

BIRTH CONTROL REVIEW

Edited by Margaret Sanger

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FEBRUARY, 1924

TWO DOLLARS A YEAR



200,000 BABIES UNDER ONE YEAR DIED IN THE UNITED STATES IN 1923

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BIRTH CONTROL REVIEW

104 FIFTH AVENUE, NEW YORK, N. Y.

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The BIRTH CONTROL REVIEW

OFFICIAL ORGAN OF THE AMERICAN BIRTH CONTROL LEAGUE

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

MARGARET SANGER and ANNIE G PORRITT, Editors

Vol VIII

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The World We Live In

THE Birth Control movement in the United States, in its active educational work, dates back some ten years. But the American Birth Control League is little more than two years old. What a healthy infant it is may be judged by the account of its second Annual Meeting, which was held on January 10th. Unlike many unfortunate human children, the League came into the world at the right time, eagerly desired by its parents and greatly needed by society. It found awaiting it opportunities, almost unlimited in extent, for service and usefulness, and it has done its utmost to make use of these opportunities. It looks forward to ever increasing activity, until its mission is accomplished and liberation, through conscious control of the family and of population, is brought to mothers, relieving them of the burden of unwanted children, to society, in the decrease of the unfit and the dependent, and to the nations in lifting from them the specter of over-population with its haunting dread of war.

DR HAVELOCK ELLIS, whose birthday we commemorate this month, was born on Feb 2, 1859. His first book on the subject which has occupied so much of his time and thought was "Man and Woman," published in 1894. In 1897, he published the first installment of *The Psychology of Sex*,—a work that was completed in 1910. It is difficult now to realize the storm of abuse that was let loose upon him for venturing to put forward his new and noble conception of sex and of its function in human life. *The Psychology of Sex* sounds the deliverance of woman from the bondage of shame and inferiority so long her portion. It is written with the finest taste and reverence, and in the purest and noblest of English. Of his other works, "Little Essays of Love and Virtue," and the "Dance of Life" are the most recent. "Affirmations" was published in 1897, and "The World of Dreams" in 1911. In the articles by Ruth Hale, Ellen Key and Margaret Sanger, we give Dr. Ellis from the woman's point of view.

THE results of the questionnaire addressed by the *Pictorial Review* to its readers last October, asking their opinion on candidates for President and on seven important questions, are published in the February *Pictorial*. In all 19,578 ballots were cast. But none of the seven questions appeared on all the ballots. Birth Control stands fourth on the list in its total vote. It received 16,521 votes, 13,541 in favor and 2,980 opposed, a favorable majority of six to one. The result is very interesting and confirms our belief that a vast majority of the intelligent women of the United States favor Birth Control. The thing now to be done is to get them to stand out for their belief and to organize and work for it. Too long have educated women believed in Birth Control for themselves, while doing nothing to extend its benefits to their poorer sisters.

THE movement in France towards a higher birthrate is meeting a check from the vast body of voters who have small families. Proposals to give preference as regards appointments to office, to men with the largest number of children, and to grade taxation so as to fall more heavily on the childless and on those with only one or two children, are not popular with these voters, and their protests are causing some embarrassment to the enthusiasts "*pour la Natalite*." The proposal of the "*vote familiale*" under which a father would be allowed a vote for every minor child, is also being opposed as dangerous to the majority who might thus be outvoted by a minority.

IT IS with profound regret that we record the death in Washington, on December 30, of Arthur H. Gleason, journalist and author. Mr. Gleason was one of the faithful friends of the Birth Control movement in the days when it was in great need of friends. He was often called into conference in regard to the greater issues of the movement and his advice was given and accepted. Our success owes much to his keen and broad intelligence.

The Annual Meeting

THE Second Annual Meeting of the active members of the American Birth Control League was held in New York on January 10th. It was a remarkable meeting, both as regards the tremendous extent and scope of the work reported as having been accomplished in 1923, and the programme presented of future activities.

The meeting was opened with a greeting from the President, Mrs. Margaret Sanger, a greeting looking forward rather than backward, and stressing the work still to be done rather than the accomplishments of the past. After the reading of the Minutes of the First Annual Meeting, Mrs. Frances B. Ackermann reported as Treasurer. The total revenue of the League for the past year, raised by membership dues and contributions, amounted to \$36,375, all of which had been spent in the work. *The Birth Control Review* and literature department had cost in addition \$26,527, which had been raised by subscriptions, sales, and voluntary contributions.

During the year the *Review* had gained 6,346 new subscribers. Its monthly circulation had risen to 12,000, and 9,862 books and pamphlets had gone out from the literature department.

Some idea of the work done at Headquarters may be formed from the summary of work presented by Mrs. Anne Kennedy, the Executive Secretary whose report followed that of the Treasurer. Mrs. Kennedy reported the receipt during the year of 71,041 letters, all of which were read and answered. In addition 219,426 circular letters had been sent out. The membership of the League now numbers 18,108, of which 13,106 joined in 1923, 5,484 in 1922 and 177 in 1921. During the year 8,650 men and women called at headquarters on various errands of business and enquiry. There were 60 volunteers who had come in to help in the work. The number of groups addressed by Mrs. Sanger, Mrs. Kennedy and other League speakers was 124 and the total attendance at these meetings was 63,840.

Taking up the work in greater detail, Mrs. Kennedy recapitulated the activities of the League month by month. January, February, March and the first ten days of April was spent in legislative work in New York and Connecticut. There was also, in January, the First Maryland Birth Control Conference, held in Baltimore, and presided over by Dr. Adolf Meyer of Johns Hopkins Hospital. This Conference was remarkable not only for the keen interest shown in it, but also for the very high level of the papers presented. The speakers included Professor Raymond Pearl, Pro-

fessor Reynold A. Spaeth, Dr. Ross McChapman, and Rabbi C. A. Rubenstein.

In Connecticut the legislative work included the introduction of a bill in the Legislature on January 25, a mass meeting held in Hartford and addressed by Mrs. Sanger on February 11, a hearing before the Judiciary Committee on February 13, and finally the unfavorable report of the bill to the Legislature on March 27, and its rejection.

The bill in New York State was introduced in the Assembly on February 14th. Meetings were held in support of it in many towns and cities, and in January a Conference was held in Albany which was marked by the arbitrary and unconstitutional action of Mayor Hackett in prohibiting the holding of a public meeting. On April 19, there was a Hearing before the Committee on Codes, at which many important men and women appeared in favor of Birth Control. In spite of the fact that there was practically no opposition, and that 700 doctors and 48,000 voters had expressed their approval the bill was not reported out.

In May Mrs. Sanger appeared before the Social Workers gathered in conference in Washington, and also presented the case for Birth Control to the National Woman's Party. The following month she left for Alaska, on the way addressing a meeting in Vancouver, and another at Skagway. The Vancouver meeting resulted in the formation of a Canadian Branch of the A. B. C. League, the president of which is Mr. A. M. Stephen. Crossing the Continent on her return, Mrs. Sanger stopped at Denver. The results of her visit may be seen in the fact that Denver is now preparing to start a Birth Control Clinic, and the Denver Branch, then formed, has invited the League to hold a national Conference there in the summer of 1924.

In August, Mrs. Rublee, Vice-President, and Mrs. Anne Kennedy, went to Mexico, with the result that two clinics were opened in Yucatan under the supervision of the Board of Health. The chief event of the fall was the holding of the Conference of the Middle Western States at Chicago on October 29, 30, 31. Preceding and following this conference, large meetings were held at Milwaukee, Des Moines and Denver. The Conference was attended by delegates from eight Middle Western States, and a Committee of these States, with Dr. John Favill as chairman, was formed as a result of the wide interest aroused.

The final event of the year was the luncheon in New York, at which Mrs. Sanger and Dr. Dorothy Bocker reported on the clinical research work

that had been in progress during the year. During that time 2,700 women had applied for advice. Of these 1,800 had been refused, as not coming within the limits of the New York law which allows Birth Control advice to be given in case of disease. But 900 women had found relief, and had been treated by Dr. Bocker with strict observance of the law of New York State.

Mrs. Kennedy's report was accepted with acclamation.

A report on the *Birth Control Review* was given by the Managing Editor, Mrs. Porritt, called attention to the enlarged size and improved appearance of the *Review* and stated that

In its pages it had carried a full record of the Birth Control movement not only in the United States but all over the world. Besides the news of all the happenings recorded by Mrs. Kennedy, it had covered the two Birth Control law cases in England—one over the destruction of Mrs. Sanger's pamphlet and the other concerning Dr. Sutherland's libel on Dr. Stopes, and also Birth Control developments in Canada and Mexico, in Norway, Germany, Austria and France, in China, Japan and India.

Outstanding articles published during the last twelve months included two on Havelock Ellis in February, 1923, one by Hugh de Selincourt and the other by Frank Pease, a playlet, "Children" by Corahe Howard Haman, a sketch, "Shoes," by Richard Connell, and papers on various phases of Birth Control by Professors Raymond Pearl, Hornell Hart, E. W. MacBride, Knight Dunlap, E. M. East, P. W. Whiting, L. J. Cole, and E. A. Ross, by Hugh de Selincourt, Harold Cox and Dr. Eleanor R. Wembridge, besides the many able articles by Mrs. Sanger, of which perhaps the most striking was that entitled "Intelligence Tests for Legislators."

Throughout the year constant attention had been given to the book pages and the *Review* had received splendid cooperation by contributors who had freely given their services in the cause of Birth Control. Included among these were

Deaconess Virginia C. Young, Professors Wesley C. Mitchell, A. N. Holcombe, Howard E. Jensen, H. M. Varrell, Malcolm H. Bissell, Wm. F. Ogburn, H. A. Overstreet, P. W. Whiting, Reynold A. Spach, and Raymond Pearl, Dr. Leonard Blumgart, Rev. F. C. S. Wicks, Dr. T. W. Galloway, Dr. M. J. Evner, Dr. Dorothy Bocker, Wm. J. Fielding, Harold Hersey, Helen Glenn Tyson, Nalbro Bartley, Judge Miriam Van Waters and Lawrence K. Frank.

The election of Directors followed the reports. The Board now consists of fifteen members, five of whom retire each year. The five elected, forming the class of 1927, were Mrs. Juliet Barrett Rublee, Dr. John C. Vaughan, Mrs. F. Robertson-

Jones, Mrs. Anne Kennedy and Mrs. Thomas N. Hepburn. The subject of Federal Legislation in regard to the transport of Birth Control information and material by the mails and by common carriers was laid before the meeting by Mrs. Sanger and Mrs. Kennedy. A draft of a bill for this purpose has been prepared, which will be given in the March *Birth Control Review*, along with a full statement of the policy of the League in regard to this important question.

State legislation, and especially the bill to be presented to the New York State Legislature during the present session came up for a considerable amount of discussion and the following resolution was unanimously passed:

Whereas the American Birth Control League stands for such State Legislation as will permit the giving of Birth Control information by doctors in their private and public practice, and

Whereas the amendment to the New York State Law, introduced in the Legislature in 1923 was endorsed since its introduction by over 700 physicians and 48,750 voters, therefore be it

Resolved That the American Birth Control League, in annual meeting assembled, approves this amendment and endorses its introduction in the 1924 session of the New York Legislature.

News Notes UNITED STATES

New York

The New York Legislative Committee met on January 4 to provide ways and means of securing the introduction of the bill, and also the form it should take. After thorough discussion, it was voted to submit the amendment as introduced last year. The question of adding a sterilization bill to the legislative programme was also considered. A Committee on this question, consisting of lawyers, doctors and scientists has been appointed, and action will be taken on its report. Another meeting of the Committee was held on January 18th.

The Schenectady Committee held a luncheon on January 7 to which the local physicians were invited. An address was given by Dr. Dorothy Bocker.

Mrs. Sanger spent an active day in Tuckahoe on January 9, when Mrs. E. D. Glavin opened her home for an afternoon meeting. The meeting was preceded by a luncheon and followed by a tea. Great interest was shown and a full attendance listened to Mrs. Sanger's address on Birth Control.

The Brownsville Labor Lyceum was the scene of a large meeting on January 11, when Mrs. Sanger addressed an audience of more than 1,000 people.

The Syracuse Birth Control Committee met with Mrs Anne Kennedy at luncheon at the Onondaga Hotel on January 16, to arrange for the holding of a State Conference in Syracuse in February

At the Annual Convention of the New York League of Women Voters, at Utica, on January 16, a resolution in favor of Birth Control was passed by a very large majority This victory was due to the energy and resourcefulness of Mrs Robertson-Jones The resolution was not reported from the Resolutions Committee and, in order to bring it before the convention, Mrs Robertson-Jones secured 70 signatures for it from among the delegates The resolution read

Inasmuch as the law of this State, which prohibits the giving of Birth Control information, results in keeping scientific information on this subject from a large portion of the population, be it

Resolved, that we favor amendment of this law and recommend to our Assembly District organizations the study of methods of amendment

Three meetings were addressed by advocates of Birth Control on January 17 Dr Mary L Morgan of Denver, Col, addressed a group of Lithuanian women, Dr Dorothy Bocker spoke before the Women Voters of the 18th Assembly District in Brooklyn, a meeting arranged by the leader, Mrs Mabel C McCurren, and Mrs Sanger spoke before the members of the Institute of Applied Psychology in New York City

The Westchester County Committee was formed at a meeting held at the home of Mrs Frances B Ackermann, in Bronxville, on January 30

TWO events of national importance took place in New York City in January One was the Annual Meeting of the League on Jan 10, of which a full account is given in this issue, and the other a meeting of the National Council which was held at the home of Mrs Stephen Clark, 46 East 70th Street, on January 22 At the Council Meeting, there was a discussion of plans for the Sixth International Birth Control Conference to be held next year The Fifth International Conference was held in London in 1922, and an invitation was then extended by the American Birth Control League to hold the next Conference in this country The questions of place and date are now under consideration, and we hope to make a definite announcement in our next issue

Dr L Mary Morgan of Denver spent the first half of January in New York She was a constant visitor at Headquarters, 104 Fifth Avenue, but spent most of her time in studying practical methods in connection with the medical research work of Dr Dorothy Bocker Dr Morgan is preparing herself to carry on Birth Control work in

Denver where there are no laws to hamper the teaching of Birth Control

The subject is of lively interest in Denver, due in part to the declaration of Judge Lindsey, made first to the grand jury in October and reiterated in an open letter in December, that the work of his court necessitated a Birth Control clinic, to fight the present frequency of abortion Judge Lindsey was in New York at the end of December and on the 29th he called on Mrs Sanger at Headquarters

Another visitor on the same day was Dr John Favill of Chicago, Chairman of the Committee of the Middle Western States Dr Favill is earnestly pushing organization and work for Birth Control throughout the large territory included under the Committee

Visitors at Headquarters include all nationalities On January 10th three Japanese gentlemen, all students and doctors of medicine, called to secure more information concerning Birth Control They were Dr Kenta Omori and Dr Katsume Abe, professors in the Medical College, Keio University, Tokyo, and Dr S Sakata, a practicing physician in Tokyo

Rev G A Studdert Kennedy, who among English Churchmen, stands next to Dean Inge, as the most prominent advocate of Birth Control, was another of our visitors Mr Kennedy, who was one of the best loved of War Chaplains to the British Tommies in France, last September flung a bomb into the Church Congress at Plymouth, when, instead of the expected somewhat platitudinous discourse, he gave a long carefully prepared address on Birth Control to an evening meeting, presided over by the Bishop of Exeter The Bishop was embarrassed and distressed and hastened to dissociate himself from Mr Kennedy's views, but the audience received the message with thankfulness Mr Kennedy has been giving lectures at the Berkeley Divinity School in Middletown He returns to England this month, and intends to do his utmost to push the campaign for Birth Control, which he considers one of the most essential movements for the improvement of conditions of English life

Middle Western States

The following additional names of members of the Middle Western States Committee were received too late for insertion in the January *Review* Miss Adela Barrett, Mrs Arthur Bissell and Mrs Russell Mathias

Pennsylvania

On January 13, Mrs Sanger spoke at an afternoon meeting in the Broad Street Theatre, Philadelphia, held under the auspices of the Philadelphia

Young Democracy The audience filled the theater to capacity, hundreds who were unable to secure entrance, being turned away

The following day, a meeting was held of the Eastern Pennsylvania Branch of the American Birth Control League, with one hundred in attendance. Plans were made to put an organizer into the field, and to raise funds to carry on work on a large scale. Birth Control work is greatly needed in Pennsylvania as the law is more stringent and repressive than in New York, and much more so than in the Middle Western States

Colorado

Dr Mary L. Morgan, Chairman of the Colorado Branch of the American Birth Control League, addressed the North Side Woman's Club of Denver on December 11. She outlined the work of Birth Control which is being planned by the Branch, and told of her intention to spend some weeks in New York studying Birth Control Methods, preparatory to opening a clinic in Denver

Miss Ruth Vincent, of the Denver Juvenile Court, reports having secured 31 new members of the Birth Control League

COMING EVENTS

An open meeting and tea will be held at the Colony Club, New York, February 4th, at 3 P. M. This has been arranged by courtesy of Mrs. Dexter Blagden, Mrs. Lewis L. Delafield and Mrs. Richards Billings. Rev. G. A. Studdert Kennedy, Rev. Wm. H. Garth, Dr. Dorothy Bocker and Mr. Heywood Brown will speak

February 5—Dr. Dorothy Bocker will address the Thirteenth Assembly District League of Women Voters at Stockton Tea Rooms, New York City

February 25—Mrs. Sanger will speak before the Foster Mother's Association at the Hotel Astor

February 27—The Sheepskin Club, Brooklyn, has invited Mrs. Sanger to address it

A State Conference of the New York members of the American Birth Control League will be held in Syracuse on February 29. It will be preceded by a mass meeting to be held in the Mizpah Auditorium (which has a seating capacity of 2,000) on the evening of the 28. There will be a morning session on the 29, followed by a luncheon. In the evening there will be a session for the medical profession. Mrs. Carl L. Hawley is Secretary of the Syracuse Committee, of which Mrs. Lieber Whittic is Chairman. Mrs. Whittic has also undertaken the chairmanship of the Press Committee. The chairman

of the Committee on Arrangements is Mrs. O. H. Cobb

Rev. Percy C. Clarke of Ithaca is arranging a meeting in February at which Mrs. Sanger will be the speaker. His intention is to interest the members of the Cornell Faculty

MEXICO

Extracts from a letter from a correspondent

No sooner had we arrived at Angangueo after our trip than the revolution broke out, and the mail has not been going through. So for that reason, I have not written sooner

The American doctor here is broad and very intelligent, and is much interested in Birth Control work. He tells me that the women down here have a curious custom. They bring on abortion by the use of a tea made from the pit of a native fruit. This pit is cooked, and the tea, which is almost deadly in its strength, is unfailing in its results. However, so strong is it that the doctor is usually called in to counteract further results of the dose

The native Indian woman is very strong, and, if mated with one of her race, brings forth her children with little difficulty, but if the child is a half-breed, the birth is very difficult, because of the size of the head. The field for constructive work in Birth Control is limited, as the native Indian is so unenlightened, and unless one speaks the language, it is almost impossible to do anything. The future, however, will hold much and I will ever stand ready to do anything in my power

I understand that venereal diseases have reached a most alarming degree, and I can well believe it for the morals of the people are entirely lacking. A child of ten is entirely versed in all sex matters, and the girl people oftentimes begins her sex life when she is little older. For example one of my servants is a virginal looking creature of eighteen, and I find that she has had four children—all dead fortunately. Their father is now living with another woman, and she with another man. This is not far from the average case. But withal I find them intelligent, and with the advantage of education they would be exceptionally clever

ENGLAND

The question of population is still being actively discussed in the English press. Lord Morris, ex-premier of Newfoundland, is urging emigration to the colonies. But apart from the difficulty and expense of emigrating large numbers, it is pointed out that the colonies desire only A or at most A and B men and women. This would leave all the C people in England, and tend towards a degeneration of the British race which is characterized as veritable race suicide

(FOR OTHER NEWS SEE PAGE 58)

A Personal Glimpse of Havelock Ellis

By MARGARET SANGER

I CAN never think of Havelock Ellis except as one of the outstanding heroes of contemporary civilization. His heroism is not of the spectacular, melodramatic type so easily recognized and rewarded by the world at large, quick to acclaim and quick to forget. It is not the heroism of a single, decisive action. It is a more profound heroism, quite indefatigable heroism, a heroism that has been expressed through a lifetime of loving devotion to humanity at large. Havelock Ellis is the type of hero who is serenely and calmly indifferent to rewards. The world has beaten a path to his door, but it has not forced an entrance into the inner sanctuary. A man heroic enough to endure years of misunderstanding and even attack, a man who early in life discovered within himself an inexhaustible reservoir of self-reliance, who, resolutely and without compromise, undertook, carried through and completed a task, Herculean in its immensity—surely such a man cannot now be vastly impressed with the empty applause which our English-speaking world heaps indiscriminately and with equal enthusiasm upon the memory of a great life-giver like Pasteur, or upon any of the blundering destructive strategists of the World War.

Silhouetted like a saint against the horizon of the dawning day, the great figure of Havelock Ellis assumes benignly gigantic proportions in comparison with our lesser prophets and teachers—noisy busy men stridently shouting doctrines and propaganda into our ears. For, in his quiet, never insistent, never emphatic, yet never halting fashion, Havelock Ellis has, more than any other voice in contemporary life, changed our whole mode of seeing, of thinking, of living. Long before the advent of the newer schools of psychology, schools, let me point out in passing, which owe him a great debt, Havelock Ellis had begun his great task of searching in the common, often forbidden, fields of universal human experience for the great treasures of spiritual truth. Without the penetrating vision of inspired genius, without that bottomless reservoir of dynamic idealism, never could he have carried on through the long years of loneliness of misunderstanding and even of isolation. For we must not forget that he initiated this great work of exploring the dark jungle of human passion in an age that was solidly Puritanical and firmly entrenched in the Victorian traditions.

In "The Dance of Life" Havelock Ellis shows us how closely allied, how practically identical in some ways, is the spirit of the artist and the scien-

tist. He is himself the most brilliant living example of this union of art and science. In the deepest and most complete sense, Havelock Ellis is a great creative artist. When we write "*creative*," we mean that actually for an ever increasing number of men and women he has created newer and truer values of life. He has taught us how to think and feel, he has taught us how to live. In this respect he is comparable to a great novelist or poet, except that his influence has been more direct and more profound in bringing light and love into our actual lives. If in this sense Havelock Ellis is a great imaginative and creative artist, he is no less a scientist—a scientist in his respect for the truth, in his refusal to evade or to conceal or to shirk those facts about which it has become the cowardly tradition to enforce a polite silence.

Beautiful in its growth and fruition as some majestic tree, his life is the living proof that true greatness is not a quality that exists in watertight compartments. Little men cannot write great books. Greatness—beauty, truth and love,—suffuse this life, radiate not merely on the reader of his books, but on those he has honored with his friendship. With the same enthusiasm which has enabled him to throw such flaming ardor and such indefatigable courage into his research, with the same catholicity which makes him today one of the most erudite of living men, Havelock Ellis has expressed himself in the difficult art of friendship. Many men and women, he has never seen, reverently name him as close friend. But there are few who are received intimately. To those few he gives generously, gives himself, gives freely his all too precious time. He has not chosen his friends because of their prominence, nor because of their interest in his work, but because of his appreciation of profound human qualities. Secluded and lonely as his life might seem to those who have been unable to strike root at all in the shifting sands and currents of contemporary life, it has often struck me that through these friendships Havelock Ellis has never lost touch with the busy workaday world from which, at first glance, he seems so serenely remote. If he speaks of the latest experiments of the Ballet Russe or of the novel sensations of aeroplane travel, he does so from first hand personal experience. He would shun as a plague the doubtful pleasures of a public dinner given in his honor—it was once suggested and as promptly vetoed—but he is a skilled epicure in the art of the cuisine and a connoisseur of fine wines.

In the humbler field of everyday life, I mean to suggest, Havelock Ellis exhibits an all-embracing sympathy and discrimination. In short, he is an artist in life,—the very artist we would expect of the thinker and teacher who can so skilfully vitalize for us the ancient and undying truths of the Chinese sage, Lao-tze, or receive with such cordial enthusiasm the challenging heresies of an Einstein. This all-embracing hospitality of intellect was exhibited earlier in his career when so justly, so discriminatingly and yet so sympathetically, he interpreted such diametrically opposed prophets as St Francis of Assisi and the author of "Zarathustra."

No single factor contributes more to our courage or proves a more unfailing source of strength to us who, with the weapon of Birth Control, are seeking

to liberate the mothers and children of America from the bondage of enforced maternity and abnormal infancy, than this staunch allegiance and warm friendship of Havelock Ellis. That he is "with us," that he has, on the basis of his monumental erudition and penetrating vision, expressed himself in clear, unequivocal terms concerning the wisdom of this practice, that in his written words we may find guidance, that we may learn from him the lesson of patience, of tolerance, of understanding, and that in so doing we may share, no matter in how small a part, something of his greatness, of his all-embracing understanding and love of humanity—these are the things that give us the courage to go on in our work, hoping that, like this great man, the world may to some extent recognize the justice and the truth of our cause.

Havelock Ellis - His Gift to Woman

By RUTH HALE

HAVELOCK ELLIS in the Preface to "The Dance of Life" quotes his earlier foreword to his "New Spirit" "he who carries farthest his most intimate feelings is simply the first in file of a great number of other men, and one becomes typical by being to the utmost degree one's self." To that, one who is groping towards a fuller definition of Ellis' own place in a given history may perhaps be forgiven for adding a paraphrase that he whose intimate feelings can be brought to the embodiment of any form is the last, for the time being, in file of a great number of other men whose feelings have flowed on to him because they had no other voice.

Ellis is the first great and beautiful voice of the Feminist Rebellion. It is the first voice of that Rebellion not roughened with the accents of protest and despair. "I have never written but with the thought that the reader, even though he may not know it, is already on my side," he says. There, surely, is benediction. There too, is power, and the only true power. But it is never given to the lonely. The first poor rebels must shriek. It is the lot of every first rebel to know that he is alone, that he is raucous and that he will not be listened to except with laughter. And tragic millions must beat themselves to death against this unalterable destiny before one may come who can speak with peace in his heart. No man knows this better than Havelock Ellis, and no one has said it oftener, but it must be said again here as a caution not to speak of Ellis in terms so exalting that he could not in honor accept them. From this side of that extraordinary hour, which came within his lifetime and of which he was the most brilliant spokesman, when the slow

painful Rebellion suddenly steadied into equilibrium, he seems to have done it almost alone. Almost everything now current seems to derive from him. Any examination into Feminist literature discovers him as the prevailing authority. Even authors who do not go to him for corroborative fact go to him for the sustaining of their spirits.

AND not long ago there was a somewhat violent little book against the "woman movement" which felt that it had completely made its case when it arrived at the climax of stating that "Havelock Ellis was nothing but a muddle-head." Both sides have given him their final acclaim.

The essential power of Ellis is in his mood, because it has been by his mood that he has been able to compel his enemies. But his strength to his own side has been by virtue of another element in him, which, unlike his mood, has had nothing to do with his age, nor with those who went before him. This has been his prodigious power to accumulate and document facts out of the past.

It is true that he found the woman resurgence at a time when the energies poured into its gestation had already prepared it for birth. But these energies had nearly all been emotional and undirected. He found a rebellion mighty, but unenlightened. I do not know what kind of a man he was when he was young. But he must have been an odd mixture of logic and imagination. He must have said "This cannot be happening for the first time." So must have begun his life of infinite research. He found one half of humanity in a state of subjection to the other half, and the subject group beginning to turn upon its oppressors. He found the cry of re-

pudding, mounting though it was, still inadequate against the complacent tyranny it planned to overthrow. He must have asked himself first "What are women really like now?" and second, "What have they been like in their long past?" He made a brilliant intuitional leap at the very beginning of his research. "A species in which the maternal half exhibited a general inferiority of vital functions could scarcely survive, still less could it attain the somewhat special and peculiar position which—however impartially we may look at the matter—can scarcely be denied to the human species." He then gave to the world—and gave to the world in a very exact sense, since he was able both by his substance and his method to make the world listen to him—a splendid wealth of information of the physical differences and compensations of the two sexes.

THEN came the great compilations of psychological difference and similarity. Vast quantities of misrepresentation and special pleading against women had to be thrown out. Ellis was too painstaking, too methodical a scholar, to be flouted with impunity. Women discovered that they had not merely a champion but a librarian, that they could at last bring to their own defense a citation of chapter and page. At last—and in his later years this part of his work has had much of his attention—Ellis began to ferret into fragments of old histories, echoes from old and other civilizations, until he found that the period of woman's subjection, black and impenetrable as it had seemed at first, had certainly not lasted throughout even recorded history, and that it had probably never at any time been complete over the whole surface of the world.

Suddenly, under his ministrations, as his evidence began to accumulate, a sentence here, a papyrus scroll there, and a traveler's letters from some old shelf, a creditable past history stood forth. Much of it was, and indeed still is—in barest outline. The Matriarchate is perhaps still a little dusty. But until Havelock Ellis began to probe into forgotten and mislaid archives, there was nowhere any compendium even of the provable facts. The civilization against which the Feminist Rebellion had thrust its weight certainly did not want to believe that at any time in her history woman had had power, or authority. It could not even bear to admit that she had biological authority, which was surely as plain a fact in the nineteenth century as it ever had been. In fact, even today, there is nothing like a general knowledge of what great temporal power and prestige women have had in former civilizations, though much of it is permissible of the stoutest proof.

BUT to the embattled women of his day, Ellis has given this little library of a splendid past. And he has himself shown what weight these investigations have had with him. Beatrice Hinkle quotes him, in her "Re-Creating of the Individual," as writing "We have not succeeded in determining the radical and essential characters of men and women uninfluenced by external modifying conditions." There is imbedded one of those extraordinary intuitions which have shot through the pages of Havelock Ellis which will keep him a living author for so long. Nobody in the world can say what men and women may become. It is perhaps foolhardy to say that they will become what they intend to become, whatever that may be. That is, nevertheless, what this writer profoundly believes. Ellis, less headlong, allows for it as a possibility.

But whatever the future may bring out of all this, the present is a different and a better present for women because Havelock Ellis came, and spoke, when he did. And that is perhaps the rightful question to be here considered.

Within his lifetime, he has seen an amazing change take place in the position of women, not merely in his own country, but almost all over the world. He has seen the lives of women become more free, and, at least potentially, more noble. He has seen these changes effected by groups which began small and determined, and increased as if by magic. He has seen young men and young women, in many countries, grow to be leaders, shapers of great reaches of public thought. And constantly, in a long stream, he has seen these groups, these individuals, turn to him and ask for his wisdom, use it in their several ways, and hand it on. He has lived to see the things he has believed and stated go into the history of his times, going, sometimes, so far, and through so many hands, that they no longer even bore his name when they reached their destination. And finally he has lived to what, it has always seemed to me, must be the finest possible moment in any man's life, when those who needed him no longer said "Hear what Havelock Ellis has said," but rather, "See what Havelock Ellis Is."

For great as have been his practical assistances, studious and workmanlike as he has been, it is as a philosopher and a poet that he has best served these fighting women. All of us who owe him so much will admire him most for his composure, which we needed and could not get alone. But we will love him most because he picked up all the torches that had fallen, and threw them in great blazing handfuls into the future.

It has always been found a terrible matter to war with the moral system of one's age, it will have its revenge, one way or another, from within or from without, whatever happens after.—HAVELOCK ELLIS

The Psychology of Sex

By HUGH DE SELINCOURT

PART II—HUNGER AND LOVE

AND NOW I want to present before your eye undimmed by any narrow or constricted view of sex, a familiar and homely picture, the beauty and meaning of which are sometimes hidden from our eyes by the veil of familiarity. I want you to see a mother feeding her baby at her breast, baby boy or baby girl, it matters little—but for my purposes let it be a boy.

A young mother, then, suckling her baby boy. It is a perfect symbol of life, which the great painters have never tired of depicting. Hunger and Love, the deepest instincts, are here seen inextricably united, as it is well to remember that they will remain, however obscure and shadowy that link between them may afterwards appear.

Let us assume—a mighty assumption—that this woman is a glad, deliberate mother that she realizes she is holding in her arms and feeding not an accident or a justification—but the very fruit and substance in actual flesh of her own delicious love-life.

She will not, having known the love of a man, need to sentimentalize over this little lump of flesh, keen only on the nourishment he is thirstily drinking from her, oblivious of everything but his own comfort. His only interest is milk, he is as careless of any damage he might do to his mother in obtaining milk as a financier is careless of any damage he might do to the world in obtaining oil. What we call greed is natural to an infant but in a grown man it is infantile.

Look at this baby. He is divine but a most terrible little monster. He is the mother's love-life incarnate but he is a complete and relentless tyrant. He is conscious only of his life and the milk but he is drinking in far more than he is aware of. His whole body responds to the delight of the mother's body in him. He is sensitive to impression, which will remain part of him for ever. It is being decided now—delicately and continuously—whether he will become a man or—a financier.

His interest is fixed upon himself. His mother's milk and his mother's love helps that interest to thrive. First he will be aware of his hand, and he will be aware that it belongs to him somehow, and that he has power over it. His lips are sensitive, he has held his mother's breast with them. He decides to put his hand in his mouth—that is an extremely difficult thing for him to manage. His hand

will not obey him. The effort is immense and tiring. He will be as cross as any grown-up man foiled in his job and he will show his crossness without disguise, but he will show his crossness with even greater fervour if the hand is put into his mouth. He does not want help, the effort of getting it there is his first creative effort.

The mother who misunderstands his wailing, and having put his hand in his mouth, thinks he wants milk from his hand, and proceeds to give him milk, is confusing his first creative effort with greed.

Remembering to what this little morsel of flesh owes its origin, where it has beautifully lived for nine months, and the delight of his mother in feeding him, we need not be surprised to know that the very life of the baby is sexual, though his lips are more sensitive than his little member. But interfere with or check this first great creative effort of his and he will become a suck-a-thumb, or a nail-biter, for what is checked or hindered persists.

HIS whole creative effort is to find out by experiment his own powers. That is his work which will save him from boredom, and babies who are checked or helped suffer from boredom which is even more injurious to them than to their elders. Fascinating as are all these tiny but vitally important activities of the infant genius in gaining a sense of his own power—focussing distant objects with his eyes, beating with a spoon on the table, breaking objects, and so on—all intimately connected with his sexual life—it would take too long to follow them out in detail, or to show the minute differences and resemblances that are noticeable in the infant boy and the infant girl. But there is one event which happens at one time or another to every male infant, and I must draw your attention to it as it is a crucial event. Our infant genius has achieved the feat of putting his fingers in his mouth, has handled his toes and chewed them perhaps most satisfactorily, when he discovers his baby member, which he firmly grasps and is overjoyed to find that it is slightly more responsive than his toes or fingers. He beams and chuckles with delight. If his hand is removed before the discovery is complete, however discreetly or however carefully, his interest in his baby member will become fixed. The terrible thing is that if his mother has felt shame with regard to that organ at the time of his conception—and only the full delight of love can dissipate shame—the baby genius will become infected

with shame, that strange deadener of all creative activity. The horrible cleavage will then begin—that gap which is the cause of most human unhappiness and incompetence, the horrible cleavage which is, however unnatural, far too sadly common between *Sex and Affection*, from which both suffer like drooping flowers, and also the grown man's whole creative ability. This is one main moment of entry into this divinely perfect infant genius of fear and shame and all their satellites of evil.

BUT if, on the other hand, the mother is able simply, without fear and without shame, to share the joy of his discovery, this infantile interest in his baby member will not get fixed. Confidence will get generated between them, this queer little organ will become the link of sympathy between them in a very different way to that in which it was the link between her and his father, her lover, but in a way that is most beautifully analogous. The baby organ will become what it was meant to be—the organ of sympathy with others.

Time prevents me from dwelling on the early months of this divine monster of destruction and self-assertion. As he develops, "Don't" of any kind is a confession of ignorance, scope must be found for his devilish activities and he will outgrow them and become human and loving. The power in him which drives him on to the prodigious accomplishment of speech, and the huge and dangerous feat of walking will, unless it is checked, develop quite naturally into creative power of work and love, which are as inextricably united as are the instincts of Hunger and Love. The mother must refrain from imposing grown-up standards of conduct upon him, which, however convenient they may be, and however excellent in grown-up people (elder people would be perhaps a little less misleading term when we remember the large number of elder persons in whom the childish virtues of destruction and self-assertion persist) are not and cannot be his standards. A top hat and frock coat are as suitable to his small body as are elderly standards of conduct to his nature.

And here I look up from our study of this small monster to bewail the sad fate of persons of my own generation. We were brought up under the good old rule that everything a little boy naturally did was wrong, and everything that a parent did was, by obvious inference, naturally right. We arrive at parenthood only to find that the position seems to have been reversed, that everything the child does is right and the wretched parent must keep out of its way, for all he does is sure to be wrong. So all our lives long we have always been hopelessly in the wrong. We can gain such comfort as we can from the words of Goethe "We

learn from children what women have failed to teach us," and from the words of Christ—a great psychologist—"Suffer little children to come unto Me, for of such is the Kingdom of Heaven."

But to resume. I had occasion in presenting you with the familiar picture of a mother suckling her baby, to remark upon how inextricably united are the two main instincts of life—Hunger and Love. I must once more insist upon this fact in one of its homeliest and most important aspects. The process by which waste matter leaves the body and the process by which new life enters into the body are closely associated by more than mere location. Strange as it may seem, the two functions are often confused (as in the mind of Swift, for instance), by the pernicious action of shame.

DEVELOPING POWER

A baby from his earliest moments, we have seen, is anxious to feel his own powers, and at the age of two or three he becomes aware of what has, up to that time, been an automatic process. He becomes aware that he is able to make water and something more solid and satisfactory. It is important in no way, however kindly, to check or suppress or divert his natural and intelligent pride in the performance. On the contrary, it should be shared. To the child it is as important as his picture is to the artist, as his bridge is to the builder. In other words, it is his first work of art and viewed as such, undisparaged, it will form another link of confidence between him and his mother. Slowly growing in the child is the wish to please his mother and the wish to assert himself. The less the two wishes are brought into collision, the more harmonious will be the child's growth. If the person on whom he is completely dependent considers that any wholehearted interest of his is nasty, he will suppress that interest so far as he can, and think it nasty, too. And deep, deep within his consciousness a little sore will be made, a little pool of hatred and distrust generated, which will affect not only his relation with his mother but with everyone he loves, and everything he loves. So much less power to do whatever he wants to do. But if his pride in this first so humble, but so necessary, work of art be shared, another little link of trust and confidence is established between him and his mother. He himself possesses very little *imagination*, or sense of another person, and *reverence*, or sense of holiness. That is the contribution of his mother's love, as necessary to the child as was her milk—and now, as he grows, ever becoming more urgently necessary. These intimate things become sacred between him and his mother, and all his energy is free to take in other impressions. She is his mind and spirit, and she only can help his mental growth. For long

before the age of puberty he will be anxious to know where he came from, and why his small sister has not got a little member like his own. And gradually and simply as he asks these questions and his curiosity is satisfied on every point as it arises, the sense of holiness and his imagination come to life within his small nature. For as his mother knew how to form him perfectly in her womb, so he knows these facts. All the mother does is to bring them up into his consciousness as they are required. Little girls are equally urgent in their quest for knowledge as little boys, and nothing can divert this interest. It will continue to trouble their minds like an unsolved riddle until the answer is given them. When the answer is given them the energy used in worrying over the problem is released. They gain fresh energy.

I should like to tell you a story which illustrates this from my own experience. A little girl of seven or so, whose mother was on these pleasant friendly terms with her, and whose questions had all been answered as a privilege of intimacy, had a little boy friend of seven, who lived near, and who had been smacked for asking nasty questions, into her nursery to play with her—building meccano, I think. Anyhow, the small boy got bored with the proceedings and wanted to make love to her in his childish way. So he produced his small member for her admiration, and told her boys at his school put plasticine on their members to make them bigger. The little girl was surprised and interested, but was more interested in the building. She told him he ought to be very careful and not hurt it, because it was most delicate, and that to put plasticine on would certainly hurt it. For some time afterwards her mother was aware of something on Joanna's mind with regard to her little friend. In three or four days it came out. Why did he do that? Wouldn't he hurt himself? And then she begged her mother to ask her father to go to her little friend's daddie and explain things. Her father felt that the little boy had been sufficiently educated for the time, and could not undertake the education of a stranger. Moreover, he had heard the little boy's mother declare that this modern idea that any but poor depraved children took an interest in sex was complete rubbish. And you may be sure that the small boy was far too wise to enlighten her. So you see that this establishment of confidence and trust is not only a beautiful link of intimacy—a foundation of love—between mother and child, but is a sure defence against unfortunate influences from outside. For if the sight of her friend's small member had shocked her, the little girl would have suppressed the experience, and might very likely have developed stammering or some nervous ill at the time of puberty.

After all, the new psychology, which has been painfully and wonderfully acquired from the study of criminals and lunatics, has only served to let loose mother wit into the world—mother wit. Do you remember to whom Faust had to go to learn the secret of life with the key which grew in size as he held it in his hand? To the Mothers! To the Mothers!

Die Mutter, die Mutter, es klingt so wunderbar!

MARGARET SANGER'S OWN CORNER

This time we give in full the letter of our correspondent along with our answer to it

Dear Madam

Pardon me for trespassing on your time but I feel so strongly in the matter of birth control that it is impressed deeply into my heart and soul * * *

In one of your circulars, it is stated that the present social condition is carried on by beginning at the wrong end, that is, we are taking care of the unfortunates when we ought to prevent such unfortunates from coming into the world. You claim that we are forced to go to vast expense for all kinds of eleemosynary and penal institutions for those who ought never to have been allowed to come into being. It appears to me that the advocates of birth control are the ones who are working from the wrong end.

Some scientist whose name I can not recall said that if properly cultivated the state of Texas could raise sufficient food for the whole world. Another in speaking of the financial state of Germany said that if that country were rightly managed they could pay off the whole indemnity and grow rich at the same time. These may be foolish estimates but we all know that agriculture and all our resources have barely given a small sample of what there is stored away for man's use just below the surface of the earth.

Further than this, look at the vast sums of money spent in foolishness, sin and crime—Candy, chewing gum, tobacco and alcohol. Then we ought to consider the wasted money in the great banquets and balls of the elite in all the large cities. Also we may observe the fabulous sums spent for basket ball, base ball and foot ball.

Most of the above enumerations will be upheld by many good people but the fact remains that these things do not contribute in any way to the upbuilding of a righteous nation, and they do not lessen the tendency of the human heart to rush into folly and transgression. If a portion of this wealth were employed in caring for those who come into the world under adverse circumstances much good could be done. Then more than all the above combined is

spent for war and war materials. It appears to me that it would be far better for us to expend our energies in educating people to use their surplus means in charitable work rather than in educating them how to prevent the increase of population.

I will refrain from giving instances of astounding immorality among students in high schools, colleges and universities, as you have undoubtedly learned of these sad occurrences from the public journals and court records. And then the question arises before every thinking person, what would be the condition in these institutions, if the young people were posted on methods of prevention, for we surely can not imagine that these measures which are given to the married can be kept secret from the single.

If it were possible, we might put the question to ourselves as to what we would think if some legislative politicians or enthusiastic reformers had prevented our birth and thus deprived us of immortal life. It seems to me to be a great sin to prevent the coming into existence of a soul destined to everlasting life. The Father above gave man this wonderful power of peopling heaven and it appears to me that any tampering with this incomprehensible gift will be fraught with unknown dangers and poignant sorrow.

The veiled object of the control of births is to allow perfect freedom in the exercise of our animal natures with no fear of the consequences. The passions that the Father designed us to curb so as to develop the soul are to be given free rein, and we are to enjoy to the full our lower propensities without let or hindrance. Not that this power of procreation is necessarily a low propensity, but the overindulgence makes both man and woman fall below the beasts of the field, and what should be the culmination and crown of perfect human love is made but the groveling of hideous and brutal lust.

I hope that you will not consider this as in any manner personal but simply a very brief essay for all who are studying this extremely serious subject. I am nearing the close of a somewhat long and eventful life, and I do not wish to say or do anything to cause grief or unrest, but if possible, I want to assist my fellow travelers to find the straight and narrow path, and point them to the Man of Galilee and show them that belief in Him as God manifest in the flesh constitutes the only Door opening into the glory-land where we may see the Saviour face to face.

M J MARTIN

In his letter Dr Martin summarizes the objections commonly brought against Birth Control. It can hardly be said, however, that he fairly meets a single one of the many arguments that can be brought in its support.

1 In his second paragraph he hints that the resources of the world are equal to any increase of population. In reply, we can quote Professor East, the best authority on food production and agricultural possibilities in the world. In "Mankind at the Crossways" (p 153) Professor East attributes to "an editorial in the *N Y Tribune*" the remark quoted by Dr Martin concerning Texas, and adds "It is extraordinary, it is even somewhat amusing, that there should be persons without the slightest knowledge of the trend of population or the possibilities of agriculture, who will write thus, but it is also serious." It is serious when a man so earnest and sincere as Dr Martin is taken in by such assertions. Professor East sets a maximum population of 5,200 millions as the limit of the world's capacity to feed, and adds that at the present rate of increase, this limit would be reached in just a little over a century. Surely it is time to consider the population question seriously when children now being born may live to see the world so crowded that there will be room for no further expansion.

2 The vast sums of money spent on foolish or unnecessary things, such as chewing gum or candy cannot greatly affect the problems of population. They represent part of the energy of the people, but chewing gum and candy are not inheritable diseases, and the habits do not affect the coming generation. As for basket ball, base ball and other games, these should be considered as part of the health activities of our young people. They certainly do contribute to the welfare of the nation, and the building up of clean and healthy bodies and minds in the manhood of the country.

Dr Martin is distressed at the waste of war, but does not realize that it is now pretty generally agreed that there is no more potent cause of war than the pressure of over-population.

The old objection that knowledge must be kept from the people lest they abuse it for evil purposes, applies equally to the knowledge of reading and writing, as it does to a knowledge of the functioning of sex, and of methods of encouraging or checking reproduction. America settled that point when the nation accepted universal education as the groundwork of her existence.

Is it a sin to prevent the coming into existence of a soul destined to eternal life? Our opponents have never answered this question. If they assert that it is a sin, they should condemn celibacy, for any cause whatever, they should also condemn abstinence, and they should approve—or consistently should approve, illegitimacy, polygamy or any other sexual conduct that would result in more births. Does Dr Martin really believe that it is a sin and accept the consequences of such a belief? If not, how has he

the right to decide that the soul may be prevented from being born by celibacy but not by Birth Control, especially as in many cases Birth Control may be inspired by higher and more unselfish motives than actuate the bachelor?

The objects of the Birth Control movement are not veiled. We desire to remove fear of consequences as a motive for what is falsely called "moral" conduct. True morality was never the result of fear. We assert this openly and with pride. Why should our sex powers, the powers wherein man comes nearest to the Divine, be denominated our "animal nature"? Please explain.

M S

A LETTER WORTH NOTICING

Mrs George H Day, who is one of the Directors of the American Birth Control League, is sending the following letter to a long list of charities as the date of her annual subscription comes around. The two reasons which have made her take this step are the fundamental character of Birth Control as compared with the palliative nature of so many other agencies, and the greater difficulty experienced by the advocates of Birth Control in securing the funds necessary to carry on the work. We hope that others of our friends may follow her example.

Treasurer, Hartford Orphan Asylum,
Hartford, Conn.,

Dear Madam

With the New Year I made a resolution that I would curtail my list of charities and give to the organization which interests me most, as being fundamental, until such movement becomes better established in public esteem.

I am therefore taking from my list, for the present, all of the most popular charities, including the Hartford Orphan Asylum, and shall give the amount that I have usually donated to them to the Birth Control work.

Fewer unwanted and undesirable babies would mean fewer institutions for the care of them.

KATHARINE B DAY

LARGE FAMILIES IN GERMANY

THE economic distress is naturally felt most in large families, especially in the cities, and particularly when the children have not yet become wage-earners.

Prof Eugen Schlesinger of Frankfurt-on-the-Main, a well known pediatrician and social hygienist, has taken occasion to investigate the conditions prevailing in these large families, not only from a hygienic but also from a social and intellectual point of view. The results of his researches, which he has published in the *Archiv für Kinderheilkunde*, he has summed up thus. In the *Volksschulen* (the nonclassical common schools) from 35 to 50 per cent of the pupils, the percentage varying with the social status of the parents, come from large families of four or more children. In the schools of middle grade and in the

secondary schools the percentage is from 16 to 20. (From 10 to 25 per cent belong in the "only child" category.)

Child mortality in families of four children amounts to 15 per cent of living births, in families with five or six children, 25 per cent, in families with seven children 32 per cent, and in families of ten and more children the mortality is usually above 40 per cent, and often more than 50 per cent. This high mortality affects especially the children under six, which inures to the advantage of the younger and youngest infants. The highest point of development, especially from the point of view of general bodily constitution, is reached, on the average, by the second and third child, although the fourth child may be only slightly inferior, whereas conditions as affecting the children under six and the younger school children become gradually worse.

The new-born and the older infants in large families are well developed and hearty, as a rule, unless the number of births is exceedingly large.

But, in the second half year in the lives of the children born late, as compared with those born during the early part of the period of fertility, in large families, a weakening of development is noticeable, and from the third to the sixth year a progressive downward trend of bodily health often becomes manifest. In many children in large families the evidences of retarded development may be especially noted in the sixth and seventh year, about the time they enter school. A few years later, a partial recovery takes place, in fact, in many instances the lost ground is regained in a comparatively short time. The children of the lower middle class, and especially the school children of the families that are under the care of the welfare committee for large families, at present constitute an exception. These children may be said to be far below par, though possibly the juveniles of these families are in a still worse condition, for 18 per cent of them do not become wage earners on leaving school. But, as a rule, this retardation is compensated during the following years. Even though, in large families of children they may present, during school age, approximately the same physical development, from the intellectual side, judged from their accomplishments in school, a weakening tendency will often be noted toward the end of the series. This tendency often manifests itself in a lack of home training, as evidenced by weaknesses of character, in the juveniles, especially, a feeling of oneness with the family and a healthy community spirit are wanting. —*Journal of American Medical Association*, Sept 22, 1923.

WHAT will American city crowding be in forty years, and where will the millions live? New York City officially reports a shortage of 165,000 apartments, with forty-two persons living in five rooms. Statisticians predict a New York City of 20,000,000 before fifty years pass. Then what? And when 75,000,000 are scattered along the Pacific Ocean from San Diego to San Francisco, a condition that is coming, who will house them? —*Arthur Brisbane*

FAMILIES TOO BIG FOR THEIR INCOMES

Ought Not These Mothers to Have More Money or Fewer Children?

Judge Cohalan has had to resign from the Bench of the New York Supreme Court because his salary of \$17,500 was too small for the support of a large family. Poor Judge Cohalan! He has our sincere sympathy, and we admire his sense of responsibility for the education and start in life of his seven children. But what do the moralists who object to Birth Control and who insist upon large families for the poor, say to Judge Cohalan? Is it not a very dangerous precedent to proclaim that a large family cannot be maintained on a salary of \$17,500? If Judge Cohalan's excuse for quitting the service of the community is valid, what about other large families where the income is not one-tenth of that of the poverty-stricken Judge? What are mothers to do whose husbands cannot exchange their poorly-paid work for something that will double or quadruple their income? These mothers come to us in their hundreds and their thousands. They do their best for the children they have, but they ask, and they have a right to ask, that they shall not be compelled to bear more. If Judge Cohalan believes that a large family absolutely requires a large income, he ought to be willing to work for Birth Control for the poor mothers whose difficulties are so infinitely greater than his own.

Cannot Increase Income

California

Both my husband and I are above the average in intelligence and education, of fine family and healthy. We have four beautiful children, who already give promise of being exceptionally fine both mentally and physically. One little daughter, not yet four years old, already has a wonderful voice and appreciation of music. Now my husband and I want to give our children the best in education and opportunity, but we realize that we cannot if our family increases. My husband's income, in spite of almost super-human efforts to increase it, has remained the same, and it is not nearly sufficient to support our growing family, and to support besides his aged mother and a semi-invalid brother.

Quantity or Quality

Louisiana

I am the mother of three children, two girls and one boy. I have only been married seven years and I am only twenty-six. My husband only makes a reasonable salary, and I do not see how we can educate and give more children the chance I'd love to give them. I am in very good health now, but I so much fear that more child-births will cause me to be unable to care for the ones I have, and I feel now is my time to seek to escape further troubles, as my baby, who is a boy, is seven months old. My oldest, a girl, is only five, and the second girl is three. So you see my situation and why I need light by which to escape.

There are so many I see who could support two or three children very well, but who have seven or eight, and cannot do anything for any of them. It does make a mother sad at heart to think of her little children being neglected, not because she willingly does so, but on account of her awful burden of so many, she cannot reach them all.

Difficult to Provide

Texas

We have now five children, and I am soon to be a mother for the sixth time. My husband is a tenant farmer and through an accident his right arm is useless, which makes it all the more difficult to provide even a half-decent living for his ever-increasing family.

I have always wished to give my children some of the better things of life, but how can I when they come so fast? I am only 34 years old, and my strength is going from me from too frequent child-bearing. We have tried everything we ever heard of—only to fail. When I read your book, I grasped a last desperate hope that perhaps you would help me, and gain the everlasting thanks of a grateful mother.

Planned for Four---Has Eight

Minnesota

I have eight children, aged from 16 years to 1 year old, and I think I have more than my share. When we got married we only planned for four children, so the others have been fought against. I have tried many different things, only to have all fail. But I never tried abortion. Somehow it had a horror for me. I could not do it. I have seen wrecks of women caused from abortion. For six months once we tried to ignore each other's wants, but somehow his health suffered and he grew moody and so much different from his usual self. Many times he would ask a druggist if there were not some medicine that would prevent conception. Yes, but mostly they were harmful, and they were not allowed to sell any. We went to a doctor, and he said he could not help us any. So there we were.

We never had any more money than for our needs, and many times not that. At the present time I am doing washing and ironing for other people, and it is not such

a paying work at that. But it is the quickest work I can do to put food in the children's mouths and clothes on their bodies. We live on a farm and the crops will hardly pay the rent, so we all have to work, and there is never any pleasure for none of us.

Many times I feel like I want to run away into the wilderness, so I could get a rest. But I can't do it. There are nine strings that tie me, and my husband is the biggest string of them all. He is the same tender lover now as he was when we married, and that makes it so hard. What can we do that is within the means of poor people like us?

Ought Not To Have More

Nebraska

I am now the mother of five children and feel that I ought not to bring any more into the world as I am not able to care for them as I should. I am a farmer's wife and have a great deal to do besides my babies. I would be, oh! so grateful for any advice or help you could give me, and to help other poor mothers I see around me. Although I love my babies dearly and would not part with any one of them, I surely do not wish for more, but would like to devote my life to caring properly for these I've got.

Looking Ahead

Kansas

My mother has had eleven children, all about two years apart. The youngest one died when it was a year and a half old. He was always sickly. She had a miscarriage a few months ago. Her first birth was twins. She will be very grateful if you can tell her anything that will help her for she is still in the early forties.

I am twenty years old and married. My husband and I want a family some day, but as we are going out on a homestead right away, we would rather wait until after we have had that proved up on, as we are a good many miles from any doctor, and we have to take our own winter supplies out in the early fall—enough to last all winter, as it is impossible to get to town after the snow starts to fly in a mountainous country.

I do not wish to go through what my mother did, as I know a little of what it means. I was the third child and have always helped to care for the younger ones.

Eleven Children

Michigan

I will be so thankful to you if you will tell me some way to attain voluntary motherhood. I am married 18 years, had 11 children and expect another in a month. We are so happy and have 9 lovely boys and 2 girls, but I really cannot take care of any more. My husband is very good and works hard to see we get what we need. But he may not be able to do so many years. Please tell me how to control birth after this one. Surely I had my share and I love them dearly.

Visions Fading Away

Iowa

I am the mother of four children and I was perfectly satisfied to have the first three, but since that I have had a dread of pregnancy and childbirth, and I can see the plans I have made for my first children fading away. I thought I would train and educate them so well, but we are not rich, nor even fairly well off financially, so I cannot see how I am going to do that. I think everything set forth in your book, "Woman and the New Race," is right, but how avoid having children? I would give a great deal to know.

Since the birth of my last baby I have practised continence, but this causes discord and quarreling between my husband and I. He does not want more children, but he thinks there are "safe periods" for me. These safe periods are not safe, as has been proven in the past, my babies are no more than two years apart, but the oldest, who is three years older than her brother. Won't you please tell me what to do? I have a chronic form of eczema, my baby has it, too, inherited, most likely, but my physician simply laughed at me when I asked him to tell me of some means to prevent conception.

A Hard Life

New York

My life has been a very hard one. I have six living children, have had two miscarriages and three premature births. My husband is very anxious that I have no more, and it does seem as though I should lose my reason if I have another one. We are very poor. My husband only gets \$28.62 a week, and I am trying to help out but am hardly able to keep up the struggle. You can judge for yourself how much pleasure I get out of life. It would be a godsend to me if you could give me advice which will cure the evil.

Barely Makes Ends Meet

Pennsylvania

I have three small children and I don't want to have any more, as we are paying on our small home, and I can barely make ends meet, and my husband has contracted disease, and I am afraid to have any more children, because they may be unhealthy. So please tell me what to do, and I am sure it will be appreciated, and don't give up your good work which means so many happy homes.

Forty Dollars a Month for Nine

New Jersey

I am the mother of seven children, the oldest nine years and the baby seven months. My husband works for a living and only gets forty dollars a month. If you can help me, I will be so glad, and anything I can do for you I will be more than glad to do it. We have more children now that we can clothe and educate as they ought to be.

Havelock Ellis Speaks

In this Birthday Number of the Review we are trying to do honor to Havelock Ellis, the pioneer of a new and better sex life for men and women. In no way can we honor him better than by allowing him to speak for himself. Below are a few typical extracts from his works written during the last twenty-five years, which he has devoted to the scientific study of Sex and its relation to morals and happiness

Race Suicide

It can scarcely be said that the meaning of "Race Suicide" has actually been squarely faced by those who have most vehemently raised the cry. Translated into more definite and precise terms, this cry means, and is intended to mean "We want more Births." That is what it definitely means, and sometimes in the minds of those who make this demand it seems also to imply nothing more. Yet it implies a great number of other things. It implies certain strain and probable ill-health on the mothers, it implies distress and disorder in the family, it implies even, if the additional child survives, a more acute industrial struggle, and it further involves in this case, by the stimulus it gives to over-population, the perpetual menace of militarism and war. What, however, even at the outset more births most distinctly and most unquestionably imply is more deaths. It is nowadays so well known that a high birth rate is accompanied by a high death rate—the exceptions are too few to need attention—that it is unnecessary to adduce further evidence. It is only the intoxicated enthusiasts of the "Race-Suicide" cry who are able to overlook a fact of which they can hardly be ignorant. The medal which they hold up for the public's inspiration has on the obverse "More Births." But on the reverse it bears "More Deaths." It would be helpful to the public, and might even be wholesome for our enthusiasts' own enlightenment, if they would occasionally turn the medal around and slightly vary the monotony of their propaganda by changing its form and crying out for "More Deaths." "It is a hard thing," said Johnny Dunn, "for a man that has a houseful of children to be left to the mercy of Almighty God."

The Individual and the Race

Accepting Birth Control

At the present day it may be said that the principle of the voluntary control of procreation, not for the selfish ends of the individual, but in order to extinguish disease, to limit human misery and to raise the general level of humanity by substituting the ideal of quality for the vulgar ideal of mere quantity, is now generally accepted, alike by medical pathologists, embryologists and neurologists, and by socialists and moralists.

The Psychology of Sex

"Rabbitism"

The law of nature is reproduction, and if an intellectual rabbit were able to study human civilization he would undoubtedly regard rapidity of multiplication, in which he has himself attained so high a degree of proficiency, as an evidence of progress in civilization. In fact, as we know, there are even human beings who take the same view, whence we have what has been termed "rabbitism" in men. Yet if anything is clear in this obscure field, it is that the whole tendency of evolution is towards a diminishing birth-rate. The most civilized countries everywhere, and the most civilized people in them, are those with the lowest birth-rate.

The Dance of Life

Human Breeding

The knowledge of Birth Control gives us the mastery of all that the ancients gained by infanticide, while yet enabling us to cherish that ideal of the sacredness of human life which we profess to honor so highly. We do not need, and it would indeed be undesirable to emulate in human breeding the achievements of a Luther Burbank. We have no right to attempt to impose on any human creature an exaggerated and one-sided development. But it is not only our right, it is our duty, or rather one may say the natural impulse of every rational and humane person, to seek that only such children may be born as will be able to go through life with a reasonable prospect that they will not be heavily handicapped by inborn defect or special liability to some incapacitating disease. It is often said, I have said it myself, that Birth Control when practiced merely as a limitation of the family scarcely suffices to further the eugenic progress of the race. This is true if other conditions remain equal. It is evident, however, that other conditions will not remain equal, for no evidence has yet been brought forward to show that Birth Control, even when practiced without regard to eugenic considerations—doubtless the usual rule up to the present—has produced any degeneration of the race. On the contrary the evidence seems to show that it has improved the race. The example of Holland is often brought forward as evidence in favor of such a tendency of Birth Control, since in that country the wide-spread practice of Birth Control has been accompanied by an increase in the health and stature of the people.

The Individual and the Race

Sublimation

Yet from an early period in human history, a secondary function of sexual intercourse had been slowly growing up to become one of the great objects of marriage. Among animals, it may be said, and even sometimes in man, the sexual impulse, when once aroused, makes but

a short and swift circuit through the brain to reach its consummation. But as the brain and its faculties develop, powerfully aided indeed by the very difficulties of the sexual life, the impulse for sexual union has to traverse ever longer, slower, more painful paths, before it reaches—and sometimes it never reaches—its ultimate object. This means that sex gradually becomes intertwined with all the highest and subtlest human emotions and activities, with the refinements of social intercourse, with high adventure in every sphere, with art, with religion. The primitive animal instinct having the sole end of procreation, becomes on its way to that end the inspiring stimulus to all those psychic energies which in civilization we count most precious.

The Objects of Marriage

Our Highest Nature

So far from being animal-like, the human impulses of sex are among the least animal-like acquisitions of man. The human sphere of sex differs from the animal sphere of sex to a singularly great extent. Breathing is an animal function, and here we cannot compete with birds, locomotion is an animal function and here we cannot equal quadrupeds, we have made no notable advance in our circulatory digestive, renal or hepatic functions. Even as regards vision and hearing, there are many animals that are more keen-sighted than man, and many that are capable of hearing sounds that to him are inaudible. But there are no animals in whom the sexual instinct is so sensitive, so highly developed, so varied in its manifestations, so constantly alert, so capable of irradiating the highest and remotest parts of the organism. The sexual activities of man and women belong, not to that lower part of our nature which degrades us to the level of the "brute," but to the higher part which raises us toward all the finest activities and ideals we are capable of.

The Psychology of Sex

An Absurdity

The person who feels that the sexual impulse is bad, or even low and vulgar, is an absurdity in the universe, an anomaly. He is like those persons in our insane asylums who feel that the instinct of nutrition is evil, and so proceed to starve themselves. They are alike spiritual outcasts in the universe whose children they are.

The Psychology of Sex

Paradox of Chastity

It is a very ancient observation that the most unchaste verse has often been written by the chastest poets, and that the writers who have written most purely have found their compensation in living impurely. In the same manner it has always been found in Christendom, both among Catholics and Protestants, that much of the most licentious literature has been written by the clergy, by no means because the clergy are a depraved class, but precisely because the austerity of their lives renders neces-

sary for them these emotional athletics. Of course from the standpoint of simple nature, such literature is bad, it is merely a form of that obscenity which, as Huysmans has acutely remarked, can only be produced by those who are chaste, in Nature desire passes swiftly into action leaving little or no trace on the mind. A certain degree of continence—I do not mean merely in the region of sex but in the other fields of human action also—is needed as a breeding ground for the dreams and images of desire to develop into the perfected visions of art. But the point of view of society is scarcely that of unadulterated nature. In society we have not always room for the swift and free passage of impulse into action, to avoid the evils of repressed impulse this play of the emotions on a higher and serener plane becomes essential. Just as we need athletics to expand and harmonize the coarser unused energies of the organism, so we need art and literature to expand and harmonize its finer energies, emotion being, as it may not be superfluous to point out, itself largely a muscular process, motion in a more or less arrested form, so that there is here more than mere analogy. Art from this point of view is the athletics of the emotions.

Affirmations

The Light Bearers

In the moral world we are ourselves the light-bearers, and the cosmic process is in us made flesh. For a brief space it is granted to us, if we will, to enlighten the darkness that surrounds our path. As in the ancient torch race, which seemed to Lucretius to be the symbol of all life, we press forward, torch in hand, along the course. Soon from behind comes the runner who will outpace us. All our skill lies in giving into his hand the living torch, bright and unflickering, as we ourselves disappear into the darkness.

The Psychology of Sex

Work and Dancing

All human work, under natural conditions, is a kind of dance. In so far as they arose out of work, music and singing and dancing are naturally a single art. It is, however, the dance itself, apart from the work, and apart from the other arts, which in the opinion of many today has had a decisive influence in socializing, that is to say, in moralizing the human species. Work showed the necessity of harmonious rhythmic co-operation, but the dance developed that rhythmic co-operation and imparted a beneficent impetus to all human activities.

The Dance of Life

Easing Spiritual Burdens

Our feet cling to the earth, and it is well that we should learn to grip it closely and nakedly. But the earth beneath us is not all of Nature, there are instincts within us that lead elsewhere, and it is part of the art of living to use naturally all those instincts. In so doing the spiritual burdens which the ages have laid upon us glide away into thin air.

Affirmations

The Dance of Life

An Appreciation of Havelock Ellis by RUTH ST DENNIS

We are pleased to be able to offer our readers this appreciation of Havelock Ellis's "Dance of Life" from the pen of one whose contribution to the art of dancing was recognized by Dr Ellis in writing the book. Ruth St Dennis is one of our great dancers whose art is an interpretation of life. Besides her stage work, she conducts, with her husband, Ted Shawn, a school of dancing in New York, making thus a great contribution to artistic education. In sending this review she wrote

I offer the enclosed review, done in the midst of one-night stands, without apology, for if I were to start explaining why and how it could be better, I would have a letter longer than the review. I am painfully conscious of my shortcomings. If I could have moved it to music, I am sure it would have been more intelligible. I am only grateful for the opportunity to lay my small tribute at the feet of a great man.

The mind of Havelock Ellis towards the dance is the finest and truest in the world of literature today. His concept of the value of the dance in our living world is the deepest and most stimulating to the dancer of any that I know, in the whole range of thought and writing. Others will review his "Dance of Life" from other angles, and will find other excellences of thought and art-form, according to their states of culture and vital relation to life. But it is both my duty and pleasure to speak of this book from the viewpoint of a dancer.

Now and then, in rare cases, I have come in contact with minds that have lived and spoken in power and beauty from their inner conviction that life was meant to be created and sustained at the point of joy and order, proportion and rhythm—in a word, as a work of art. In Havelock Ellis, I find a great and sustaining spirit that thrills and feeds my lifelong hope of a "Magic Life." To all artists, the terrible contrast between the dull round of our confused and hurried existence and the serene beauty of our dreams, comes daily with depressing weight, and because of this very complex dualism of our lives, few can reach us with any light or help. Only an intelligence of the clearest penetration, colored and softened by warm tones of sympathy and feeling, can come near to our bound and tangled lives, and shed once more light on the path. Havelock Ellis's "Dance of Life" not only sheds light on our own paths, but opens up new ones of progress and escape. For how wonderful it is to be assured that one is traveling the right road to Rome, that the Rome of one's dreams—Beauty, Order, Rhythm—is not a mirage on the deserts of conformity and ugliness, but real states of being that can be attained.

"The Dance of Life," by Havelock Ellis. Houghton, Mifflin Co., Boston and New York.

For we shall both return and advance—we shall return from this hard and brittle age of fearful conformity to the main line of rhythmical development, but we shall also advance beyond what other nations have achieved especially in individualistic expressions. Naturally our first true feeling for the dance in this Renaissance was to dance our religious emotions—to seek instinctively to create a form for our deepest sense of the universal order. In relation to the religious elements of dancing both Mr Shawn and I have attempted to show the logical and beautiful connection between the religious consciousness and physical movement. My own career was launched by a Brahministic ballet of my own creating (not being in any sense based upon traditional Indian dancing) called "Radha—A Mystic Dance of the Five Senses." In this I sought to express in ritualistic and dramatic form the ancient Indian teaching of Renunciation.

Some years later Mr Shawn gave an entire Church Service (first in San Francisco in 1917 and then on an entire concert tour) a compound of the various Christian denominational forms of worship, a moving and reverently beautiful service, in which appropriate movements of the body were used to express the grave and lovely service of our Christian faith. These two religious dances were the first, so far as I know, to come to the notice of the public in this country—the Pagan and the Christian beliefs expressed in the ancient manner of the dance. We both believe that dancing is the finest medium of spiritual expression, for as Havelock Ellis says

"Dancing, we may see throughout the world, has been so essential, so fundamental, a part of all vital and undegenerate religion, that, whenever a new religion appears, a religion of the spirit and not merely an anaemic religion of the intellect, we should still have to ask of it the question of the Bantu 'What do you dance?'"

The discovery of Havelock Ellis as a real creator and philosopher of the dance (for surely he too, is a creator who opens up new vistas and possibilities to a reborn infant art) was made, for our little group, by Ted Shawn some ten years ago, when he found in the *Atlantic Monthly* for April, 1914, a remarkable article called "The Philosophy of Dancing." His enthusiasm over this article he immediately communicated to me, and subsequently to our school. Always in his lectures he has quoted liberally from it and it has in these succeeding years been always a part of our liberal education to the young dancer. The following sentence seemed to him to include the whole matter from the beginning, and in his talks to Colleges, High Schools, and Women's Clubs, he has used it as his text to expound the vital meaning of the dance. Dr Ellis says

"If we are indifferent to the art of dancing, we have failed to understand not merely the supreme manifestation of physical life, but also the supreme symbol of spiritual life."

In the summer of 1922, Mr Shawn and I had the joyful privilege of meeting Dr Ellis personally—a visit which was the high-light of our London season. In the course of our talk, Mr Shawn begged to be allowed to reprint in pamphlet form the article from the *Atlantic Monthly*, so that all students and lovers of the dance could possess this gem of dance literature. Dr Ellis then told us of his forthcoming book which would be called "The Dance of Life" and that in it, the original article would appear as the second chapter. Now that the book has appeared we offer it to our students as their "Dancers' Bible" for it is so profound, so infinitely rich and varied, that daily reading cannot exhaust its power to feed and stimulate the mind of the dancer.

"The Dance of Life" shows us that the people who mold the world are those who are moved fundamentally by an aesthetic sense of things. Labels and lines of demarcation between art and applied art, opera-singing and dinner-making, have too long given rise to self-repression on the part of those who have been taught to think that they have no art and to a false sense of superiority on the part of those who thought they had nothing but art. There is no harm in reminding ourselves again and yet again that the Greeks and Japanese brought their art sense to bear on their entire round of living, and their formal efforts of pure art, so-called, were but the flowering of their daily living of art in its complete sense.

To those who hunger and thirst after the righteousness of the dance, who believe passionately that dancing in its complete range of expression should be a vital and beautiful part of our civilization, Havelock Ellis's book comes as a ray of morning light after a night of neglect and degradation. To those of us who have girded our loins and gone out into the wilderness to conquer ignorance, apathy and hostility, there is the ever-present remembrance that the re-birth of the dance in this country is but a few years old—less than twenty, that in its Renaissance, it is but an infant art, and as such needs the nourishment and guidance of the thinking, philosophic mind, as well as the concrete help and enthusiasm of its rapidly increasing admirers. It is gratifying to find that Ellis recognizes the pioneering work that has been done in America.

"At almost the same time (as the Romantic Revolution of the Russian Ballet) what I have termed Classic dancing was independently revived in America by Isadora Duncan, bringing back what seemed to be the naturalism of the Greek dances, and Ruth St Denis, seeking to rediscover and revitalize the secrets of the old Indian and Egyptian traditions. Whenever we now find any restored art of theatrical dancing, as in the Swedish ballet, it has been inspired, more or less, by an eclectic blending of these two revived forms, the Romantic from Russia, and the Classic from America. The result has been that our age sees one of the most splendid movements in the whole history of the ballet."

The dance of today could not have come into existence except as a product of the times, nor could it, above all, find the response and agreement that it increasingly has, unless the spirit of the hour was somewhat attuned to what the dance really means.

This remarkable book of Ellis's is a kind of mirror which reveals not only the surface value and necessity for the dance but which reflects back to the dancer those vague but powerful impulses for expression which every dancer experiences, but few have understood either in themselves or others. There has been but very little deep thinking about the dance in its cosmic relation to the individual, either in art or life, and the whole dancing world of today owes Havelock Ellis an incalculable debt for being first of all a seer, artist and philosopher, and for his special pleading in a profound and clear manner for the necessity and value of the dance, if we are to have, in its fine and fundamental sense, a true civilization.

To learn to dance gives a sense of proportion in relation to the objective world that nothing else can, since we are dealing not merely with a non-spacial element of art, such as music or literature, nor with static conditions such as in architecture or sculpture, but with the very stuff of life in motion, and in relation to other and immediate objects. The dance should finally regulate clothes and architecture, for these should be created in relation to the truth and necessities of the movement and beauty of the human body, not merely as a result of fashion and economics. Believing this, it is interesting and heartening to find the following:

"Dancing and building are the two primary and essential arts. The art of dancing stands at the source of all the arts that express themselves first in the human person. The art of building, or architecture, is the beginning of all the arts that lie outside of the person and in the end they unite. Music, acting, poetry proceed in the one mighty stream, sculpture, painting, all the arts of design in the other. There is no primary art outside these two arts, for their origin is far earlier than man himself, and dancing came first."

And this

"For dancing is the loftiest, the most moving, the most beautiful of the arts, because it is no mere translation or abstraction from life: it is life itself. It is the only art, as Rahel Varnhagen said, of which we ourselves are the stuff."

What we need in our dance world of today is not so much new inventions of the superficial mind, or greater research into far countries and times, as a return to those grand first principles of motion which relate themselves to the universal reality. With these, François Delsarte ardently tried to fire the imagination of his times. His was a great spirit seeking for truth in the realm, first of the spiritual, and then of the physical man, to the end of a true and beautiful gesture, as against the false and traditional methods of the stage and platform of his day. While his work was intended for the singer and actor, rather than the dancer, he was primarily interested in motion from a scientific and philosophic standpoint. As an actual teacher, he was the only one I have been able to discover, who sought to teach gesture from a true and universal standpoint. If we are to progress along the lines of true beauty, as opposed to the impress of passing schools, it will be along the lines of Delsarte's marking, since he declared that the full nature of man's spiritual being should be studied in order to scientifically express that being in gesture. For the creation of new styles and

new vocabularies that are destined to form a real and lasting tradition, the actual relationship between emotion and motion, which Delsarte revealed, must be studied and understood, rather than the mere taking on and practice of a routine of traditional exercises and steps, which is the occupation of most of our dancers of today. For what Ellis says about writers, is equally true of dancers.

"As a writer slowly finds his own centre of gravity, the influence of the rhythm of other writers ceases to be perceptible, except in so far as it coincides with his own natural movement and tempo. That is a familiar fact. We less easily realize, perhaps, that not only the tunes but the notes that they are formed of are, in every great writer, his own. In other words he creates his own vocabulary. If we study the style of Montaigne, so fresh and personal and inventive, we see that its originality lies largely in its vocabulary, which is not, like that of Rabelais, manufactured afresh, but has its novelty in its metaphorical values, such new values being tried and tempered at every step, to the measure of the highly individual person behind them, who thereby exerts his creative force."

I am so stimulated and strengthened by this creative mind of Ellis that I find myself shooting off into paths and development of thought that may seem to have little bearing on his book, but in reality those excursions have the closest relationship, for they are but the enthusiastic setters which run to hunt the quarry that he has indicated. For instance in the "Art of Thinking" in relation to the dance, why, at this period has the dance been reborn with such vigor and enthusiasm? Why does one nation or one period tend to produce certain phases of art such as sculpture, rather than the moving personal arts? What deep springs of the human spirit does the dance manifest different from architecture or painting? Is it because the art of the dance is of necessity ephemeral and unfixed that we do not hear of its flowering in certain countries, or was it that the dance merely did not appeal as a fit subject for art at certain times? (For instance in Egypt we find through its paintings that the dance was much used and valued highly, whereas in Assyria and Babylon we have little evidence of its existence.)

There are, of course, two phases of dance thinking. One is about the dance—its history, its progress, its relationship to other arts, and then there is the thinking in and of the dance, instinctively and creatively, or technically and academically. In this realm, we come to the question of dance writing, which is probably the greatest lack that the art of the dance has ever had. And by dance writing I mean also two phases—a writing that shall enable one student to read, through another medium as in written music, what another has danced, and so be able to keep records of the past performances, to teach by and to compose with, then also the continuing literature of the dance, its past, its present development, and thoughts for its future.

There are today such persons, both thinking and writing, but they are only the little shoots of first growth. Certainly, so far, no one has so released the full gamut of the dance, glorified and dignified it, as Havelock Ellis. He is our Chief Patron and Illuminator.

HAVELOCK ELLIS AN APPRECIATION

By ELLEN KEY

IT WOULD be impossible here to express my reverend admiration for Havelock Ellis's work or my gratitude for his friendship. Face to face I have never met him. Some days ago I looked at the photograph he kindly sent me. It was taken some twenty years ago, and he looks like a young man. Since then he has lost his beloved wife, his fellow-worker in their happy home at Corbis Bay, Cornwall. And he has seen the great war. His hair must be grey now and his face sorrowful. It is only fourteen years since he finished Volume Six of the great work to which he has given his life. He sent me this volume, "Sex in Relation to Society." Grand and new vistas opened before my eyes. The volume was printed in 1916 and the same Autumn he introduced my book, "Love and Marriage," to the English-reading public.

These fourteen years might as well be 140. All of us have suffered so much—not only personally but as members of humanity. We have not lost our hope that sex relations shall follow a line which may finally satisfy soul *and* body. But before 1914 our hope was that a thousand years would be enough for such progress. Now no earnest men and women hope for such a change during the space of ten thousand years. But Havelock Ellis—and other men and women of genius—are still toiling along the path. And many plain folks now share their faith that our sufferings have prepared mankind for purer forms and a higher spirituality in the master-passion of life and the vital condition for life.

ELLEN KEY,

January 8th, 1924

Strand Alvasta, Sweden

Press Clippings

IN THE first place, forbidding discussion of such things as eugenics and population checks is out-of-date and old-fogyish. In the second place, it is true that the Lord, or providence, or nature—call it what you will—will see that the earth does not become overpeopled, but the methods which are adopted are much less pleasant than birth control.

There are two kinds of population checks—preventive and positive. If man does not prevent overpopulation, nature checks it positively by famine, plagues, disease or natural upheavals. Great is the suffering and huge is the amount of human life that is destroyed as a result of these positive checks on population. Most people, if they stop to think about it, will admit it is better never to bring so many people into the world than to have to destroy them after they are here.—*Seattle Town Crier*

Book Reviews

A Review by Orland E. White

MANKIND AT THE CROSSROADS, by Edward M. East, New York and London, Charles Scribner's Sons, 1923 360 pp., illustrated with maps and diagrams

IN THE army he who carries on without arms, without supplies, without any foresight whatsoever, is court-martialed, in civil life we call him an 'optimist' and elect him mayor. Thus the author characterizes the attitude of that large portion of humanity who believes in letting well enough alone and that tomorrow will take care of itself.

"Mankind at the Crossroads" is, however, neither a tirade against optimists nor a glorification of pessimists, but a straight-out warning, backed by masses of facts, that mankind is approaching its greatest crisis and unless it speedily adopts a rational program toward the menace of overpopulation, it will shortly find itself doomed as a world to the hopeless misery of India and China's poverty stricken millions, whose general earthly outlook has long been so gray that they only bear with this life in the expectation of a happy hereafter. To them, "the shades here below" are more than a figure of speech.

In the words of the author, the aim of this book is "To present a picture of the present world situation as regards the population and food supply and to submit a forecast of the probable tendency in the future." So chapter by chapter, the picture is painted in with a wealth of detailed fact, deduction, opinion and comment.

Professor East's argument in general, is (1) Modern civilization makes it easier for inferior types to out-breed the superior types, (2) the white race under present conditions is increasing so fast (minimum rate 12 per thousand annually for those of European origin) that in fifty years, unless it slows down or is slowed down, there will not be food enough to prevent partial and periodical famines, (3) many regions of the world are already under such high population pressure—particularly the lands of the yellow and brown peoples—that but slight increase can take place, (4) not more than fifty per cent increase in agricultural efficiency can be hoped for in the future, (5) in the presence of such facts, a program for thorough and scientific control of population increase should be undertaken, both that there may be improvement in quality and that numbers may be kept within such limits that man may have time and energy for something more than wringing a bare existence from an impoverished soil, (6) finally, lacking such foresight, by the end of the century, the inevitable penalty of blind optimism based on ignorance—the toll of exterminating wars, peace under a shadow as grim as war, weakened morale and morals, a relatively higher death rate, less food both in quantity and variety, periodical famines—owing to crop failures and lack of reserves, and last, work from sun to sun.

Under such headings as "A Social Problem for Immediate Attention, The Biological Setting, The Growth of Peoples, Population and Food Supply, Racial Prospects and Racial Dangers, Permanent Agriculture, The Role of Death in the Drama of Life, Birth Restriction and Public Health, The Declining Birthrate, The Birthrate and Social Progress," and "The Welfare of the Family," the facts surrounding man's destiny are marshalled in convincing array. The first heading deals with the urgency of the population situation, while the second chapter discusses evolution, heredity, Mendel's law, the inheritance of acquired characters, biological achievement, natural selection, inbreeding, etc. In "The Growth of Peoples," the history of Malthus and his doctrines is set forth, together with the attitude of various historic leaders toward the population problem. "Population and Food Supply" tells us among innumerable other interesting things that "a reasonable maximum for the world's future is one person for each 2.5 acres on 40 per cent of the land area of the globe" (the assumed maximum limit of arable land), that 5,200 millions of people are, on the most optimistic assumptions, all the people the world can hold, and that babies now alive would live to see this number if the present rate of increase could continue unabated. In calculating the maximum food supply of the future obtainable from this globe, no portion seems to have escaped the author's eye—oceans, the polar regions, deserts, tropics—have all been counted in for what they are worth under the most efficient farm management.

Under "Racial Prospects and Racial Dangers," the bogey of Stoddard's "yellow peril" is laid low, both biologically and statistically. But we are asked to watch the "little cloud no larger than a man's hand" on the southern horizon, for there are over 2,000,000 mulattoes who are marrying whites or mulattoes by choice and negroes on compulsion. The last chapter but one takes up the relation of the population question to family welfare. "Those who read these reports (Federal Children's Bureau) will find that they are often shocking. . . . And where they are most terrible, three things go together, there is too little income, too little knowledge, and too many children." "It is proper for one of our scientific government bureaus . . . to give directions for growing prize-winning corn by *spacing* plants *correctly*, but improper for the government bureau which deals with mere human beings to give the same directions."

The book is not the technical treatise full of weird and queer sounding words and expressions as a radio magazine, that the layman has come to expect from the pen of various types of specialists in science. Its style is clear and forceful, it lacks dryness and reads as though its author were a literary man who had been steeped in science from early childhood. The interest is as sustained from

fact to fact, from chapter to chapter as that of many novels, and there is often a humorous touch, in spite of its serious character. On page 28, we read "The mode of inheritance is the same for the flowers of the field and the birds of the air, for cauliflowers and cats, for donkeys and dunces." On page 35, discussing those hereditary units called genes, which determine that we shall be we and not something else, he says, "Since, therefore, in the hereditary endowment of every individual the genes are very numerous, the possibility of getting all the good genes together is about the same as the possibility of dropping dollars at intervals while crossing the Atlantic and picking them up on the way back." On page 117, he speaks of the tropics, "where time is long and life is cheap, and constructive thoughts are little moths that flutter briskly in the evening and die at sunrise."

I have attempted to give the reader some idea of the meat and some notion of the garnishings and the sauces. In my own mind, everybody should read it, so why recommend it especially to the sociologist or the statesman, the preacher or the other students of public affairs? I think of it as one of the outstanding books of the last few years, along with "The Outline of History" and "Mind in the Making"—a book about which one cannot give a just notion of its contents in a review. So reader, read it.

A Review by Harold Hersey

THE ROSARY OF PAN, by A. M. Stephen, McLelland and Stewart, Toronto

HERE is a lovely spirit singing bravely "Desolate, I try to find my heart's desire" (p. 21). There is indeed something pathetic and a little sad in the thought of these lonely striving souls in the dread expanse of the drab western continent, that is geography without spirit, land without soul—acres of silence and square miles of monotony. I bend my head to thee, Fellow Wanderer. I, too, am wandering through the wind-nipped darkness. "From the green gloom of silence unbroken

Comes a motion, a breath or a flame" (p. 11)

In "A Memory" Mr. Stephen catches a glint in the eyes of the Beast and he presses it into swift moving rhymed syllables of song. One sees him in a flash, as though a face were glimpsed at a dreary station from a speeding express train, and some hint of life is swiftly caught to be enfolded among the memories that are never forgotten.

"Commingled with odors of tresses,

There are memories fragrant and dim,

Of the lure of the breasts of our mother

Faint perfume of body and limb"

These books of verse that are blown at us from the publishers' lists, are almost the only signs of creative life between covers. Mr. Stephen strikes his balance, beauty and dreams, and the little volume breathes it from every page, causing it to stand out sharply from the average run of "isms," "cults" and "movements." This poet sings from his inner depths, sweetly, tenderly, using the older lyrical forms with a tenderness and grace which

denote the true worshipper at the wayside shrines of wonder. He has taken his instrument as he found it, preferring to render his curious songs in the mold of the poets of the early 19th century rather than take issue with the intricacies and grotesqueries of the later methods and moods in verse. He is an old soul. He is inspired by the destiny of the stars. He listens at the latticed window for the voice of the wind. He is made happy by the leaves that burn in the spring, and he is a bit frightened at the bright colors of autumn, though in death and decay he has discovered a rich music. He gathers much from nature.

"And as she passed the echo of her throbbing pulses

Thrilled a sweet music in our hearts

The world became the shadow of the love light in her eyes (p. 76)

But to my mind he is at his best when he dips his pen in the emotion of love, and it comes forth dripping in the blood of his passion.

"As if in answer to my need,

Last night I saw you near

Gladiola's scarlet sword of flame

In the dark night of your hair"

Aye, let this creative mind be aware of its entity in the wilderness, and have no traffic with the sophisticates, or the metropolitan dulled crowds of the intellectual cabarets. He is a singer and he can be assured of his dreams in "a whispered cadence on the edge of night."

Here is a delicate book to put away among those sad stray volumes of poetry that spring up here and there in spite of our machine age, rather than because of any art movements. We need no cultural movements. We need individuals—lonely ones who aspire to lift their voices above the wheels of speed.

Here is my hand, O Fellow Wanderer. May Beauty attend you on your way.

A Review by Frank S. C. Wicks

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

THE Birth Control Movement presents itself to most minds as a negative effort, an attempt to suppress something undesirable, but its real aim is grandly positive. It would people the world with welcome children, and children fitted to enter upon their magnificent human heritage.

With a welcome child upon her knee, the happy mother may feel as did Margaret Fuller, "I am the parent of an immortal soul. God be merciful to me, a sinner." This mother does not think of herself as a sinner for she knows her motherhood is pure and good. But she does think of herself as a very ignorant woman. She looks for help and guidance. To this mother may be commended a little work by Clara D. Pierson, "Living with Our Children." Here is wisdom that is the fruitage of experience, experience as a mother and as a grandmother, and as a teacher of the young as well.

In a simple, common-sense manner, Mrs. Pierson meets the problems of bringing up the child. The chapter on

"Embarrassing Questions" is the one of peculiar interest to our readers since it deals with the matter of enlightening the child as to sex knowledge. Mrs. Pierson, of course, deplors the way in which most children learn the secret of life, from the lips of vulgar mates. She accepts the axiom that "when a child is old enough to ask questions he is old enough to have them answered," but she would go further. Of whom will the question be asked? Will it be of the mother prepared for the question or some other child? The asking of the question should be forestalled, and it should come before passion is likely to awaken.

As with other teachers, Mrs. Pierson would begin with the sex life of flowers and gradually pass on to the animals and then to the human relationship.

PERIODICALS

In "Oversea Politics and the Food Supply," in the January *Scribner's*, Professor East emphasizes that the world faces the exhaustion of reserves of new land, reserves which were so abundant a century ago. He comments on the millions of Europeans who have to be fed on imported food, and the necessity that these millions should be distributed through emigration. The "only sound, sure and wholesome policy," he concludes, "is a birthrate low enough to provide no excess population after the present surplus has been made happier in other lands."

In the same number of *Scribner's*, Henry S. Pritchett writes on "Copernicus and the Fundamentalists." His accusation of "intellectual immorality" against those who refuse to face the truth, applies just as definitely against opponents of Birth Control as against any other hide-bound conservatives.

A similar line of thought applied to another subject, is followed by Stewart Paton, M.D., in his article on "Protecting Marriage" in *Harper's* for January. He recognizes the need for a race "that does not fear to face the truth." "The only hope of our civilization," he writes, "depends upon man's interest and success in learning how to use his capacity to reason to better advantage than he does now."

"Modern Marriage" is also the theme of William Graham Sumner, in the January issue of the *Yale Review*. Without definitely advocating Birth Control, he asks "How can it possibly be right to beget children who will be doomed to an early death, or still worse to live defective and ill-prepared for the struggle for existence—to beget mongrel specimens of the race?" "The investigation of the laws of reproduction," he continues, "and the invention of appropriate devices for carrying out a population policy would be the most important occupation of publicists and statesmen."

Dr. Arthur M. Meyers, Professor of Anatomy at Stamford University, contributes to *Social Hygiene* for December a discussion of "Neo-Malthusianism." He points out the evils of over-population and the methods that have

been used in the past to cope with these evils. He answers the common objections to birth control, and concludes that unless "we prefer the role of the dumb and helpless brute to that of children of light," "human procreation cannot remain solely under the control of blind instinct." It is exceedingly satisfactory to find *Social Hygiene* devoting so large a proportion of its space to a discussion of this great question.

On behalf of Eugemics, Paul Popenoe, in the December number of *Social Hygiene* protests against the tendency to remove some of the burden on illegitimacy, and to give the illegitimate child a right to support from the father in accordance with his means. He fears that this would encourage illegitimacy, and as the women bearing illegitimate children are largely feeble-minded or below normal, this would be unfortunate for the race. Apparently, however, Mr. Popenoe overlooks the fact that the discouragement of illegitimacy so far has been attempted only by making the burden of the mother and the child unbearably heavy. Might it not be more effective if a stimulus were also applied to the father, who by Mr. Popenoe's own showing is usually of a higher grade both mentally and socially than the mother? And is there not something revolting to our moral ideals in penalizing an innocent child, even in the interests of eugenic science?

Mr. Henry W. Bunn, in the *Atlantic Monthly* for January, reviews the year from November 11, 1922 to Armistice Day, 1923. It was in his eyes "a scrambling and unquiet time" both here and abroad. In contemplating the troubles of Great Britain he remarks that "under present conditions Britain is overpopulated by ten million souls, and the annual increase of births over deaths is 300,000. The Imperial Economic Conference, just ended, devoted much attention to the question of emigration from Britain to the daughter commonwealths." "Something may be done that way," he adds, "but not much towards relieving the dreadful condition of supersaturation of population. And now comes insulin to join the war against the Malthusian dispensation. I leave the subject to Dean Inge, whose gloom I share." If Dean Inge has his way, Birth Control will be established to check this dreadful over-population.

The Quarterly (London), for October, 1923, contains an article by J. Arthur Thomson on "The New Biology," which gives a bird's-eye view of the recent advances in this science. Professor Thomson gives a brief description of recent observations on animal behavior, on correlation of animal and vegetable life, on the life cycles of various creatures, and on the fertilization of eggs. It is a good summary of the biological achievements of the present day.

Time, New York, for December 17, printed an article in its Medical Columns giving an excellent account of the medical work of Dr. Bocker, as described at the luncheon in New York on December 5. The arguments in favor of Birth Control were also given, as well as the names of some of its most eminent advocates.

SCOTLAND

Dr Garden Blaikie is doing her utmost to push Birth Control at the new Beaverbank Health Center in Edinburgh. This center was opened last September by Miss Jean Lambie. Its object is to improve conditions of life in the slum areas, an object unattainable without Birth Control.

RUSSIA

A special commission has been appointed by Health Commissioner Semasshko of Moscow to investigate methods of Birth Control in response to a demand from the women for some means to reduce abortion. It will investigate a new serum which, it is reported, induces temporary sterility in female animals. After it reports physicians will furnish Birth Control information professionally.

BOOKS RECEIVED

From the Macmillan Company, New York, *NINETEENTH CENTURY EVOLUTION AND AFTER*, by Marshall Dawson.

From the Century Company, New York, *HIS RELIGION AND HEERS*, by Charlotte Perkins Gilman.

From Albert and Charles Boni, New York, *ONE LITTLE BOY*, by Hugh de Selincourt.

From the Children's Bureau, Washington, D C, *CHILD WELFARE IN PORTO RICO*, by Helen V Bary. Publication No 127.

From Upton Sinclair, Pasadena, *THE JOURNAL OF ARTHUR STERLING, THE FASTING CURE, THE METROPOLIS, and MANASSAS*, by Upton Sinclair.

From the California State Journal of Medicine, "EUGENICS" from a Physician's Standpoint, by Harry G Brainerd (pamphlet).

From Macmillan & Co, London, *A REPLY TO SIR WILLIAM BEVERIDGE*, by J Maynard Keynes (reprinted from the *Economic Journal*).

From R A Giesecke, Dresden—*GESCHLECHT AND GESELLSCHAFT*.

From Harcourt Brace & Co—*POPULATION*, by Harold Wright. Cambridge Economic Hand Books, edited by J Maynard Keynes.

From E P Dutton & Co—*THE CLAIMS OF THE COMING GENERATION*, edited by James Marchant, K B E.

OUR CONTRIBUTORS

Ruth Hale, Prominent worker for Woman Suffrage before 1920. Publicist and journalist. President of Lucy Stone League.

Ruth St Denis. Dancer, with her husband, Ted Shawn, she conducts the Denishawn School of Dancing.
Hugh de Selincourt. English author, latest work "One Little Boy."

Orland E White, Curator of Plant Breeding, Institute of Arts of Sciences, Brooklyn Botanic Garden.

Harold Hersey, writer, poet and dramatist.

A M Stephen, author of "The Rosary of Pan," is Chairman of the Vancouver Branch of The American Birth Control League.

Frank S C Wicks, Pastor of All Souls' Unitarian Church, Indianapolis.

Much of our philanthropy simply creates a population living on charity, nursed and reared in charity, doctored in charity, and after a wretched existence, buried in charity.—Kitty Marion.

To Our Members and Subscribers in New York State

The passage of the resolution in favor of the Birth Control Amendment by the New York State League of Woman Voters, at its Convention at Utica, is an inspiration and encouragement to us all. But it is only a beginning of the work that needs to be done, if we are to secure the passage of our bill at Albany.

To each one of you this success should be a stimulus. Are you responding to it?

What club or woman's organization do you belong to?

Has your club heard a speaker on Birth Control?

Has your woman's organization endorsed the amendment?

If not, can you still use your influence to secure an audience for a speaker, and can you use your influence to bring the question before each individual member of the club?

There is no time to be lost. Already one month of the legislative session has passed. Before another passes, we want every Senator and every Assemblyman to hear from his constituents about our bill.

Write a letter to your Senator and to your Assemblyman. If you have already written, write again, and bring a new argument to his attention. Get your neighbor to write. Get your husband and your brother to write. This is a man's movement as well as a woman's, and they should help you.

Have you sent in your petitions, all filled with names, to Headquarters? If you have, get more blanks and secure more names. We want to roll up petitions that the Legislature cannot ignore.

If you want help or information send to Headquarters, American Birth Control League, New York City. We want to help you, and we want you to help us.

MARGARET SANGER

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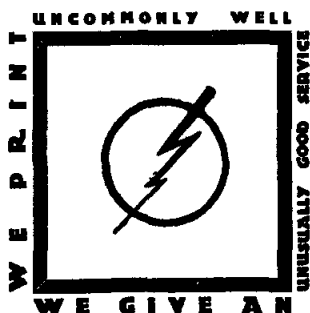
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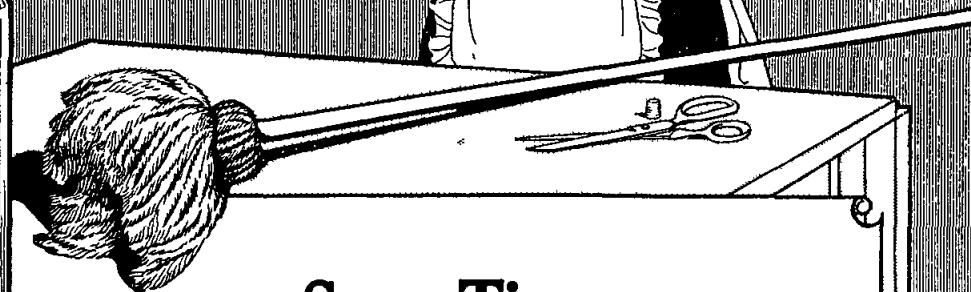
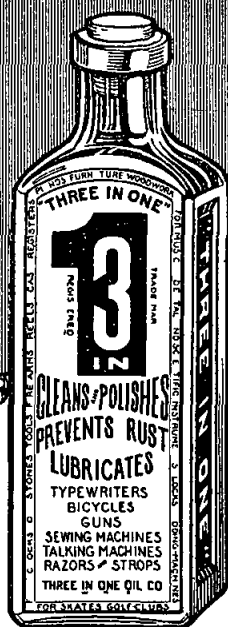
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