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BIRTH CONTROL REVIEW



BIRTH CONTROL ORGANIZATIONS

THE AMERICAN BIRTH CONTROL LEAGUE, INC

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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, Editor ANNIE G PORRITT, Managing Editor

VOL VIII

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The World We Live In

THE fight for Birth Control becomes increasingly a fight against the usurpations of the hierarchy of the Roman Catholic Church. The whole history of that church records a bitter opposition to freedom. Its intolerance in this country is masked by much professed loyalty to "Americanism," but every now and then we glimpse the tyranny that its priests and bishops would impose upon us if they had their way. Just now Birth Control is the touchstone, but the same opposition would be experienced by any new idea which came into conflict with the traditions of the church. The Constitution of the United States protects all citizens in the free exercise of their religious faith, and rightly so. We have no quarrel with any Church or religion. But we ask for ourselves the same rights that are accorded to them. We ask that we who are not of the Roman Catholic Church shall have the right to obey our consciences and control our lives. The priests and bishops thunder "No!" They say "We do not believe in Birth Control and we are determined that *you* shall submit to our opinion." The fight is on. We call upon every loyal American to wake up, to see where we are drifting, and to make a firm stand against this attempt to subvert our Constitution and to impose upon us an out-worn, Old-World tyranny.

HOW threatening is the danger is illustrated by the honor that has just been conferred on Archbishop Hayes, who has been created a cardinal, and by the cordial congratulations on his preferment which have been extended to him by the newspapers and by many prominent Americans. Yet everyone knows that Archbishop Hayes was primarily responsible for the outrage on free speech committed when the New York public meeting, called to discuss Birth Control in November, 1921, was arbitrarily stopped by the police, and Mrs Sanger and Miss Mary Winsor arrested.

The meeting was called under the aegis of the United States Constitution, and the attempt to suppress it showed a contempt for the basal principles of our Government. Another symptom, even more threatening, is the whitewashing by the Bar Association of Martin Dolphin, Assistant Corporation Counsel, who caused the arrest of Mrs Rublee, because she dared to state that she disapproved of the New York law against Birth Control. It is more threatening, because it shows how Roman Catholic tendencies towards tyranny have permeated our judicial and legal systems.

IT would not be difficult to find dozens of instances of attempts at tyranny on the part of the Catholic priests and bishops, if we looked through the records of the Birth Control movement. But we confine ourselves to recent occurrences. In Syracuse, in February, the fight against the holding of a perfectly legal conference was inspired and led by Bishop Curley of that diocese. The City Council, which passed an ordinance smelling of medieval intolerance, was overwhelmingly Roman Catholic in its personnel. Its action showed that it was more obedient to the behests of the bishop than it was to the law of New York State or the U' S Constitution that each member had sworn to support. Another instance occurred in Boston in March, when a Birth Control meeting, planned for the 15th, was prohibited by the Mayor and the hall withdrawn in deference to this arbitrary order. The promoters of this meeting felt compelled to submit, but the American Birth Control League will have to come to the rescue of Massachusetts and show whether this old and honored State still belongs to the Union and shares in American freedom, or whether it has moved over to the despotic control of the Pope at Rome and his faithful hierarchy.

Birth Control in Syracuse

NOT since the arbitrary stoppage of the public meeting in New York in November, 1921, have the advocates of Birth Control lived through so exciting a week as that which preceded the opening of the Birth Control Conference in Syracuse on February 28th. As related in our March issue, after all the plans had been perfected for the holding of a State Conference on February 28 and 29, the Syracuse Council, on February 19, passed the following ordinance by unanimous vote

Be it ordained that any person or persons who shall congregate for the purpose of disseminating information upon the subject of Birth Control shall be guilty of a misdemeanor

The immediate reaction was the rousing of a fighting spirit, in defence of the constitutional right of free speech and free assembly, on the part not only of the Syracuse Committee which had been formed for the purpose of promoting and carrying out the Conference, but also of many citizens who had not hitherto been especially interested. Lawyers were consulted, and the American Birth Control League stood ready to assert the right to hold meetings for the discussion of Birth Control. The American Civil Liberties League offered its co-operation. The faculty of Syracuse University showed great interest, and many of the members published their protests in the Syracuse newspapers. There were letters from Professor W. S. Knickerbocker, Registrar of the State College of Forestry, and Professor A. P. van Dusen of the Sociology Department of Syracuse University. On the following Sunday, the ordinance and the Birth Control Conference were subjects of comment from many of the pulpits, and the ordinance was vigorously attacked by Rev. Fred W. Betts and Rev. Robert Bruce. Other champions of the right of the Birth Control League to hold the Conference were Dean William L. Bray of the College of Liberal Arts, Dr. Mark A. May, Dr. Perley O. Place, Dr. Horace A. Eaton, Professor George C. Wheeler and Professor C. T. Hawley, all of Syracuse University. An energetic protest was also voiced by Mr. Lieber E. Whittic, one of the most prominent lawyers of Syracuse.

A Vigorous Fight

IN the meanwhile the Syracuse Committee was not idle. Mrs. O. H. Cobb, the chairman, announced that there was no intention to give up the Conference. The American Birth Control League, she stated, had been incorporated by the State to do educational work, and it was not within the

power of a city council legally to stop its meetings. Pressure was brought to bear on Mayor Walrath to veto the ordinance, which, unless he took this step, would have gone into effect on the very day of the opening public meeting. The newspapers protested against the interference of the Council with the right of free speech, and for several days the ordinance and the Birth Control Conference were the most discussed subjects in all Syracuse.

Finally on the morning of February 25, the Mayor vetoed the ordinance. The Council attempted to over-ride the veto. To accomplish this required fifteen votes of the nineteen members. Although thirteen members persisted in their attempt to abrogate the constitutional rights of the people of Syracuse, the veto remained effective.

In recording the history of the struggle mention should be made of the energetic and generous action of Mrs. Harold McGrath, who contributed half a page of newspaper advertising space. In this, she clearly set forth the constitutional rights of the citizens and the threat to these rights from the high handed action of the Council. Following is a reproduction, much reduced, of the half page

CITIZENS
 of
SYRACUSE!
FREEDOM OF SPEECH
 has been
FORBIDDEN
YOU;

FOR FEAR THE DISCUSSION OF THE FOLLOWING FACTS MIGHT ENDANGER YOUR MORALS

the hard of the mark of Control
 for the day the day the day the day
 for the day the day the day the day
 for the day the day the day the day

There are too many
 who understand the purpose of the
 report and feeling and other sufficient to provide
 your member of the public in health and strength

I do not see the world in any and ready. They
 can not see the world in any and ready. They
 can not see the world in any and ready. They
 can not see the world in any and ready. They

It is not
 possible for the
 world to be
 the same
 as it was
 before
 the war
 and the
 world
 is not
 the same
 as it was
 before
 the war

There are too many
 who understand the purpose of the
 report and feeling and other sufficient to provide
 your member of the public in health and strength

ARE YOU FREE AMERICANS?
 OR
ARE YOU SUBJECTS OF ALDERMAN RULE?

Signed AMERICAN BIRTH CONTROL LEAGUE Inc

This was the opening of a campaign of advertising, through which the citizens of Syracuse were fully informed of the issues in dispute.

In telling the story of the conference it should also be noted that the center of the opposition was to be found in the official residence of Daniel Joseph Curley, R C Bishop of Syracuse, who in an open letter, while denying that he had visited the Board of Aldermen, either as individuals or as a body—such visits would have been superfluous—owned that he had made his views known to the Mayor

The Evening Meeting

AFTER the exciting preliminaries, it was not surprising that there was a crowded audience on the evening of February 28, when the first session of the Conference opened in the Mizpah Auditorium—Syracuse's largest lecture hall. Dr Horace A. Eaton of Syracuse University presided, and the Rev. A. C. Fulton, D.D., offered prayer. Dr Eaton in his opening address set forth the aims and ideals of the Birth Control movement, especially with regard to the rights of the child. He congratulated the audience on the successful fight for constitutional rights, and hit out at "some religious institutions" which ought to be prevented by law from meddling with the U. S. Constitution.

Rev. William H. Garth, of Islip, L. I., the next speaker, took as his subject the Moral Aspects of the question and made a vigorous and eloquent plea for support for the Birth Control movement. He was followed by Mrs. Sanger who spoke on "The Need for Birth Control in America." After the speeches, the Chairman asked for questions from the floor. At this point the only sign of opposition made its appearance. One Roman Catholic gentleman, Mr. John Walsh, was on his feet immediately. He asked two questions which were answered by Mr. Garth and Mrs. Sanger, but when he attempted to monopolize the time by asking a third question he was firmly repressed by Dr. Eaton, who refused to recognize him as long as others in the audience wished to be heard. The nature of Mr. Walsh's questions may be judged from his attitude when he appeared a few days previously before the City Council. There he asserted that the Mayflower ought to have sunk on the first voyage to America and freed the country from "these Puritans", that the second great misfortune had been the coming of woman suffrage, forcing councilmen and legislators to pay attention to "a pack of women", and now as a third disaster came the demand for Birth Control.

The Morning Session

THE second session of the Conference was held in the Onondaga Hotel. It opened at 10 a. m., but long before the hour set the anteroom was crowded with women anxious to learn all they could about the movement. The books and litera-

ture attracted much attention and ready sale, and members rapidly enrolled themselves in the American Birth Control League.

Mrs. Sanger, who presided at this meeting, opened by welcoming the audience. She warned them all against thinking of Birth Control as merely a personal or an individual matter. It was she said, primarily a social question and no one could live in the world without being interested in the many problems which could only be solved by Birth Control. The speakers at this meeting were Dr. Percy L. Clark, Pastor at Cortland, N. Y., and Student of Sociology at Cornell University, Ithaca, whose subject was "Statistical Facts Relating to a Controlled Birthrate." Mrs. Lewis L. Delafield, who read a paper on Birth Control Legislation in New York State, which had been prepared by Mrs. F. Robertson-Jones, Dr. Ernest H. Gruening, of New York, graduate of Harvard Medical School, economist and journalist, whose paper was entitled "Economic Facts in Relation to Birth Control", and Professor A. P. Van Dusen of Syracuse University, who spoke on "Birth Control from a Sociologist's Point of View."

The luncheon which followed this session was held in the Ball Room of the Hotel, with Mrs. Lieber Whittic as Toastmistress. There were five speakers. Dr. James F. Cooper, Rev. W. H. Garth, Dr. Dorothy Bocker, Dr. John C. Vaughan and Mrs. Sanger. At the close Mrs. Kennedy made a plea for financial support and secured a large number of pledges ranging from five to twenty-five dollars. A collection was also taken up at the door as the guests departed.

Later in the afternoon there was an organization meeting at which a permanent Committee was elected to head the Syracuse Branch of the American Birth Control League, Inc.

Doctors in Conference

THE evening meeting was devoted to the technique of contraception and was exclusively for the medical profession—a limitation greatly regretted by nurses and social workers who would have liked to be present. At this meeting Dr. Vaughan presided, and gave a brief history of the Birth Control movement in America. Dr. Dorothy Bocker related her experiences in clinical research in Birth Control in New York City and Dr. James F. Cooper, Professor in the Clinical Laboratory of Union Medical College and formerly Clinical Instructor in Obstetrics at Foochow, China, gave a somewhat similar exposition of methods that he had found effective. Dr. Cooper was emphatic in asserting that any method of Birth Control which did not put the power into the hands of the woman

(Continued on page 119)

Lord Dawson Champions Birth Control

THE Cambridge Union Society is one of the oldest and most historic debating clubs in the English-speaking world. It has trained many statesmen and orators, and men of the highest standing in all ranks of English life are glad to speak before it. On February 5, 1924, it held a debate on Birth Control, in which Lord Dawson spoke in favor of the motion and the Bishop of Exeter opposed it. The motion read.

In the opinion of this house, the wider application of Birth Control would constitute a major remedy of the social evils of to-day

LORD DAWSON—For myself I find my own position is not entirely at one with that of the proposer of the motion, or with the opposer, but somewhere between the two. I am, however, able to support this motion in consequence of the article "a" in the motion, which says Birth Control is a remedy and not the remedy. I am not one of those that think Birth Control is the begin-all and end-all of social reform. I rather regard it as an ingredient in the process.

Birth Control may be viewed from various aspects—the economic, the social, the medical and the ethical. I shall discuss the social, medical and ethical aspects, but with regard to the economic aspect I would like to say that it is rather doubtful in my mind to draw inferences as to the best method of reform, and to draw an argument for or against Birth Control by the state of the feeble-minded of the country. The feeble-minded belong to a category by themselves, they are feeble-minded from varied causes, and it would be easy to argue that they ought to be dealt with on an entirely separate plane from those that are sane and healthy.

Nor does it do to press too hard the argument that Birth Control holds mainly among what are called the better classes. There are only two criteria in my opinion by which beings can be judged by their fellows, and these criteria are—What can you do, and what sort of fellow are you? Because Birth Control happens to be more rife among the educated and informed classes, that does not say we can confine it, that it will not penetrate every class of the country. There is ample evidence that Birth Control is rapidly spreading among the more educated artisans. Temperance at one time was unknown in any class, but that has long ceased to be so, and whereas it was bad form for many years in the educated classes to be drunk, it is now equally bad form to be drunk among the artisans and laboring classes. There is nothing

more striking than the way temperance has spread. And you find all new movements worthy of permanence spreading to, and permeating one class after another.

Control Not Extinction

BIRTH CONTROL is control of conception by the use of some contrivance that, while permitting intercourse, prevents the starting of a new life. The application of Birth Control is compatible with a small family, or with a large family. It is not only the control of large families, but also the control of distribution. The renewal of the population is not only necessary, but recurring parentage is an important factor in the physical and psychical welfare of the individual. If the economist said to me on economic grounds there should be but one child in a family, I should dissent, for nothing can be good for a nation that is bad for the individuals that constitute it. If the opponents of Birth Control, as such, would transform themselves into advocates of adequate families, they would find me working under their banner. The woman, who repeats the cycle of parentage at suitable intervals, retains greater health for a longer period than the woman who refuses to go through, or to return to maternity. Children bring an enrichment of life without parallel in any other department of human activity. It is surely an answer to stress the position of the single child. The position of the single child is bad for the child, it is bad for the parents, and the menace and folly of limitation, as between duty and consequence, are manifest. That brings me to this—that Birth Control means what it says, it means control and not extinction. Births should be a matter of choice not of chance. I think we have to face this—that Birth Control in no way stands for inadequate families. Its use may do so, but its proper use by no means does. If the population is too large, it is unsound to argue that Birth Control is inevitable. Rather should it be urged that the size of families be increased, and statesmanship should make the larger family an easier proposition.

I put this question. Should families be decided by chance or by choice? In the Victorian era, they were largely left to chance. There was no control, there was no abstinence, intercourse continued as long as the couple were healthy, or until the woman was too far advanced in pregnancy, or too out of health for it to take place. Birth Control by abstinence was not practised to any extent. We cannot say that abstinence was practicable for they were

never called upon to abstain so long as the parties were in health. In the homes of the few, large families mattered but little, they even served a very useful purpose. But in the homes of the many they mattered a great deal. In those families the children came irrespective of the wherewithal to maintain them, and numbers were kept down by the process of death. Some died in infancy, some later on, and it was said the high death rate would keep the population within bounds. Mothers expected the death of infants as a matter of course, and it was no uncommon experience for a mother, asked the size of her family, to say sixteen children, eight buried. They came to look upon the churchyard as a means whereby life became possible. Another factor that kept down the size of families was prolonged suckling. The mother would go on suckling a long time after the proper period, because she knew that by postponing the menstrual period, she might postpone pregnancy.

Choice Rather Than Chance

WERE not those methods somewhat crude, if not cruel? Think of the hardships. Think of the death-rate of children, dying early, jostling one another in a very crowded home, some dying, some surviving. That was a picture to be found yet in innumerable quarters of highly populated cities. Are not these cruel methods like all nature's methods in the struggle for existence—the survival of the fittest, which it has been the role of Christianity to supersede by more humane methods? Would not choice rather than chance be the better method, more humane and more effective?

Birth Control is wide-spread and extensive among all sections of the educated classes, and it is now spreading among the better class of artisans. Of that fact I do not think there can be any doubt, there is a consensus of opinion upon it. It is practised among the best citizens whom you seek and would like to honor. It behooves us therefore not to talk too glibly as to Birth Control being degrading or damaging to those who use it. Such statements are put forward without evidence to show that people who employ it are either damaged or degraded. The fall of the birth-rate among educated people is so universal that there is only one inference to be drawn—that Birth Control is firmly established. Economic pressure, the cost of houses, and the cost of living must enforce one of two things—either a lower standard of living or fewer mouths.

Improved standards of hygiene and education have brought about a fall in the death-rate, ending any danger of diminished population by limiting births while weeding out the population by death.

A much higher value is attached by mothers to individual life. There is a keener desire for the individual progress of the child. Children are looked upon less in the mass, and more as individuals. There is a higher standard of education, a higher ethical ideal, than in days gone by when parents looked complacently on the death of infants, as relieving strain and stress of economic pressure. Birth Control can give opportunity for less worthy motives on the part of people who wish to lead selfish lives, and who are short-sighted enough to do without children while struggling for social ambitions. I am loath to attack anybody, but I am willing to admit that these people can use Birth Control for unworthy motives, but the abuse of a thing is no argument against its proper use.

Birth Control and Early Marriage

I GO on to what I regard as a strong argument in favor of Birth Control, and that is its relation to early marriages. Early marriages are an advantage to the community, they bring men and women in love and partnership at the vigorous and adaptable period of their lives, they bring with them good citizenship, promote well-ordered sex love, and diminish illicit connections. Sex love will always find an outlet somewhere, and unless the outlet is an ordered outlet, it will find some course for itself of less benefit to the community. Early marriages bring the community considerable advantages—people have children at a time when they are most able to bear and rear them.

How can early marriages be practicable without Birth Control? How can straightforward, conscientious people marry, in these days of economic pressure, without any security that they can control the output of their families? Take the case of a man of 24 and a woman of 20. They are able to marry on a restricted income, provided that they are not going to be called upon to maintain more than one child. They have that child—no sensible person exercises Birth Control before the first child is born, and in practice it is difficult to do so. Having got the child, they decide that they must wait three or four years before they have a second. What are they to do during those years? Are they to deny themselves in the full flood of their youthful vigor and their devotion to each other? Are those two people, occupying the same room, sleeping together, to abstain from all sexual intercourse? It is preposterous, it is an impossible proposition, it cannot be expected. Any attempt to make it a success would be damaging to the health of both parties. Continence outside marriage is one thing. The reticence that society imposes between men and their women friends makes that possible. How can you expect continence between two people who have

learned to love one another and who live in intimacy? It is not to be supposed that they are to abstain. To do so would be too great a burden, and if they abstained on the ground of conscience, as some people do, every time it ended in failure, it would hurt their souls as well as their bodies. It is because Birth Control enables people to distribute their offsprings over a period of years, apart from woman's numbers, that it is so beneficial.

The Woman's Side

I COME to the woman's side of the question. The attitude of woman to it is different from what it was in the Victorian era. Then she received her lord, she was the subsidiary vessel, she awaited his pleasure. Except in the fact that she bore his children, she was not on an equality with him. The sex desires of women at that period were not on an equality with the sex aspirations of women today. Woman has grown. She looks for more heart aspiration, and yet she wants something more than successive maternities that will go on year after year, to her early and premature exhaustion, that will leave her an unworthy and unsuitable companion for her husband whose life she is sharing.

I am talking of the great mass of the population and especially of what I may call the cultured poor, whose domestic life is difficult. The wife, however educated she may be, has often got to do domestic work that her mother and her grandmothers were never called upon to do. At a time when woman has become more educated, more able to take part in the world's affairs, her family life, her married life is more exacting than ever before. One can see it in exertion-illnesses, due entirely to domestic stress and strain that women have to shoulder. If a woman is to preserve her youth and beauty, if she is to share in the intellectual pursuits of her husband, she must not throw up one child after another at too short intervals. With Birth Control she is able to have the joys of maternity now as in days gone by, and to develop her intellectual life.

It is said that Birth Control is contrary to Nature. Much of medicine and surgery is the overcoming of Nature and its subjection to man's interests. When anaesthetics were first invented and applied to childbirth, they were denounced as immoral and contrary to the will of God, who had ordained that women should go through the pain. We regard it as our duty to control child-birth and to overcome its pain, and if it is right to control child-birth, is it wrong to control conception? If the argument holds for one, it holds for the other. Whether a particular method is lawful for the community or the individual is the acid test to be applied here, for we have not only to satisfy our-

selves that Birth Control is expedient. I hope I have shown that it is expedient, but I admit that expediency alone cannot guide us. Birth Control, to be accepted, must be in conformity with proper ethical standards. The pronouncements of those who regard Birth Control as immoral show an extraordinary lack of reasoning.

(Having quoted a distinguished priest as saying that the Bible condemned Birth Control in the act of Onan, described in Genesis xxxviii, and having quoted from a pronouncement of Anglican Bishops, entitled "The Misuse of Marriage", that marriages would become unchaste and that the affection of husband and wife for each other would suffer degradation, Lord Dawson continued.)

HOW such statements can be made by a responsible body of men without a vestige of evidence passes my understanding. Birth Control is now so widespread that if it were harmful, some definite morbid result would have shown itself. The French peasantry have practised Birth Control for several generations, and whatever you may say of the morals of the French peasantry, they are a fine race of people. There is no evidence that Birth Control causes degeneration. I regard small families as a disaster. I think that small families damage family life, as rapidly recurring pregnancies equally damage family life. I am out for intelligent choice, animated by a proper sense of patriotism.

We are told that Birth Control is damaging to health, damaging to mental and moral welfare. Are our married women declining in health? There never was a time when the younger women presented a finer picture of upstanding vigor and health. Women preserve health and beauty better than was ever known. Take the children. Are they less healthy than they were? On the contrary, one of the most pleasant features I have come in contact with in the hospital class is that the children of today are fine specimens and are increasing in health year by year. Is there any evidence that among the clergy, with the birthrate down to 10, there is less love and respect in marriage? Is it likely that doctors in their own families would employ technical devices that are harmful to themselves and their wives? To say that Birth Control involves pollution is nonsense. It involves that which properly belongs to love of married people.

The Episcopal pronouncement goes on to say that large families are no longer possible as they were in former years, that limitation must be by abstention from intercourse. I wonder if the authors realize what abstention as a method of Birth Control really means. The fact is many of them have adopted the ascetic mode of life. Very few

intercourses would suffice for a large family. Abstinence for the purpose of reducing the size of a family is abstinence over such a long period as to amount to celibacy. Celibacy is possible, but one break-down in two years would suffice to make it useless. It is entirely impracticable. Imagine the aiest of desire and its thwarting. There, if you like, you will get nerve strain and injury to the body. There, if anywhere, you will endanger the love of two people.

The argument has been used that inside the married state there are periods when men and women have abstained from intercourse. It is quite true that men and women abstain, but the abstinence is prompted naturally by a man's true regard for his mate. If one party is disabled, there is a diminution of desire on the part of the other party, and restraint is prompted by kindness and sympathy one for the other. Abstinence to reduce the size of a family is impracticable and harmful. We were never meant to abstain, unless it is maintained, as it logically is by some authorities, that intercourse is for the procreation of children alone.

Birth Control in the Newer Social Order

SEXUAL intercourse is the physical expression of love of men and women. It is complemented with feelings of intimate sympathy and helpfulness. This life complex is made up of two different parts, involving body, mind and soul, and these parts are interdependent. Take away the physical and the result is a flabby sentimentalism, a complex without force which no one would care for. Perform a simple operation on the testicles of

a man, and you not only make him infertile, you entirely alter his character. As long as we inhabit this world, it is folly to pretend that the physical can be separated from the spiritual, the two must act together to their mutual gain. What troubles me when I read the pronouncement of the Church is that there is a sort of apology for the physical side of marriage. The Church gives a blessing to marriage by saying that it is a remedy for sin. Marriage gives a physical relation to the love of this man for this woman—that is what a straightforward service would say. This apology is the thing that undermines the influence of the Church today. The rising generation wants frankness, it wants truth, it wants reality. That is one reason why I am delighted that the Right Reverend Prelate (Bishop of Exeter) is here. It is evidence that the Church is concerning itself not with forms and ceremonies but with real things.

We want force and vigor to go hand in hand with love. They make for the progress of mankind. Birth Control makes love possible for men and women in the heyday of their vigor. It enables the home to be made without creaking care and want. It gives the wife what she has a right to expect—adequate care. It secures the birth of the fit. I ask this question of the Church. Why does not the Church make fuller enquiry than it hitherto has done? For myself I cannot see why there should not be agreement on rational lines of control. Rightly applied, Birth Control is part of ordered social fabric. It has an important place in the newer social order.

(This verbatim report of Lord Dawson's speech is the work of Mr. N. Tewton Porter.)

Birth Control in India

By N. S. PHADKE, M. A.

IT was probably some time in the year 1920, that Mahatma Gandhi wrote in an issue of his "Young India" a few frank lines on the question of procreation, which made not a few gape with surprise,—why, even a mild sense of horror. I do not exactly recollect Gandhi's words. But I am sure his idea was to arouse people to a sense of the dire consequences of excessive procreation, and of their duty to arrest it. Gandhi was perhaps the first political leader in India whose mind was exercised by a thought of controlling the procreative instinct of the Indians. But this need not surprise us if we bear in mind that it was he who first completely realized the organic interdependence of political with social, economic and religious questions. Thus Indian poverty, which was proved by the late Dadabhai Naoroji as a result, not so much of God-sent

famine as, of foreign exploitation, seems to have been regarded by Gandhi as an evil which is rendered more accursed by the Indians themselves by their thoughtless persistence to procreate. It is true that beyond the few lines to which I have referred in the beginning, Gandhi is not known to have said or done anything to keep this question of control of procreation prominently before the eyes of the Indian public. The reasons for this are, perhaps, best known to himself. May be he thought it wiser not to disturb people's consciences in a matter where he would have had to combat custom, ignorance and religion—particularly Jainism. May be he found no leisure to concentrate on this side-issue. However that may be, my only motive in referring to Gandhi's solitary reference was to show how a mind which takes a comprehensive view

of the causes of the present degeneration of our country, is bound to halt and think about the inevitability or otherwise of the Indian population continuing to be as unwieldy, unhappy, unfed, unclothed and imbecile as it is to-day

If we want to be a free nation, we must first be a nation of strong, sturdy, well-fed, well-clad men and women. To be a nation of this description we must keep our population proportionate to our resources. And to do that we must give scientific thought to procreation, and so guide and control it that our progeny will not contain even a single "unwanted" child. Leaving aside the question of the present exploitation of India's resources by the foreigner, and even supposing as established at some not very remote date, a state of things which may be described as *Swaraj*, we can hardly contend that even in those days when the country's resources will first be at its own service, three hundred millions of men and women will be a convenient number for the state to tackle. *Swaraj* can achieve many things. But it cannot be expected to neutralize, far less to efface, the dreadful result consequent upon the foolish procreation indulged in by its subjects without regard to the natural resources of the land.

A Race of Slaves

Much more than should unlimited procreation be condemned when we are under foreign domination. In addition to the humanitarian, eugenic, and economic arguments in favor of Birth Control to which I shall have to refer a little later, it might be said that to go on procreating children to the limit of our organic capacities when the foreigner rules over us, is "bad policy." Some these words may strike only as a humorous epigram, but they contain an element of serious truth. When the foreigner is exploiting India's wheat, her cotton and all her raw material and using all to his own purpose, there is no harm in saying—there is harm in not saying—that he will also exploit India's population and put it to his own imperialistic use as best as he can. Unprincipled procreation is at all times and in all places, a bane to society. But circumstanced as we at present are it is to us a bane wrought with thousand-fold evil. To-day if we bring forth children whom we cannot abundantly feed, clothe and educate, we only create a race of slaves who will too readily fall a prey to the designs of the foreign rulers and exploiters.

It is high time, therefore, that we awaken ourselves to the urgent need of Birth Control in our land. We procreate to-day as they procreated in the Stone Age, or the Puranic Yuga. The act of reproduction is the sublimest of all human acts. But to-day we accomplish it with as much thoughtlessness and carelessness as in the age of the cave-

man. We are willing to leave the most important, and in its consequences the most far-reaching function of our life to individual caprice and lust. We have been and are to-day also exercising our sexual functions without a moment's thought to its effects on the individual, not to speak of those on the society and the nation. The result is that we are prodigally wasting the "human resources" of the nation. Not one in a half-million has an adequate comprehension of the terrific rate at which we people of India are wasting our most precious resources. These particular resources are not food-stuffs, neither forests nor minerals—but the lives of the people. He who would but for a moment cast a glance at the mortality figures of any presidency in India, will be shocked to realize the ruin which we are constantly bringing on ourselves. It is one of the Nature's laws that higher the birth-rate higher would be the death-rate, too. This law has been tested and verified to be true beyond question. It is then but in accordance with this law that since we are producing too many children, we are also "killing" too many of them—yes "killing"! Numerous figures could be quoted to prove that our uncontrolled procreation is the chief, if not the only, cause of the huge crop of dead bodies, that the hand of death reaps every year in every part of our land.

Procreative Refuse

The figures of 1920 in the Census report show that the birth-rate per 1,000 for India as a whole was 32.98 and the death-rate was 30.84 and for our Bombay Presidency the two rates were respectively 32.28 and 28.65. Owing to uncontrolled reproduction India's children are dying like moths, young mothers are perishing, young fathers are growing old under the load of worries of the increasing family, and the clutches of misery, disease, poverty and crime are getting tighter and tighter over the whole land. In this short article I cannot convey to the reader an adequate idea of the various social, moral and economical calamities that have fallen on us largely owing to our ignorance of the value of Birth Control. But the reader can see himself if it is possible to walk through the streets of any of our great cities or any of our villages without coming across vast numbers who, obviously, never ought to have been born. Every nation, it is true, must have sufficient population for its defence. It is also true that the increase of the best type of citizens can only enrich a State. But that a nation should increase by the mere dumping down of procreative refuse in its midst is intolerable and detrimental to all the varied interests of its people. We are having merely "Damaged goods" and are still manufacturing more of them. Let us wake up and see that henceforth there would be no more "Dam-

aged goods" but "goods that are whole and sound"

Of the history of this movement of Birth Control, its pioneers, and propagandists in England, America and elsewhere, their investigations and conclusions, I cannot allow myself to say much in this restricted space. Nor can I dilate on the references which I find in Vag-Bhat and other Sanskrit works which might interest the reader as proving that our ancients were not, as may perhaps be alleged, entirely immune from "Birth Control" ideas. I shall only summarily say this much that, thanks to the unceasing labours of devoted research-workers, artificial methods have now been formulated by which prevention of conception and control of birth comes within the range of possibility. People have not been wanting who have condemned artificial prevention of conception on moral, religious and hygienic grounds. But the movement of Birth Control has successfully combated against the tide of prejudice, misapprehension, malice and also the power of the exploiter and government. And today it stands recognized by expert physicians, naturalists, socialists, economists, and also moralists as the most urgently wanted movement towards the amelioration of the people of every nation—and particularly of its proletariat.

Birth Control Practical and Sacred

We need not, therefore, hesitate to accept the harmless practical methods of preventing conception. And this is a matter in which a mere intellectual acceptance of broad principles will hardly achieve anything. Birth Control is a movement which is intended for the destruction of a mighty evil, and hence active propaganda must be carried on in the matter. The establishment of a Birth Control League in every city of importance is the first step in the direction.

Let me here assure the reader that the motives behind the Birth Control movement are sacred. Those who choose may charge it with tampering with God's designs, gross indecency, immorality, sin or whatever ugly counts they can invent. But they can never make people blind to the fact that behind the principle and practice of voluntary control of progeny lie, not the selfish ends of the individual lust, but the highest and purest motives of humanitarianism and national efficiency. It is for extinguishing misery, limiting human disease, raising the general level of humanity by substituting the ideal of quality for the vulgar ideal of quantity, driving away the monster of poverty and making a strong and sturdy nation of ourselves, that we want to accept and work out the principles of voluntary Birth Control. Thus our attitude is straight and simple. We want to take our vast stock of human wealth

in hand. We have wasted it like profligates because we have had an unlimited supply. We have had more than we could use in the highest way and to the best advantage of the nation. We have been content with quantity and never thought of the quality. Our social and economic problems will not simplify unless we resort to the limiting of our numbers—to Birth Control. Then we shall guard the health and happiness of each individual for the service he can render to the motherland. We shall conserve human vitality for the noblest constructive uses. We shall guard it more zealously than we now guard our gold!*

Letter to the Editor

Editor, *Birth Control Review*—

It seems to me very important that the Birth Control movement support to the utmost the proposed Lucretia Mott Amendment to the Federal Constitution now pending in Congress,—the purpose of which is to give woman equal legal status with man.

Many a case of a poor over-burdened mother who is now a continuous problem to social and welfare workers would suddenly leave the class of dependents and take care of herself if a married woman could own her own labor.

There are millions of cases considered desperate by the social workers which would be shortly relieved by the passage of that Amendment—I refer to the cases where the wife earns as much or more than the husband in some form of industry or home work.

It is not education that gives common sense, and many an illiterate woman would "sense" the situation very quickly if the money she earned belonged to herself. She would leave the man, and the unborn would never arrive.

There is no possible progress for society as long as the woman remains as "cheap" as she has been all through the ages. Her spiritual "price" must come high, but this is impossible so long as she does not have complete legal control of herself.

There is no possible law so preventive of evil—so likely to arrest helplessness before it arrives—as the complete freedom and independence of woman. Woman's slavery has been such a long one that only "radicals" can see the remedy, because they see the fact.

FLORENCE GARVIN,
Arden, Delaware

It has always seemed to me that giving a woman legal rights does not and cannot liberate her from the bondage which ensues from lack of instruction and knowledge of her own functions, and of the power that such knowledge gives her to control the number of her children. The over-burdened mother cannot leave her husband, not because she does not own her own labor, but because she

* This article was also printed in *Bombay Birth Control*

cannot earn enough to support herself and children and at the same time bear and nurse those children

Rather than the Birth Control League giving support to the National Woman's Party, it seems to me that the N W P, as the first step towards its goal, should support, with all the energy it possesses, the Birth Control movement. Never will woman cease to be "cheap," until she owns herself and her own powers of reproduction

EDITOR

MARGARET SANGER'S OWN CORNER

Dear Mrs Sanger

I have intended for some time to write to you, and thank you for the freedom I feel I owe you. I now enjoy motherhood fuller and better because I know, with just an ordinary amount of common-sense applied, you can control it, and that takes away the "can't help yourself" feeling. Oh! it is so good to feel that you are master of situations. You can give little outgrown things to some other baby and not think, "Will I need that for my next one?"

I know you get thousands of letters from grateful women, but I can't help taking a little more of your time to thank you, as it has been just a year since I wrote my letter of appeal to you. And if I hadn't written, and if events had transpired as usual, I would have been over half-way in another pregnancy.

We were careful in a way, but the Lord only knows how ignorant we were about the real facts about these human bodies of ours.

My three kiddies are fine, healthy children and I expect to put the proper ideas into them about Birth Control as soon as they are responsible enough.

Now don't think that I have reaped the benefit and sat down. I agitate Birth Control every time there's half an opportunity, and I assure you I meet warm approval from nearly every one. I wish there was some way I could really help the cause in a big way. I know I have helped my little circle of friends, but I "kinder" feel that I have renigged you. I have given subscription blanks and passed my paper, but that's about the limit of my efforts, and, yes, I do get so much mental food out of the paper and I am glad to see your little "Corner" start, too.

Mrs Sanger, we all write to you with the absolute certainty that you'll give all of our letters your individual attention, when that is an impossibility, isn't it? However, I'd like your "secretary person" to say to you that "I thank you" anyway.

B M McM, Louisiana

Every day we receive hundreds of letters full of pain and sorrow and difficulties. It is certainly a joy now and again to find one full of happiness and content, and to feel that it is Birth Control that has changed the life of at least one woman from uncer-

tainty and dread to joy and confidence. The writer may feel assured that her letter reached my eyes, and that I am grateful to her for writing it. M S

Dear Madam

I am 36 and about to be married to a fine woman of 34 with her own farm. Both of us are fine specimens. If I bring her with child each two years until her change of life, would that be fair enough, provided everything else is looking bright? I love children, so does she, and we both think a lot of each other. Or how would you suggest? But if those able to have them won't, then where is the country going to?

Two years is rather short as an interval between babies. Few women are able to recuperate thoroughly in this time, especially if they have already had several children, and no mother should be called upon to bear another child until she has fully regained her health from her last pregnancy and childbirth. Also in planning for your family—which, according to your estimate, might consist of from eight to ten children—economic conditions must be taken into consideration. Will you be able to educate and to start in life all these children? Will each one, both boy and girl, be able to find opportunity for a start in life? I take it that your wife will be in full accord with you as regards the number of children, for childbirth is a woman's question first of all, and no woman should be forced to bear children unwillingly. Perhaps after you have had the third or fourth you will both decide that you have done your duty. M S

The Song of the Modern Mother

On the "knees of the gods" thy fate!
While thy body palpitant rides in the pregnant lap
of the future
Posterity! Child of my children!
But I shall demand of the gods,
I shall wrest from their casual hold
Thy fate that has lain on their knees,
At the beckon of none but Chance!
I shall hold it, and mould it with love—
Aand with wisdom, hard-wrung from experience,
Sheathe it forever from harm at the ignorant hand
of convention!
It shall bask in the sunshine of Truth
Awake and alive and strong—be no more the blind
slave of Chance
Inert on the knees of old gods, but fit for the only
god
It serves! And no other may master
The Fate of the Future save one
Posterity! Child of my children!

FLORA B HAMILTON

The Psychology of Sex

By HUGH DE SELINCOURT

PART IV*—Love

LET us return to our youth of either sex, treading the difficult path to manhood and womanhood. But before doing so, I want to remind you that no two leaves of a tree are the same, still less are two human beings, and that the words *normal* and *abnormal*, which are too freely bandied about, are very dangerous words. A good general rule to bear in mind is that the attitude of sneering or of judgment or of condemnation puts the employer of that attitude in the wrong. My subject expands like a mighty view, vista on vista ever opening to the amazed eye, prospect on prospect, valley, hills, woods, streams, meadows, where I should love to linger and wander—human nature in the spring—but I can only point to one or two landmarks. And in doing so I must ask your pardon for the many bald statements that I shall be forced to use. I realize well that each bald statement would need a lecture or two at least to justify and explain its existence. Yet I take my courage in both hands and use them, relying on your courtesy and goodwill for exoneration.

Conflict

Our young one of either sex will be aware of *conflict*—conflict within and conflict without. Both have the germ of honesty within their hearts, both feel the urgent need to express themselves in love and work, to make friends and to do something worth doing. Both are aware of strange discrepancy between what they are supposed to feel, or told to feel, or ought to feel, and what that germ of honesty within them announces clearly that they *do* feel. The question comes to both with urgent force: Shall I submit to the conditions of life or shall I dare to try and sweeten those conditions by contributing my new experience to them? Shall my life be compliance or an adventure? On the girl these terrible questions are now forced with peculiar hardness. At the outset of her career she is confronted by the lure of comfort, asked in the most chivalrous terms to become a parasite, and if she is determined to work or forced to work she is asked to choose between *love* and *work*. For example, a don at Oxford or Cambridge may lose a term to study some branch of her particular subject, but the authorities would not yet support her if she wished to fulfill her own nature in love or motherhood.

To the girl there is no choice between love and work. The honesty in her heart declares: "How can I do either without the other? I must do both."

This conflict with the boy is not so obviously urgent, though it is of subtle importance. The honesty in him tells him he can only do well the work he loves, and the work he loves may be less paying and harder to find than work he does not love.

His Dual Nature

His urgent problem is the duality in his own nature which, through his male make-up, is more obvious. He wants to keep his work and his love separate. At times he feels gloriously independent and free simply by the power of work; then some girl or woman flits across his horizon and seems to distract him from his work. He is continually forced to feel his own incompleteness. The more he accepts this incompleteness, the less it will disturb him, but it is some time before he can learn this lesson of life—that his instinct to work and his instinct to love are different aspects of the same thing.

Dreams of the splendor of love flicker before his eyes like will-o-the-wisps. And the more he is guided by the germ of honesty in his own heart, the lonelier and more depressed he seems to become, until the very good in him appears his guide into cold and desolate regions. He seems daily less able to take anything lightly. His dreams grow brighter and, as he thinks, more deceptive because their brightness shows up the black failures on every side—of the effort to live. Reverence and imagination, those deep essential attributes of the sexual instinct, are even more uncomfortable and distressing in isolation than are the more physical and obvious attributes of sex.

He Meets the Girl

Then into his life comes a girl who has faced the choice between love and work, and chosen work and economic freedom. She is far more self-possessed than he is. The deeper her power of feeling, the calmer and more self-contained she appears. She has rarely been kissed at dances, and much regrets it. Having seen the chorus girls at revues, she is inclined to think she is not attractive, and probably one of the many women without sexual feeling at all, oh, well! there's plenty to do. She is far too proud for self-pity.

He welcomes her into his life. Here, at last, is a girl who can be his friend; he can be happy in her presence without any ridiculous wish imme-

* This is the concluding installment of Mr. de Selincourt's series. The first part appeared in the January issue.

diately to kiss her. He does not know that when the deeper chords of sex, reverence and imagination are touched, the lighter surface chords are silent. Instead of irritating him, her presence gives him a sort of peace, and he can work better. He is dimly aware of a new kind of laughter, for the best laughter emerges from the soul of reverence.

The girl is aware almost at once that this is a man she could love.

Courtship and Marriage

Through the lovely interplay of courtship I cannot follow them, but the young man becomes more and more aware of her as apart from other women he has known. Whereas he used to hold a woman's hand to see what it felt like, to kiss a woman for the same experimental reason, and to discover that it was very pleasant, now it is this particular woman whom he is studying and wooing and trying to understand.

They discover they love each other, they are approaching the great fulfilment of man and woman, as important as birth and death. This man and woman are to become for a little while merged into one creature in the art of love.

In the woman's delight lies the man's delight. From her comes the music.

And over this supreme act hover superstitions thick as gnats and far more poisonous. About what is manly and what is decent and what is right and what is healthy these superstitions swarm in ever-gathering numbers—doctors, priests, lawyers, analysts warn and condemn on every side.

The two lovers must be a law to themselves. Let them remember that lack of feeling is the only indelicacy. Let them prolong their delight to the longest possible stretch of time.

Manliness lies mainly in tenderness and control. The longer this feeling plays through a man, which

is generated by his delight in the woman's delight, the more he becomes charged like a battery with vitality. The two main blasphemies against love are a caress that is not desired and a baby that is not wanted. His own needs which seemed before to be so urgent and necessary become negligible with his delight in the woman's delight, which seems to give him a new sensibility.

Life and Death

Havelock Ellis fully describes the whole beautiful process of tumescence and detumescence in his great book, *Studies in the Psychology of Sex*, and minutely describes all the different points of feeling in a woman—all that is known he reveals, and he, who knows more than any man, is yet forever suggesting how little is known, and pointing to new fields of discovery, as shame and the influence of shame is removed from this marvellous art of love. We are yet but playing five-finger exercises on this instrument of our nature, from which life's music comes.

Vast is the importance for man or woman of a full initiation into the art of love—that mysterious play where men and women approach nearest to the divine, creating the savor and sweetness of their own natures.

This full mutual initiation establishes a man, he strikes out roots like a tree and flowers. It puts him in harmony with the life around him, it takes him to the heart of life itself and shows him a little of its meaning. It will generate love in him so that service will become a passion.

He will long to leave the great house of life a little sweeter, perhaps, for his presence, and he will enter, without fear, the greater house of Death—

“And Death will be the last embrace of her
Who takes the child she gave, even as a Mother
Folding her child says, ‘Leave me not again’ ”

The Meaning of Radio Birth Control

Radio WFAB Syracuse, February 29, 1924

By MARGARET SANGER

EVERY step forward in our history, from those remote days when our prehistoric ancestors first discovered fire, tilled the soil, and domesticated the animals, has been gained through control over some force of NATURE. One by one these great wild powers, each one of them destructive and overpowering, have been harnessed, directed and mastered by human intelligence and made to serve some constructive purpose. The power of the wind, the power of steam, the power of electricity, all and with increasing rapidity have thus been subjugated.

By each of these successive steps, men have made use of these tremendous forces to free themselves from the slavery of toil. At every step in this long journey they have met the opposition of the prejudiced majority. These opposing groups, which have taken no part in progress, laughed at Columbus when he told them the world was round. They burnt great scientists at the stake. They said that automobiles would be impracticable and dangerous. They scoffed at the very idea of aviation. But in spite of all this opposition, a few have been brave

enough, strong enough, courageous enough, to bear aloft and to carry onward the torch of civilization

In Man's onward march towards civilization, one after another, he has conquered and controlled the forces of Nature. Thereby he has diminished disease, pestilence, and famine. Hygiene, surgery and sanitation have been the outcome of his triumph. In gaining control over these powers of Nature, step by step, mankind has made progress

Hunger and Love

If you stop to think for yourself, you will agree with me that there are two dominant forces of human nature that drive every one of us onward, day in and day out, to work, to struggle, to achieve, to make homes, to establish families. These are the instincts of Hunger and Love. To satisfy our hunger, men compete in business with their fellow men, they labor to attain a little security in life. And similarly to satisfy our undying need for love, we marry, we make homes, we bring children into the world.

You all know as well as I do that morality means the control of these two instinctive impulses. If we aim to satisfy our hunger by eating too much, by refusing to share our bread with our fellow-man, we become immoral and sink to the level of beasts. We are no less immoral if irresponsibly we bring children into this world without first considering our ability to cherish and protect them, without giving thought to the health and strength of the mother, upon whom the great burden falls. Unless he can assure them health, adequate nourishment, sunlight and care, no man is justified in calling an unlimited number of children into being.

Now, just as Man has freed himself from Nature's bondage through invention and machinery, so must Woman free herself from the crushing slavery of undesired maternity through the instrument of knowledge and science. She must learn to space the years between the births of her children. In this matter, let mothers consider the example of the gardener.

A Garden of Children

Just think for a moment of the meaning of the word kindergarten—a garden of children! To me, that is just what the world ought to be—a garden of children. In this matter we should not do less than follow the example of the professional gardener. Every expert gardener knows that the individual plant must be properly spaced, rooted in a rich nourishing soil, and provided with sufficient air and sunlight. He knows that no plant would have a fair chance of life if it were overcrowded or choked by weeds. To grow into maturity, to bud,

to blossom, to produce beautiful sturdy flowers in its own season, each plant must have constant attention, incessant care and tender devotion.

If plants, and live stock as well, require space and air, sunlight and love, children need them even more. The only real wealth of our country lies in the men and women of the next generation. A farmer would rather produce a thousand thoroughbreds than a million runts.

How are we to breed a race of human thoroughbreds unless we follow the same plan? We must make this country into a garden for children instead of a disorderly back lot overrun with human weeds.

In a home where there are too many children in proportion to the living space, the air and sunlight, the children are usually overcrowded and underfed. They are a constant burden on their mother's overtaxed strength and the father's earning capacity. Such homes cannot be gardens in any sense of the word. As each new baby comes, a poor little victim brought unwanted into an already overcrowded home, he has less and less chance to survive in his bitter struggle for life. Statistics prove this fact. In families where there are too many children, there is a high rate of infant deaths. Then the schools are overcrowded. Little tots are driven to work at an age when they should be in fields and playgrounds.

A Miracle of Science

The control of this great overpowering human energy, the instinct of reproduction—is what we mean by Birth Control. We, who are carrying on the battle for the great human right of Birth Control, are fighting for better, healthier children, for a race of strong men and beautiful women here in America. We place quality above quantity. We want each child to have proper food, warmth, sunlight and fresh air, devotion and love.

Birth Control does not mean childlessness. On the contrary, it does mean fewer, finer, stronger babies, happier, healthier mothers, fathers freed from worry, making their way to success and achievement, because they are inspired and strengthened by harmony and love.

You who are listening in tonight, who are taking part in this miracle of science, in this human control over one of the greatest energies of Nature, in this triumph of intelligence over prejudice and ignorance, remember that just listening in is not enough. Let your intelligence likewise be radioactive. Investigate our claims for yourself. Think for yourself. If you do, I am sure every one of you will join in our great movement to broadcast health and the heritage of health to every mother and child in this land.

MARTYR MOTHERS

Who Has the Right to Make These Women Bear Children

Before a nation sends its soldiers into the trenches, every care is taken that they are in fit condition. What a cry of indignation would go up if the soldiers wounded from a previous action, without proper surgical or medical care, were again sent into battle, or if the weak, the sick, the maimed or the cripples were swept into the ranks? Yet this is the way that the nation treats its mothers. Tens of thousands of women in unfit condition, often at the certain and useless cost of their lives and without profit to the race as regards the children they bear, are forced again to childbirth, and when they plead for relief, the only answer they get is "the law forbids"

Love and Suffering

Virginia

I am thirty years old, been married 12 years, have four boys, and in a few weeks will try to give birth to the fifth. I am dreading confinement as never before. I have usually hard times, only one of my children has come into the world without instruments, after hours of untold suffering. I am now almost paralysed in my hips and back—can't walk 100 feet without help. Just think what I must yet suffer during these weeks, to say nothing of the last hours, if I live.

I am writing to ask you in the name of God to tell me a contraceptive I can depend on, for I can't live through more such trials. I pleaded with my doctor after my third baby was born, when I had had nine operations, and he said if he were to save the ladies such illnesses, doctors would have nothing to do. So now I am pleading to you as a woman.

We are just poor people. My husband is a railroad man, and a devoted, true husband. He doesn't want any more children—he never wanted any. But I did, until I found out I could not give natural birth. He has tried to save me from these months of suffering, but I can't deny him when I love him dearly, and I know he loves me so true. So please help me and save me for my children. If any more come, I'm afraid they will all be without a mother. May God bless you in your work, and may every suffering sister get your good advice.

"Won't You Help Me?"

Pennsylvania

I am a mother 26 years old. I have four children, the eldest four, the baby three months. The last two babies have been born three weeks too soon. I am awful sick when they come and for five months before. I can't stand up straight, and can hardly walk across the floor, just have to slide my feet along. I have falling of the womb and have been torn with every one of my babies, and only the first time it healed up. I have kidney trouble quite bad—worse when carrying my babies.

We live on a rented farm and have no money to get any help, so all the help I ever have is just what my husband does for me. I did not even have a girl while I was in bed. I always have to have a doctor, or I guess my babies would not be born at all. If only you can help me so I won't have to have any more. I worry so for fear there will be another one. Won't you help me?

Blighted Hopes

New York

I am one of those unfortunate women who married without a bit of knowledge of what married life was like. I was always a frail, delicate girl—the last of seven, I guess my mother had no strength left to give.

I was overjoyed when my first baby was coming. As I had always loved babies, I planned such wonderful plans. I went to the library and read all the books on the care of babies. This baby was to be perfect. I had a frightful time and was in the hospital a long time, but it was worth it. I arrived home very weak and with all my own work to do as we could not afford to hire any one.

Before I had fully recovered I found myself pregnant again. All the joy went out of life, all the hopes and plans. I was too sick to enjoy the baby I had wanted so much. There is just fifteen months between them. I never was well after the birth of the baby. Then in a short time I found a lump on my breast. They said it was cancer and removed my entire right breast. They hardly expected me to live, but I did and came home and tried to do all my work with a weak right arm.

There is no use telling of my suffering. You know. Soon I found myself pregnant again. The doctor admitted I was in no shape for it, but would do nothing for me. We found a doctor who would, but although I begged for something to prevent my becoming pregnant again, they told me nothing. They ordered tonics, when what I want is knowledge so I can stop worrying and get strong. I want the strength to take care of the two I have. I feel I could have it if I could free my mind of this awful worry. I wish my life away until I am too old to have any more children.

Longs for a Little Rest

Michigan

My family consists of two darling little children, a boy and a girl. My little girl is three years of age, and my baby is one year. I am still nursing my baby as I am in constant fear of becoming pregnant. Neither my husband nor I want any more babies for several reasons. I have been left with a very weak back for which I am taking treatments at the present time. The doctors tell me that the base of my spine is the cause of my terrible backaches and suffering, as the ligaments have been torn from the spine. He thinks he can help me, but he says that another baby would certainly put my case beyond cure. It seems as though I have suffered enough from my back alone, saying nothing of the pain of childbirth. Also my limbs are terrible from varicose veins and are inflamed and sore all the time, the veins stand out so large and prominent through my hose. I do not want such limb trouble as my own precious little mother is suffering from today. For three years she has been practically an invalid, caused from milk leg when my youngest sister was born. She has ulcers on her ankles until her legs look like raw meat, and she suffers torture night and day from itching as well as the poison in them. If I thought I had to go through anything like that I should want to die.

Before my babies are born I am nearly crazy with twitching of the muscles. I jerk and twist as though I had St. Vitus' dance and of course I don't know what sleep means. I can't bear to lie down, and every morning at three o'clock I am sitting up waiting for daylight. This makes my babies sleepless, and it is hard taking care of them. Now the baby is old enough to sleep a little better and I hope to get a little rest myself, if my back improves and there are no more babies to care for.

Don't misunderstand me, Mrs. Sanger. I am not finding fault with my little ones. God love their baby hearts! Life would be incomplete without them. But won't you please tell me what to do and how to care for myself so as to prevent having any more. I would be so grateful to you and would bless you to my dying day, if you would kindly tell me, and tell me before it is too late, as I am in constant fear. I have a wonderful husband, but he is very much human, you understand, and I like to be good to him. He wanted me to write to you, so any information you may send me he will thank you for it.

I am 27 years old, and we have been married five years, and now we have our little family, we want to settle down and save and have a home, and I want to help earn it.

Children Uncared for

West Virginia

I am a woman 25 years old, the mother of five children. I lost a baby last year in August and will have another

in July of this year. I suffer so when I am carrying them. My legs and feet swell until I can't walk. The doctor says that it is too hard for me, but he never gives me anything. I have a lot of work to do. My husband has a job, but it seems we can hardly live, for he don't make much. When my babies are born, I cannot hire my work done. My oldest child is ten. I cannot see after my children as I want to. So please help me if you can.

Epileptic

Montana

I am a young woman, 24 years old, and have two little girls, one three years old and the other sixteen months. I am subject to fainting spells. Some doctors call it epileptic spells. When my first little girl was five months old, I was nursing her when I fell and my right hand went into hot ashes. I lay there 25 minutes, and when I came to myself, my right hand was burned off. I have been having these spells right along, even after my second child was born.

I am writing to you to see if I cannot get some help. Although my doctor knows about these spells, he will not tell me anything, as he is a Catholic. I don't believe I should have any more children while I have these spells, so I would appreciate some advice.

'The Smile Isn't There Anymore'

Nevada

I am 33 years old and have had seven children and two miscarriages, and my health is so very poor I can hardly take care of what I have. I have tried everything I ever heard of except an operation, and we haven't the money to spare for that. I have been married fourteen years and have spent the biggest half in bed. My life is nothing to me any more. I am so heart-broken. My children say to me "Mamma, smile, we want to see you smile." But it seems like the smile isn't there any more. Won't you help me. Please help me at once, before anything more happens.

Invalid Mothers

Tennessee

I am the mother of six children and have had four miscarriages in eleven years. I married a poor man and have had to work in the field leaving my baby under a tree. I kept this up until my last baby. I got up when the baby was ten days old, as usual, and in two days I took sick suddenly, and for two months I never left my bed. Since then I am not well. I have raised all my babies on bottles except one.

California

I have two lovely children, both instrument births, with blood-poisoning, resulting in tubercular abscesses and two years of complete invalidism. I am in such a physical condition as a result that much as I long for more children, I dare not have them.

Ancient History of the Birth Control Movement

By ABNER E. WOODRUFF, C E

APPARENTLY there is nothing new under the sun, and this is distinctly true of the modern movement for "family limitation" by contraceptive methods. Mrs. Margaret Sanger and her colleagues are not the pioneers of a new movement, but rather the reserves of an army of propagandists, the first and second lines of which have long since passed over the field of action.

Two distinct periods of agitation on this important subject occurred in the nineteenth century, creating a vast amount of argument, and spreading a very great knowledge among the people. While we may endorse the modern propaganda and admire the courage and self-sacrifice of its leading spirits, we must not forget that this agitation really commenced more than a hundred years ago, with the publication of the "Essay on the Principles of Population" and claims for its father no less a person than Dr. Malthus himself.

Twenty-five years after the publication of the "Essay," Francis Place, a master tailor of London, was leading an active propaganda for contraception, which profoundly stirred the working classes of Britain, and generated a most heated discussion in English economic, political and social circles. Fifty years later the agitation recurred and Charles Bradlaugh, Mrs. Besant and Edward Truelove were condemned and imprisoned for circulating Dr. Knowlton's "Fruits of Philosophy" which boldly treated of contraceptive methods. Now we have the modern upheaval on very similar lines, and, though the arguments and illustrations are somewhat different, the purpose is the same, with this advantage for the modern movement, that it has been cleansed of the vulgarity which was unfortunately injected into former propaganda.

Dropping a Bomb

The publication of the "Essay on the Principles of Population" by Dr. Malthus in 1798 was a bomb dropped into the camp of the economists. His conclusion that "the tendency of population is to increase faster than the means of subsistence" was a direct slap in the face, and the thinkers gasped at the possibilities presented. The idea that the variation of increase between population and food should be as the variation between the geometrical and arithmetical ratios (that is, that population should increase 1, 2, 4, 8, 16, etc., while food increased only 1, 2, 3, 4, 5, etc.) suggested a world thrust into a murderous struggle for subsistence, and they naturally asked "If this is true, what is to be done to increase the food supply, or failing in that, what is

to be done to check the increase of population?"

Malthus made no other answer than that contained in his "Essay," namely, that the checks to population are both positive and preventive, the positive checks being wars, pestilence, famine, unwholesome occupations, etc., while the preventive check is moral restraint in the production of offspring. In a later correspondence, he limited this moral restraint to the delaying of marriage to mature years for both males and females, and strict chastity for all persons not bound in wedlock. He denied that he had ever taught that there should be any moral restraint within the marriage relation. However, his suggestion that there should be moral restraint at any time, that would result in a limitation of the birthrate, entitles him to be known as the "Father of the Birth Control Movement."

The Law of Population

Many of Malthus's conclusions were not at first demonstrated to his own satisfaction, and he spent several years after the publication of the "Essay" in travel and study. The results of these further investigations were included in later editions of his work which finally became a volume of very considerable size. He laid down three major propositions: (1) Population is necessarily limited by the means of subsistence, (2) population invariably increases when the means of subsistence increase, unless prevented by some powerful and obvious checks, and (3) these checks which repress the superior power of population and keep its effects on a level with the means of subsistence are resolvable into moral restraint, vice, and misery.

The first proposition is, of course, an axiom, for certainly if the people cannot be fed, they must perish, or at least as many of them as will equalize the mouths with the food supply. The second proposition seems equally true, for, as food and comfort increase, the instinct for procreation must be quickened, and besides, a growing population is not only desirable, where there is plenty, for many economic reasons, but also it is a proof of the virility of the people. If, with an increasing food supply, the population does not increase, either the race lacks the qualities of virile manhood and womanhood, or powerful checks are operating which keep the numbers down. The third proposition resolves the checks to population into moral restraint, which would mean a deliberate attempt on the part of the people to limit the number of births, and would therefore be a preventive check, and vice and misery which would be positive checks, arising from the

anti-social acts of men or through the uncontrollable operation of the laws of nature, and having the effect of destroying portions of the population after birth

Under the head of positive checks, Malthus includes the following Unwholesome occupations, severe labor, exposure to the elements, extreme poverty, bad nursing of children, great towns (overcrowding of population) excesses of all kinds, common diseases, epidemics, wars, pestilence, plague and famine. The charge that he advocated wars to keep the population within bounds is without foundation, he merely pointed out war as a check, and classified it where it belongs—in the category of misery and vice

Where Malthus Made Mistakes

Malthus was not wholly correct concerning his "Law of Population." In reality it was the law of Capitalist Accumulation, and much less terrible than he conceived it to be. His mistakes, however, cannot well be charged against him on account of the very slim vital and industrial statistics that were available for his study. Even today, with much better statistical methods, many of the questions relating to population and food supply are awaiting further careful investigation. Malthus's great mistake lay in his failure to take into consideration the development of scientific agriculture, and the mechanical inventive genius of man. He did not appreciate the changes in agricultural processes and technique which were occurring in England in his own time, for if he had understood their significance and possibilities, he would have hesitated to make so sweeping a statement concerning increase of food supplies, and he would have extended his researches more widely and deeply than he did.

Why His Law Was Discredited

English agriculture, from the feudal ages, was conducted on the "three field" plan—a rotation of roots, grain and fallow. This method prevailed universally under rising capitalism until 1731, when Julius Tull published his work "The New Husbandry" in which he proposed the agricultural methods of today, and laid the foundation for scientific farming. This new husbandry had been proceeding in parts of Britain for 67 years when Malthus published his "Essay," and agricultural production was certainly largely on the increase. The cultivation of the turnip had been introduced, and clover adopted as a hay crop and soil renovator. Small's plow which could be drawn by two horses had been invented in 1764 and the horse was replacing the ox as a draft animal in agriculture. Bakewell began the improvement of live stock by selective breeding in 1760. Elkington's drainage method was first used in 1864, adding large areas to the plow lands of the country. Ilderton's threshing

machine was invented in 1773. Swede turnips and mangles were introduced as stock food in 1786, and in this year the potato was first planted as a general field crop. Modern oats were developed by selection in 1788 and in 1797 the hydraulic press was invented, by which oil cake could be compressed to be used as stock food. In 1800 ground bone was used as a fertilizer and the liming of the soil to correct acidity or "sourness" was becoming a common practice.

These were the beginnings of modern agriculture, and had Malthus been truly discerning, he must have seen that they would profoundly affect the production of food in the direction of ever-increasing abundance. Further developments followed. New machinery and new fertilizers came into use, and the earlier machines were displaced about 1851 by the McCormick reaper. The self-binder was introduced in 1877.

English agriculture not only kept step with the general advance, but for a long period it led the world, and contributed immensely to technical improvements. The invention and development of the steam engine profoundly affected the food supply of all nations, for the railway and the steamship provided means of transportation and opened vast agricultural regions to settlement, which, with the use of modern improved machinery and scientific methods, have long relieved the world of the fear of any universal pinch of hunger.

It is indeed the irony of fate that Malthus should have put forward his theory of population at the time that all this progress in the production of food was on the way.

This is the first part of Mr Woodruff's sketch

The second will follow in an early issue of the REVIEW

Sir W. Arbuthnot Lane, M D, on Birth Control

There is no doubt that public opinion is gradually favoring limitation of families. Our only real enemy is the church, and this body is not at all consistent. Many of the officials of the Church undoubtedly limit their families. They base their objections on certain somewhat obscure texts of the Old Testament.

As I go to the slum districts the misery there strikes me like a blow. What all the women are longing for is that they shall have only enough children to rear properly and decently. Birth Control is practiced in Mayfair and Belgravia. Why should it not be practiced in Stepney and Battersea?

The question of prophylactics is, after all, only a matter of common sense. Provided people use the right sort of mechanical effects, not only is no harm done, but morality is vastly strengthened.

The whole thing is a question of right and wrong. It is obviously a grave sin to bring into the world children who are practically damned from birth. It is surely better to impose a limit and have a happy, healthy people.

Book Reviews

MORE ESTIMATES OF HUGH DE SELINCOURT'S REMARKABLE BOOK*

A Review by Ruth Hale

NOTHING about Hugh de Selincourt's book "One Little Boy" is quite so important as the fact that it was written at all. By writing simply, delicately and beautifully on an almost impossible subject, he has more than justified his first intention. But the fact that we have all arrived at a point in our civilization where a book can be written, published and widely reviewed in which the whole history of a little boy's bad habit is told, is, it seems to me, the greatest single significance of the book.

For although Mr de Selincourt deals tenderly and sensibly with his little boy and his problem, he does not offer a very clear guidance to the monitors of other little boys. Some such guidance is badly needed. But certainly no help could come from any quarter if none of us could speak of the problem itself, and that prohibition Mr de Selincourt has definitely broken down.

He had to call on many dexterities, verbal and otherwise, to get his story told. If, in the end, it still seems a faulty book from a strictly literary point of view, his great central difficulty must be constantly remembered. It also seems likely that as literature Mr de Selincourt was not greatly concerned in his book. It is almost entirely propaganda. In it, there were certain things he felt obliged to say. First, that little boys who make mistakes are not helped out of them by harshness and humiliation, second, that mothers must learn not to accept interference from the outside in problems which they can solve far more surely in their own hearts, third, that men who rage too terribly at little boys and their lapses are usually not so much fighting wickedness in the world outside of them as they are fighting both wickedness and suppression within themselves. Mr de Selincourt has done more than one memorable picture of a man who loosed his evil on the world in the name of some favored virtue. The insane man in "Women and Children" profoundly believed that he was a patriot. The headmaster in the school of "One Little Boy" believed that what he called sex purity was the only thing his spirit could endure.

But however powerfully Mr de Selincourt exposes his adults, and however useful that exposure unquestionably is, he must primarily have our gratitude because of our children. And one feels from his book that for himself he would feel more than rewarded if he could save one child from the stupidity and the humiliation that overwhelmed the little boy of his story. I cannot imagine that anybody who reads the book can ever be quite stupid or cruel again, even under severe temptation, to a child who is, after all, only one of us.

A Review by Dr F I Wertheimer

MODERN literature, and especially the modern novel, is often accused of dealing much more frankly and extensively with erotic subjects than had been usual in former times. In this general form the statement is, however, not true. What is characteristic in this respect of present-day literature, is the treatment of sex in its more problematical, disordered and deviating aspects. Even Zola, who in his "Fecondite" gave expression to the question of Malthusianism, refused to write the story of a sexual invert in whose experiences he was very interested. His reason was that it could not be done. Or earlier when Stendhal, who must be regarded as one of the founders of the modern psychological novel, depicted in "Armance" the tragic life of a lover suffering from impotence, he did in no place mention in words the actual conflict. In our modern novels the frankness and preoccupation with erotic matters is usually on a more or less scientific or pseudo-scientific basis, both of knowledge and of terminology, derived from certain branches of modern psychology. Second-hand knowledge of this sort, encroaching as something alien and purely intellectual into an imperfectly integrated work of art, stamps many modern novels as inferior from an aesthetic point of view.

It is therefore a pleasant surprise to find a novel which deals with sex in its more hidden aspects in a very frank and at the same time artistic way. In his novel "One Little Boy" Hugh de Selincourt has made the problem of auto-erotism the theme of his tale. A young boy is caught in this practice by his school-master while he is lying on the moss in a wood on a summer's day. For this offence he is publicly flogged in front of all the boys of the school. He has only a very dim realization of having done something wrong. The school-master advises the mother of the boy to watch him very carefully and to flog him as punishment. The mother catching the boy once in the act does flog him after a long conflict between her own good sense and her desire to follow the precepts of an authority like the school-master. There follows a subtle and tragic estrangement between mother and child. The grown-up people in the story fail to understand the boy's conflicts because, as is well brought out in several minor episodes, they themselves are so insecure in their own sex adjustments. During this period of estrangement the boy comes in contact with a young girl, the daughter of a blacksmith. She is a girl grown up nearer to the soil and therefore more natural and less entangled in shames and taboos. She talks to the boy about his troubles more in his own terms and by her whole natural and friendly attitude gives

*ONE LITTLE BOY, by Hugh de Selincourt, New York: Albert and Charles Boni, 1924.

him the much needed confirmation of his own worth after he had been made to feel so utterly worthless by his mother and by the school-master

A Subtle Subject in Subtle Form

It is not possible to give a short account of a book which deals with so subtle a subject in so subtle a form. There is the blacksmith who teaches the boy to chop wood—to use real tools instead of his “card board tools”—a simple but pedagogically more effective device than the learned school-master’s discipline. And there is the school-master’s old mother, a woman both very peculiar and wise, who sees through the school-master’s hypocrisy and who tries to give the boy’s mother help and advice. But she never succeeds because she expresses herself always in a very curious way, at her best rising to an aphorism like “anxiety and measles are equally infectious.”

It would be wrong for the sophisticated reader to approach this book in a merely intellectual way as if it were a psychopathological treatise. The problem of autoerotism does not end where the author leaves it. The book conveys the experience and the character of a young English boy. And if young Crossjay in Meredith’s novel, “The Egoist,” is a classical description of an English boy and of boyhood in general, then Hugh de Selincourt’s novel, “One Little Boy,” may be regarded as adding to this picture a new phase, equally true to life.

A Few Notes on this Important Book by Harold Brainerd Hersey

A TALL athletic figure in comfortable tweeds detaches itself from a perfect English garden under an English sky, and a “little boy grown up” comes forward to welcome me again to Wantley. Certainly the “little boy grown up” must have experienced sympathetically the tragedy of this superb book—otherwise it could not so eagerly voice the very spirit of outraged boyish flesh.

Hugh de Selincourt stands before me in this book as clearly as when he came forward to tell me how sorry he was that he had not met me at the station three walking miles away. I hear the nightingale once more, I crawl over the huge beam in the bedroom under the eaves, I stroll with him over the downs rolled lazily against the sky, and I sit once more in his study and listen to his fine voice as he outlines his faith. In some way, above the usual drone of “literary” literature, this man has put reality between covers—not merely in the form of the boy—but from those hurried days of school when some irascible, stupid teacher perverted his calling into a twisted formula, with which he whipped indecency into the minds of his pupils.

Here is an age-old problem which has hardly been touched upon in fiction. Due to expulsion I spent but a year and a half in military school, as a boy of twelve and thirteen, and yet I recall that this practice was so

common as to pass well nigh without comment in our school—and yet our school was *most* select, *most* proper! It will interest Mr. de Selincourt to know that in another private school, that I attended as a lad of nine, I saw one of the boys beaten terribly upon being discovered in this act by a teacher. It clings to my memory like an unhealed wound, because I fainted away at the sight. Therefore, imagine my feelings when in this book I read of another beating, administered by an old fossil for the same reason. The description is so well done—so terribly done, with such deft power and inner light—that every blow of Mr. Lake upon the hand of Hullertson major fell with equal horror on my own heart.

The Book a Forerunner

The high tide of literature that will come when the work of Havelock Ellis has begun to be understood and fully appreciated by the creative mind, has not come in as yet, but this volume is a forerunner. Time will come when it will be impossible, as it should be now, for any creative intellect, particularly the novelist and poet, to produce work without a thorough grounding in the basic laws of sex. It will seem weird in that not-distant day to conceive of any consistent work of art being produced without first exploring the sources of our actions, our emotions, our thoughts and our instincts. At best, all literature before Ellis is only a prelude to the morrow, except the slender few who have unconsciously been aware of what Ellis has collated and written into a practical philosophy. Cellini, Balzac, DeMaupassant and Whitman.

The importance of a book like this, aside from the selective qualities of the novelist evidenced therein, is the fact that Mr. de Selincourt has so fully accepted and acted upon the quaint reality of sex in a time that might rightfully be called “The Age of Ellis.” And I use the adjective “quaint” because it seems so odd to me that Ellis is not already a universal god instead of a Master only to a few out of the jelly-like mass of human souls. “The Age of Ellis” rather logically follows “The Age of Faraday”—that mind that underwrote the mechanical idea which is already sowing the seeds of its own corruption. The few, pitifully few, books like “One Little Boy,” are well nigh lost in the canned monotony of books written to-day, but in the to-morrows of time such volumes will be read and re-read as the first fruit of a period that was ignorant of its great prophet—Ellis. How well I understand this attitude is best exemplified in my experience with my book of verse “Night.” It has been neglected—not even given a chance—except by a few minds like Margaret Sanger. But my own efforts are vastly out of scale compared to “One Little Boy.” I only offer this personal note as evidence of the fact that I have met the reality of Ellis *directly* and spent the past four years in the creation of one slender book in his golden light—this period being inclusive of the time both before and after I had the honor of knowing him personally.

Hugh de Selincourt has chosen one of the hidden realms of thought—the true story of a boy's experiences—a subject of humor among men everywhere (particularly during the recent war)—a subject retched out of the diaphragm in gales of laughter. This seemed healthy enough for me—their memories—and I most certainly do not resent their broad pleasantries, but memory is not the thing itself, and it is the thing itself during boyhood that becomes a monster of secrecy. If "One Little Boy" should obtain a faint hold upon a few teachers' and parents' minds it will have achieved one purpose—the other purpose being fulfilled in that it is an excellent and well-written story.

Secrecy and Ill Health

This boyhood eroticism is about the cleanest thing in life. There is only health in it. The atmosphere of ill-health is in the attitude assumed toward a natural thing by unnatural people—by teachers, parents and others who have outworn the garments of their youth.

I can only speak of "One Little Boy" in disjointed paragraphs such as these, because to approach it as one should, requires more space than I can legitimately claim in the crowded and valuable pages of *The Review*. I hope Hugh de Selincourt will forgive me for my seemingly hurried treatment of his book, but I might add that I have read it through and through until I know passages by heart, that I have read it out loud to my friends, and that I have written very few personal letters to discerning ones without speaking of it after my own blundering fashion—and I am always blundering when I desert verse to become lost in prose. I can end this in no better way than by "mis-quoting" from Blake on the title page of "One Little Boy":

*Thou art a man God is no more
Thy own humanity thou dost adore*

PERIODICALS

Hitherto no religious denomination or cult has openly endorsed Birth Control as an essential part of its system. It is therefore encouraging to find such endorsement forthcoming in *Mercury*, the official organ of the Societas Rosicruciana, in its March issue. The endorsement is expressed by Dr. George Winslow Plummer in a study of the Sacramental System. In the sacramental system he includes "Pro-Creation, Fecundity and Creative Industry," in which man becomes "a co-worker, collaborator and co-agent with God and the absolute." "Every diseased, sickly, malformed, crippled, or mentally deficient child who enters the mortal world," he continues, "is the direct, personal, thoughtless insult to God Almighty by his selfish parents. If such cases were unavoidable, this would be a harsh, unrighteous statement that should subject the speaker to well-merited criticism and ostracism, but unfortunately it is true, because such births are avoidable, and Nature never intended the existence of an imperfect human being." He then sets out the command

"Procreate not suddenly or thoughtlessly, neither let either man or woman, the husband or the wife partake of the other's sins through physical infection." "Thus," he declares, "is the Rosicrucian teaching of Birth Control from the higher spiritual standpoint. We do need to control human births, co-operating with Nature, that her forces of creative activity be not expended in the production of the unfit, but in the multiplication of vehicles that shall give to great souls and spirits who await incarnation, the proper bodies for their advanced work, lofty purposes and great missions."

The March number of *Know Thyself* (Girard, Kans., Wm. J. Fielding, Editor), contains an excellent editorial on "Population and Birth Control." The alternative of rationally controlling population or having it controlled by the hand of ominous fate is clearly set forth.

BOOKS RECEIVED

From the Macmillan Company, New York, *CONTEMPORARY BRITISH PHILOSOPHY*, Edited by J. H. Muirhead. From Upton Sinclair, Pasadena, Cal. *THE GOSLING*, by Upton Sinclair.

From the University of California Press, Berkeley, Cal. *A BIBLIOGRAPHY OF EUGENICS*, by Samuel J. Holmes.

From George H. Doran Company, New York, *THE NEW WORLD OF LABOR*, by Sherwood Eddy.

From the Author, New York. *I, A MINOR POET*, by E. Ralph Cheyney.

From the Children's Bureau, Washington, D. C. *CHILD LABOR AND THE WORK OF MOTHERS ON NORFOLK TRUCK FARMS, AND STATE COMMISSIONS FOR THE STUDY AND REVISION OF CHILD WELFARE LAWS*.

A Complimentary Suggestion

Mrs. Margaret Sanger,
104 Fifth Avenue,
New York City

My dear Mrs. Sanger:

The March, 1924, issue of the *Pictorial Review* announces an annual award of \$5,000 to the American Woman who makes the most distinctive achievement, through individual effort, in the field of art, industry, literature, music, the drama, education, science or sociology.

In my humble opinion, YOU are the woman who is entitled to that award for your untiring efforts in the field of sociology.

Furthermore, I believe that if you were designated to receive the award, the recognition so accorded you would react favorably upon the entire Birth Control Movement.

Therefore, since individuals as well as organizations have the privilege of making recommendations for this award, I have taken the liberty of recommending you and have urged all my friends and acquaintances to do likewise.

However, I feel that the many readers of the *Birth Control Review* should, and will be glad to take similar

action provided they are aware that the award has been offered

I am quite sure that you will not nominate yourself and you may even go so far as to omit all mention of this award from the columns of the *Birth Control Review*, but in fairness to those of your readers who do not read the *Pictorial Review* and who would not otherwise know of the award I think it only right that you should mention it so as to give those whom you have helped an opportunity to do this little thing for you, unsolicited as I know their action will be

Therefore, unless the matter is brought to the attention of your readers in some other way, I must ask that you print this letter

Sincerely yours,
(Signed) THEODORE ROKAHR,
St Regis Falls, N Y

P S—All recommendations for this award must be sent to Pictorial Review Achievement Award Committee, Pictorial Review Building, New York City, *before* September 1st

We print this letter at the request of Mr Rokahr. The \$5,000 would be very helpful in the movement, but even more welcome would be the recognition by such an award, of the great importance of Birth Control

EDITOR

THE SYRACUSE CONFERENCE

(Continued from page 101)

was not ideal, and also in insisting that "preventive obstetrics" was as legitimate a branch of medicine, as preventive work in any other field

Briefly the results of the Syracuse Conference may be summed up as follows

1 The holding of the Conference vindicated the right of advocates of Birth Control to discuss the question openly and to use all constitutional means to educate the public as to the need for Birth Control and the advisability of securing new legislation in regard to it

2 The papers and discussions again showed the public the wide range of the subject and the many aspects of human misery and discordance which it aims to heal

3 The narrow limitations of the present New York law were shown to be injurious and anti-social, and the demand for amendment was thereby greatly strengthened, and

4 The formation of a vigorous branch of the A B C L, Inc, strengthens the movement and adds another city to those already on the map of educational effort in Birth Control

News Notes UNITED STATES

Greater New York

February 27 At a meeting held at the Sheepskin Club, Brooklyn, Dr Dorothy Bocker spoke on Birth Control, giving an account of her experiences during her fourteen months of clinical research work in New York The meeting consisted of lawyers and business men, and was arranged by Mr I N Thurman

March 4 Mrs Robertson Jones addressed the Ninth Assembly District League of Women Voters in Brooklyn, on the proposed Birth Control amendment This was another of the educational meetings on the subject, recommended by the State L W V

March 4 A meeting under the auspices of Washington Heights Federation of Republican Woman's Clubs was held at the home of Mrs Hattie Burger, the President Miss Pauline Daniel spoke on Birth Control and pending legislation Six-sevenths of those present signed the slips asking for the passage of an amendment to the New York law

March 5 Miss Daniel addressed the mothers of a Kindergarten class in Brooklyn The meeting was arranged by Mrs Soochie Sills, the head teacher The women present were of the working class and largely of foreign origin Miss Daniel's subject was Birth Control and Infant and Maternal Welfare

March 6 Mrs Sanger addressed a meeting of the 10th Assembly District League of Women Voters, held at Allerton House, New York The women present showed the deepest interest in Mrs Sanger's talk

March 9 Dorothy Gordon opened her home in New York to a large number of guests invited to hear Mrs Sanger on the "Need for Birth Control" Of 100 invitations sent out, 95 were accepted After the lecture tea was served, and many questions were answered personally by Mrs Sanger

March 10 The 12th Assembly District League of Women Voters held an evening meeting at the Prospect Branch Brooklyn Public Library Rev William H Gaith of Islip, L I spoke on "Birth Control in Its Relation to Pending Legislation" Men and women were invited and there were nearly 100 present

March 15 A Birth Control luncheon was held under the auspices of the American Birth Control

League, at the Woman's Club, Brooklyn Mrs F Robertson-Jones presided The speakers were Mrs Sanger and Dr Dorothy Bocker

March 31 Dr Dorothy Bocker addressed a meeting of the Independent Ladies' Garment Workers Union at their Health Center, 131 East 17th Street, New York She spoke on the health aspects of Birth Control

March 24 Mrs Sanger addressed the Godmothers' League of New York This meeting was arranged by Mrs Isabel Sarasohn

March 26 Mrs Sanger and Dr Bocker took part in a discussion at the Gamut Club, on "Should All Women Be Mothers?"

Ithaca

March 4 A crowded and deeply interested meeting was held at Ithaca under the auspices of the American Birth Control League, and of a local committee headed by Professor Walter F Willcox of Cornell University Other members of the Committee were Rev J A Faggniger, Dr Helen Bull, Dr H H Crum, Professor F O Ellenwood, Miss Lillian Hoag, Rev Martin D Hardin, Dr A T Kerr, Dean D S Kimball, Professor F K Richtmeyer, Professor J G Needham and Dr I M Unger Professor Willcox presided, and Margaret Sanger was the principal speaker Professor Willcox told of a questionnaire he had sent out to the members of the Tompkins County Medical Society, asking "Do you think that in the public interest this amendment (to the New York State Birth Control law, which would permit physicians to give information to married women) should pass?" The answers were about half and half for and against the amendment, showing, in Professor Willcox's opinion, the great need of public discussion of the question

Mrs Sanger spoke of the immense waste—in money, in suffering and in lives—due to the lack of Birth Control, and told of the many appeals from suffering women that come to her Nearly half the audience remained after the adjournment of the meeting to ask questions and talk with Mrs Sanger and Professor Willcox

Syracuse

The Syracuse Committee which was organized at the time of the Conference, has elected the following officers Chairman, Mrs O H Cobb, Vice-Chairman, Mrs W W Knapp, Treasurer, Mrs Gilbert Durston, Secretary, Mrs Carl T Hawley, Press Chairman, Mrs Lieber Whittle, Legislation Chairman, Mrs I Rhees Sifferlen It has already begun active work

New Jersey

A meeting, at which the speakers were Mrs Sanger, Rev William H Garth, and Professor Malcolm H Bissell of Bryn Mawr College, was held at Camden, New Jersey, on March 19 This meeting was indirectly an outcome of the advocacy of Birth Control by Dr Thomas B Lee, President of the New Jersey State Board of Health, which was recorded in last month's issue, and was brought about by the zeal and readiness of Mr Everett R Meves, lecturer, of Camden

Dr Lee's statement which appeared in all the newspapers, was bitterly attacked by Father Corrigan, of the Church of the Holy Name This attack was answered by Mr Meves, who gave some account of the work of the American Birth Control League and instanced the 70,000 letters received last year by Mrs Sanger as a proof of the demand To this Father Corrigan replied by the simple statement that Mr Meves lied, that Mrs Sanger had not received so many letters, that she had never gone to Japan, and that Holland had no Birth Control clinics Mr Meves came back with a letter from Ambassador Hanihara, assuring him that he had seen Mrs Sanger in Japan, and that she had lectured there, and with full refutation of Father Corrigan's other statements

At this point a Mr Burke injected himself into the controversy with a challenge to Mr Meves to debate The challenge was promptly accepted, but Mr Burke, evidently alarmed over Mr Meves' ability in meeting Father Corrigan, crawled out Others joined in the newspaper controversy, some supporting Birth Control, others opposed to it, and the interest aroused was so great that Mr Meves secured the auditorium of the Y M C A, the largest available hall and arranged for the meeting It seems probable that the outcome will be the formation of a branch League in New Jersey

Pennsylvania

Mr Everett R Meves of Camden, N J, on February 19, addressed a meeting at the home of Mrs Burns, 1532 North Felton St, Philadelphia The meeting was arranged by Mrs Jeannette Hughes of the Eastern Pennsylvania Birth Control League

The Pennsylvania Birth Control Committee held a meeting on February 21, at which there was a discussion of plans of cooperation with the National League, looking towards the placing of a field secretary in Pennsylvania to carry on active Birth Control work

Michigan

Mr Eric Widdas, of the Michigan Branch of the American Birth Control League, Inc, sends

us the following interesting account of work that is being done in Detroit

One of our members is an elderly French lady who for years has done a lot of practical work along Birth Control lines. She holds four classes a week in her home, one each of Belgian, Italian, Polish and English speaking women—Americans. At these sessions she gives these women lectures on procreative anatomy and the control of the same, with instructions of how they should further spread this knowledge amongst their friends.

At our last meeting she read many extracts from your most excellent book, "Woman and the New Race," concluding with a talk as to her work. She is now being requested to give her lecture on anatomy and control before gatherings of women in private homes, and also at a meeting for women only in our regular hall, in between the regular monthly meetings of the League. To aid her in this I am to assist by having a competent artist to draw in colors the necessary enlargements from colored anatomical prints.

The reason for illustrating the lecture is the unbelievable ignorance of most women regarding their own sex mechanism. The more they know, the more intelligently can they control these functions and explain them to their sisters.

California

February 24. In the last of a series of lectures on heredity and evolution given by Professor Samuel J. Holmes, at the California Academy of Sciences, the lecturer took up the subject of Birth Control. He urged wise regulation of "the birth supply of this rapidly filling world of ours," and declared that the fate of humanity depended on how the problem was solved. Professor Holmes is an authority in Biology and author of the "Trend of the Race," in which he urges improvement in quality and checks to quantity in human reproduction.

CANADA

On the evening of February 21st, the regular meeting of the Canadian Birth Control League was held in the Woman's Building, 752 Thurlow Str., Vancouver, B. C. Mr. A. M. Stephen acted as Chairman, while Mrs. Scott-Drummond handled the correspondence and business, as Secretary. An interesting discussion of the fundamental principles underlying Birth Control followed the transaction of regular business. It was decided to acquire a library to be the property of the League, this to consist of standard works by such writers as Mrs. Sanger, Havelock Ellis, Ellen Key. This

public lending library will be used for educational propaganda. The matter of a Conference to be held in the Spring was discussed. The Secretary reported an inquiry from Social Service workers in Winnipeg, Manitoba, as to proper steps necessary to form a League in that city.

ENGLAND

Reiterated appeals for help have been sent out to Roman Catholics all over England by a Defence Fund Committee organized to assist Mr. Halliday Sutherland. The money is needed to cover the damages assessed against Mr. Sutherland in the Birth Control libel case of February, 1923, the legal costs of that action, and the cost of an appeal to the House of Lords which is still pending. Evidently it is by no means easy to find sufficient enthusiasm in the opposition to Birth Control to secure enough money for the fund. The response from members of his own church has been altogether inadequate, and Mr. Sutherland's Committee is now extending the appeal to rich and poor of every denomination.

The Cambridge Union Society, a society which has numbered among its members more historic names than can be credited to any other debating society in the world, held a debate on Birth Control on February 5. Lord Dawson of Penn, the King's Physician, was the champion of Birth Control. He was opposed by the Bishop of Exeter. In the division, the vote stood 479 for Birth Control to 236 opposed, a favorable majority of 243 votes. Lord Dawson's speech, which was taken in full by Mr. N. Tawlon Porter, is reproduced in this issue. The debate was reported in every important daily paper in England and Scotland. The *Morning Post* London, describes it as *un succès fou* (a wild success) for Birth Control.

GERMANY

Professor Heinrich Silbergleit of Berlin has recently published an interesting analysis of the German birthrate. Before 1914, he states, it averaged twenty-six per thousand. During the war it fell heavily and in 1915 there was a surplus of deaths over births of one per thousand. This increased up to 1918 when the surplus of deaths was ten per thousand. At the end of the war, the birth rate again increased and in 1920 reached the pre-war level of twenty-six per thousand. Since then it has fallen, and from 1921 to the end of 1923 it averaged twenty-three per thousand, with the cities falling month by month much below this rate. "Lectures on hygiene, moving pictures and other propaganda designed to teach the benefits of rearing smaller families," writes Professor Silbergleit, "have resulted in an increasing tendency, even among the

middle classes, to restrict the number of children, in many cases by one-half. Uncertainty of the food supply, particularly in the industrial areas, also has had much to do with this change, which is in direct contrast with the ideas prevailing before the World War, for then the majority of German families appeared to plan to have as many children as possible."

INDIA

Bombay

The Birth Control League of Bombay, whose President is Prof R. D. Karve, is carrying on active propaganda both by means of its monthly organ "Birth Control" and by contributions to the Press of India. At present it is joining forces with the *Socialist*, a Bombay periodical, which is giving half of its space to "Birth Control" but as soon as feasible "Birth Control" will become an independent publication. The League is organized both for educational purposes, and also to supply contraceptive information and material to its members. Each member signs the following declaration:

"I have read and approved of the aims and objects of the Bombay Birth Control League. I have faith in this work. Hereby I have to request that I may

be enrolled as a member of the League and my annual subscription (2 Rs) which I am remitting herewith, be accepted. On securing the membership of the League I bind myself to practice conscious Birth Control and propagate its principles and practice to the best of my ability."

As another proof of the wide-spread interest in Birth Control in India, it may be mentioned that the *Lahore Nation* recently printed a long article on Margaret Sanger and the Birth Control movement in America.

JAPAN

The establishment of Birth Control clinics and the education of the people of Japan in the principles of Birth Control will be presented, on their return home, as one of the duties of the Japanese government by a group of Japanese educationalists, now in this country. This group includes Dr. Yu Shimomura of Tokyo, and Mr. M. Okumura of the Nagano Normal School, who visited Birth Control Headquarters on February 14, with the object of securing information and literature. They were accompanied by Mr. S. Kubota of the Tung Wen College, Shanghai.

FINANCIAL STATEMENTS

AMERICAN BIRTH CONTROL LEAGUE, INCORPORATED

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS January 1 to December 31, 1923

Balance—Cash in Bank, January 1, 1923 \$ 221.46

RECEIPTS

Memberships	\$11,808.19
Contributions—General	10,978.66
Contributions for Legislative Work	1,744.54
Contributions for Chicago Convention	7,410.19
Pennsylvania Hotel Luncheon	1,002.50
Mid-West Committee	100.50
Carnegie Hall Meeting—1922	7.74
Unpaid Loans from Mrs. Sanger	544.13
Miscellaneous Income	13.75

Total Cash Receipts 33,610.20

\$33,831.66

DISBURSEMENTS

<i>Meetings and Conventions</i>	
Chicago Conference	\$ 7,584.78
Pennsylvania Hotel Luncheon	878.90
Lewis County Convention	29.00
	\$ 8,492.68

Operating Expense

Office Salaries	\$12,063.22
Field Work	1,458.55
Dr. Morgan	200.00
Mid-West Committee	70.00
Office Expense	2,461.53
Legislative Expense	1,743.17
Rent	1,865.88
Publicity	1,764.76
Printing and Stationery	2,205.40
Telephone and Telegraph	615.01
	24,447.52

Total Cash Disbursements 32,940.20

BALANCE—CASH IN BANK, December 31, 1923 \$ 891.46

THE BIRTH CONTROL REVIEW

STATEMENT OF INCOME AND EXPENSE Year Ended December 31, 1923

INCOME

Subscriptions and Sales	\$13,438.57
Advertising	1,181.60
Profit on Sale of Literature	356.85
Total Income	\$14,980.02

EXPENSE

<i>Publication</i>	
Printing and Paper	\$ 7,036.58
Cuts and Drawings	105.92
Folding and Mailing	827.33
	\$ 7,969.83

General

Office Salaries	\$11,680.00
Rent	852.00
Advertising	276.68
Printing and Stationery	1,624.88
Rent Paid for League	289.16
Auto Trip	175.00
Miscellaneous	1,697.78
	16,595.50
	24,565.33

NET LOSS ON OPERATIONS \$ 9,585.31
Less Donations 7,811.50

NET LOSS—Year Ended December 31, 1923 \$ 1,773.81

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