

OCTOBER

20 Cents

BIRTH CONTROL REVIEW

Edited by Margaret Sanger



BIRTH CONTROL ORGANIZATIONS

THE AMERICAN BIRTH CONTROL LEAGUE, INC

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BIRTH CONTROL REVIEW

104 FIFTH AVENUE, NEW YORK, N Y

VOL VII

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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

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The Chicago Birth Control Conference

THERE are people who **still imagine** that a woman can learn **everything** that is necessary about Birth Control in a **ten-minute** chat with a neighbor over the back fence. There are also people who **think** that Birth Control is a purely personal and individual question, to be **disposed of** cursorily without any serious thought or extended study. To **such** people the idea of Birth Control conferences, in which doctors, professors and social workers are **invited** to take part, seems almost fantastic. And yet it is just such people as these whom the American Birth Control League urges to attend the Chicago Conference, which is to be held on October 29, 30 and 31. The **proceedings** there will **quickly open** their eyes to the greatness and **extent** of the **problems involved** in Birth Control, and will **convince** them that **this** is one of the major issues **affecting** social welfare and **international comity** now before **mankind**.

How **wide** is the field which lies open before the **advocates** of Birth Control may be **realized** by a **study** of the program of the Conference. It is **true** that, in the **first** place, Birth Control is an **individual** matter and these aspects will be duly **considered** by the Conference. No regulation of the **world's** population can take place **which** does not **begin** with the parent—the father, and especially the mother, **responsible** for **bringing** the **child** into the world. **This** father or mother may be entirely reckless as to the consequences of **parentage**, or may **wisely** or **unwisely**, scientifically and **hygienically** or ignorantly and **perilously**, control the power of **reproduction**. It is the **individual family**, multiplied by the hundred, the thousand and the hundred thousand, that, expanding beyond its income, its physical and moral capacity, and its **ability** to **find** room and **opportunity** for its members, makes our slums, our social **problems**—child-labor, youthful delinquency, ill health of mother and **children**, **crushing** of father or **his** desertion of the **family** in despair, orphaned, destitute and dependent **children**, and the need for our bloated but **insufficient** **institutions** for every **kind** of human **derelects**. But while these **problems** commence with the **individual**

family, they do not end there, and Birth Control **aims** not only to aid the mothers and fathers, and to save them and their **children** from defeat in the battle of life, but also to cope **radically** with the problems of the social worker. It would go to the roots of a very large proportion of our **poverty**, our slums—rural and city—our low standard of living **which** mocks our boast of Americanism, and the ever-increasing menace of a **C3** population. All these aspects of Birth Control call for study and discussion. They involve all our modern **social** science and the lessons of experience of our **social** workers. They **cannot** be **disposed of** by a casual chat over a back fence.

Neither can the question of methods to be used by the individual parent be so easily settled. There are plenty of people even yet who talk as though Birth Control methods were fixed and **uniform**—easily handed on from one woman to another, as people **still** recommend cures for colds or rheumatism. **Physiologists, psychologists** and doctors come on the scene **with** regard to this section of the field. Many **different** methods of contraception are now being **discussed** even in the United States, and the effect of each on **mind** and body calls for the most careful and comprehensive study. In regard to methods, the United States, on account of its antiquated **restrictive** laws, is necessarily behind those countries of Europe **which** permit the **conduct** of Birth Control **clinics**. What would the **medical** profession know of tuberculosis or cancer if the treatment of patients **with** these **diseases** were **prohibited**, and there were no **clinical** records of cases to serve as **data**?

The field of the Birth Control Conference is not exhausted when all **individual** and **social** problems have been fully **discussed**. There remains the whole science of population—of its multiplication and **expansion**, of the checks **which** have always operated to keep it **within** the **limits** of housing and food supply, and the **effect** upon the peace of the world when a **virile** race **multiplies** to **overflowing**, **pouring** out over its borders to invade the **territory** of weaker **neighbors**. Older **history** shows this

tendency at work **without** shame and **without** disguise

The ancient Hebrews received the direct command of their God to leave **neither** man, woman, nor **child** alive in the country they coveted, but to make a clean sweep of the heathen whom they **desired** to replace. The **white** settlers of this great country pushed westward, **clearing** the Indians out of **their** way, and between these two instances how **many** others might be cited of the supplanting of one nation by another through war and slaughter! Nowadays the **question** is more complex. Humanity **forbids** wars of **extermination**, and people need **not** actually settle a country to secure the food **grown** there. Ships can carry meat and grain all over the world, and what are needed are markets for the goods which a crowded country offers in exchange. To understand the relation between the **regulation** of population and the peace of the world takes all the knowledge possessed by our **economists** and our students of **political science**. Hence these are also asked to **contribute** their share to the **Birth Control Conference**.

And so it comes about that the **American Birth Control League** has **invited** representatives of all these **lines** of study to assemble at **Chicago** at the end of **this** month and to **give** their quotas to the **understanding** of the great problems of **Birth Control** and **population**. The Conference is no new departure. Already both in Europe and in **this** country **similar** gatherings have been held, and **each** one has advanced the cause of Birth Control by **strengthening** the **scientific** groundwork on which its advocates are **erecting** their structure. At **Chicago**, on **October 29, 30** and **31**, we purpose not only to make sure of the excellence of our **basis**, but also to **convince** all those who are **interested** in the **question** that the **foundations** are **being** well and carefully **laid**.

ENGLAND has long had a long list of **eminent** men who have openly declared for **Birth Control**, who have spoken in favor of it and have **written** **weighty** and **important** books and **articles** to **support** their position. Here in the United States we have been some ten years **behind** England in our **attitude** on **this** great **question**. That we are now **rapidly** catching up may be seen from a study of the names of men and women **constituting** the Conference **Committee** for the **Chicago** Birth Control Conference. A list which includes so many well-known **writers** and **teachers** furnishes ample proof that Birth Control is no longer a **negligible** fad of **warm-hearted** but **light-headed** reformers, but a **question** of **recognized** national importance.

A **VERY** practical way of helping forward the cause of Birth Control can be adopted by every one of our readers who has access to the **Pictorial Renew** for **October**. You can fill in the **questionnaire** given on the **editorial** page (copy it if more than one person **wishes** to use the same **Review**) and **lay** especial stress on your belief in Birth Control and your desire for legislation to make it **honorably** practical.

THE American Birth Control League sent a request to the New York Society for Charities and Correction, asking that a place be given on its program at its annual convention at **Utica**, next **November**, to **Birth Control**. The request was refused. The Society does not **recognize** Birth Control as **applicable** to their work or their problems. What, may we ask, would it make of a case like this? Would Birth Control not have been **effective** in saving the community from a heavy burden?

Mrs. X, **twenty-eight** years old, married **nine** years, husband's wages **\$17** per week, has been pregnant **eight** times, four **living** children, one dead child, three **abortions**. For last **six** years under treatment as **hospital** or **clinical** patient for **tuberculosis**, **six** years at **clinic** for "acute abdomen," **therapeutic** **abortion**, **kidney** conditions during pregnancy, altogether eight weeks at **hospital**, two **years** at throat and nose **clinics**, **six** years at **gynecological** **clinic**. Two of children in **hospital** five weeks.

Total hospital days	91
Total clinic days	728

Reckoning \$3 a day for **hospital** and \$1.50 a day for **clinic**, this patient has cost \$1,365, and the woman has four weak children who will no doubt repeat the **history**.

News Notes

August 23 The **Eugenics** Committee of the United States issued a program for the betterment of the human race. After outlining a policy of promotion of **eugenic** research, **education**, and **administration**, it issued a series of recommendations advocating changes in the laws controlling **marriage**, **divorce**, etc. The first of these was for the removal of all restrictions on Birth Control and on the dissemination of knowledge concerning it. The report was given out by Professor **Irving Fisher**, of Yale, chairman of the **Committee**, and was also signed by **Henry S. Crampton**, of **Columbia**, **Charles B. Davenport**, **Carnegie Institution**, **Madison Grant**, **Dr. C. C. Little**, Judge **Henry Olson**, of **Chicago**, and **Henry Fairfield Osborne**, president of the

American Museum of Natural History, New York. The **Advisory** Council includes many noted **educational, medical** and social-welfare leaders, including President-Emeritus Charles W. Eliot, of Harvard, United States Surgeon-General H. S. Cummings, President Livingston Farrand, of Cornell, Dr. David Starr Jordan, Dr. Ray Lyman Wilbur, and Dr. Charles E. Sawyer.

September 17—The New York League of Women Voters of the 21st Assembly District held a meeting at the Erasmus Hall High School, Brooklyn, Mrs. James B. Aimer, Leader, presiding. Dr. Dorothy Bocker gave an address on Birth Control.

September 19—A meeting of the 20th District League of Women Voters, held at the Hotchkiss College of Music, Brooklyn, with Mrs. Charles O. Blaisdell presiding, was also addressed by Dr. Bocker.

September 25—Dr. Bocker addressed the Alumnae of the Jewish Maternity Hospital Training School at the Hotel Pennsylvania. Her subject was Birth Control.

October 1—The D. A. R. of Huntington, Long Island, has requested Mrs. Frank Leavitt, who has been organizing for Birth Control in Long Island, to supply a speaker for their meeting, at which Miss Kathenne Williams will preside. Dr. Dorothy Bocker has consented to speak.

October 3—A Birth Control talk will be given by Dr. Bocker at the convention of the League of Women Voters to be held in Constableville, N. Y.

October 5—The Child Welfare Committee of the New York Federation of Women's Clubs will hold its first meeting of the season at Birth Control Headquarters, 104 Fifth Avenue. Mrs. Park Mathewson, Chairman, is anxious to bring the committee into closer co-operation with the American Birth Control League.

NEWS FROM ENGLAND

The report of the British Registrar General for the second quarter of 1923, which was issued early in August, showed a rapidly falling birth-rate. If the same rate is maintained throughout the year, it will work out at 20.7 per thousand. This compares with a rate of 21.1 for 1922, 23.9 for 1921, and 26.6 for 1920. The figures caused much comment, especially as the falling rate was generally attributed to deliberate Birth Control. While there were many who expressed the old attitude of apprehension over a falling birth-rate and reprobation for those who interfered with nature by using contraceptives, there was a surprising change noticeable in the freedom of comment on the beneficence

of a lower birth-rate and the necessity that England should curb her population increase if her people are to live and find employment.

In addition to the correspondence over the falling birth-rate, three other Birth Control controversies raged in the English and Scottish newspapers during August. One of these was started by three articles by Charles Edward Pell, author of "The Law of Births and Deaths," published in the *Westminster Gazette*. Mr. Pell asserted in these articles that the fall in the birth-rate was in no way due to contraception, that, with the lowering of the death-rate and the progress of civilization, the birth-rate fell automatically and that people not using Birth Control had just as small families as those who deliberately controlled the number of their offspring. Mr. Pell was answered in numerous letters, the writers including Harold Cox and Major C. P. Lovelock, vice-chairman of the National Baby Week Council.

It was pointed out that unrestricted increase of the population did not tend to the production of the highly favorable nutritive conditions to which Mr. Pell looked for the checking of fertility, but that the present housing difficulties in England, as well as the widespread unemployment among the workers, called for something more constructive than the *laissez-faire* policy recommended by Mr. Pell. As one of his proofs Mr. Pell had cited the results of an investigation made among middle-class people in England. This showed that the number of children in "limited families" averaged 2.4 as against only 1.6 for unlimited families. His opponents pointed out that people who were naturally infertile had no need for contraceptives, while those who from experience knew themselves to be fertile naturally resorted to them when their families attained the desired size. While it was generally conceded that wealth and luxury tended towards infertility, Mr. Pell's arguments against Birth Control hardly seemed conclusive to the men and women struggling with the problem of maintaining a large family on insufficient means.

The other two controversies arose out of reports of Medical Officers of Health. One of these was Dr. J. Johnstone Jervels, of Leeds, who, in recording the fall of the birth-rate in that city from 21.8 in 1922 to 19.8 in 1923, attacked the Birth Controllers as "a few seekers after notoriety" who were still exploiting "this Malthusian myth of over-population, exploded long ago." He specifically mentioned Lord Dawson and scored his contributions to the cause of Birth Control. Lord Dawson made a vigorous reply supporting the position he had already taken in favor of Birth Control. An excellent reply to Dr. Jervels was also made by A. J. Best, D.S.O., a reply that called forth many letters

of **commendation** from readers of the newspapers **reporting the** controversy

The other **Medical Officer** of Health was Dr V G T M'Michael, of Paisley, who was as strongly favorable to **Birth Control** as Dr Jervis was opposed. "In these days of severe unemployment and trade **depression**," he wrote, "there must be few advocates of the old **misguided** policy of **encouraging** a **high** rate of **fertility**, more especially when **associated with** a steady decline in the general death-rate." It is noteworthy that Paisley, of which city Dr M'Michael is **Medical Officer** of Health, has a remarkably **high birth-rate**, although one that is **falling in** about the same **proportion** as in other cities. The rate for 1922 was 24.8 per 1,000, for 1921 26.3, and for 1920 28.4

NEWS FROM NORWAY

From a letter from Katti A. Moeller

"In **November, 1921**, an English pamphlet was published 'A Letter to Endeavoring Mothers How to Get Healthy Children and Avoid More Weakening Pregnancies'

"The pamphlet has been translated by me, with several alterations and additions to comply with **Norwegian conditions**. It was sent to Fredrikssbad police master and to the **medical director**. He forwarded the book to the **medical faculty** of the **University of Kristiania**, and requested their view on the matter

"The report of the **medical faculty** was delivered on the 12th May, 1922, and is in part as follows

"More or less **effective** means of preventing **conception** have been used by peoples of all **nations** and under all **hemispheres** as far back as **history** goes

"'But although **primitive** means, even to a very great extent, have been used by peoples of a low stage and culture, for instance, by the **Australian aborigines**, it is **civilization** or **super-civilization** which has **practiced this** most commonly

"The causes hereof do not **originate only** from **egoistical** motives of the **married** women

"The **motive** is not merely that women do not want the trouble of pregnancy and **childbirth**, which reduces their personal liberty of **action** and movement. The **chief** reason is no doubt **economic**. Most people cannot afford to have a great **family**. The need of food and **clothing** for the already living **children**, of **providing** a good education for them, and of **giving** them a good start in life, makes it **undesirable** to get **still** more **children** to share their already small means. **Conscientious** and **responsible** parents are **afraid** of not being able to **provide** for more **children** in a proper way. They are, on the other side, **driven by their natural** and **healthy instincts** to **bring** more **children** into the

world. They try **accordingly** to solve the problem by the use of **preventive** means

"The **medical faculty** will therefore reply to the questions of the director in the following way

"'Ar 1—Considering the risks which too frequent and numerous **pregnancies** may entail both to the health and the life of the mother, and to the development of the **child** and its **vitality**, it is **considered** useful that **married** mothers under **such conditions** should be given an opportunity of **obtaining guidance** in the use of **preventive** means

"'Ar 2—It can under no circumstances be recommended that the health authorities should publish any **printed guidance** on this matter. **The guidance** should be given by the doctors

"'Ar 3—Several **preventive** means are known which, when used with care and **cleanliness**, can be applied with **no risk** to health, but, on the other side, there are means, the use of which may be **injurious** to health or even endanger life

"'Ar 4—Without regard to the form in which it is presented, the **anatomical** and **physiological** information given in the received pamphlet is **essentially** correct, but we must **discounsel** that **public** pamphlets should be printed on this matter'"

BIRTH CONTROL IN MEXICO

On August 9th Mrs. Anne Kennedy left New York for Mexico. She arrived in Mérida, the capital of Yucatán, on the 15th, and spent ten days there. From Mérida she proceeded to Mérida City, where she also spent ten days. The following report tells of the conditions she discovered and the great progress that is being made by our neighbor to the South

ON THE SHIP sailing from New York, Mrs. Fehpe Carrillo, wife of the Governor, was a passenger. She is very much interested in Birth Control and the program for the equality of women. The nephew of the Governor was also a passenger. He spoke very good English and made it possible for us to see important people without the usual delay in Latin countries

On arrival I presented letters of introduction to Governor Carrillo and talked with him a long time on the subject of Birth Control and conditions in Yucatán. Owing to the establishment of the Socialistic Leagues throughout Yucatán, of which the Governor is president, it is possible to effect a change in policy or to institute new laws that become effective at once

Ninety-nine per cent of the people of Mexico are Catholic, but during the revolution in Yucatán and under a government by the people the priests have been reduced to thirty-two, the churches are empty, and there is a decided falling away from the

influence of the priests The only question under discussion was just how to bring **Birth Control** to the people, as they are strangely untaught in all such matters

On the invitation of the Governor, Mrs **Rublee** and I accompanied him in his private car on one of his trips of inspection of the construction of roads. I had a number of conversations with him on the establishment of **Birth Control clinics**, to be supervised by doctors and to be under the control and direction of the Government

He wired to the Board of Health to have a committee of doctors meet us on our return at his headquarters and present the practical methods of Birth Control. The doctors met with us on our return and we discussed the best methods to be used by the women of their country. They were keenly interested, with the result that two clinics are to be opened under the supervision of the Board of Health. The first one is to be established in the district segregated for prostitutes, the second in the hospital for women and children called **Clinica del Control de la Natahdad**

Dr **Edwardo Urzaiz**, who is the head of the National University of Yucatan, will introduce into his medical classes Birth Control and the most modern application of practical methods. The whole discussion with the doctors revolved around the timidity of the women in submitting to an examination by a male doctor. There are no graduate nurses, as understood by the medical profession in America. There are mid-wives, but they work under the direction of the medical profession

The question of population is not to be considered, but the health of the race demands a cleaner bill of health for both men and women. The Mayas, a race of Indians who were the original people of Yucatan, have little venereal disease, but the Mexicans, whites and half-breeds, are all suffering from syphilis and the lack of proper medical care for that disease. Governor Carrillo has instituted a law that requires men who seek the services of a prostitute to present to her a certificate of health. There has been heretofore an inspection of women each week, who have been compelled to show a certificate of health to the man who solicits them

The new regulation will be an effective way to clear up the red-light area and will do much towards eradicating the social diseases. We went through this district and then discussed the problem with the Governor, with the result that at the meeting of the doctors he issued a manifesto regarding the licensing of men

We also met the sister of the Governor, **Elvia Carrillo**, who is the head of the **Feminist League**. She brought with her the head mid-wife of the hospital, and we instructed her in practical methods

The doctors of **Merida** wish to be informed of the work of the **American Birth Control League** along practical lines. They are going to keep minute data of the work they are doing and hope to have a report ready for the **International Conference** in 1925

In **Mexico City** our letters brought us in contact with **Miss Ellena Landazuri**, the **Jane Addams** of Mexico. She is the head of the **Y W C A** and is much interested in the emancipation of women

The conditions in **Mexico City** are quite different from those in Yucatan. The effects of the revolution are quite evident everywhere, but women still are under the domination of the priests. During the Women's Pan-American Congress in **Mexico City** in May, Dr **E Gruening** spoke for Birth Control. A resolution was passed to establish clinics in connection with the work of the doctors individually, or in their pre-natal work. **Miss Landazuri's** remark was "You must let us work out the problem of Birth Control in our own way." In connection with Dr **Ursula**, the women physicians have just opened a pre-natal clinic, in which Birth Control information will be given. We left all the practical methods with Dr **Ursula** for her work

Women are still urged by the priests to produce an unlimited number of children, and it will be through a long process of education and health propaganda that Birth Control can be established as part of their health program

We interviewed the Minister of Education, **Senor Vasconiles**, and presented him with Mrs Sanger's book, for which he was most grateful. An extremely intelligent man, who is doing more for the reconstruction of Mexico than any other individual. He is establishing schools in the poor districts and urging large attendance at the National University, where instruction is practically free. In other words, a doctor can secure his degree for very little money. **Senor Vasconiles** assured us of his interest in Birth Control and his desire to overcome the protest against it, due to the influence of the church. They are gradually breaking this down, and he has hopes for a better understanding of Birth Control through their Board of Health work

We interviewed **Helene Torres**, leader of the **Feminist Movement**. She is very much interested also in the work of Dr **Ursula**, and is a strong and open advocate of Birth Control. There is no question but that the doctors will be able in time to eliminate the influence of the priests over their women patients so that Birth Control methods will be used by all classes

We called on the Minister of Treasury, **Senor del Huerta**, and he also received Mrs Sanger's books and literature. He is a possibility for the next

President of Mexico

Everywhere we found the same expression "We must work it out in our own way," but much sympathy and understanding and desire to make progress along Birth Control lines as soon as the people are educated to the thought of its application and overcome the natural timidity of women on all sex questions

There are many pressing problems of importance before the few executive people of Mexico today, but there is a distinct feeling that fundamentally Birth Control must be used in the program of reconstruction

I had the pleasure of presenting Mrs Sanger's books to the Governor of Yucatan, Senorita Landazuri, Ellena Torris and others I mentioned

THE BIRTH CONTROL REVIEW is eagerly read by Dr Urziaz, head of the University of Yucatan, and also by the Minister of Education, Senor Vasconcelos. The work of Mrs Sanger has been followed with great admiration by this group of idealists

Hundreds of thousands of the pamphlet, "Family Limitation" have been distributed. With each marriage license a copy of "Family Limitation" is handed to the couple

To find a Catholic country, emerging from the domination of the church into a sane and practical understanding of the fundamental ideas of existence, and accepting Birth Control as part of their advancement, was a great inspiration

The American Birth Control League will keep in close touch with Mexico City and Yucatan. We have been promised delegates for the International Conference, and doubtless will get a very good representation from both places

NEWS FROM JAPAN

The American Birth Control League has received from Mr Yamamoto a detailed and very interesting account of the work accomplished by the Japanese Birth Control League during its first year of existence, following Mrs Sanger's visit to Japan in 1922. The first work was to prepare a Japanese edition of Mrs Sanger's pamphlet "Family Limitation" with some changes to make it suitable for Japan. This work with a critique of the methods was done by Professor Yamamoto, and in May of last year 2,000 copies were distributed among university professors and doctors. The pamphlet was well received and Dr Susumu Nakata, Chief of the Research Professors in the Junendo Hospital, Tokyo, commended it as an important contribution to contraceptive treatment for tuberculous patients, in an article in The Journal of Internal Medicine. In December a new edition of the pamphlet was printed. During the year public meetings were held in Kyoto, Kobe, Okayama

and Nagoya, and lectures on Sex Education to students and teachers were given by Professor Yamamoto at Matsue City, Tottori and Kyoto. Among the workers for Birth Control in Japan should be mentioned Professor Issoo Abe, Mrs Rituta Noda, Mr Shiro Mitamura, Mrs Fusako Kutsumi, Mrs Kimiko Noda, Dr Tokya Katoo and Baron and Baroness Ishimoto. While still doubtful in certain respects concerning the attitude of the Government towards the propaganda Professor Yamamoto exclaims in his report "How free and happy we are to have no Catholic parties and mayor to interfere, even in this country of 'the bigotry of reactionary militarism' "

NOTE—Since the report was written, news has come of the frightful disaster which has befallen Japan, and our fullest sympathies go out to our friends there in their misfortunes. We are happy to say that a cablegram has been received assuring us of the personal safety of the Ishimoto family

NEWS FROM CHINA

A report of Birth Control activities in China is contained in letters from Mr Chen Hai Cheng, of Soochow, from which the following extracts are taken. The letters were addressed to Mrs. Sanger

Your brief visit has extended such a widespread beneficial influence that, ever since your departure, Birth Control has become one of the much discussed topics in the press and among the intellectuals of this proverbially conservative land. As far as I know, hundreds at least have actually practised and followed the different methods as suggested in your "Family Limitation." For the pamphlet, perhaps you will be interested to know, has been translated into Chinese, and published by myself. The first edition, consisting of 5,000, enjoys a wide distribution in Shanghai, Peking, Nanking, Changsha and other cities, though with only a little publicity. The copies have been practically exhausted. We are therefore considering the feasibility of having a second edition, say ten thousand. In this connection we should be much obliged if you could favor us with a copy of the latest edition of "Family Limitation," so that necessary alterations may be made accordingly to render the Chinese version just as up to date as the original.

The reading of this little pamphlet has already stimulated people's thinking to such an extent that more than a hundred, I should think, have written to me for further enlightenment on the subject, or for more detailed information concerning the use and manipulation of the hygienic appliances, the efficacy of the suppositories, the purchase of Birth Control books and periodicals, etc. Had these readers not been handicapped by the linguistic bar-

rier, they would have showered you with such inquiries. As a matter of fact, all of them were confidentially answered to the best of my ability.

Not very long after you left Shanghai last year, the gentlemen of the Commercial Press formed the Society for the Study of Woman's Problems. They approached the management of the *Chma Times* for a section to be devoted to the Interests of Chinese ladies, as a means for expression of new ideas and ideals by competent writers and by the ladies themselves. I then lost no opportunity to arrange with both parties for the privilege of being allotted regular space there for the discussion and dissemination of Birth Control. The result has been a special supplement entitled "The Modern Woman," which is to appear every ten days, pressing problems such as Love, Marriage, Divorce, Coeducation, etc., as well as Birth Control, being its leading features. This supplement has already run for ten months, and I am pleased to say that your "What Every Girl Should Know" has been translated and published serially in it.

A nucleus has been formed which consists of about twenty members who thoroughly believe in the propaganda. Two are professors at the Government Peking University and two are editors of the Commercial press. As you have seen, the Chma field is particularly rich with possibilities. No legal or constitutional stumbling blocks are set in our way as yet. But we are at the infancy stage, so to speak. We have to look up to your league for instruction and guidance. We rely on your kind sympathy and support. Therefore, if you should feel at any time that something might be done for the good of Chma, be free to tell us, and we will do our bit to effect its early and speedy realization.

It is worthy of note that Mrs. Sanger's pamphlet "Family Limitation," suppressed here and burned in England, is widely distributed among doctors and learned men in Japan, freely sold in Chma, and given away under the auspices of the Government to all newly married couples in Yucatan.

Letters to the Editor

Editor, *Birth Control Review*

I have before me a copy of the *Catholic Herald* of London, for July 7, in which there is an article — given special prominence — attacking "the pagan craze for Birth Control." This article contains the following sentence: "It is as much as denying God's providence to say that He will send a mouth into this world and not send anything to fill it." To say that children of large families are delicate is a misstatement, but even if it were true, the children come here simply on their way to heaven and

their parents need not grumble if God calls children there without allowing them to suffer a long life in this vale of tears." A little further on the clerical writer remarks: "If a man loves his wife, will he try to send her soul to hell for all eternity?"

Judging by this second sentence, the Reverend Father admits that there is a chance that children come here, not always on their way to heaven, but sometimes — perhaps very often in the opinion of the Catholic Church — on their way to hell. This is a serious consideration to which the opponents of Birth Control do not give enough heed. Personally, I do not believe that a God with even the most rudimentary sense of morality would send any human being to hell. But for those who do believe that the unbaptized and those who die in mortal sin do go to hell, it is a tremendous responsibility to encourage the unrestrained bearing of children whom they believe to be destined to swell the population of the kingdom not of God but of Satan. Surely it is enough for the Catholic Church to dissuade their own people from exercising Birth Control. On what possible ground can they attack its practice by those whose children would go unbaptized and unsaved? Do they really desire to see more children coming to earth simply on their way to hell?

FROM A DOCTOR

My dear Mrs. Sanger

I have just been reading your book, "Woman and the New Race," and was struck by your remarks as to the Ignorance of physicians as to contraceptives. In my work as a general practitioner among the working class in the Mission District of a great city I have time and again been face to face with just such conditions as you describe. Could you send me some information as to contraceptives and their use?

M. D.

ENCOURAGEMENT FROM A LAWYER

Mrs. Margaret Sanger

Dear Madam: My practice over a long period has brought me into close contact with the evils of involuntary motherhood, and from prolonged study and consideration of the law and the facts relating to the subject of Birth Control, I have been led to the sincere conviction that a knowledge of the safe and sane means of prevention of conception is essential to the future well-being of the race.

Too long have those interested in this important matter been gagged by the asinine laws which, in the face of modern thought and modern progress still encumber the statute books of your country and mine.

I want to assure you of my deep interest in the work being done by you and your associates, and if you can suggest a way in which I can be of any help, I shall be glad for you to do so. I am enclosing herewith my fee already am a subscriber to *The Birth Control Review*.

Alberta, Canada

The Vision of George Drysdale

By MARGARET SANGER

PART IV

BOUND up with this illuminating and suggestive idea of joy and sorrow as the natural guides to the understanding of health and disease, is Drysdale's inspiring yet thoroughly well based comprehension of woman's nature and needs. His feminism is not based upon sentimental chivalry or romantic ardor. His defence of women is the logical outgrowth of his penetrating understanding of sexual science and human nature. Just as the age-long ignorance and stupidity concerning sex have held men's minds in bondage and subjected their bodies to pain and disease, so their waste of the great creative power of women has hindered their own mental and physical development. Mankind, wrote Drysdale, can never have a comprehensive view of any subject until the mind of woman, equally with that of man, has been brought to bear upon it. He foresaw the danger of attempts to lessen or minimize constitutional differences in men and women. The two sexes have different points of view, different thoughts, feelings and modes of judgment, and no theory of life, nor of any part of it, it was his contention, can be complete until the distinct views of each have been formed on it, and mutually compared. In enslaving and degrading woman, in limiting her sphere of activity, men in ages past just as surely enslaved and degraded themselves. Freedom, for Drysdale, is its own reward, and if men could only be brought to realize how much they would benefit by freeing women from ancient bondage, there could be no opposition to political, economic and psychological emancipation. "No religion, no moral or physical code, proposed by one sex for the other," Drysdale wrote, "can be really suitable, it must work out its laws for itself in every department of life." Much of our contemporary propaganda defeats itself or remains purely superficial, because it confines its activity to methods devised by men. Women, as Drysdale says, must work out the laws of their own nature in every department of life. Women continue to regard themselves and the universe through men's eyes, Drysdale pointed out. They have developed their own natures most imperfectly. The great need is for them to discover their own moral, intellectual and physical relations to all parts of nature. While there is no subject which man has conceived or shall conceive and pursue that shall not be open to woman, nevertheless into all these fields she must bring her own individual and feminine power. "Innocence, purity, chastity, delicacy—let us rather read, Ignorance, morbidity, disease

and misery! How long shall these symbols of a moral character hang about the neck of woman?"

Drysdale's vision of the new woman, the creature of a new and healthy race, was first of all as a person in the deepest sense of this word, an individual of dignity, liberty and dependence, and, as such, equal companion both of men and of children. He protested as vigorously as anyone who has since written or thought on the subject, against the terrific waste of women's lives and energy. Generations of women enslaved by education and tradition, by the crippling idea of chastity and female decorum which bound them like a chain wherever they moved, and prevented them from daring to think, feel or act freely or impulsively! "She must not do this. She must not study that. She has nothing to do with a knowledge of her own frame or its laws. She must not read the works nor acquire the knowledge that is open to men. She must not sport, not play boisterously, nor go out unattended, nor in the evening walk along the street, nor travel alone, nor make use of a thousand and one privileges which are open to the more fortunate sex." Customs have surely changed in the sixty-six years since these words were written, yet in the deepest, most important phases of women's lives, women have not yet attained the essential and all-important freedom. Drysdale at least saw that no true feminine morality could be based on an existence spent in hiding from the inevitable—which, in spite of convention, meets us at every step through life. By their enslavement to man-made conventions, he saw sorrow and mental disease blighting the young women of his time. Of the slow, wasting tortures endured for centuries by humanity there was none more painful for George Drysdale to contemplate than those endured by generation after generation of women.

He saw everywhere the same poignant tragedy, everywhere happy young girls, full of life and hope, entering womanhood—and year after year condemned to an aimless existence without any outlet for the expression of their passions and affections. He saw their natural beauty and enjoyment of life in innumerable cases droop and fade, replaced by uneasy, discontented and unnatural restraint. He saw fretfulness and capriciousness take the place of buoyancy and health. He saw hysteria and all the gloomy train of sexual disease claim these women as their prey. He saw their short-lived dream of romance and poetic love converted into the dull reality of a monotonous and unhappy existence.

He saw the iron of the invisible chains eat into them very souls

He saw women doomed to the futile attempt of animating and making real the meaningless "virtues" imposed upon them by men, when they should have been filling their birthright of expression and creation. He wanted to substitute for this shadowy sentimentality and other-worldliness "a healthy and happy worldliness." "Here is the scene of all our human joys and sorrows, our real trials and triumphs," he was led to exclaim, "not for women only, but for all of us is Mother Earth our paradise, our everlasting abode, our heaven and our infinity! It is not by leaving it and our real humanity behind us and sighing to be anything but what we are that we can become ennobled or immortal. Is this our gratitude for all that has been done for us, for the grandeur and sublimity with which our life is surrounded?"

"We cannot be happy," Drysdale cried to the men of his time, "unless women be happy, and it is impossible for women to be so if they cannot study and reverence the relation to all the rest of nature."

The great thing for women, as well as for men, to realize was, according to this Victorian heretic, that nothing can ever come to us from another. Everything we have we must owe to ourselves. Our own spirit must vitalize it. Our own heart must feel it. We are not passive machines—women any more than men—who can be lectured, guided, moulded this way or that. We are living beings with will, joys and comprehension to be exercised for ourselves at every step in life.

All the sciences, all the arts, wait at present woman's hand and thought to give them new life and impulses, and none solicits her attention more imperatively than medicine. We are just beginning to realize the deeper truth of this statement of Drysdale's. But he did not, we must emphasize, believe that woman's freedom, physical as well as mental, could ever be attained merely by political action, by the exercise of suffrage, or any of the other steps that have since been publicly taken. Women, he knew, must awaken themselves, must voice and create new demands and new interests. He saw that after the first flame of self-reliance and independence had been kindled by her intense feelings there usually ensued a period of doubt. Irresolution, long passive habits, and traditional attendance upon the opinions of others usually reassert themselves after a short and agonizing struggle. Even the woman who has asserted her freedom often falls back into the accustomed beaten tracks, and her noble aspirations for the unknown and untold are dissolved like melting vapor. Man has been for ages shaping his model of the female,

physically and psychically, dwelling upon and endeavoring to elevate and perfect this ideal, as it appeared to him, instead of permitting woman to develop and express her own inherent nature.

Just as we can only arrive at a true and complete understanding of our psychic nature through a complete understanding of sex in its most unpleasant as well as its sublimest forms, so woman can only attain complete understanding of herself by facing the realities of life. Drysdale thought that the study of medicine would be of the greatest advantage to women. The mysteries of the body with its thorough study of its decays, its putrescence—all of these subjects from which woman's uncultivated imagination had hitherto shrunk in alarm or disgust, would be, he realized, with great spiritual insight, the surest and most complete way to break down the wall of restraint and inhibition which had bound her.

Woman must learn to shrink from nothing and from no human being, she must learn to regard all with love and reverence, totally irrespective of them. Actions, for in this consists the true character of the physician of the soul or the body—not to hate and reproach any, but to love and succor all.

Many of Drysdale's ideals are already well on the road to becoming realities. He was one of the earliest Victorians to protest against the system of education which prevailed in those days for girls, and which was dented, as we know, by most of the great novelists. He knew that this educational system must be scrapped. The first essential, he thought, for girls and young women was that their bodies should be strengthened, just as those of boys and young men, by active sports and exercises such as all young people delight in. "They should be taught that physical strength, courage and blooming health are as excellent and desirable in women as in men, and they should learn to take as much pride in the physical as in the mental virtues. It is not for themselves alone that they love their bodily powers, but for their future offspring also. Pale and sickly mothers beget pale and sickly children." He protested against the ignorance and spurious delicacy artificially created and fostered in women, and which necessitated the same deplorable qualities in men. Freedom is the dynamic motive in everything that Drysdale advocates, and he comes back again and again to the necessity for absolute freedom in the discussion of sex. Woman, he emphasized, must be able to discuss the great central facts of life equally with man, because to her they are more essential than any other. It is imperative that woman's point of view must be considered more predominantly than man's. If girls are thus trained, in possession of a powerful and healthy frame, a healthy mind invigorated by sound knowl-

edge for **their guidance** in life, they **will** enter upon womanhood with the **fairest** prospect of **happiness**, development and self-expression

V

IT IS not necessary to interpret Drysdale's **championship** of **Birth Control** and **neo-Malthusianism**, except in so far as he reveals it as a method of **individual physical and psychic emancipation**. This phase of his work is full of **suggestion** and **anticipates** our modern **point of view**, but throughout the **nineteenth century**, beginning with Malthus and John Swart Mill, men and women were thoroughly in the **habit**, in dealing with this subject, of **thinking and speaking** in the terms of **politics and economics**. They spoke of the "**population**" question that stemmed from Malthus and the **Malthusian doctrine**, and whatever **interest** they had in **individual and feminine emancipation** was rather with the object of **making** the **Malthusian theory** workable and adaptable than of **approaching** the **idea** of **Birth Control** from the **point of view** of **inherent human needs and deep-rooted desire**.

Drysdale himself was perhaps not thoroughly conscious of the **immense** advance he **himself** had made over his predecessors and contemporaries, yet throughout his book there is ample evidence that he **realized** the **futility** of purely **political action** or even **economic and industrial action** in **preventing and curing** widespread poverty. He fully **realized** the **futility** of **organized charities** or the **Christian virtues** in meeting this growing and complex problem of the human race. It is useless to **narcotize** any others with the **opiate** of **Christian resignation**. We cannot **dissolve** the **realities** of human **misery**, and steep ourselves in **emotional idealism**—"we may form **wild dreams** of **socialism**, **industrial universal brotherhood**, **red republics** or **unexphicable revolutions**. We may struggle and murder each other, we may persecute and **despise** those whose sexual **necessities** force them to break through our unnatural moral codes. we may break our own and our **neighbors'** hearts against the **adamantine** laws that warn us, but not one step, not one, shall we advance **till** we acknowledge these laws, and adopt the only **possible mode** in which they can be obeyed."

Drysdale foresaw the danger of the **proletariat's** attempt to **shift** the blame of its own & stress to its **environment** or to the external **industrial structure**. He saw that it is useless to blame the low rate of wages, to accuse the **community** for its tardy and scanty **assistance**, to decry the **avarice** of the rich, and, in short, to get into the **injurious habit** of looking upon itself and its too numerous family as the **victims** of external **circumstances**. In this way,

as Drysdale realized, the **working man** develops an unhealthy and **debilitating spirit**. "The last person he would think of **accusing is himself**, on whom, in fact, the **principal blame** rests, **principally** because in **bringing** a too numerous **family** into the world he is **following** the **advice given** by the very people he holds **responsible** for his **miseries**."

Drysdale foresaw as keenly as most advanced thinkers today that **political efforts**, however firmly based they **might** be upon **social idealism**, are **inevitably** foredoomed to **failure** if they seek to **realize** themselves in a *milieu* of over-population and **fluctuating masses of humanity**. It is because of this, he pointed out, that free governments tend constantly to **their own destruction**, that so many efforts in the cause of freedom have failed, and that almost every **revolution**, after a long and bloody struggle, has ended in **military despotism**. When an established government has been destroyed and a new political **constitution** has been set in **operation**, the poor, **finding their evils** unabated, turn their **resentment** against the new conquerors of political power. **Political remedies**, according to this **point of view**, have too often been based upon a **short-sighted optimism**, upon the belief that there is some self-adjusting power in nature or some **merciful guiding providence** by which human ills all work for good, and are **ultimately**, by the **blind chance** of **evolution**, to be overcome. There is hidden in our natures, a **pernicious belief** with which we console ourselves, that the human **constitution** will gradually undergo a change in our favor. These **optimists** bid us to wait helplessly till the stream of **misery** has flowed past us. Then we shall enter the **promised millennium**. We might as well expect, George Drysdale warned us, that the **river** will return to its source, or that the sea will cover the **mountain tops**, as that the **fundamental character** of the human frame will alter. However little we may **expect** of human progress, our **first necessity** is to base our efforts upon an understanding of human **instinct** and human **behavior**, not as these express themselves under **special** and favorable **conditions**, but as the **inherent and dynamic mainsprings** of all human **activity**.

In ignoring the **physiological and psychical** aspects of life, **socialism**, he found, was not less **short-sighted** than other **claims** of progress. The **socialism** of this time, we should remember, confined itself to various methods of **increasing** the products of human **industry** and of **equalizing distribution**. But in **ignoring** the fundamental factor of **over-population** **socialism** failed to **recognize** that its aims were foredoomed to **inevitable cancellation**.

In short, the reader of the "Elements of Social Science" will &~cover that George Drysdale

sought to justify the principle of Birth Control, not merely upon the ground of economics and politics, but essentially as a physiological and psychological necessity of the human race. This phase of his work has been forgotten or neglected, and even the defenders and exponents of family limitation continued practically until our own century to defend it solely in the terms and language of economic and political policy. Unlike most of those who preceded him and followed him, Drysdale possessed a keen perception of the fundamental fallacy of looking for advance upon the basis of any program which confined its endeavors to religious or political action or to economic and industrial panaceas.

Whatever amelioration or revolution we may expect or hope for, he has taught us that it must be based not upon propagation of any single doctrine in the political or economic field, but must be the outgrowth of the direction, the control, and the development of our deepest interests and desires.

The peculiar error of the socialists of Drysdale's time was that they attributed to the constitution of society and to competition (as politicians do to forms of government and theologians to man's original sin) the evils which really spring from un-

checked and uncontrolled breeding. Socialism, as he saw it, fell into the inveterate and almost universal error of ascribing the chief ills of mankind to human institutions, instead of to uncontrolled instincts. "It urges the adoption of a complete change in our social fabric, but to what end? After all this trouble there would not be one of the great human difficulties removed."

Not that Drysdale was in any sense a pessimist or a reactionary. He was as intransigent and as relentless a critic of society as any of the earlier or later sociologists, but he had a deeper and more widespread knowledge of human nature. He saw that all those celebrated Victorian poets, writers, statesmen, orators and moralists were themselves suffering and limited by the inhibitions of tradition. "We ask for bread and they give us a stone, for love and they give us a futile or religious shadow of it. Poetry, painting, architecture, fine writing, oratory, religion, to a world plunged in population worries are like music in the ears of a drowning man. They may dazzle our judgment and they may gild, but they cannot cheat our miseries. It is the necessities of life, it is food, love and leisure that are at present for every human being, man or woman, necessities, it is of little avail to talk of luxuries."

Self-Respect and Birth Control

By GRACE A. BEMENT

"PLEASE let me stay, Ma, you got all them other kids at home."

The "Fresh Air Children's" agent had been leading us on from story to story, trying to rouse our latent and distant sympathy to an active emotion that should fling wide the doors of our own homes to the little slum-dwellers. We were entertained and even moved. Then came this story of Junmy.

After his two weeks on the first farm of his experience, Junmy had returned to his over-crowded tenement and to his city streets. For two weeks, he had endured them. Then Jimmy's mother missed him. Two days she waited. She sought the police. Jimmy was traced to the farm from which he had been taken a fortnight before. There, the stolid, indifferent, hang-dog Jimmy broke down at the thought of returning to his family. He wept and begged the officer sent for him to allow him to remain. As the farmer who had sheltered Junmy was willing to keep him indefinitely, the officer agreed to take back—instead of the unwilling boy—a letter to Jimmy's mother. In it, in his wavering penmanship and uncertain spelling, Jimmy told

how he loved the farm, how kindly the farmer had treated him, how gladly he would do even the hardest farm work, and how he longed to stay. It was a pitiful letter and it closed with that pitiful sentence above: "Please let me stay, Ma, you got all them other kids at home." Jimmy stayed. The life on the farm, in a family group small enough for every individual to be an individual, had its way with him, and Junmy grew to be a person.

Have you never seen a clump of trees grown up so closely crowded together that proper individual growth and development had been impossible for any one of them? When the forester, however, sets out his clumps of trees, he wisely limits their number within a given area. Thus each tree has its own opportunity for normal growth and development.

Merciful indeed will be the rational ruling that shall permit men and women to have, for the normal development of their own children, a knowledge which, like the forester's, shall limit baleful and pernicious propagation.

A boom in rents means a slump in babies—Daily Express, London

THE COST OF REFUSING BIRTH CONTROL

Does Society Benefit When These Mothers Are Forced to Bear Children?

The first cost of the legislation which refuses to mothers the knowledge of Birth Control falls on the mothers, who suffer and die from over-bearing. But they do not suffer alone. Society has also to bear part of the burden, and this burden includes not only the multiplication of the feeble-minded who are already with us, but the actual creation of more feeble-minded stock. In an interview printed in a recent issue of the New York Sunday Times, Dr. Max G. Schlapp, professor of neuropathology at the New York Post-graduate Medical School and Hospital, and director of the New York City Clearing House for Mental Defectives, showed one of our methods of creating feeble mindedness.

"Everybody knows," he wrote, "that many feeble-minded parents breed feeble-minded children, and the irresponsible are likely to breed more children than normal people. Still, that is not the whole story, and we cannot afford to neglect the other side. Look at this family," he continued, taking a photograph from his desk. "You see from their faces that the father and mother are intelligent, normal young people. They are a good kind of Italian peasant. The oldest child, you see, is a normal child. The two younger children are microcephalic idiots. How account for them? Well, the first child was born in Italy, while they were living quietly in the country. The mother was free from any undue stress up to the time of the child's birth. Then they came to America and had an extremely hard time, which prevented them from living in a healthy way. The mother had to go to work, was overworked, undernourished and worried. This is the result. Environment is responsible in this case and in thousands of other cases." How much better it would have been if the mother could have postponed another pregnancy until the family was firmly established! She would not only have saved her own health, but society from the care of these two American-born idiots. These letters show that the responsibility for such calamities to society rests not with the mothers but with those who refuse them enlightenment.

A Farm Mother

New York

I have read in the paper about you and am very interested in Birth Control. I was married before I was seventeen years old and am the mother of four living children and lost one when I was six months along with it. It is only eight months ago since I lost it and now I am over five months with another. My oldest is only 8 years old. I have to work out doors like a man and do my work in the house. We are on a rented farm and my husband drinks. I have to take the children to the barn in the cold winter and milk. My youngest is twenty months old, and it is hard for me. I never have any one to take care of me when they are born, and I have to get up out of bed before they are a week old. I am very nervous. I would like you to advise me what to do to prevent from having any more, as I would rather die than have another.

Now, Mrs. Sanger, I have sense enough to know that I have no right to bring children into the world where they could not have decent care.

Ten Living Children

Wisconsin

I'm the mother of ten living children and had three miscarriages in two years, and am going to be thirty-nine in December. Sure say I have more than my share of children, and with them comes no end of work. My story would be like those in the book. My husband goes away to work and it keeps him hustling, and yet we have nothing, so I do sewing and washing for others to help get along. It sure is a task to bring up a large family. As you aren't able to send them to high school or learn a trade, which costs something, they have to start in life by working when they are twelve years old to help buy their clothes. But what's a poor woman going to do? We ain't living—just merely existing, that's all. I started out in this world to work at eleven years of age and married at fifteen, and have worked hard ever since, not seeing any good times ahead. It sure would be a blessing if we could have Birth Control in the United States.

Trouble with Husband

Illinois

I am a young married woman, twenty-three years old, have been married nearly four years and have a little daughter nearly three years old. We love her dearly, but we do not want any more very soon again. My husband feels that I should take care of myself so that I will not become pregnant, and if I do become that way he thinks that I should take mediate steps to bring myself around. I do not believe in abortion, but believe in prevention. Our fear of another child seems to be putting us farther apart all the time, I can see this very plainly, but I am afraid to give in too much for fear the consequences will make us more unhappy.

I believe if wives only felt more free, or rather could be sure they would be safe, there would be less trouble with husbands running away from home at night and going out with all kinds of girls. I have a friend who will be a mother soon. She became pregnant when her first child was seven months old. Her husband was disgusted because she would not resort to abortion, and left her with the second child on the way. She says she feels that, if he does come back, she will not allow him to touch her, as I believe she would lose her mind if she knew she should have another. With the trouble she has gone through, it will be surprising if the new babe will be intelligent.

"The Lord Did Not Intend"

Kentucky

I have read your book through and think it is a wonderful book. If the world would only take it as a lead, I sure do agree with you that the Lord did not intend for a poor person to bring forth so many little children into the world to be half-supported and cared for. But, oh Lord! how can a poor woman like me help it, that knows nothing to keep from having children and that has a husband that cares for nothing except to have a poor woman in the family-way most all the time. We are very poor folks, have not even a shelter of our own, and my husband is a drunkard. He spends more than half that he makes on whiskey or something to drink. And we have two little children, a girl and a boy. The girl is only two and a half years old, and the boy is eight months old. They are both sweet to me, but it seems as their father cares nothing for them, and don't try to provide well for them, and I would give this wide world if I only knew something that I would not have to bring any more little ones in the world to be abused and half cared for, as I have to work hard to clothe the two I have.

A Tuberculous Mother

Kansas

I hesitate to ask what I now am about to do. Doubtless you get uncountable pleas asking for help, but I cannot help but have unalterable faith in you after almost

literally feeling your mother-heart beat in sympathy through the pages of your book. I have a boy of about two years of age, apparently in perfect health. I have been married five years and am twenty-seven years old. The doctor now says I have positive indications of tuberculosis of the glands. On my father's side about 70 per cent of all deaths have been from that disease in some form, my only sister dying two years ago from it and one brother ten years ago. I am in constant anguish, fearing I shall become pregnant and in such a condition it means suffering and possible death both to myself and to the baby to come. Now I plead with you if it is in your power to tell me some certain harmless way to prevent pregnancy. I have tried sexual abstinence, but it only seems to drive my husband away from me. What am I to do?

"These Poor Cripples"

Iowa

I am the mother of eight living children, only three of which can take care of themselves. My oldest is fifteen and the baby is six months. I am afraid he will be crippled, too. They seem to have a weakness of the back and legs. The doctor says nothing can be done and they will die before reaching a teen age.

I have a terrible time at confinement, and have thought I would surely die the last three times. I wish I had, then some of these poor cripples would not be here to suffer and die before my eyes. I live in fear and dread that I may have yet more children, which I will, unless you tell me what to do, for I am only thirty-five years old.

A Mother of Twelve

Ohio

I am the mother of twelve children, and not too old to have more, but it seems as if I would go insane to have any more. I have a good husband, but we feel as if we would like to find a preventive if we can. I will not practice abortion if I have twelve more. Please help me if you can, and if there is anything in the whole wide world I can do to help you and all mankind I will do it with a free, good will.

A Heritage of Insanity

Massachusetts

I am still a young girl, twenty-four years old, and had my first baby five months ago. I was left in poor condition and don't seem to gain any too quick. As I am not nursing my baby (which I could not), I'm always worrying and dread to think of having another. My husband has a brother insane, and in generations back there's some. You can just imagine what a feeling it would be to have a child insane. So your good advice would be very welcome.

THE MIDDLE WESTERN STATE:

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,

CONFERENCE COMMITTEE

PROF WARDER CLYDE ALLEE
University of Chicago

DR. ALBERT M. BARRETT
State Psychopathic Hospital
Ann Arbor, Mich

PROF F. B. BASSETT
University of Minnesota

MR. AND MRS. WALTER L. BENSON
Winnetka, Ill

PROF CHARLES SCOTT BERRY
University of Michigan

MISS JESSIE F. BINFORD
Juvenile Protective Association of Chicago

PROF WILLIAM MARTIN BLANCHARD
De Pauw University

PROF BRAND BLANCHARD
University of Michigan

PROF WALTER BLAINE BODENHOFER
Washington University, St. Louis, Mo

DR. CHARLES LYBRAND BONIFIELD
Cincinnati, Ohio

PROF W. SCOTT BOYCE
University of Missouri

MISS ALICE BOYNTON
Chicago, Ill

MISS ELLA BOYNTON
Chicago, Ill

MR. HORACE J. BRIDGES
Chicago, Ill

DR. ALICE BULTER
Cleveland, Ohio

PROF HAROLD CORNELIUS BRADLEY
University of Wisconsin

BEULAH B. BRILEY
University of Iowa

PROF NATHANIEL BUTLER
University of Chicago

PROF. ANTON JULIUS CARLSON
University of Chicago

MRS. BENJAMIN CARPENTER
Chicago, Ill

PROF. LEON JACOB COLE
University of Wisconsin

PROF HERBERT CARROLL COLLEY
Lawrence College

MRS. HARLAN WARD COOLEY
Chicago, Ill

DR. CAREY CULBERTSON
Chicago, Ill

PROF EDWIN D. DICKINSON
University of Michigan

MRS. WILLIAM F. DRUMMER
Chicago, Ill

PROF CHAS. FRED ECHTERBECKER
Hamline University

PROF EARLE EDWARD EUBANK
University of Cincinnati

PROF DANA MCKEAN EVANS
Cincinnati, Ohio

PROF JOHN HERBERT FARLEY
Lawrence College

DR. JOHN FAVILL
Chicago, Ill

MRS. JAMES A. FIELD
Chicago, Ill

PROF RAY C. FRIESNER
Butler College

PROF WILLIAM DODGE FROST
University of Wisconsin

PROF JOHN LEWIS GILLIN
University of Wisconsin

BIRTH CONTROL CONFERENCE

MONDAY, OCTOBER 29TH

5 P M—Reception
7-8 P M—Registration of Delegates
8 P M—Opening Meeting
Principal Speaker, **Mrs Sanger**

TUESDAY, OCTOBER 30TH

Morning Session, 9 30--1 P M

PROFESSOR E M EAST, *Chairman*

Civilization at the Crossways
Social Trend in America
Hereditary Pauperism
Moral Decadence

Afternoon Session, 2 30--5 30 P M

PROFESSOR E A ROSS, *Chairman*

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**

Animal Aristocracy and **Human Democracy**
The Seventh **Child** in the Four **Room** House

DISCUSSION

Evening Session, 8 00

DR JOSEPH BAER, *Chairman*

For **Medical Profession** only

Methods of **Contraception**

WEDNESDAY, OCTOBER 31ST

9 30 A M --1 P M

DR C C LITTLE, *Chairman*

Some **Biological Phases** of **Birth Control**

Health { Individual
National
Racial

Welfare { Infant
Maternal

Hygiene { Mental
Social

Is **Continence** **Practicable** in **Marriage**?

Sterilization—and **Sterile Marriages**

DISCUSSION

LUNCHEON

115P M

The Super Race—The **Genius**

2 30--5 30 P M

Report of **American Birth Control League Activities**

History of **Legislation**—**Federal** and **State**

MRS MAURICE L. GOODKIND
Chicago, Ill

PROF ROSS AIKEN GORTNER
University of Minnesota

MRS ROBERT B GREGORY
Chicago, Ill

MRS ROBERT W HAMILL
Chicago, Ill

DR ALICE HAMILTON
Chicago, Ill

HERBERT HARLEY
University of Minnesota

MRS HAROLD I ICKES
Chicago, Ill

DEAN JOHN BLACK JOHNSTON
University of Minnesota

DR KARL K. KOESSLER
Chicago, Ill

DR SIDNEY KUH
Chicago, Ill

MRS HERMAN LANDAUER
Chicago, Ill

PROF ROBERT MORSS LOVETT
University of Chicago

REV AND MRS DELWORTH LUPTON
Cleveland, Ohio

DR ALBERT Z MANN
Hamline University

PROF HERBERT ADOLPHUS MILLER
Oberlin College

DR R E MITCHELL
Eau Claire, Wisconsin

PROF ROLLIN CLARKE MULLENIX
Lawrence College

PROF CECIL C NORTH
Ohio State University

PROF CARL C W NICOL
Oberlin College

PROF RAYMOND PEARL
The Johns Hopkins University

MR BENJAMIN E PAGE
Chicago, Ill

MRS JAMES F PORTER
Chicago, Ill

PITMAN B POTTER
University of Wisconsin

MRS JULIUS ROSENWALD
Chicago, Ill

PROF FERDINAND SCHEVILL
University of Chicago

MR. AND MRS FRANK SOLOMON
Chicago, Ill

PROF FRANK FLETCHER STEPHENS
University of Missouri

DR THOMAS M STEWART
Cincinnati, Ohio

DEAN MARION TALBOT
University of Chicago

ALBERT E TAUSSIG, M D
St Louis, Mo

PROF EDWIN SMITH TODD
Miami University

PROF WM EDWARD TOTTINGHAM
University of Wisconsin

MRS WILLOUGHBY G WALLING
Chicago, Ill

PROF FREDERIC L WASHBURN
University of Minnesota

PROF PEARL F WEBER
Illinois Woman's College

PROF LEONARD DUPEE WHITE
University of Chicago

PROF P W WHITING
State University of Iowa

REV FRANK S C WICKS
Indianapolis, Ind

MRS PAYSON V WILD
Chicago, Ill

DR UDO JULIUS WILE
Ann Arbor, Mich

DR JOSEPHINE E YOUNG
Chicago

PROF J VAN DU ZEE
State University of Iowa

The Sex Life of Married Women

By HAVELOCK ELLIS

THIS study was made, on the basis of the questionnaire method, by the Bureau of Social Hygiene in co-operation with a special committee. Ten thousand requests for replies were sent out and one thousand more or less completed sets of answers were finally obtained, this was really quite a satisfactory response. The questions were well formulated and covered the whole sexual life in childhood and adolescence as well as after marriage. The women concerned were much above the average in education, as was inevitable if at all intelligent replies were to be secured, and their average age was thirty-eight, so that, as Dr Davis points out, they would largely belong to a generation brought up before the modern movement of enlightenment in education had begun.

The questionnaire method is far from being scientifically unimpeachable. The answerer, however moderately honest, is left free to avoid difficult or delicate questions, and a large proportion of vague, unintelligent and misunderstanding answers is bound to occur. This was recognized, and an attempt at control was made by obtaining a small special series of replies filled in under the supervision of physicians. This series, while more accurate and complete, failed to indicate any serious defects in the main body of replies. This conclusion may be accepted. The method is not scientific, but is likely to yield roughly reliable results.

A protest may, however, be made against the preliminary statement that "except on the pathological side, sex is scientifically an unexplored country." This statement is still often repeated in a parrot-like manner, it was true thirty years ago when Krafft-Ebing's *Psychopathia Sexualis* represented the outpost of scientific knowledge in the field of sex. It is now out of date, and even wildly inaccurate. The investigations made during recent years in sexual physiology fill Marshall's large standard work, and the corresponding investigations in sexual psychology are not less in amount. Moreover, we can no longer put aside pathology as unimportant or even irrelevant. We realize nowadays that the abnormal is merely an extension of the normal, with no line of demarcation between them. We learn to understand the normal better by studying the abnormal. A completely normal person, indeed, does not exist. Various little details in the present "Study of the Normal Woman" show that we are not here dealing with too impossibly "normal" persons. This unhappy remark at

the outset must not, however, be taken as in any way impairing the value and real importance of the investigation.

It is interesting to find that the Bureau of Social Hygiene places the question of Birth Control at the forefront, the first and longest section of this report is concerned with the use of contraceptives.

Of the total number of women, 730 employed contraceptive methods, 255 had never employed such methods, 15 left the question unanswered, and only 78 expressed actual disapproval of Birth Control. We see that over three-quarters of these women employed contraceptive methods. That is a highly significant result, when we remember that we are not dealing with the latest and (in this respect) most enlightened generation of married women, and would seem to indicate that in a few years all women, at least of the educated class, will be practicing Birth Control. This report shows, moreover, that there is no occasion for even the most zealous propagandist of procreation to grow wrathful.

Quite the contrary! Not only do we find only 25 of these 1,000 women assigning "no children wanted" as the reason for Birth Control—and even in this small minority the reason seemed often to apply merely to present circumstances—but we actually find—as has been found indeed in other

similar investigations—that the birth-controlling parents produce a higher average of pregnancies, a larger number of children, and larger families than the parents who never use contraceptives. The average number of pregnancies is 2.50 and of children 1.93 in those using contraceptives, in those not using them, respectively, only 1.65 and 1.31, even although the average age of the former group is nearly four years less, so that their families are still not complete. In the group using contraceptives only 12 per cent never had a conception, but in the group not using them 29 per cent never had a conception, while the women with the largest (8 to 13) number of pregnancies are all, without exception, found in the Birth Control group. We need not conclude that the use of contraceptives is the surest way of having a large family, it is probable, as Dr Dams suggests, that the parents who use contraceptives are the parents who most badly need them. Possibly that may have a little bearing on the fact that of the 71 women who had intercourse prior to marriage, the majority were acquainted with the use of contraceptives, as Dr Dams rightly points out, there are numerous factors here involved beside knowledge, and we have to bear in mind that most of those (88.9 per cent) who possessed such

knowledge apparently refrained from using it before marriage. It may be added that 93 women (93 per cent) admitted one or more artificial abortions. In most of these cases contraceptives had been used and failed.

There is some interest in knowing how the women who practice Birth Control obtained their knowledge. Some 800 gave information on this point, physicians (374) were much the most frequent source of knowledge, then married women friends (174), then husband (139), then mother (42). It may be noted that Birth Control circulars and the Bible (presumably the incident of Onan) were the source of knowledge concerning contraceptive methods in, respectively, 31 and 2 cases. It is to be hoped that the attention of the Postoffice Department will not be called to this report, as the Bible might then be declared unavailable.

The wider subject of early information concerning sex generally is also brought forward. The question was put "Had you been at all adequately prepared by instruction for the sex side of marriage?" To this 55.8 per cent replied that they had. But many of the answers reveal, in a pathetic if not amusing way, how very inadequate are the ideas of many of those women concerning "adequate preparation." Some thought a knowledge of contraception all that was needed, others an expectation of pampering, a few were quite content with "duty of wife to submit to husband." Most of those who had no "preparation" at all (there were 438 of them) regret that they went into marriage blindfold and feel that preparation would greatly have helped them in adjusting their lives, and, as a matter of fact, a much larger proportion of those who considered themselves happy had received instruction than of those who considered themselves unhappy. Some suggestive and significant remarks are, however, made by various of the women who had received information of the usually approved kind and found it inadequate. "Mere knowledge of facts is of very little use." "I knew nothing about emotions," "Fanciful explanations by means of birds and flowers did not help," "The factor of passion was left out," "Books deal with things as they should be, not as they are." The college teachers themselves, Dr. Davis reasonably surmises, were, in many instances, "still suffering from inhibitions on sex subjects," or only able to present them tactlessly, so rendering them offensive.

But the mother, who is ideally the best teacher of sex, also fails to come out well. Although the mother was the most frequent source of knowledge (followed closely by "books and pamphlets"), yet only 187 mothers of the 1,000 women offered them any preparation at all for marriage. What many of these gave was so slight, or so misleading, as to

be useless or worse than useless. Sometimes the false or abnormal view was given by chance words dropped by the mother, or by her general attitude towards sex. One woman, with a mother of this kind, writes "I thought most men must be beasts." But beasts, as we know, are not really "beastly" in our human sense, so it is perhaps not surprising that many of these ignorant and uninstructed women state that they owe much to the unselfish and thoughtful considerateness of their husbands.

An interesting attempt is made to distinguish between the sexual lives and experience of happy women and unhappy women. It is best to avoid defining happiness, the important point is whether the woman considers herself happy or unhappy (116 were partially or totally unhappy), and instructive differences are brought out, with varying degrees of certainty, between the two groups thus constituted. Absence of children is popularly considered a main source of unhappiness in married life, and it may, therefore, be remarked that only 4 of the 116 assign this cause for their unhappiness, the predominant cause of unhappiness lies in the marriage relation itself, incompatibility and maladjustment with the husband, flagrant defects in the husband (unfaithfulness or alcoholism) are a minor cause. On one important point bearing on happiness the conclusion of the reporters must be criticized. We are told that it is "safe" to conclude that occupation outside the home during married life is not conducive to married happiness. It is not "safe" to conclude anything of the kind. It would be safer to reverse the statement and to conclude that married happiness is not conducive to employment outside the home. All that the investigators are really entitled to say is that on the basis of the data here presented there seems to be a correlation between unhappiness in marriage and employment outside the home. How this arises it is not difficult to infer. We know that unhappiness at home is a frequent reason for unmarried girls to seek employment outside the home. Little imagination is needed to suppose that the same cause may produce the same effect after marriage. The problem of the economic independence of women is so grave that it is unfortunate that the Bureau of Social Hygiene should carelessly prejudice it by putting forward this unsupported assertion.

The report is, however, full of important facts and indications concerning all the chief aspects of the sexual life. It has only been possible to touch here on a few of them. Let us hope that other investigations will be made dealing similarly with other groups. But whatever future observations may be made, this study will retain permanent value as the record of a period which is now receding into the past, and will never again be within our reach.

Psychological Factors In Birth Control

By KNIGHT DUNLAP

Professor of *Experimental Psychology*, The *Johns Hopkins University*

A Paper Presented at the Fifth International Birth Control Conference

THE statement that the common prejudice against Birth Control is largely religious is true, but it answers no important question. Almost every type of human activity, especially in regard to matters of eating, drinking and sex function, is, or has been, taboo in some one or other of the religious systems of the world. All forms of behavior in regard to which large groups of people entertain strong and emotional opinions have been connected up with religious beliefs and religious systems. The reasons for the existence of such opinions is, therefore, to be sought outside of the religions to which they become attached. Moreover, the particular prejudice against Birth Control exists, in violent form, among those also who are not counted as "religious" in the ordinary sense of the word, although we might contend that in a wider sense the manner of holding the opinion is religious.

The prejudice is sometimes defended on the score of the "unnaturalness" of contraception. It cannot be conceded, however, that any prejudice ever has arisen from such considerations. The distinctions between that which is "natural" and that which is "unnatural" has ever been drawn solely on the basis of that which we approve as against that which we disapprove. Of course, the public does not stop to consider the fact that any operation of man or of any other animal is inexorably in accord with the laws of nature, and hence "natural", but it nevertheless does apply the condemnatory epithet "unnatural" strictly to those acts and practices which are believed to be against morals, or public interests, or the interests of the individual and the "unnaturalness" is never the reason for the condemnation, but only the form thereof.

That the permission to practice contraception infringes upon the rights of the individual, as such, has never been seriously considered. It has not been supposed, so far as I know, that the proponents of Birth Control propose to force any one to practice that measure. On the other hand, many of the most active opponents of Birth Control obviously practice it themselves, and some of them even urge the employment of forced methods of Birth Control, such as delayed marriage and voluntary restraint of intercourse, upon certain sections of the population. The actual objection of the conservatives is against the popularization of information concerning contraception and means thereto among the public, so that any individuals may be

enabled to practice it freely if they wish to. The basis of the prejudice is obviously a social one, in so far as we can distinguish the social from the individual.

The prejudice against Birth Control, as it exists, is an expression of one of the strongest tendencies of living organisms, but it is the expression of the tendency as it occurs in the social group ("social organism" if you will), not as a merely individual tendency. Every form of life has the primary tendency to perpetuate itself and in the human organism this tendency is manifested not merely in blind action-tendencies, but consciously in the twin desires for progeny and for sexual relations (the reproductive and amatory desires). The existence of the social group is tied up not only with the desire to perpetuate and expand the group, but also with many subsidiary desires and unintelligent forms of reaction which all tend towards the common end of growth of the group.

Nothing else so arouses the antagonism of the individual as does interference with the reproductive desires and activities, or with the merely sexual activities and desires which co-operate with the reproductive. On the social plane also, interference with the perpetuation, growth and expansion of the group arouses the antagonism of those individuals within the group who have the "group-feeling" strongly developed, and whose blind desires and tendencies in regard to the group are not modified or controlled by ethical considerations which subordinate the desire for mere magnitude to desires of higher valuation.

The opponent of Birth Control is, therefore, not concerned about the practice of contraception by himself, or by any other limited class in the race, nation or other social group. His concern is solely that there shall be a part of the group unaffected by Birth Control, and sufficiently large to provide for rapid multiplication of the group as such. The means he proposes to adopt to secure this end, whether religious means, legal means, or any other, are secondary in their origin and nature, however primary a place they may come to occupy in his own theories. His prejudices are, in short, the expressions of his desire for the growth of the group, a desire which is of high value in stages of society in which a rapid increase of society is useful, but which becomes dangerous when the population has reached a sufficient height, unless the desire is controlled by understanding of the

actual conditions and by **eugenic** and ethical ideals

The expressions of the group reproductive tendency are various. Fears that the particular racial stock or **particular** social class **which** the **individual** represents will die out are frequently expressed. Naturally, the fear of a **nation's** falling in fighting power below the power of rival states is most common. But in all these fears **it** is the group which is under **consideration**, not the **individual**, and hence the practice of birth limitation by an **individual** is not **inconsistent with** his intense **antagonism** against the practice by members of the group generally. These fears are not by any means idle, and the considerations on which they are based must be fully met by advocates of general **dissemination** of knowledge **concerning** contraceptives.

Another form of expression of the group reproductive **tendency** is in the fear of increased **immorality** which might result from popular knowledge of contraceptive measures. This point is the least important of the lot, and most easily disposed of. **It** may be pointed out (1) **that** there is no **manifest evidence** that those classes which today possess contraceptive knowledge are more given to **illicit** intercourse than the **ignorant** class, and (2) that the absence of means of contraception does not serve as a deterrent to **immorality**.

Sexual desire is as readily controlled by habit as is any other human **desire**. Both in **primitive** and **civilized** society the systematized habits known as "taboos" operate, not by preventing the satisfaction of desire, but by checking or **preventing** the arousal of **desire**. **This** is illustrated by the incest convention, as well as by the convention against illicit intercourse, where such conventions **obtain**. The individual refrains from incestuous relations because his acceptance of the **convention** restrains him from **active** desire. If, however, in spite of the convention the desire arises, the taboo is usually broken if opportunity offers. In the exceptional cases the satisfaction of the desire is prevented by fear of consequences, or by **internal** conflicts. That the latter solution **is** intrinsically a bad one needs no argument. Where fear operates, it operates not by restraining the desire, but by turning **it** into perverted channels. In **this** case, also, the results are disastrous.

The **pathological** cases of fear and conflict are relatively few. In most cases where desires arise **illicitly**, in spite of convention, the result is simply **that** the conventions are broken. Sexual desire, strongly aroused, is a flood of emotional activity which it is **difficult** to check without bad consequences. And in the case of illicit desire, the prevalence of **illegitimacy** and abortion show plainly that absence of means of contraception is not an effective means of checking **it**. The question of

improving or **conserving** sexual morality **is** one of education, **specifically**, of the maintaining of moral codes or "taboos" **which** are so early formed and so rigorously maintained that the **illicit** desires do not arise.

Aside from the matter of **illicit** sexual relations, **it** has been alleged that the use of contraceptive measures is detrimental to the **individual**. Two specific effects of such practices have been assumed: (1) an increase in amount of sex activity, conducing to excess, and (2) the production of an abnormal emotional attitude due to interference with the normal conditions and course of sex activity. On the first point there seems to be no conclusive evidence, and it seems hardly possible that, in the case of the common type of **married** couple, the absence of contraceptive procedure **diminishes** the frequency of sexual intercourse to any significant degree. In general, amatory desire is not **inhibited** in such ways, although it may be turned into channels of **perversion**, and various perverted forms of satisfaction are, on this account, practiced by both married and unmarried persons.

The second point **is** more important. There can be no doubt that all the commonly known contraceptive measures are **psychologically** objectionable, and if frequently employed they produce bad effects of greater or less extent. These measures either modify essential **stimulations**, or interrupt the normal course of the sexual passion and activities, and are hence positively dangerous. **It** should not be forgotten that not only the **rise** of the sex **passion**, but also, in the woman, **its** decline after the climax, has a typical form which cannot be interrupted **with impunity**. Aside from the production of **frigidity** in the woman and of chronic irritation and **impotency** in the male, very serious **psychological** deteriorations in the subtler emotional **relationships** of couples, leading in some cases to **disintegration** of the **family** relationship, are unfortunately common results of the usual contraceptive **practices**.

These practices produce their **evil** effects in **illicit** unions as surely as they do in the **marriage** state, although perhaps the effects are more easily noted among married couples. But contraceptive measures are extensively used in legal and **illicit** unions, and will unquestionably continue to be used. The Birth Control problem of maximal importance centers, therefore, about the development of contraceptives which **shall** be free from the **psychological objections**. Based on the **opinions** of a number of competent medical men and physiologists, my **conviction** is that such contraceptives may be developed, if the problem is **attacked** in a serious and **systematic** way by a group of men of adequate **training** in embryology and physiological chemistry. Such research ought by all means to be furthered.

at once in European countries, since on account of the hysterical state of the public in America on these questions, the suitable prosecution of this research is at present impossible here

The problem of race or group deterioration, above referred to, is by no means simple. Under present conditions, the more intelligent individuals in any group, and the more intelligent races generally, practice contraception, and the very worst eugenic results are obtained. As a merely negative means, extending the information to the lower races and to the less intelligent members of the group would seem requisite. While this may be a simple matter in any group or race in which the better classes already practice contraception, the result of restoring the balance in the higher races might conceivably be that they would eventually be crushed out by the lower races, if these do not limit their rates of increase.

The only solution of this problem is an active agreement among the nations of the earth by which no nation shall be allowed to commence aggression on other nations, from which it will result that any nation which reaches the limit of population which its domain can support will be compelled to adopt contraceptive means. If, for example, the white races stand together and Japan is not allowed to seize the lands of other people, or to transfer its surplus population into the lands of other peoples, it must of necessity limit its increase by adopting the means of Birth Control which may be offered it. Since Birth Control is already practiced and will continue to be practiced by the higher nations, this necessity is now upon us, and a real "League of Nations" must become an actuality if civilization is to be maintained.

On the positive side, the effect of popularization of contraceptive information raises some interesting questions. (1) Is it not possible that those individuals who desire children, up to the number which can be adequately educated and provided for, are intrinsically representative of better stocks than are those whose reproductive desires are weaker? We must, in considering this question, distinguish the amatory desire from the reproductive. (2) Would not the individuals of inferior type within a given nation (feeble-minded, negroes, etc.) be more inclined, relatively, to practice contraception than are the superior individuals?

On neither of these questions is there a possibility of making a decisive statement. The first question is a purely scientific one, and might ultimately be solved by scientific investigation. The second question is practical, and is complicated by the religious prejudice deliberately inculcated among the lower classes. On the whole, however, I incline to think that although religious prejudice is a great

obstacle to the spread of information on Birth Control, it is not by any means a serious obstacle to its practice, on account of the fact previously brought out that the real prejudice on which the religious objection is based is social and not individual. I am, moreover, seriously inclined to believe that if methods of contraception which are simple, easily accessible and inexpensive were brought within the reach of the negro women generally in the United States, our "negro problem" would be solved in one generation. Although the amatory desire of the negro is enormous, his reproductive desire is not great.

As in the case of every great movement, good or bad, the problem of Birth Control is primarily one of education—a problem of promulgating ideas. Hence, in conclusion, a word concerning the psychology of propaganda is entirely pertinent.

There is a grand principle of propaganda which lies at the basis of all progress, and of all changes in opinion and all conservation of opinion. All propaganda is planned to bring about the acceptance of ideas. This is true of commercial advertising, it is true of agitation for reform or against it. The first step in the acceptance of an idea is the thinking of the idea. If you can get your man to actually think your idea, the first step, and the absolutely essential step, is taken. And, in accordance with the general psychology of habit formation, the more often he thinks it, the nearer he is to ultimate acceptance. Optimally, you should get him to think it without argument, since argument tends to bring about conflicting thoughts. The idea must, first of all, become familiar. But since conflicting ideas will occur, either through association or through the efforts of rival propaganda, reasons must be presented, but with as little wrangling and argument as possible. This method has actually been employed by the opponents of Birth Control with great success. The press and speakers having the public ear secure the adherence of the public by denouncing, by ridiculing, and in general by much talking, but avoiding argument.

On the other hand, the attention of the public must be secured. Mere hearing or seeing is not enough. The ideas must actually be thought. And nothing gets the public ear like a fight. Woman suffrage in the United States went ahead rapidly as soon as the organizations opposed to suffrage became active and a real fight was on. The men then sat up and took notice and the ideas did their work. But in a fight it is never the opponents who are converted; only the onlookers are susceptible.

Apparently, any kind of an idea, good or bad, can be put over if the presentation is skillful and the opposition is not at least as skillful. And this

is true, temporarily at least. But the idea which has truth behind it has the strong advantage in the long run, because it can be thought in coherence with its setting, when the setting is ultimately presented. Nevertheless, the observance of the psychological laws of propaganda helps amazingly. And these laws are: have an idea, state your idea and its supporting reasons clearly, and keep on stating them without cessation, but with the least possible arousal of antagonism. When you do stage a fight, stage it with those you do not hope to convert, for the benefit of those whom you do. Or, I might sum these laws up in fewer words. Raise your ideal and never stop talking about it, but talk amiably.

(Reprinted by courtesy of the Journal of Abnormal Psychology)

BIRTH CONTROL OF THE SEAS

It happened that the Herring
Met the French Sardine one day,
As she was urging her small fry
Into the school from play
"The morning's greetings, dear Sardine,"
The friendly Herring cried—
"My love, I have some wondrous news
I'm bursting to confide

"The Turbot told it at the Crab's
She had it from the Sole,
The very latest thing in thought
Today is Birth Control
Oh, think, Sardine, what this will mean
To such poor fish as we,
Who give to Commerce without stint
Our countless progeny!"

"Non, non, chère Herring, say not so
To talk like that c'est mal
I know 'tis sad to give our young
For sandwiches et al,
But Life at best is just a span
Which lasts from tide to tide,
Then why peer into the Beyond
Of Herring, smoked or dried?"

The Herring snorted "Boneless fish!
Go furnish food for man!
And have your epitaph inscribed
Upon an old tin can.
But as for me, my duty's clear
Henceforth I'll roam the seas,
And lead a Herring's higher life,
And do just as I please."

Courtesy of *Life*

Press Clippings

THE fifth International Neomalthusian and Birth Control Conference was held in London in July, 1922. At that time the economic and sociological questions underlying birth control were extensively discussed, and a special meeting was devoted to a consideration of scientific methods of contraception. This and numerous other conferences on the subject in European countries indicate that the problem is a pressing one for those nations in which the increase in population and the smallness of territory make the matter of the food supply and the future development of the people a serious one. It seems to have become a matter of immediate concern in the British Isles, where the territory is limited by natural boundaries and where these problems have become intensified during and since the war. It is presumably for this reason that the *Practitioner* devotes its entire July issue to a presentation of the views of ten well-known British physicians on this subject. Each of the writers discusses the physiologic and pathologic aspects of such contraceptive methods as are now generally known and available to the informed. Of the ten medical authorities who discuss the question, nine are in virtual agreement as to what constitutes the ideal method of contraception. The most pressing problem appears to be a decision as to how the available information is to be brought to the attention of those most needing it, and as to how such persons are to be encouraged to avail themselves of the information offered. This is, of course, not only a medical but equally an educational and social problem. From the present trend of affairs, it would appear that England and the continental countries may be forced at an early date to reach a new point of view relative to restrictions in this matter.—*Journal of the American Medical Association*,

THE *New York Times* of August 12 gives the following report of the lecture of Professor William McDougall, of Harvard University, before the Political Institute at Williams College.

"Professor William McDougall, of Harvard, in his round-table conference of 'Race as a Factor in Politics,' said that the world is becoming overpopulated and that unless some effective check was put upon the birth-rate the question of where to put all the people in the world would become very grave.

"It was brought out that France solved the problem for herself by the widespread use of Birth Control, but it was emphasized that unless such measures of checking the growth of population are universally adopted there will be danger of the lower civilizations driving out the higher.

"Regarding the inability of Japan to find homes for her steadily increasing millions, and the century's expansion of India from 100,000,000 to 300,000,000, Professor McDougall said that the adoption of the Western ethical standards by the East had removed the natural checks to overpopulation effective in the past."

Book Reviews

A Review by Reynold A Spaeth, Ph D

Johns Hopkins school of Hygiene and Public Health

THE ETHICS OF MEDICAL HOMICIDE AND MUTILATION, by Austin O'Malley, M D, Ph D, LLD New York The Devin-Adair Co 1922

MR O'MALLEY'S attitude toward moral medical problems is well presented in the second paragraph of his preface. Here he states that his desire in writing the subsequent chapters "was to reach all practitioners to the end that the Natural Law which binds every man may be observed." When Natural Law is written with capitals it is apparently an open-sesame to the most puzzling and difficult ethical and moral problems. The book itself is a most interesting psychological phenomenon. It combines a medieval metaphysic and a dogmatic Catholicism with a mass of scientific information, the last presented, for the most part, in a crisp, readable style. Eighteen of the twenty-five chapters in the book are concerned with the pathology of pregnancy. There is much wisdom and common-sense intercurrent with the scientific data, and, at times, there is even a glimmer of skepticism and independent thinking—an indispensable pair of intellectual tools for the seeker after scientific truth.

It is, indeed, only in the closing chapter on the Ethics of Birth Control that the author's feet leave the ground of both logic and fact and kick about viciously in the hope of scaring the bete noir to death. Birth Control is defined as "the criminal (sic) prevention of possible human life by onanistic contraceptive methods." The Birth Control advocates are said to "pay no attention to accusations made by persons who have accurate notions of morality and common decency." That is obviously annoying, but the real difficulty with the Birth Control advocates seems to be a question of "natural law"—this time with small letters. "Birth Control, as advocated by its perpetrators, is intrinsically contrary to the natural law, and therefore immoral."

Broadly speaking, the natural law rests on the principle that order, reason, justice, what is congruous with the nature of a being or faculty and tends to its perfection in being or action, should prevail, and that disorder, unreason, injustice, the unnatural, must be avoided. Whatever that may mean. It would be a futile waste of ink and space to attempt to argue with a person who really believes that a saturated population is the Divine Wish of a Supreme Creator. For those who so believe, this book will make most pleasing reading.

The most puzzling thing about Dr O'Malley's point of view is why he feels as he does. The fear lest a natural law be disobeyed is merely an academic reason—a "good" reason, not a real reason, for exhibiting such spleen against Birth Control. Is Dr O'Malley concerned about the future of the Catholic Church, or the peopling of Heaven with members of his religion, or the decline of the

Nordic race, or what? Does the Catholic terror of Birth Control date back to a time when the Church welcomed the sons of priests as acolytes but condemned the childless "marriage" of a priest as concubinage? Or is the whole idea of a childless sex-relation so inherently associated with Sin that the thought or mention of the former automatically suggests the latter? If intelligent Catholics cannot answer these questions, there may be here a fruitful field for the psychiatrist.

A Review by Mirian Van Waters

Referee of the *Juvenile Court* of Los Angeles

THE UNADJUSTED GIRL With Cases and Standpoint for Behavior Analysis, by William I Thomas, Foreword by Mrs W F Dummer Little Brown Co, Boston, 1923 Criminal Science Monograph No 4, Pp 261

FROM whatever point of view one examines this remarkable book one will find enlightenment. For so long a time have we been labeling our researches, biology, psychology, sociology and the like pigeon-holes that we run the risk of ignoring some vivid transcript of life which, giving us data, at the same time gives us wisdom. This is what Thomas has done. He has skillfully drawn life-histories from a wide variety of sources and has shown their meaning, has interpreted the significance of success and failure. His point of view is that of the observer and interpreter of human behavior without prejudice, a simple statement but the most difficult position in all the world for a human being to take. Dr Thomas takes it. He brings to his task an amazing good eyesight for the tinfles of behavior which more than the spoken word and the emphatic attitude show the main current the heart is taking. His case-studies explore the little known lands of common human experience. They are grouped around a central theory of interpretation that recognizes four major wishes which control conduct, these wishes or desires are for Response, Recognition, Security and New Experience. Each individual is striving continually for fulfillment of one or more of these fundamental cravings. The behavior that results will be modified, or, it may be, warped by the prevailing social values in the community. When the conflict is unequal, when for example the "flapper's" desire for response is commercialized by an adult community seeking security, as expressed by "efficiency," or display, or other complex values symbolized by money we may see produced the "delinquent" girl or the prostitute. Unadjustment as a perplexing social problem is a modern product unknown in simpler, more primitive communities where conduct codes are given the weight of authority by the whole group. From the standpoint of the movement for Birth Control what is the significance of this book? As in other days the phrase went *cherchez la femme*, today it is *cherchez le parent!* These girls

come from homes where the **emotional** life of the parents is warped, or starved. Love in these families has been lacking, the art of parenthood misunderstood, or ignored. These children seem to have been poured into the stream of life casually. They were domestic accidents. So one may read between the lines. Love was not the creator when they were made to join the family group, hence the texture of their own emotional lives is confused and incomplete. Whatever else one may glean from Dr Thomas's book this too is clear,—parenthood of the present is lacking in insight and control. Parenthood that is a deeply human art, intelligently, consciously practised, will not run so great a risk of producing so pathetic a creation as the Unadjusted Girl.

The foreword by Mrs Wm F Dummer who inspired the first mental clinic to be used in connection with a court links up this book with the whole movement of those students and writers who seek better understanding of human relations, men like Healy, Freud, William White and Adolf Meyer.

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

THE translators of this remarkable volume, Eden and Cedar Paul, are entitled to high praise and warm gratitude on two scores—first for the excellence of their work in presenting in English both the spirit and letter of the authors of "The Dominant Sex" and second for selection they made when they chose this book for translation. In the "Dominant Sex" Mathilde and Mathias Vaerting have blazed a new trail. The book is both a product of the woman movement of the twentieth century and a stimulus to its progress. It is inconceivable that it could have been written and published even twenty years ago. The world was not ready for it, and the authors themselves have shown from historical examples, that a state of mind is produced through habituation to sex dominance which makes it impossible for readers and writers to admit to their minds an order of society differing from their own as regards the sex in power.

The study of sex psychology in this volume is approached historically. Instead of accepting male and female characteristics as they now exist, and differentiating the sexes on the basis of such characteristics, the Vaertings make an exhaustive study of all available records of the periods in various countries during which either women were dominant instead of men, or the sexes were on a basis of practical equality. The study has been surrounded with considerable difficulty. The records there are have suffered at the hands of later historians who found it impossible to believe the statements they were investigating, because such statements conflicted too severely with their own notions of the only possible organization of society—of the men's state with women in subordination to which they were accustomed. However in spite of these difficulties, the Vaertings have managed to accumulate a formidable amount of evidence

which goes to prove not only that women were dominant in various nations at various epochs in the world's history—a fact that even the men's state historians have not been able to deny—but also that such dominance had a profound effect on the psychology of both men and women.

The evidence in fact goes to show that almost every one of the so-called secondary sex characteristics, which today distinguish men from women, are due not to sex but to dominance or subordination—that the qualities, the virtues, the vices now considered pre-eminently feminine characterized the male sex in the periods when men were subordinate, when women had the financial power, conducted the business and ruled in politics, and men performed the domestic duties and obeyed their wives. It also proves that in periods during which there was a practical equality of the sexes there was no such differentiation between male and female virtues and vices or male and female intelligence, morality and physical development as characterize the periods of sex dominance. This latter point receives remarkable corroboration from the history now in making. Men and women are approaching each other, as equality is becoming established between the sexes, not only in capacity, education and enterprise, but also in physical development and in moral standards and ideas. In fact much of the "Dominant Sex" reads like a commentary on present developments, and the truth of the theory propounded by the authors will have to stand or fall by the psychological results that will ensue from the rapidly approaching equalization of the rights and opportunities of men and women.

It would be easy to find fault with some of the instances adduced in support of this new theory of psychology of dominance instead of sex. But the truth of the theory is not affected by the fact that the authors may occasionally have been over-zealous in their search for facts to support it. Even if half the instances brought forward were proved mistaken, so long as there remained a large body of evidence that is unassailable, and so long as the theory fits facts of psychology which every observer can discover, it is far from negligible, and no writer on sex psychology can afford to treat this long debated subject without giving due consideration to the effects on the minds of men of their own dominance and on the minds of women of their age-long subjection.

BOOKS RECEIVED

From Alfred A. Knopf, New York, WOMAN: A VINDICATION, by Anthony M. Ludovici, pp. 331.

From E. P. Dutton, New York, WOMEN IN ENGLISH ECONOMIC HISTORY, by F. W. Tickner, M. A., pp. 236.

From Small, Maynard & Co., Boston, Mass., BIRTH CONTROL: WHAT IS IT?, by Lydia A. DeVilbiss, M.D., with foreword by Adolf Meyer, M.D.

From the Devin Adair Co., New York, MATRIMONY MINUS MATERNITY, by M. H. Sexton.

From John Bale, Sons and Danielsson, Ltd., London, CONTRACEPTION, by Marie Carmichael Stopes.

PERIODICALS

The first of a series of six articles by Margaret Sanger appears in The Thinker for October. This is a new magazine edited by Sydney B. Flower of *Rejuvenation* and published from Chicago. Its object is to forward civilization by stimulating self-help and self-knowledge. The October issue contains articles covering a wide range of subjects, every one of which is well worth reading.

Whether by design or by accident, the July copies of the *New Gemratton*—the English Birth Control monthly—disappeared in the mails on their way to our office. We have since received one single copy, a very interesting number, but one which in no way offends against the United States postal regulations. Both the July and the August issues contained articles by the Rt. Hon. J. M. Robertson, stressing the difficulties which England faces in its present overpopulated condition, and the vital need of Birth Control.

In *The Medical Critic and Guide* (New York) Dr. William J. Robinson, the veteran champion of Birth Control, reviews his past and makes his vows for the future. He enumerates three causes to which the remainder of his life will be dedicated. Two of these are No More War and True Internationalism. But first and foremost he pledges his adherence to the cause of Birth Control. May the years be many during which he will continue to uphold this banner!

Professor Knight Dunlap writes in the September issue of the *Scientific Monthly* (Lancaster, Pa.) on "Social Nuisances." These he defines as "any organized activity or propaganda which is of such nature that if it should succeed or prevail generally, it would produce social damage either through a retrograde movement or the inhibition of progress in practical conditions of life, in the status of general knowledge or in social ideals." He shows, however, that when success does not attend their activities they are actually useful in provoking wholesome reaction. Among these nuisances he includes, in passing, the opponents of Birth Control—the people who "are violently in favor of retaining the present laws against the dissemination of information concerning means of contraception and the sale of instruments and materials for such uses."

The Atlantic Monthly (Boston) for September gives first place to an article on "Women and Civilization," by Ramsay Traquair. The author is concerned with the irony of the situation under which women have been allotted by men the fields least suited to their genius and ability, and excluded from activities wherein they would probably outstrip men. The root of the trouble, he believes, is economic—men have occupied the well-paid jobs and have handed over the badly-paid and the unpaid work of the world to women. Another excellent article in the same issue is by Maude Royden, the English preacher. It is entitled "What Is Marriage?"

President's Message

to
New York State League Members

By your vote in November you will elect assemblymen from your district who have the power to support or veto our Birth Control Bill in Albany.

Now is the time to find out how these candidates stand on Birth Control. You and I both feel the great importance of this measure. Try to make your candidate realize its importance as well.

The *Pictorial Review* in its editorial questionnaire has included a question on Birth Control and the response from all parts of the country is emphatically in favor of "properly regulated Birth Control."

The New York State League of Women Voters are asking for speakers on Birth Control in Assembly District meetings and in County Conventions—considering it a question of vital importance to women voters.

So I ask that all League members make this an active issue with your candidates. Interview them personally and please write me what they say about amending the law and if they will support such a measure.

MARGARET SANGER.

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

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

Before me a notary public in and for the State and county aforesaid personally appeared Ruth Albert, who having been duly sworn according to law, deposes and says that she is the business manager of *The Birth Control Review* and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 448 Postal Laws and Regulations, printed on the reverse of this form to-wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:
Publisher—American Birth Control League, Inc., 104 Fifth Ave., N. Y. City.
Editor—Margaret Sanger, 104 Fifth Ave., N. Y. City.
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4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by affiant.

RUTH ALBERT,

Business Manager.

Sworn to and subscribed before me this 26th day of September, 1923.

HARVEY P. VAUGHN,

(My commission expires March 30, 1914.)

(SEAL.)

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Physical moral and mental freedom through Birth Control is championed in this book. Introduction by Havelock Ellis. By Margaret Sanger 2.00

Woman, Morality and Birth Control

Helpful essays which give the author's clear sighted views regarding Birth Control. BY Margaret Sanger 2.00

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In Its Medical Social Economic and Moral Aspects by Dr. S. Adolphus Knopf 2.00

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A Symposium by William J. Robinson, Achille Loria, Charles V. Drysdale, Ludwig Quesnell, Eden Paul, Edward Bernstein, B. Dunlop, R. Manschke, S. H. Halford and F. W. Stella Browns, edited by Eden and Cedar Paul 3.00

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