living children."

oldest one being 15 years old Children not healthy looking

"McGrath Man, wife and 9 children, oldest being 13 years, baby 2 months Married 14 years, woman 32 years old

"McMillin Woman is feeble-minded and in need of aid from different agencies Man deserted, leaving her with 3 children Poor looking children Woman is wretched housekeeper and takes poor care of baby

"Pervado Family consists of man who is syphilitic and works only at times, woman who is a poor housekeeper and not very intelligent Woman, aged 30 years has had 9 children, 5 living Married at 15 years of age Has been a public charge all her married life

"Parker Family have 3 children Man spent some time in jail for abusing wife Woman and baby both have active syphilis Woman is now having treatment Man has since deserted again

"Pelusso Family have 6 children Man is a drug addict using morphine Woman has been in hospital under treatment for gonorrheal infection Man has been to several institutions for treatment Woman has had 2 children since his return.

"Perkins Colored family Man is almost blind and not able to do very much work Have 7 children and another is expected Have been under the care of many agencies Children rachitic Woman very poor housekeeper

"Savietik Polish family of a fairly good type Man is t b, but at present is doing light work Have 7 children under 11 years of age Children are all very thin and delicate looking Woman is very industrious, as is man Have needed some assistance

"Gatto Italian family Woman aged 25 years, has had 9 pregnancies and has 4 living children. Is below the average in intelligence, and is quite careless in the care of the children

"Supra Italian family Woman has had 10 pregnancies in 9 years Has 5 living children and is pregnant again. Three younger children are not able to walk, 2 of them having been to hospital having braces adjusted Woman is a poor housekeeper Man does not look after his family as he should Woman is about 28 years old

"Rozzo Italian family Have 10 living children, woman not having had any miscarriages Man is not strong and works very irregularly Oldest child is 15 years old "

It scarcely seems worth while, does it? But in Philadelphia 25,000 children are being supported by private agencies at a cost of \$7 000,000 a year The Pennsylvania Legislature in 1919 made an appropriation of upwards of \$2,708,635 to cover for two years the cost of four institutions for the feeble-minded The preliminary report of the Board of

Commissioners of Public Charities for 1921-23 states that the Legislature of 1919 appropriated for the indigent insane \$4,390,000, and the amount recommended to cover the period from June 1, 1921 to May 31, 1923, was \$5,000,000, and that the total appropriations for the care and treatment of the indigent insane from 1885 to 1921 was \$40,688,966 The National Committee for Mental Hygiene in a pamphlet entitled "Comparative Statistics for State Hospitals for Mental Diseases," by Horatio M Pollock, Ph D and Edith M Furbush, says that the expenditure for maintenance for seven Pennsylvania State Hospitals for Mental Diseases in 1920 amounted to more than \$2,586 089 This is, of course, public money and quite independent of private expenditures

We feel the impulse to cry out that far too much is being given for such purposes Alas! under our present social system we are not giving too much, but far too little The National Committee for Mental Hygiene, in a pamphlet called "A National Deficit" (1920) says "No State has provided adequately for more than ten per cent of its mental defectives What of the other ninety per cent?" What indeed? I know that in my own Pennsylvania, less than ten years ago, there were over 10,000 feeble-minded women of child-bearing age roaming around over the State, the vast majority of them presenting the community with a child every year The Pennsylvania Department of Public Welfare, in a letter dated June 14, 1922, says the cost of operating the penitentiaries and reformatories is upwards of \$2,433,180, and the cost of forty county jails is upwards of \$2,676,174, totalling \$5,109,354

I have not time nor space to tell of the institutions for friendless children, homes, refugees orphan asylums, to provide for those to whom the bitter words of Heine might be applied, 'Am besten war es, nie geboren sein' (it is significant that many of these institutions belong to our opponents of the Roman Catholic Church), nor of the deaf, the dumb, the blind, the cripples, drink and drug addicts, nor the hospitals sheltering vast numbers of the unfit To maintain these the pockets of the fit are being picked, their resources drained It would be out of the question for me to do justice to this subject But I hope this paper may inspire others more capable than I am to prepare studies for distribution in their own communities which will rouse up the rich and influential to a sense of their responsibilities towards this pressing problem

In conclusion, let me express my thanks to those who organized this Conference, for the privilege of taking part in its deliberations and assure them that, armed with the prestige of having been part of such an epoch-making gathering, we shall return to our respective countries strengthened for the magnificent work before us

The Vision of George Drysdale

By MARGARET SANGER

III

The revelation in modern psychology, for which we are mostly indebted to Sigmund Freud, is marked by the shifting emphasis and interest from the intellectual to the instinctive, from the descriptive to the behavioristic. It is based upon the application of scientific determination to the mental sphere. It tends to become more and more physiological and biological. It reveals the human mind as subject to natural automatic processes, with sex as the unconscious dynamic and motivating force in all the more important phases of human behavior. Drysdale was not merely a vague precursor of this modern point of view. Though his contribution in this field is slight, he realized the absolute interdependence of bodily and mental health, and cried out for a creative and illuminating psychology which might free individuals from their invisible chains. It was because of his insistence that this realm must be studied as scientifically as the human body, and his belief that mental science must be free of all theoretical and metaphysical tradition, that he may be called one of the true founders of the new psychology.

The spiritual and the physical life of man, he pointed out, are organically united. The one cannot be understood without the other. The physical enters equally with the psychic element in every human question. Insanity and all mental diseases, of which there is a particular diseased bodily state to correspond with each one, should all come, he felt, under the patient investigation of the scientist. Drysdale foresaw the present development in psychology in indicating that the true analyst must be familiar not only with physical habits, but with mental habits also. Just as psychoanalysts are able to substantiate and illuminate their discoveries by exam-

ples drawn from literature and art, history and biography, so Drysdale pointed out that in studying human nature the scientists, to understand the general cause of health and disease, must become acquainted with the world of creative expression. True scientists "should seek to enter into the thoughts of religious and moral thinkers, for all

of them are in their own sphere physicians, and their every thought has a physical and moral import." To make any advance in this field, he pointed out, perseverance and the combined effort of many workers are needed. Medicine must be combined with other sciences, and, until the public is as well informed on physical as on psychic subjects and as thoroughly conversant with their paramount importance, we cannot expect any true progress.

He also saw the advance of the method of analysis, in encouraging the patient to reveal himself. Any true understanding of mental disease or unbalance, he felt would be barren and incomplete without this self-revelation, just as morality and religion were barren and incomplete before men began to think on these subjects for themselves. He deplored the fact that very few medical men had ever thought of allowing their patients to speak for themselves in their diagnoses. Intent on arriving at physical facts and physical conclusions, physicians of his day paid apparently little attention to the mental state of the patient, which, as he pointed out, forms no less a part of the disease. In questioning a patient they sought to bring him as soon as possible to the physical point, "*checking his digressions and the out-pouring of his suffering heart*." On the other hand, the psychology of that artificial era was as barren and unfruitful, as we could well expect it to be. It limited itself, as any reader of the old textbooks remembers, to descriptive analy-



GEORGE DRYSDALE 1885-1904

sis of intellectual and mental processes, with no reference to the unconscious physical or instinctive behavior of the individual

Drysdale was one of the first to see that these two things, to be of any real benefit to humanity, must be united and synthesized into a new science. The modern analyst has to base his therapy upon the ever-increasing revelations the individual is able to make. Drysdale foresaw some such method as this by speaking of the value of the patient's digressions, *confessions and outpourings*. He realized that the physician and science were losing in a great degree not only by the silencing of the feelings, but also by their lack of insight into the psychology of health and disease. This, he insisted, is as valuable a part of medical knowledge as any other, and as important for the prevention and treatment of disease and the advancement of health. Every physical state has its peculiar mental one, and to discover what this is, and the influence on the mind of all bodily states, such as hysteria and insanity, is a most essential branch of medicinal science. This psychology of health and disease is to be obtained only by a study of every individual's mind compared with his bodily condition, and a full knowledge of this can be arrived at only by *his own revelations*. *We want a whole man to sympathize with, not merely a body or a soul*.

"How few subjective records of physical life are to be found in history!" he exclaimed. "Among the numerous autobiographies that have been written by so many noble human beings, who has given us any but the most meager details of his physical life, even though its history may have been the most extraordinary, the most sadly eventful of the twin parts of his nature? Hence do all these men present to us most imperfect pictures. Through all the tissues of their lives we do not know what physical threads have been interwoven, and therefore we can pass no satisfactory judgment on themselves or their actions. But how immensely does the world lose by not having the fruits of their physical as well as their moral experiences! Had their penetrating minds been as keenly directed to the physical goods and evils they encountered as to the mental ones, had they used, each in his own case, the subtle insight which personal experience alone gives, would the world have been in as wretched a physical state as it is, with so low a physical standard that health is not health, that there is a skeleton in every house, and a disease, secret or open, gnawing at the vitals of almost every one of us! Would we still be stumbling on from age to age in the same erroneous tracks, and falling one after the other, like sheep, into the same physical pitfalls?"

"If we will not remain thus ignorant, we must imbue our minds equally with physical knowledge

We must study the language of the body, a language not confined to an age or a nation, but wide and universal as humanity, in order that we may attain to a higher self-consciousness."

He reverts time after time, in the "Elements of Social Science," to this necessity of a new psychology. One chapter is entitled "Subjective Medicine," another "Mental Disease," while another chapter on hysteria seems to me to be fundamentally in agreement with the epoch-making study of Freud, published in 1895, the first book of the great Viennese pioneer. In his chapter on "Mental Disease," George Drysdale points out that the mind, exactly like the body, operates according to fixed natural laws. Sorrow in the mind corresponds to pain in the body. In Freud's first book "Studien über Hysterie" the point was made that "sexuality plays a leading part in the causation of hysteria." When we recall that Charcot was indifferent to the psychic side of his cases, that he regarded the recognition of a sex element in the causation of disease as degrading, and that Freud and Breuer in 1895 first launched the doctrine of sexual suppression, which is now the foundation pier upon which the whole structure of the new psychology rests, we can gain some sense of Drysdale's importance as the true pioneer of the whole modern outlook.

Verification of this fact is to be strikingly found in his chapter on mental disease and hysteria. He makes the unqualified statement that a morbid sexual state—both physical and mental—lies at the root of hysteria. Compare this with the statement made by Freud in his first book that "the great majority of serious neuroses in women arise from the marriage bed." With none of the equipment of modern psychology and modern science at his command Drysdale nevertheless reveals a definite and concrete insight, stated in unequivocal terms, concerning the hysterical and neurotic character. He asks us to analyse the peculiar mental and physical phenomena of hysteria, and to consider the disturbing influences which the systematic denial and repression of natural desire must have on the delicate and susceptible girl. He says it is impossible to avoid the conclusion that this suppression is the main cause of the disease. "The natural emotions are checked and thrown back upon themselves, and it is inevitable that they should become disordered and their disorder gradually implicate the whole nervous system." How closely he anticipates the very phraseology of the twentieth century psychology is indicated in this striking statement. "The stream of feeling, instead of being allowed to flow onward in its natural channel in the light of day, gladdening and fertilizing all around, is pent up in the gloomy secret caverns of the mind, to cause there a deluge and desolation. That, which should have

been the young girl's pride and delight, becomes her shame and torture, she must conceal and studiously repress her eager and beautiful emotions, and can we wonder that bewilderment and timidity and impotence result? Nature cannot bear this constant state of slavery, and ever and anon she shows in the hysterical convulsions, in the wild delirious excitement of nymphomania, that she will not be repressed." He realized that an age of spiritual Puritanism and repression was responsible for the inevitable spread of hysteria and the increasing numbers of neurotic women. He saw that rank and morbid growth of sexual passions was the outgrowth of these suppressions. Happiness is a sign of moral health, joy and sorrow, according to Drysdale, are our guides to truth showing us where we are right and where wrong in the exploration of our being. He saw long before the advance of modern psychology that the mental element plays as important a part as any other in the causation of physical disease, and to cure the latter, it is just as requisite to apply remedies to the mental as to the bodily state. To do this, he said, we must first be able to recognize what is the mental disease and then to treat it according to the principles of mental health. Our ignorance of the laws of our minds has involved us, body and soul, in ruin. People pride themselves on their woes, and glory in their contempt of health. Even to-day we have not outgrown this pride in sorrow and disease.

But Drysdale insisted, like the most advanced of modern psycho-biologists, that the human body in its interacting mental and physical aspects is the touchstone of moral truth, that its health or disease is "tangible and demonstrable." We see that joy and all the allied feelings are linked most closely with the physical health and well-being, whereas sorrow and all its miseries cause derangement and ill-health of the bodily functions in a measure exactly proportional to their intensity and continuance." He saw that the great need of his time, as it is still of our own, was to attain a true idea of what is health and what is disease. The physician of mind and body cannot effect a cure if there is lurking in the physical or mental system, a disease or derangement which is not recognized, and which may be at the bottom of all the symptoms. He saw that the true origin of a great many physical diseases is in reality to be found in depressed or anxious state of mind. In this way he preceded the modern theories of complexes and suppressions, of morbid fears and compulsions. Thus he urged upon physicians to pay equal attention to mental disorder and to seek the true roots of physical and mental unbalance.

How wide-spread the action of conventional sexual suppression and repression as restrictive and enslaving agencies upon human nature, was fully

realized by Drysdale. He saw this expressed in a morbid curiosity caused by the dense ignorance and inhibitions, which gave rise to the demand for prurient and stupid books published to gratify the sexually starved, in the degradation and corruption of minds, in the infantilism and underdevelopment of men and women. Because of this childish curiosity and ignorant imagination, because of the degraded feeling of mystery, shame or disgust, varied only by vulgar pretences of knowingness, the society of his time was grossly perverted on all sexual matters.

Drysdale insisted that the laws of mind are not one whit less definite and invaluable than those of the body. He saw that if psychology was to make any advance it must give up its metaphysical and supernatural assumptions. There is no thought, no emotion, no instinct within us that is not subject to definite mechanisms, as certain and invariable as physical or chemical reactions. He realized that the psychology of his day was still in a rudimentary and even stagnant state. "Its very first fundamental axioms are not admitted, but all is involved in a paradoxical mystic supernatural obscurity."

It was his idea that the two great natural guides to the understanding of mental health and disease are joy and sorrow, corresponding to the feelings of pain and pleasure in the body. The ordinary standards of moral excellence were obviously unhealthy, according to Drysdale. Many of the characters most admired by Victorian moralists were to him infected with disease. The great crying need in mind as well as body, he insisted, is not humility nor spiritual sentiment, but self-reliance, expressive energy and an active enjoyment of life—in a word, health. A true enjoyment of moral and spiritual nature, Drysdale claimed, could only be obtained by the comparative examination of the minds of all living beings and by tracing our faculties upward from their simple expressions in the lowest animals to the very most complicated state in humans. Until this is done, he was convinced that there could be no real psychology. "The science of comparative psychology," he wrote, "though it has yet scarcely an existence, opposed as it has been by our narrow conception of the human mind, will ultimately be recognized as equally indispensable with comparative anatomy in order to attain a true knowledge of our nature." In this statement we find in Drysdale a striking anticipation of the new psychology with its studies of myth, folk-lore and primitive man.

It is sufficient to mention Lord Bacon, Sir Isaac Newton, Alexander Humboldt, Sir Charles Lyell, or Charles Darwin in order to show that leisure is not, as is claimed, a detriment to aspiration. It shows, on the contrary, that the want of it is a great barrier to intellectual excellence, that poverty and monotonous toil crush out millions of potential luminaries in society. LESTER WARD

Is Continence the Solution?

Letters Showing Some Dangers Attending This Form of Birth Control

THERE are critics of Birth Control who contend that the only method that should be used to regulate the number of a family is continence. Other methods are characterized by them as unnatural and condemned on that score. Continence, rigorously practised, is an effective means of control, but it should be remembered that there are couples so fertile that any connection, at any time, may and almost inevitably will lead to pregnancy. For such couples ten or twelve connections in a married life of twenty years or more would mean a family of ten or twelve children, even more if some of the births were twins. Could anything be more unnatural than the married life of a young couple, ardently attached to each other, and yet practising such complete "self-control" as would give them the family of two, three or four children whom they could support? These letters tell the story of the failure of continence — the marriages that might be happy with "artificial" Birth Control broken up and rendered miserable by the suppression of the natural expression of married love, which so frequently results in the extinction of love itself. There can be no surer road to broken homes, misery and divorce than the enforcing of continence, through fear, on couples not naturally adapted to the severe life of celibacy in marriage.

"NOT NATURAL NOR RIGHT"

Dear Mrs Sanger

California

Your wonderful book, "Woman and the New Race," is priceless to me. It is full of the thoughts that have been growing in my mind for the last six years, but which, in my ignorance, I could never have put into words.

I am twenty-four years old, and have two wonderful adorable, healthy children. My son is nearly five and my daughter is six months old. I was married when I was eighteen years old and I had absolutely no knowledge of what married life was. I didn't even know what made babies, nor anything about sex. I had always been shielded from things like that. We were married during the war and my husband was an aviator. I was with him in camp. The ordeal of having a baby was quite terrible to me then, and Sonny was born just fourteen months after we were married. Then there were no more until baby girl, six months ago.

Now, I must tell you that my husband and I love each other devotedly, and either would do or suffer anything for the other. Perhaps all this sounds ideal to you, and it would be if it were not for one thing, which haunts me day and night. The only reason I had no more babies is because of my husband's great self-control. He promised me I should not have any more babies if I didn't want them. But last year the inevitable happened and I became pregnant. Having just come to California, with no money but a small salary, and my father helpless and dependent on us, I was desperate for a time, although I did want another baby for Sonny's sake. So we managed by doing without everything but bare necessities, and borrowing money, for which we are still in debt. I wouldn't mind being poor, if I didn't have to live in constant fear of becoming pregnant again. That is making us both unhappy, and it is spoiling something very precious in our lives. My husband says he can't

have me worry, and as we know of no preventive, he says he sees only one thing to do — absolute continence. That would not be natural nor right, and we could not live together that way. Nothing but misery could possibly result from it. You can understand what it would mean. I love him and want to be everything to him. Can't you please tell me the means of preventing conception? It would mean great happiness to me to know, and would be the means of my husband and I keeping our great love and trust and respect for each other.

A HUSBAND'S DILEMMA

Dear Madam

Maine

I have just finished reading your book, "Woman and the New Race," and I want to let you know how much I appreciate reading same. You see, it is not only in New York your books are read, but also down here in the small towns of Maine, and I think every word you write is just as it should be, and I believe that every man and woman, married or single, would be a whole lot better off if they would read it, as there is a whole lot of education to learn from it, especially among the poorer classes of people, which is the majority of those who have to suffer most by having a large family. I, for one (although a man), have suffered a whole lot on account of having too many children, not because I wanted them, but just because they happened to come along. I have been married sixteen years and we have had six children. So far, I have been able to give my family a good home and have lived fairly well, but my wife has always been very sickly. She has kidney trouble and also has been operated on for different kinds of stomach troubles, also is very nervous. The four children are healthy, but the last two were seven-month babies, one lived seven months and one died after three weeks. After both these children were born, wife was sick almost continually, in bed for seven or eight

months God knows I did not want my dear wife to have so many children, but what could I do, I myself was what you will call careful, but things will happen, and my wife will not have anything done to her in any way to get rid of it, for which I do not blame her. The last time this happened after I came home after being away for three months. As I am a sea-captain, the first word she greeted me with after I came in through the door was "I am not going to live with you as man and wife any longer. You can do as you please, get a divorce or anything, but we are done."

Now, this struck me like a thunderstorm, you may imagine. Of course, I would never think of divorcing or leaving her, as up until then we had always been as two lovers, ever since we got married, but she was so very wrought up and scared that she did not know what she said, and the doctor had told her that she had a very slim chance to live, which, of course, made it worse still. This is now fifteen months since this happened, my wife and I sleep in separate rooms when I am home, which is about three nights in every two or three months. I still love my wife and want to be a true husband, but as I am still a young man what can I do, my wife is a very affectionate woman, but cool as an iceberg. She is the best of wife and mother. I have never in these fifteen months tried to force my wife to sleep with me, but have told her I think enough of her to leave her alone. If I did not love her as I do I don't think I would give her such a promise, but it don't do me any good as far as my health is concerned. I know that I am today a whole lot different from what I used to be. I am irritated every time when my wife even talks to any of our men family friends, but I cannot help it. Will you help us to live a natural life again, as we used to, by giving me information which you possess in order to control birth, if so, I will be very thankful to you.

"SEPARATION OR DEATH TO ME"

Dear Mrs Sanger

Pennsylvania

I am a woman twenty-one years old. I have been married nearly three years. One year after we were married a baby girl was born to us. I was sick for a long time and the doctor advised me to have no more children, that if I brought another child into the world it would kill me. I told my husband this, and kept away from him, which caused trouble. He hardly ever stays home in the evening any more, sometimes he don't come home for several days and never asks me to go along. So I pray you will advise me what to do prevent having any more children. If you will grant me this, I can gain back my husband's love and again be his wife. Otherwise, it will mean separation or death to me.

"BOUND FOR A BIG SMASH"

Dear Mrs Sanger

New York

For the past two years I have been a reader of your books and greatly admired your courage and fearlessness.

I am twenty-nine years old, and have three children, with just sixteen months' difference between each one, the oldest being four years old.

Last November I became pregnant just after I weaned the baby. I was almost desperate and ready to do anything. I had an abortion produced the day after Thanksgiving and on the 17th of December I began to flow and did not stop until the 16th of January, having three hemorrhages during that time, and finally having a second operation. After that my husband refused to even consider such a thing again, and as we could get no means of prevention we decided to abstain entirely.

I cannot tell you, Mrs Sanger, how this has changed my life, or rather our lives. I feel as though we are bound for a big smash very soon, unless I can find some means of establishing normal relations between us once more.

TERRIBLE QUARRELS

Dear Mrs Sanger

Ohio

I have just finished reading your book, "Woman and the New Race." What a wonderful message you have for women. Your book is a great light to them, and like many more before me, I am coming to you for information. Please help me.

I am the oldest of six living children, and have been married for nearly three years. My husband is only of the working class, but we are trying to work together to have a home and a place for our children. I have a baby boy ten months old. He is such a strong, healthy boy that nursing him has taken a great deal of my strength. I am always tired, completely worn out. Now, don't think I am selfish and don't want any more children because I do, but I would like at least two or three years between them — time to regain my strength so my next baby can have the same gift of health as the first one.

Sometimes when I think of how my mother has to do — of course it isn't so bad now, as the children are getting older — it makes my heart sick. The terrible quarrels between her and father, and now I know what they were all about. Father slaving himself away and mother worried, weak and living in dread all the time. Help me, so my married life will not be that way — so that my children will be a joy and a blessing, and not a burden to themselves and to society.

A CASE FOR CONTROL

Dear Madam

Arkansas

I am the wife of a hard-working poor farmer. I have been married two years and seven months. I have had one miscarriage, and am the mother of two sweet baby girls, age 18 months and 5 months. I would not take the world for them if I could, but I feel it would be wrong to bring others into the world when I haven't the means to take good care of them.

I have learned of your noble work, and read some of your books, so I am applying to you for the knowledge I have not gained, a method of Birth Control.

Children

A Playlet

By CORALIE HAMAN

THE PLACE is the street before Mrs O'Flaherty's backyard fence. The house being on the corner, the yard has a side fence. This forms the back of the stage, taking the place of the back-drop or a room wall. Above it is seen the wall of a tenement house, with lines of clothes hung out to dry. The fence is plastered with an advertisement—two enormous heads and shoulders of men—smoking So and So's superb cigarettes—Smoke Them and You'll Smoke No Other. The gate into the yard opens in the middle of the left one (from the audience) of these heads, giving a most bizarre effect. It is shut when the curtain rises and remains so for a moment for time to give the audience the full beauty of the effect. There are two or three steps from the gate to the street, as the yard is higher than the pavement. There are ash-cans and garbage boxes picturesquely grouped to the right of the steps. When the gate is opened a pile of rusty iron debris, paper litter, etc., can be seen in the yard. It is the accumulation of years and looks so.

THE TIME is afternoon. The people are The Children, Mrs O'Flaherty, Mrs O'Rourke, Mrs Johnson, Giuseppe, Luella, Luigi, Annie, Jim.

Presently a mob of children of all ages, tattered, ragged, dirty, come tumbling out of the gate. They bang the gate open (it opens southward) and tumble out. Two boys are the centre of interest. They are fighting, clenched in sullen fury, perfectly silent. The others egg them on with cries of—

1st Boy Go it, Snoodles. Eat the head off him.

2nd Boy Soak 'im one in the eye, Snitzer.

1st Boy It wan't Snoodles fault—Give 'im what for?

2nd Boy Was too. I seen 'im.

3rd Boy Ah, go chase yerself. The Snitzer begun it.

4th Boy Didn't do no such a thing. Eat 'im alive!

(Nos 1 and 2 put their fingers in their mouths and whistle. Instantly a mob of boys rush in from left and right, that is to say from up and down the street. They begin to fight. There is a free-for-all, punctuated by cat-calls, whistles, yells, etc., the girls jumping up and down at the back of the stage. They begin to get potato peelings from the boxes and throw them at each other. Suddenly Mrs O'Flaherty comes through the gate with an upraised broom. She proceeds to lay about her. She is a powerfully built Irish woman of 40 or 45.)

1st Boy Cheese it, here comes the Missus.

2nd Boy Aw, she can't do nothin'. She's only a woman.

Mrs O'Flaherty Can't I thin? An 'phwat do yez take me for? 'Tis a woman who's borne every wan av yez, more sorrow to her. Git out o' here, ye scut! Git!

3rd Boy C'mon, you fellers. We'll fight it out down the street. Ye can't do nothin' when there's women around. C'mon!

(They go out. Mrs O'Flaherty is left alone. She comes down the steps and sweeps up the potato-peelings, put them into the box and clamps on the lid with a bang. She is muttering. It becomes audible.)

Mrs O'Flaherty Glory be to God! 'Tis a pest the children are. That dirty! (She peers into another box.) I wonder whinver is the ashman comin'! He does be gettin' later and later all the toime. I wonder does he think the City pays him for stayin' away. Sure, 'tis smothered in ashes I am. (She seats herself on the steps and looks back through the gate.) Ah, an' is it yerself Mrs O'Rourke? Come out wance an' sit on the shteps till we talk a bit.

Mrs O'Rourke Sure, that was the grand shundig I saw from me windy just now. Wha'tiver ails the young wans at all?

Mrs O'Flaherty Sure, an' I don't know—unless 'tis too many of thim there are. They do be gettin' in each ither's way all the toime.

Mrs O'Rourke An' how many do you be havin' for the love o' God? Are all thim yours?

Mrs O'Flaherty Is it a fish you think I am, Mrs O'Rourke? 'Tin of 'em's mine, an' thot's twice too many, so it is.

Mrs O'Rourke Whisht now! What for a way is that to be speakin' o' childer?

Mrs O'Flaherty An' if yez had as many as I have, Mrs O'Rourke, ye'd spake thot same way, so ye would.

Mrs O'Rourke I would not thin.

Mrs O'Flaherty Oh, whisht! How kin yez tell till ye've had 'em? Yez don't seem able to hev so many an' 'tis the Lord's blessin' for you, so it is.

Mrs O'Rourke Why thin, don't yez do something about it? Somethin' to kape yerself from havin' so many? I've heard tell there's a way, but I don't rightly know just what it is at all.

Mrs O'Flaherty Sure, Mrs O'Rourke, 'tis the free-thinker ye aire! Ah there, Mrs Johnson?

How's the fome day wid you? (Enter from the left—audience's view-point—Mrs Johnson, colored. She is stout, black and amiable—about 50)

Mrs Johnson Good mohnin'! Good mohnin' Ma'am Kin I sit down?

Mrs O'Flaherty Sure ye kin

Mrs O'Rourke What's to prevent yez?

Mrs Johnson Thank ye Thank ye kindly Ma'am

Mrs O'Flaherty Here! Take part o' the shteps

Mrs Johnson No thankye This box'll do me (Ends up an empty box Sits on it Sighs) Um-hum

Mrs O'Rourke Sure, thot's a sigh fit to kill a horse

Mrs O'Flaherty What ails ye at all?

Mrs Johnson Nothink Nothink Only us colored folks has worries you all aint got an' yuh ought to thank de good Lawd foh hit

Mrs O'Flaherty Sure an' thot's so

Mrs Johnson Why, dah's white ladies like you wouldn't let a colored person set down wid 'em like dis

Mrs O'Flaherty Sure an' I don't know why they shouldn't As I sez to the ould man—Mr O'Flaherty, you know—sure, I sez, the good Lard musta wanted naygers thot way—excusin' yer presence, Mrs Johnson—er he wouldn't 'a' made 'em like he did He must o' made some folks naygers because he liked 'em like thot

Mrs Johnson An' dats true, Ma'am Dat suttingly is true But mos' white folks don' see it dat way No ma'am! Its you low-down niggah, git offen de earf I wants ter walk on hit maself! Well, let 'em. I don' wants ter walk whar no white folks is lessen dey's frien'ly wif me, like you-all is I'se gwine be frien's wif anybody what's frien's wif me But if dey aint, I aint Dar now

Mrs O'Rourke Throo fer you!

Mrs Johnson But what were you ladies talkin' erbout ez I come by? Sompin' about havin' too many chillen, wan't it? Dey suttinly is a slew of 'em round heah. I don' see how you all untangles 'em at night

Mrs O'Flaherty Thots just what I was asayin' An' she says (pointing to Mrs O'Rourke) why don't yez have fewer? An' I sez, what would the praste say to thot at all? Would he hear to the loikes o' that? He would not

Mrs Johnson 'Scuse me for axin', Ma'am 'Scuse me But what does de priest done got ter do wid it?

Mrs O'Flaherty Oh, fer the love o' God! Sure, 'tis not a Catholic ye aire, Mrs Johnson

Mrs Johnson No, ma'am! I'se Sutheran, I is, yes, ma'am!

Mrs O'Flaherty Oh, the poor ignorant craythur!

Mrs O'Rourke Well, if ye was Catholic ye'd know thot the praste does be tellin' us to have as many children as we can

Mrs Johnson Wha' for?

Mrs O'Flaherty For the honor and glory o' the Catholic Church, so it is

Mrs O'Rourke An' by thot same token I wonder how his Riverence would loike the job av a large family! I wonder what would he do wit it all Sure, 'tis a clever man he was to be a praste

Mrs O'Flaherty But why do yez be talkin' about our children, Mrs Johnson? Sure, yez do be havin' as many yerself, now?

Mrs Johnson Dat's true, ma'am Dat suttingly is true But its caze I wants 'em I don' need no priest to tell me ter hev chillen No ma'am! (Rich negro laugh Becomes serious) 'S' true mos' on 'ems dad But dat cant be helped now 'S' de Lawd's will, I reckon

Mrs O'Rourke 'Tis not the Lard's will, I do be thinkin' 'Tis the ignorance av us poor human mortals If we didn' have so many children 'tis out av this muck we could be gittin'

Mrs O'Flaherty God knows 'tis fair strangled we aire wid 'em

Mrs O'Rourke An' takin' care o' the family, tryin' to find food for 'em at all An' just as ye think ye can git away somewheres, along cooms another wan, an' ties ye doon to this hell, an' while ye're havin' a new wan, wan av the ither dies on ye Oh, 'tis a dog's life, so it is

Mrs O'Flaherty 'Tis clever av a man to be a praste or a woman to be a nun, so it is

Mrs Johnson Excuse me, ma'am! Excuse me But effen de Catholic Church done set so much sto' by chillen, why don' dose priestees and nunsies—why don' dey git mahy (marry) an' have a lot o' chillen?

Mrs O'Flaherty (pityingly) Now, thot's a foolish question, so it is Sure, yez don't understand at all The prastes an' nuns can't git married

Mrs Johnson Dey cant git mahied? What's ter pervent 'em?

Mrs O'Rourke 'Tis the law av the Catholic Church

Mrs Johnson Uh-huh! Who done make dat law?

Mrs O'Flaherty Oh, fer the love o' God!

Mrs Johnson Hit shore do 'peah to me de beat-mest t'ing, dat a chu'ch wants a lot o' chillun in dat chu'ch, an' den done keep huh pahsons an' huh lady deacons unmahied—it sho' do! Uh-ha-ha! Effen I was dat Catholic Chu'ch an' wanted chillen so bad, I'd say "Look-a-heah, folks, effen you-all wants ter be pahsons an' deaconesses in dis heah chu'ch,

you jus' nachelly gotta git mahied, an' yeh gotta have de mos' tremenjous fambleys dat evah was, an' what's mo', yuh gotta raise 'em, too. An' dat's *some* job! You heah me! Yas, ma'am! Uh-ha-ha!

Mrs O'Rourke Oh, go 'way wid yer foolishness. Sure, 'tis ba-ad enough it is already, widout the prastes an nuns marryin' too.

Mrs O'Flaherty An' thot's God's truth, so it is. (Pause) Do ye know what I do be wishin' most av the toime?

Mrs O'Rourke Phwat is it, then?

Mrs O'Flaherty (dreamily) I do be wantin' a two-story house all to meself—not thot I'm not likin' you as a lodger, Mrs O'Rourke—sure, 'tis not thot at all—but I do be wantin' a house all to meself an' me family, wid a little plot o' grass in front, an' maybe a shtrip av it along the curb wid trees an' flowers in it. I seed 'em oncet, up to the park. My, they was illigant, an' all the folks sittin' so proud-like an' grand, on their front porches or on their shsteps, an' the men cuttin' the grass in their shirt sleeves! Oh, it was won'erful! Thot stylish! But there now, 'tis no use thinkin' av thot. I kin niver have it, wid de childer comin' so fast as they do.

Mrs O'Rourke Whiniver was ye thot long distance away?

Mrs O'Flaherty Oh, I scraped the car-fare together an' I took the longest car-ride I could find, an' I got clear out to the park. Thin I walked about a bit on the grass, near a great big lake wid rale water in it—an' all the trees oop-side doon in it, loike, except where there was waves. My, but it was purty! Thin I saw the little houses I'm tellin' ye about—a whole row av 'em on both sides the shstreet. Thin I tuk anither car home. I had a foiné toime.

Mrs Johnson Uh-huh! Listen, white folks! I knows a lady what lives daih all the time. She done got a apahtment. Huh name's Mohganschein. She an't got so many chillen. I ax 'er how come, an' she say, she tell me one er dese days. We'se frien's, me an' dat white lady. Yas, ma'am.

Mrs O'Flaherty How did you git to know her?

Mrs Johnson How come I knows 'er? I does up 'er clo'es, an' now an' den, when she give a tea, I's ax de ladies in at de do', lak dis. (She gets up and goes off a little way and faces them) Yuh is standin' outside de do', I is openin' it f'om inside. Give me good-mornin'!

Mrs O'Rourke Phwat you mean?

Mrs Johnson Fo' Gawd's sake! I mean, say good mohnin' to me.

Mrs O'Flaherty What fer? It ain't marnin'. Sure, 'tis afthernoont.

Mrs Johnson Oh, fer —! So I kin show you what I does. Go on.

Mrs O'Rourke Good marnin'.

Mrs Johnson (acting) Good mohnin', ma'am, good mohnin'! Won' you-all res' yo' wraps? Kin' o' col' today, ain't it, ma'am? Yas, ma'am!" Den I takes yo' wrap an' I perambulates ovah to de cahved easy chair—dat's dis soap-box—an' I deposits yo' wrap onto it, aftah smoothin' down de velvet. (Makes appropriate motions) Dar!

Mrs O'Flaherty and Mrs O'Rourke (wide-eyed) Good gosh a'mighty!

Mrs Johnson Uh-ha-ha!

Mrs O'Rourke Ha-ha-ha!

Mrs O'Flaherty (wistfully) I wisht I could see thot lady oncet. Maybe now, she could help us out o' this! I'd thry most anythin', so I would. 'Tis fair desperate I am.

Mrs Johnson Well now, I'll tell yuh what I'll do. Some time when I goes dar I'll say (speaks plaintively) "Mrs Mohganschein, I ain't feelin' so well dese days. Lemme give some o' yo' wash to a frien' o' mine." Dat'll be you. She'll come up heah an' git it f'om you," I'll say.

Mrs O'Flaherty I can't wash.

Mrs Johnson Don' have ter. I'll jus' say, "I knows a white lady dat wants a job, an' I'll ax 'er up—if dat'll be pleasin' to you—an' you kin give 'er yo' clo'es." Den she'll wave 'er hands an' say, "Oi, oi! But you got sumpin' up yer sleeve, I betcher. Wat for a t'ing is it you should get yer frien's a job by me! But its all right, all right." An' den you goes in an' she gives you de clo'es, an' maybe you kin ax 'er den or nex' time what you wants ter know. An' out in de kitchen I'll git me a couple o' cakes an' in de alley we kin swap bundles.

Mrs O'Flaherty All right! I'll do it! An' will I bring Mrs O'Rourke along?

Mrs Johnson Sholy! Why not? 'S'nuf (there's enough) fo' every one. An' I ain't one ter fergit frien's what's bin ez kin' ter me ez you-all is. Well, s'long, ladies. I gottter be movin'. 'S' near four, an' I'se gottter be dah at half-pas' three, an' it takes an hour ter git dah. Seen yo' soon. (Picks up her basket of clothes and goes out) G'bye.

Mrs O'Flaherty and Mrs O'Rourke (calling after her) 'Bye.

Mrs O'Flaherty Sure, I'll be goin' to thot place Morganschein? Mor— Why, there was a Jewish gyurl lived near where I used to be before I was marrit. There was a fellar sweet on 'er. Seems to me his name was Morganschein—he was a peddler. They do be makin' lots o' money wan way an' mither. Could it be the same, now?

Mrs O'Rourke 'Tis not loikely, I'm thinkin'.

Mrs O'Flaherty (calls) Mrs Johnson! Oh, come back a minute. I want yez. (Enter Mrs Johnson) Sure, what was the unmarrit name o'

that Mrs Morganschein yez was talkin' about? What was her first name at all?

Mrs Johnson Don' know'm But her husband calls her "Sweetie" Uh ha-ha! She walk lak dis (Imitates)

Mrs O'Flaherty I'd know thot walk anywhere 'Tis the same There was niver but the wan walk loike thot

Mrs Johnson I gotta go G'bye

Mrs O'Flaherty and Mrs O'Rourke 'Bye

Mrs O'Flaherty 'Tis the same

Mrs O'Rourke Do yez tell me thot, now? Well, well! An' will yez go up there?

Mrs O'Flaherty I will thot, an' see if she kin help us anny An' aven if she could not, 'twould be a rest I want to git away f'om here once in a while 'Tis fair tuckered out I am wid de children an' de ashes an' all An' (looking around cautiously and lowering her voice) an' there's more nor me what is out-done wid 'em

Mrs O'Rourke (meaningly) Ye mane—

Mrs O'Flaherty (nods) I do An' have ye heard the latest?

Mrs O'Rourke I'll not be knowin' whether 'tis the latest or not—but sure, I do be knowin' some-thin'—

Mrs O'Flaherty Is it Luella 'tis about?

Mrs O'Rourke 'Tis thot same

Mrs O'Flaherty Sure, an' phwat do yez be makin' av it at all?

Mrs O'Rourke Phwat do I make av ut? Is it thot ye're askin' me?

Mrs O'Flaherty Them were me worrds

Mrs O'Rourke Well, thin—sure now, phwat do yez make av it yersilf?

Mrs O'Flaherty He's good-lookin'

Mrs O'Rourke The ould wan?

Mrs O'Flaherty Na! The young wan Who-iver heerd tell av an ould man bein' good-lookin' when there was a young man aroond?

Mrs O'Rourke But 'tis marrit to the ould wan she is

Mrs O'Flaherty An' thot' God's truth But whoiver heerd tell av bein' marrit to a man makin' him good-lookin'? 'Tis most often the other way about, more's the pity

Mrs O'Rourke Well, thin, phwat do yez think?

Mrs O'Flaherty I don't think I watch

Mrs O'Rourke Thrue fer you

Mrs O'Flaherty If they was Oirish I'd know what to think

Mrs O'Rourke Whisht then! Would yez be runnin' doon the Oirish loike thot?

Mrs O'Flaherty I'm not a-runnin' down the Oirish If it cooms to thot, my folks was descended from the Oirish kings—God rest their souls! Ye ould Ulsterite!

Mrs O'Rourke Ye'll not be puttin' the comether on me loike thot I wouldn't have yer rotten kings—heathen pagans, they was! Sinn Feiner (The two women rise, hands on hips, and glare Then they suddenly burst out laughing)

Mrs O'Flaherty Oh, sit doon, sit doon! There's no kings in Ameriky—unless maybe 'tis the land-lord Sit doon now, an' tell me what do yez make av it at all

Mrs O'Rourke Sure, now, they bein' Eyetahians, 'tis not aisy Yez niver know phwat he'll do from wan minute to the next, stick a knife in ye, or make love to ye

Mrs O'Flaherty There's both love-makin' an' knives in this, I'm thinkin' What does be makin' thot feather-headed Luella act thot way, a-makin' love to her husband's own nephew?

Mrs O'Rourke Shure, 'tis too manny children Guiseppe had by his first wife—Luella's fair swamped wid 'em—an' one comin' to hersilf, if I'm not mistaken She can't bear the look av him

Mrs O'Flaherty An' didn't he tell 'er he had the kids?

Mrs O'Rourke He did not

Mrs O'Flaherty But whin he sint over for her to Italy?

Mrs O'Rourke Oh, the padrone fixed all thot An' whoiver heard of a go-between who told the truth? There'll be trouble there before we be done wid it, I'm tellin' ye

Mrs O'Flaherty Whisht! Here they come now Guiseppe leadin', carryin' his fiddle, pretendin' to be blind

Mrs O'Rourke How Luella does be hatin' thot!

Mrs O'Flaherty An' thin Luella, thin Luigi My, he's the handsome lad, even if he is a Dago! Listen to 'im singin'! What a pity 'twasn't him Luella—husht!

Luigi (sings off-stage) Che bella cosa! (etc) (They come in Guiseppe is the average grumpy banana-selling, hand-organ type of American Italian about 50 Luella is sufficiently attractive—shawl, no hat, earrings She is about 20, Luigi is about 25—handsome, careless, harmless, a rose behind his ear He is sunny and gay He is making extravagant mock love to Luella, who laughs at him Guiseppe looks on sourly The Irishwomen are all eyes Luigi finishes the stanza and chorus while waving Luella ceremoniously to a seat on the soap-box Guiseppe takes off his blind make-up)

Luella Grazie Luigi per cantare Com' Italia la bellisima!

Mrs O'Flaherty Phwat does she be sayin'—she don't talk English plain-like

Mrs O'Rourke English! 'Tis Eyetalian Luigi, phwat does she be sayin' at all?

Luigi She say dat song-a remin' her of Italia so beautiful! (He blows a kiss into the air)

Mrs O'Flaherty An' so dirty While here— (she looks at the ash-can and poster)—um—ah, well—'tis comfortable, at anny rate

Luella Ho, freddo I'm cold Is it always cold here in America?

Mrs O'Rourke Well, coldish—whin it isn't scorchin' the loife out av yez

Luella (sighs) Oh, I wish I was back there in Italia Si, eet eez so different-e here I don' like No mi piace Non Oh, Luigi, play for me to dance I mus' get warm Ho tanto freddo (Luigi grabs Guiseppe's violin and plays "Che bella cosa" in fast time Luella dances) Oh, Luigi, play faster, faster Dansa! Si

Guiseppe Cessa! Che cosa! What a thing to do! Non e Italia E Amerika

Luigi An' mus' not people dance in America?

Luella Non, oh, non

Guiseppe (to Luigi) You all da time-a tell her to do more foolishness What is between you two—hein?

Luigi (mockingly) Oh, go on, ole monkey (Guiseppe threatens him) Non, Guiseppe, parlo al bumbo qui (indicates Luella) to speaka to da leetla monk!

Guiseppe You are not a true Italian, non e vero Italiano De Napoli—Napoli—Naples not true Italy

Luigi Si sono Italiano Naples is veramente Italia

Guiseppe Non! Roma Sono da Roma. Rome is Italy Naples, non (They advance threateningly on each other)

Luella Oh, boys, be frien's—amici Eet ees all Italia now Estati Uniti d' Italia—United States of Italy Naples is Italy—Rome is Italy Venezia, Firenze, Milano, Torino—how you say, Venice, Florence, Milan, Turin, are Italy Its all Italy—si

Luigi (relaxing) E—vero

Guiseppe 'S' true

Luella Oh, I wish I was back there now Oh! (She half sobs) I'm homesick

Mrs O'Flaherty (kindly) Shure, thim, ye mustn't be down-hearted 'Tis not used to all this ye arre But ye'll soon git to loike our ways This is America. 'Tis very different 'Tis har-rd fer a foreigner to git used to it all at first

Luella Si, e differente in Italia E vero An' is all American lak dis? So ugly! So—

Mrs O'Flaherty Well, now, I don't say *all* But the most part is, all thot I iver see, at anny rate Isn't thot so, Guiseppe?

Guiseppe Eet eez so—where poor folks leeve But eet eez always so in Italia, in Roma, in Napoli

Eez dirty, eez ugly, where poor folks leeve Eez too crowded Where reech folks leeve, eez plenta room Eez all da same-a, Roma, Napoli, New York, London—eez all da same-a

Luella Na, Guiseppe, in Italia, eez var' deerferent-a

Guiseppe Gia! E vero, in da country where you come from But in da city eez all da same-a—too many people—too many children—troppo bambini I gotta get drunk sometimes to forget it all Absinthe! Ah! das lovely drink—das mak-a you forget—ah!

Luella Don't, Guiseppe Don't drink no more You're ugly after you've been dreinkin' Don't! Ho timore I'm afraid You don' know what you're doin' after you've been drinkin' Don', Guiseppe

Guiseppe I gotta, Luella I gotta have some-thin' to make me forget, per Dio! (He rushes out down the street)

Luella An' don' you suppose I wanta forget? O Dio mio! (Pause) Si, in da country, in Italia, eez very deerferent-a Where I leev-a eez a leetla, small town—plenta of room—beeg, open-air an' da festa—saint's day all da time-a Lots of fun, music-a, fiori—flowers Here—non, nimm niente High houses, fire-escapes, clothes, children Oh, Dio mio, de children—bambini—ci sono troppo—how you say?—too much, too many—si

Mrs O'Rourke Jus' phwat I was sayin'

Luella An' den Guiseppe, he sen' fo' me De padrone say he was beeg man, fine house, lots o' mon' 'E he! Che mentone! How 'e he!

Mrs O'Flaherty You don't love the ma-an, Luella?

Luella (scornfully) Oh Love! I don't love no man Ci sono troppo bambini—too many children—why should I love a man? They make you have more bambini—more children (Pause) Guiseppe e piccolo—so small

Mrs O'Flaherty Yis There am't much big about Guiseppe excpt his appetite I had 'im for boarder oncet—in between his first wife an' Luella here (Luigi has gone out and comes back with a bundle in a handkerchief on a stick)

Luigi Good-bye, Luella, adio!

Luella Where you goin', Luigi? What you doin' with dat bundle?

Luigi I'm goin' away

Luella Oh non, Luigi, oh non

Luigi Si, mia cara, I gotta go My uncle, he watch-a me all da time-a I'm with you I gotta go

Luella Ah, Luigi, don' go, don' go, an' leeve me all alone wid de ole man You're like Italia to me Oh, don' go You're yong-a He's ole E vecchio, troppo vecchio (To Mrs O'Flaherty) Don't let

'im go 'E's like home He's like my young-a brother Don' go, Luigi, don' go

Mrs O'Flaherty (After a glance at Mrs O'Rourke) Perhaps now, 'tis best he should go Luella Guiseppe was lookin' at the two av yez kindo quare-loike

Luella But we ain' doin' notting-a (nothing) Luigi got a girl in da factory

Luigi E vero 'S' so

Mrs O'Flaherty 'Thot may all be true enough, but shure, an ole man wid a yoong wife does not be wantin' a yoong man around all the toime Luigi is roight, Luella 'Tis best he should go

Luella But what'll I do all alone? Luigi is lak da sunshine Guiseppe is lak da storm-cloud Luigi is lak Italia Guiseppe is lak America Non mi piace qui I don' lak it here I want to go back to Italia Oh! Oh!

Mrs O'Rourke (Takes Luigi by the shoulder and sends him firmly but kindly off down the street)

Mrs O'Flaherty Cheer up Luella Whin yer baby comes yez won't feel so badly

Luella (Desperately) I don' want no baby I tink I try dat doctore—dat operazione

Mrs O'Flaherty Oh no, child! Yez musn't be afther thinkin' av such a thing Yez mustn't be afther thinkin' av thot at all 'Tis a deadly thing to do Shure, it moight kill yez, so it moight

Luella An' why should I care eef eet does keel me?

Mrs O'Flaherty Whisht now! 'Thot's a turrible thing to be sayin' So it is You're young an' strong Shure now we'll foud a way out av this yit

Luella You mean—?

Mrs O'Flaherty Shure! I know av some one who'll tell us—whisht now, phwat I mane is—you'll not be nadin' to have more than the wan child—you'll see 'Tis somethin' I know Leastways I'm goin' to find out Whisht thin Go in now, an' dry yer eyes Do now! (Luella goes into the yard Mrs O'Flaherty continues to Mrs O'Rourke) An' thot's thot! But I'm glad 'tis not flirtin' wid Luigi she was Oh, ay (pointing down the street), there's another couple I'm interested in

Mrs O'Rourke (Looking down the street left (audience) Oh, yis,—yer gyurl, Aannie, an' thot big Jim Callahan

Mrs O'Flaherty Yis, he wants to marry her

Mrs O'Rourke How do yez know? Did he tel' yez?

Mrs O'Flaherty He did not Why would I nade tellin'? Whin a big, red-faced ma-an loike Jim gits white as chalk before a wee shp av a gyurl loike Annie, Oi'm not nadin' he should tell me he's in love wid 'er

Mrs O'Rourke Will she have 'im?

Mrs O'Flaherty I'm thinkin' she won't She'd be the great fool if she did She's me oldest an' all her loife she's been wan o' thum little mothers the rich folk do be tellin' about She's had her share o'motherin' I'm thinkin' she doesn't want anny more But shure now, let's go into the ya-ard, an' give 'im a chanct 'Tis a foiner, upstandin' fellah he is, when all's said an' done

Mrs O'Rourke They're talkin' over somethin' awful earnest

Mrs O'Flaherty Most loike 'tis about the taxes er the high cost o' livin' er such-loike

Mrs O'Rourke 'Thot's a quare thing for lovers to be talkin' about, entoirely

Mrs O'Flaherty An' 'tis quare lovers they ar-re the two av thum They're both interested in such things—tho some of the talk is Annie's doin' Its tryin' to hole 'im off, she is Tho, for meself, I'd be gla-ad to see 'im git 'er Come on in now wance till we give 'im a chanct (They go into the yard and close the gate Jim and Annie come in, from down the street, left)

Annie An' that man ye spoke of, that all the papers are talkin' about, do ye tell me he's been in solitary confinement for thirty years? Sure there's no mercy in that

Jim 'Tis the truth They call it bein' merciful, but sure, ther's no sense in thot at all

Annie But that is awful Whatever he did, 'twas not as wicked as that same It could not be Just think, thirty years! Why, its longer than I've been alive An' all the fun of life a passin' him by, no sun, no air, no people Oh! (she shudders) not a seen' no one Not a talkin' to no one It don't seem possible people can act like that to a fellow creature Why don't they send him to hell an' be done wid it? Whatever was it he did?

Jim He killed his wife

Annie Ah now, an' sure that's terrible But thirty years—oh, 'tis awful

Jim It is that (Pause) Annie!

Annie Yes, Jim

Jim Sure, Annie, I've got somethin' to tell ye Its manny a time I've tried, but I've always been scart I love ye, dear, an' I want ye for me wife

Annie (One vast surprise) Shure, an' is it to marry you, ye do be askin' me?

Jim (Earnestly) It is indade, thin, an' well ye know ut

Annie Ah, whisht now! 'Tis foolin' ye arre 'Tis thot red-headed Clancy gyurl ye've been makin' up to this long toime past—an' tis little I care fer that same

Jim 'Tis not the loikes o' her I do be lookin' at Oh, come now, Alanna

Annie Go way wid yez now, an' let me think

Jim, ye're a nice lad, I'll not be denyin' it Only—there's somethin' I been thinkin' of this long time past I suppose now maybe I ought not to be sayin' it, but 'tis heavy on me heart, it is

Jim Say it thin, me darlint Say it thin, whatever

Annie Would we now? Would there? Oh, 'tis the hard thing to say—but round here, now, there is so many childer—look at 'em, dirty, snivillin', underfoot

Jim (Soberly) 'Tis the way o' nature, Annie 'Tis natural for childer to come to a marrit woman Not but what I'm thinkin' eight or tin is more than anny woman ought to have, an' more nor half of 'em dyn' on 'er, like as not

Annie 'Tis bitter hard, so it is, and that's God's room there is for so many on 'em For me, I'm thinkin' I'd rather work in the factory

Jim But all yer loife, Asthore?

Annie 'Tis bitter hard, so it is, and that's God's truth, but that way I'll not be slavin' all day an' the noight too Whin factory work's done, its done at five or six, or whatever, an' ye do not have to be sittin' up wid it and it wid the croup, an' no doctor to be had, an' no medicine, an' no money

Jim Ye're thinkin' o' Mrs O'Rourke's kid?

Annie I am that

Jim There was the charity office she could a gone to

Annie Yis, an' they wantin' to know was the babby worthy before they'd give it somethin' to help it breathe

Jim They do be askin' a lot o' questions

Annie Yis, an' they will not tell us how we can kape our families small I'll not be marryin' ye, Jim, till I know how to have fewer childer

Jim But there is some people says its wrong, Alanna

Annie It ain't wrong for the up-town women Why is it wrong fer us?

Jim But the praste—

Annie It does seem kindo funny whin 'tis the women who have to suffer an' die that it's the men who do be yellin' about the sin an' immorality av havin' fewer babies An' prizes given fer have'n laarge famblies—given to the men, moind ye! Oi've been doin' a lot o' readin' lately—

Jim Yis Ye was always a gr-reat wan fer the books, Alanna

Annie An' the writers do be sayin' thot there can be only so much food in the wor-rld, an' pasture room fer cattle an' sheep—an' if there's too many people they won't git fed An' the Lord knows that we don't git hardly enough as it is, whin toimes is har-rd an' we're out av worrk

Jim An' thot's true enough Now in the ar-rmy—

Annie Ah now, be shtill wid yer army! W'hat way is thot—wars—to kape the population down? Why in a war its the best men gits took While, if we could kape our famblies small 'tis loikely there'd not be so many wars—there'd be enough fer everybody in the wan counthry An' thin, those who could not afford to have a lot o' childher would have only a few, an' they'd bring them up dacint An no wan would be starved If the counthry has one hundred millions the counthry should see to it that those one hundred millions arre clothed, fed, sheltered and educated Where is the sinse av breedin' childher to be killed—the boys soldiers, the gyurls prostitutes?

Jim I suppose thum rich fellahs wants us poor people to have a lot o' childher so as they kin have more av 'em in their factories Childer come cheaper than grown folks

Annie An' thot's Good's truth To think av those poor mites wearin' their lives out in the dirt an' dust, the noise and nastiness o' thum factories, instid av bein' out in God's sunshine—it fair makes yer heart ache for 'em, so it does

Jim An' that's God's truth But still, Annie, dear—

Annie No Jim, I'll not bring anny more childer into the world, the way things is now There's too many av thum there is, already

Jim But, Annie—

Annie (Waving him off) An' I could not be a good mother—I could not take care av thum, me bein' tired out an' all wid havin' so many av 'em An' they would be havin' no strength to start with, afther the first three or four No, no, Jim, I'll not marry you—I'm thinkin' till some way is found to have smaller families (Pause) One time an up-town doctor was down here an' Mrs O'Flaherty was askin' him to tell her what he tells the uptown women—

Jim You mane—

Annie About how to kape their families small But he would not He told her the only way was not to git married Thin she axed him, would he like to have ten or twelve children—

Jim What did he say?

Annie He told her not to confound the sexes—and she said she wasn't—"Confound your impudence is what I'm doin'," she told him

Jim Served him right Thum rich uptown guys goes to the bad house around the corner here, an' maybe—like you said—thot's the reason they want poor people to have so many childer—gyurls fer thot, an' men for workmen—Why, I've heerd a rich feller argue aginst showin' poor people how to have fewer children because it would lessen the labor supply an' we'd git uppish—damn 'em! (He spits)

Annie Oh, Jim dear, don't!

Jim Well now, I oughtn't t've done thot Annie, but whin I think they're takin' you away from me—oh gyurl—it's more than I can stand Tell me, if it wasn't for the childer, would ye marry me, Annie?

Annie I—I think I would, Jim (He starts to kiss her) Oh now, boy, be good Sure now, I haven't said I would—only I might Whisht now—here comes Mrs Johnson

Jim But Annie, tell me—

Annie Sure now, I'll think it over Ah there, Mrs Johnson, I thought this was the day ye wint uptown

Mrs Johnson Yesm, I done stahted, but twas so late I'se due dar at half-pas' three, (she sits) an' hits after four now I jus' thought I'd wait till to-morrer—I git dar earlier dat way—yes'm (Guiseppa comes in drunk and starts to make violent love (in pantomime) to Mrs Johnson She rises with flashing eyes) You go way f'om heah, white man I don' want none o' yo monkey-shines about me I'se mahied to a colohed gemman, I is What you think I want you ornary low-down white trash pesterin' me foh? Huh? Git out er (she brandishes her umbrella threateningly) Yo' heah me? Effen you don' I'll jus' nachally lam yo' in de hard wif my umbrell! Git

Guiseppa Per la madonna! (He goes out precipitately)

Jim So long, Annie You'll remember?

Annie I'll be thinkin' it over, Jim (Jim goes down the street) Ye don't like Guiseppa, Mrs Johnson?

Mrs Johnson Who, me? No'm!

Annie He's the quare wan fer a woman to take up wid I'm afraid av him mesilf wid thot Eytalian drink he does be at all the toime 'Tis the quare guys women does be marryin' whiles

Mrs Johnson Yes'm, an't it de truf?

Annie I wonder now did Luella know what he was loike? 'Tis the batinest to see a swate flower av a gyurl married to a thunder-storm loike him—an' if she loves Luigi 'tis not mesilf that'll blame her 'Tis harrd not to be able to have the la-ad ye love—maybe tearin' yer heart out wid love av him An' I don't think she loikes Guiseppa's making money by pretendin' to be blind

Mrs Johnson Blind? Him? He sees all right He sees everything dat an' so Yes, ma'am

Guiseppa (Off stage) Blind! Blind! Help a poor blind man

Annie Oh, lets beat it 'Tis more nor I can stand (They retreat up the street (r) as Guiseppa comes (l) up the street mumbling and taking off his "blind" make-up)

Guiseppa (Drunk) Personal liberta! In Italia every man has liberta for get drink Give me liberta

or give me death Where's Luella? Too many children Troppo bambini—Goin' have another one Shant I'll stop it Can't somebody stop us havin' so many children? I don' want 'em She don' want 'em The children don' want—Shay, that's a funny thought E vero, now, if you was to ask the children, "mi cari, ma dears, do you want to get born an' come to a helluva hole lik dis-a," dey'd say, nice an' polite, "No grazie, if you please, we'd rather not But nobody asks 'em an' so they have to come Oh the poor, poor children, i poveri bambini But I can feex eet, an' I'm agoin' to I'm agoin' to keel Luella Den she cant have any more children E impossibile Whoever heard of a dead woman—una morta—havin' children (Laughs) Here she comes now—viene (Luella comes in wearily from the yard) She does not see Guiseppa He crouches and springs She falls and hits her head He is partly sobered) Oh, Dio mio! What have I done? Che cosa ho fatto? Luella, what you lyn' there for? Speak girl! Speak carissima You ain' goin' to leave me are you? You're just asleep ant you? Say you are, Luella Why I didn't hit you hard Now, did I? I didn' keel you I wouldn't do that Luella Its havin' too many children, troppo bambini, that what keeled you Why I love you, Luella You know that, dont you, carissima? (His voice rises to a scream) I say, Luella, dont you? (He calms down) Say now, Luella, you always like music don't you? Say now, listen to this—musica d'Italia (He plays ferociously "Che bella cosa," etc His shadow, elongated and huge by the western sun is flung on the fence behind him Annie, Mrs Johnson, Mrs O'Flaherty, Mrs O'Rourke and Jim come rushing in, Mrs O'Flaherty and Mrs O'Rourke from out the yard Mrs Johnson, Annie and Jim from street They are aghast Jim tries to put his arm around Annie She is watching Guiseppa with horror in her eyes She pushes Jim violently away without so much as glancing at him Guiseppa, totally oblivious to them, continues playing The noise of fighting children is heard from down the street It comes nearer and grows lower as

THE CURTAIN FALLS

How do we measure immorality? What is our standard? Is it physical pain resulting from an action? Not by any means Many of the noblest of human works have had painful physical consequences The production of many a masterpiece of art, literature or invention has cost its creator health, and in some cases his life The measure of immorality is the damage done to character A man may suffer no physical disease whatever from some immoral act, but he destroys his character He loses a great mission in his life He pays the great price, the price that is greater than physical death

THE MIDDLE WESTERN STATES BIRTH CONTROL CONFERENCE

WHERE? Chicago

WHEN? October 29-30-31

WHY? Because —

The high cost of Charities and Corrections is an ever increasing burden on all American communities

The self-supporting, self-respecting members of society must shoulder the burden of the defective, delinquent and dependent

Public funds that should be expended upon children constitutionally able to derive the benefits of education are diverted to sustain the feeble-minded, and the unfit

Social agencies confess their inability to strike at the roots of these evils

To ameliorate social evils is not enough

WE MUST PREVENT THEM!

Therefore—

We are calling together Social Workers, Doctors, Public Health Officials, etc to

THE MIDDLE WESTERN STATES CONFERENCE

which will be held in the Ball Room of the Hotel Drake, Chicago,

October 29, 30, 31, 1923

MONDAY, OCTOBER 29TH

5 P M —Reception

7-8 P M —Registration of Delegates

8 P M —Opening Meeting

TUESDAY, OCTOBER 30TH

Morning Session, 9 30

Humanity at the Crossways

Social Trend in America

Hereditary Pauperism

Moral Decadence

Afternoon Session, 2 30

The Cost in Social and Spiritual Values

The Deterioration of Child Life Through Child Labor

Feeble minded and the Labor Problem

The Cost in Dollars and Cents of Disease,

Defect, Delinquency and Dependency

DISCUSSION

Evening Session, 8 00

For Medical Profession only

Methods of Contraception

WEDNESDAY, OCTOBER 31ST

9 30

CONSTRUCTIVE ISSUES

Health { Individual
National
Racial

Welfare { Infant
Maternal

Hygiene { Mental
Social

Is Continence Practicable in Marriage?

Sterilization—and Sterile Marriages

DISCUSSION

2 30

Report of American Birth Control League Activities

History of Legislation—Federal and State

7 P M — Dinner

Eugenics—The Super Race

Knowledge is Power

KNOWLEDGE is power, and from the beginning of the world there have been those who, having acquired precious knowledge for themselves, have done their utmost to keep it from their fellow-men and women who might contest the power that it bestowed on the *conoscente*. Fortunately, there have also been those who took the opposite view, and who endeavored to spread the light to all. These two opposite attitudes are well exemplified in the following extracts. The subject first discussed is sex teaching, but the remarks would be even more emphatically applicable to Birth Control.

FOR DARKNESS

At the annual conference of the R. C. Young Men's Societies of Great Britain, Dr. Thomas Colvin, of Glasgow, vice-president of the Central Council, on the question of sex problems, said it was argued that the way to raise the moral tone was to teach people sex hygiene. There could be no more absurd fallacy, he said, and the more people, excluding, of course, priests, doctors and lawyers, knew about sex questions the more immoral they became. Sex teaching, especially to young people, was dangerous, for it excited a prurient curiosity that was apt to lead to moral and physical disaster.

It was evident that sex teaching as a deterrent to immorality was as useless as it was absurd. The sovereign remedy was to teach every child to flee from an occasion of sin. It was the lack of early and dogmatic moral teaching that was at the root of our present loose and confused thinking on the sanctity of the marriage bond. If a man and woman before marriage mutually agreed not to have any children, that union was legalized prostitution.

The root cause of the decline of morality all over Europe was the loss of faith by the people in the basic principles of Christianity. If a man had lost his belief in Christianity the only things that would keep him moral were the fear of disease and of being found out by his friends.

Other speakers denounced the suggestion that matters relating to the sexes should be taught in elementary schools.—*Manchester Guardian*

FOR LIGHT

A RECENT CASE has demonstrated the fact that a certain section of the community is anxious to prevent an exact knowledge of scientific truths concerning Birth Control being acquired by the general public. Such people take an extraordinary stand. Without expressing it in so many words, they in fact say "These facts are known to us, but they do us no harm because we are of a superior type intellectually and morally, but if these facts got into the hands of the ordinary lower class person the consequences would be terrible." We have no

sympathy with such a frame of mind, and we believe implicitly in the doctrine that the spread of exact scientific knowledge will never be a disadvantage to any race.

Writing upon this subject the other day, Dean Inge expressed, with his usual straightforwardness, the opinions of many when he said "The subject is an unpleasant one."

The terrible prevalence of a certain crime in all the large towns is demonstrated by abundant facts and figures, and confirmed by numerous personal confessions. The effect of withholding knowledge is simply to increase crime. Apart from this, in a democratic society where every adult is considered capable of helping to govern the country, it is inconsistent to keep the wage-earner in ignorance of things which he wishes to know. We may expect that in many cases he will think it wrong to use his knowledge, as many people in the upper and middle classes think it wrong to do so. Conscience is not a monopoly of the well-to-do. The working man and his wife have a right to judge for themselves, like other people."

Whatever our views may be upon controversial subjects such as Birth Control, we must all agree that it is time that an end were put to the defamatory method of criticism. In connection with those scientific discoveries which affect moral and social problems, it is common for certain people to go to violent extremes in their views, and such people are prone, unfortunately, to slander those who differ from them. It is therefore gratifying to learn that the jury in the recent Birth Control libel case found that the words used, though true, were defamatory in character and not fair comment. Fortunately, the number of people allowing their prejudices to go to the extent of personal slander is becoming smaller. It was owing to personal slander that the late Mr. Charles Bradlaugh was for years deprived of his seat in the House of Commons, and the change which has come over the scene since then is best illustrated by the fact that recently the King's physician sent a paper to the Church Congress, in which the doctrine of Birth Control was definitely defended on moral, social and medical grounds.

It is impossible to stop discussion of questions which intimately concern health, wealth and morals, by law, and it should be made impossible to stop it by slander and defamation. The practice of Birth Control has the support of many eminent people, and it has now gotten far beyond the experimental stage. It is a prominent social question which must be thrashed out openly and fairly, and those who attempt to prevent fair and open discussion by slander and innuendo should be ostracized by all decent-minded people. It has recently been pointed out that it would be just as reasonable to defame an astronomer because he said he had discovered a new star, as to slander a new group of thinkers because they are propounding a new idea.—*Public Health*, London, England

Book Reviews

A Review by A G Porritt

THE BOOK OF LIFE, MIND AND BODY, by Upton Sinclair Haldeman-Julius Company, Girard, Kan
Two volumes in one, pp xiii, 220, xi, 224

IF men and women were in the habit of profiting by the experience of other people, one might hope that Upton Sinclair's very frank account of his own development and exposition of his method of living might be of value both as warning and guide to those who have not yet attained to their own philosophy of life. But the young do not take on trust the advice of their elders. They insist upon trying out things for themselves, and the more intelligent and worth-while they are, the more necessary does it seem for them to break away from rules of life formulated for them from the past, and to make their own experiments and tests. As Mr Sinclair himself is a consistent rebel against what was handed down to him in the realms of physical, intellectual and moral life, he cannot expect nor desire to form rules for the guidance of others. In fact, it is plain that he has no such intention. His book is just a friendly exposition of his own life and experience, and the most that he expects is probably a suggestion of ideas to his readers which may not have already occurred to them or may not have received their thoughtful attention.

Among these ideas is that of Birth Control, which he characterizes as "the most fundamental and most important." Of it he says "Thorough and sound knowledge about Birth Control is just as essential to happiness in marriage as knowledge of diet is necessary to health, or as knowledge of economics is necessary to intelligent action as a voter and citizen. The suppression by law of knowledge of Birth Control is just as grave a crime against human life as ever was committed by religious bigotry in the blackest days of the Spanish inquisition."

He describes present conditions in the United States—the slow increase of the old American stock and of the more desirable immigrant elements, the "breeding like rabbits" of unassimilable aliens, such as the Japanese in California, and of the slum dwellers, the social conditions which forbid the marriage of the thoughtful and responsible young man who knows that it would be impossible for him to support a family, the consequent prostitution and disease, the clouding of marital happiness by terror, the increase of nervous disorders, and the breaking up of what might be happy homes. He condemns utterly the celibate ideal. On this question he passed through a stage, through which hundreds of thousands of people have to pass if they are to liberate themselves from the tyranny of tradition. He writes

"I am one of those who for many years believed that the destruction of the marital relationship was the only proper and moral method. I was brought up to take the

monkish view of love. I thought it was an animal thing which required some outside justification. I had been taught nothing else, but now I have had personal experience of other justifications of love, and I believe that love is a beautiful and joyful relationship which requires no other justification, but confers justification upon many other things in life.

The religious people decide that sexual indulgence is wrong, and they impose a penalty—and what is that penalty? 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! I used to believe that there was benefit to health and increase of power, whether physical or mental, in the celibate life. I have tried both ways of life, and as a result I know that the old idea is nonsense. I do not say that I believe, I say I know, that free and happy love, guided by wisdom and sound knowledge, is not merely conducive to health, but is in the long run necessary to health."

INFANT MORTALITY, by Hugh T. Ashby, M.D., Cambridge (England), at the University Press (The Macmillan Co., New York) Second Edition, 1922

EVERY aspect, except one, of the problem of infant mortality is given close and adequate attention in Dr Ashby's book, which is a mine of information concerning the causes of infant mortality and the steps which have been taken and which still ought to be taken to check it. The one aspect that Dr Ashby neglects is the value of deliberate, scientific birth control in checking the birth of unfit and unwanted babies, and thus bringing down both infant and maternal mortality rates. Dr Ashby is, however, still obsessed with the fear of depopulation and ruin for the British Empire, on account of a falling birth-rate, and apparently regrets the high rate of the middle seventies, although this rate was inevitably accompanied by a correspondingly high death-rate. He acknowledges that the present low birth-rate in England brings with it a decline in infant mortality, because he believes that the alarm aroused by the decline has awakened people to the necessity of saving infant lives which would otherwise have been lost. He neglects the fact that the lowering of the infant death-rate comes automatically when mothers have fewer babies, when they have better health before and after their birth, and more time to devote to their care. Yet he does note that "the most prolific are, on the whole, the least fitted for the important and responsible task of rearing the next generation. There is, in fact, too much poor stock raised, and there is too little restraint upon idiots, feeble-minded, and physically diseased." He also shows that the large family of the poor working class overburdens the mother and

offers scanty chance of health and vigor to the children, and that it is in large families that infant mortality is the highest. The infant born into the family in comfortable circumstances has the best chance of survival.

Dr. Ashby seems to think that it is out of pure perversity and not on account of the heavy burden of taxation and high costs of living and education that the educated and professional classes are strictly limiting the number of their children. In fact, in his zeal for a high birth-rate he seems to lose sight of the value of quality and proposes to lay upon the tax-paying part of the community an extra burden in forcing it to undertake the support of the large families of the lower and irresponsible classes. "The only remedy," he writes, "is that, if the poor take the trouble to produce the children which the rich will not do, then the latter should help the poor to bear the burden of rearing them." Such a proposal is highly dysgenic, for it would inevitably tend to increase the numbers of the unfit and decrease the progeny of better stocks. It would accentuate the tendencies which Dr. Ashby deplures, but for which he offers not a cure but an aggravation. The book describes conditions in England, but it applies equally to the United States and other civilized countries.

Two Reviews by Helen Glenn Tyson

WHAT'S WRONG WITH OUR GIRLS? by Beatrice Forbes-Robertson Hale, Frederick A. Stokes Co.

BY "our girls" Mrs. Hale evidently means the girls of the upper — the very upper — income groups, and after reading her book one concludes that she does not think that there is very much "wrong" with them, after all. In fact, a strong suspicion is aroused that the author discussed the future of the Woman Movement with frankness and interest, and then cast about for a "selling" title — with this rather melodramatic and irrelevant result.

Mrs. Hale belongs to the "Right Wing" of the Feminist Movement. She believes that "what women do as individuals is of merely private interest, what they may do collectively is all-important." Yet, strangely enough, she gives no thought at all to the idea that the group-care of very little children may be one of the "collective" experiments of the mothers of the future. In this relation, her naïve commendation of the "creche" as a laboratory for child study is a little amusing to those who know how inadequate is our Day Nursery provision for the children of poor working mothers.

There are many curious gaps in the discussion of the Woman Movement, perhaps because Mrs. Hale is so preoccupied with her theme of Woman the Co-operator that she forgets that women cannot learn to work together without some measure of leisure and freedom. In the several chapters on "careers" and "child study", with the frequent implication that professional work and maternity must somehow be combined, it is strange that no emphasis has been laid on voluntary — as contrasted with

accidental — motherhood. Certainly, unless her maternal function is under her own control, no woman can hope for professional status or achievement in any type of work. On this whole problem there are only one or two vague sentences. "Among native Americans, the small family has become a permanent institution — the large family crippled the lives of mothers and inevitably entailed a high infant mortality rate" (page 91). But in another paragraph the writer makes the complacent comment (page 149) "It is perhaps sad that women without the gift of motherhood should ever be called upon to bear children. But a gift denied can be acquired, up to a certain point, and we mothers should daily ask ourselves, 'Am I developing true motherhood?'" It is perhaps equally sad that certain other "gifts," such as health, or an adequate income, are also sometimes denied to mothers, especially those with very large families, and that these "gifts" cannot be "acquired" by any such easy method of self-analysis.

Mrs. Hale's book is too class-conscious for democratic America. It is full of interesting and suggestive bits of wisdom about daughter-culture for those who have the means of applying them, but it shows little grasp of the tremendous social and economic questions women must face today if they are indeed to bear and nurture a New Race.

THE SECRET OF WOMAN, by Helen Jerome Boni and Liveright, New York.

MID-VICTORIANISM dies hard. In that age the notion was current that woman possessed a peculiar innate quality known as "feminine intuition," that her "mysterious charm," exerted along lines of "indirect influence," was her greatest weapon, and that her absorbing — in fact, her only — interest lay in her relations with the other sex.

The hysterical effort of this writer to re-create the "mysterious" woman of the Victorian era, dress her in a thin cloak of modern sex psychology, and then to strip the cloak away and reveal her "secret," belongs in the dusty past rather than in the cheerful sunshine of today. Modern women perhaps tend to become a bit standardized as to dress, behavior, and even opinions, but many of their interests are quite objective, and lie outside the field of their personal lives. The moody, introspective female that the author describes, who spends her days in repeating "He loves me, he loves me not," should put on her eighteen inch corsets, her high heels and frail health, and toddle back into the bric-a-brac of the seventies where she belongs. She has no "secret" that we would care to discover.

BOOKS RECEIVED

From E. P. Dutton & Co., New York, **LIVING WITH OUR CHILDREN**, by Clara D. Pierson.

From George H. Doran Co., New York, **THE DOMINANT SEX**, by Mathilde and Mathias Vaerting, translated by Eden and Cedar Paul.

From Grant Richards, Ltd., London, **THE ENEMIES OF LIBERTY**, by E. S. P. Haynes.

PERIODICALS

Dr B Austin writes, in *The Eugenics Review* (London) for July, on "The Sub-Man," who attracted so much attention on both sides of the Atlantic during the operations of the draft boards. He points out the great danger that the man who is below normal in intelligence constitutes to a society which has suspended nature's law of elimination of the unfit. "Under natural conditions," he writes, "the defective mental qualities which tend to produce excessive fertility tend also to produce an excessive infant mortality, by which the fertility is to some extent cancelled. But this tendency is countered by the benevolent interference of the fit. The children of the sub-people become the objects of public care and solicitude, with the result that the child mortality is being steadily reduced. Thus while the increase is uncontrolled, the elimination is being steadily inhibited." Dr Austin points out no remedy for this gradual deterioration of the race. He contents himself with remarking that Birth Control would probably be of little direct value as a solution of the problem. But he overlooks the fact that the legalization and popularization of Birth Control would create a new and effective public opinion against irresponsible parentage, an opinion which would make it certain that society would no longer submit to the infliction upon it of the burden of the sub-man's family.

The same issue of *The Eugenics Review* contains a review by Professor S J Holmes of Margaret Sanger's "Pivot of Civilization." The reviewer is dissatisfied that Mrs Sanger has not entered the lists as a champion of Eugenics, and that she does not urge more children for the fit. He overlooks the fact that her campaign is one for liberation, for the right of men and women, and especially women, to control their own powers of reproduction, and that until this fight is won there is little use in addressing moral platitudes to people who refuse to add more human beings to the sweltering masses which are destroying civilization. He admits, however, that "Mrs Sanger's book will prove of value in breaking down prejudice and in directing attention to problems of vital importance." "It is written," he adds, "in an interesting and spirited manner, it manifests a broad humanitarian outlook, and, in general, it is tempered with common sense."

Know Thyself, the new periodical of the Haldeman-Julius Company (Girard, Kansas), devotes its August number to the popularization of the new knowledge of physiology, based on study of the glands, and psychology, based on study of the unconscious. It contains several useful articles on aspects of these subjects by the editor, William J Fielding, who also begins a series of articles on "The Morality of Birth Control." In the first paper of this series Mr Fielding shows that deliberate restriction of the population is in the highest sense natural and not "contrary to nature," as opponents of Birth Control are so fond of stating.

Hans Coudenhove, in the *Atlantic Monthly* for August, has a chatty article on the position of women in Nyasaland. It is evident that equality of the sexes is by no means unknown in savage life, and research into social conditions, both historic and of contemporary tribes, is doing much to destroy old-time notions of the age-long subjection of women. It would have been interesting to have learned more concerning such questions as the birth-rate, and the right of the mother to control reproduction, but Mr Coudenhove has nothing to say on these subjects.

The Century (New York) for August contains an article by J B S Haldane of Cambridge University, England, entitled, "If You Were Alive in 2123." It is scarcely comprehensive enough to be described as Mr Haldane's Utopia. It rather indicates his idea of the future trend of discoveries in biology, a science which he thinks has been allowed to lag far behind the sister sciences that have to do with inanimate matter. For those who think that any new interference with nature is impious (of course, no one objects to interferences to which they have become accustomed, such as the milking of cows or the stimulation of egg-laying by hens), the suggestions will be startling. Birth Control, as we understand it, is conservative in the extreme as compared with the selective restriction of the future as forecast in this article.

Professor Ralph E Danforth, in the *Scientific Monthly* (New York) for August, suggests a somewhat fantastic scheme for improving the quality of the human race. His article on "Creative Effort in Human Evolution" looks forward to the beautification and sanitation of the whole world. He realizes that this cannot be accomplished as long as human reproduction follows its present chaotic course. He therefore suggests the division of the population of any overcrowded country into three parts: one to consist of the men and women who, after having passed exhaustive tests, have been adjudged fit to marry, who will live in families with their children, the other two to consist respectively of the males and females who have failed to pass these tests and who will be strictly segregated but given opportunity for as full a life as is consistent with the denial of all sexual expression. It would require an all-powerful autocrat to carry out such a scheme, and the question may well be asked: Why not try voluntary Birth Control and at the same time create a public opinion that will reprobate the procreation of children from unfit stock or in unfit conditions? Professor Danforth's scheme would be more radical, and perhaps more immediately fruitful of results. But there is the great objection that it would be impossible in a democratic world, while the ideal of the advocates of Birth Control is feasible and humane, and only requires the formation of an enlightened public opinion and the liberalization of the laws to initiate its working.

Has any country a right to stop its population over and beyond its boundaries, or to claim trade and food because of its heedless self-congestion —H G WELLS

Labor Age

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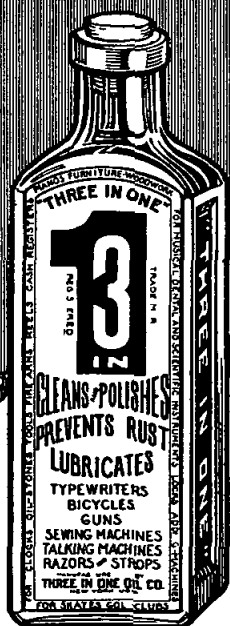
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