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Twenty Cents

# BIRTH CONTROL REVIEW



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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

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## The World We Live In

**S**UCCESS has crowned the long effort to find a sponsor for the New York Birth Control bill. On April 5th, Assemblyman Boyle, Republican, of Suffolk, introduced the bill in the Assembly at Albany. Success came too late to be of much avail this year. The Legislature has adjourned and nothing more can be effected at Albany until 1925. Nevertheless the courage of Assemblyman Boyle and his willingness to sponsor the bill are of very great value to the movement. The task of approaching the Senators and Assemblymen in the next session will be much easier for this action. Every Legislator will know that the bill is not a new proposition, but that it has been before the Legislature for two sessions. The introduction of the bill also serves as a stimulus to the hopes and the courage of all who are working for Birth Control. It will help them to feel that their goal is in sight, and that it can be reached by concentrated effort. We may reasonably hope that the bill introduced at the last moment in 1924, may become law in 1925.

**T**HE letters that come to Mrs. Sanger from mothers all over the United States are showing a great advance in comprehension of Birth Control. Formerly many letters were received which showed that the writers did not understand the difference between the prevention of conception and the destruction of life after pregnancy had commenced. Now not two per cent of the letters confuse Birth Control with abortion—the women have learned clearly to distinguish between the two. Very many of the women who write state that they have read "Woman and the New Race." Over 200,000 copies of the book have been sold and its influence is manifest in the phraseology of the women and in the attitude they are learning to take towards the problems of sex and reproduction. The book supplies them with a vocabulary, and enables them to put into writing ideas which they probably

dimly felt before they read it, but which have become real and vivid to them through the reading of this text book of Birth Control.

**A** DIFFICULTY that the American Birth Control League has encountered in carrying out its policy has been the unwillingness of the medical profession to take its full responsibility for this branch of their work. Birth Control is not yet taught in the medical schools. There are consequently many doctors who lack the knowledge of modern methods, which is necessary if they are to advise women wisely in regard to contraception. This difficulty is, however, only temporary. With the establishment of Birth Control clinics, reliable data will soon be obtainable which will form a guide as to methods. Such data is being accumulated by Dr. Dorothy Bocker in her New York clinical research work, and she stands ready at any time to consult with doctors who have not had the opportunity for similar experience. A drive on the medical profession is also being undertaken by means of the letters of appeal which come to our Headquarters. In every case the writers of the letters are asked to send the names of doctors to whom they have applied, and to tell just how such applications have been received—whether the doctors have been willing to help, whether they have professed ignorance, or whether they have absolutely refused. Letters are then sent to these doctors, with the offer of clinical data. Such a campaign, it is felt, will arouse the doctors to a sense of their responsibility and secure for the woman requesting advice the specific instruction suitable to her physical and economic conditions.

**I**N all the legislation sponsored by the American Birth Control League, whether State or Federal, the effort is made to adhere to the principles upon which the League is based. Birth Control is a scientific, individual matter. Information to be

effective, cannot be set forth in books or pamphlets, as though it were geography or mathematics. It must be scientifically adapted to each individual requiring it, and the only profession which is equipped to make such adaptation is the medical. Therefore the American Birth Control League, in preparing a bill for the amendment of the Federal law, asks for legislation on these lines. It does not believe that printed information, which could not be relied upon to be effective when signed by one doctor, would be any more useful if five doctors gave it their endorsement—especially if this endorsement merely certified that nothing was recommended that was injurious to life or health. The bill put forward by the League asks the full right for every physician to add preventive gynecology to his other equipment. It asks that he may have every facility in regard to obtaining clinical data, scientific literature, medicines and appliances for carrying out his prescriptions. The League believes that the status of Birth Control will thus be lifted to an honorable and scientific level—a result more surely obtained than by mere verbal changes in the laws which now wrongly class the prevention of conception with obscenity.

**E**BCERPTS from Dr Grant's letter which we publish on this page call attention to the case of Umberto Neri, the innocent victim of the latest Birth Control persecution. Mr Neri was advertising manager of Carlo Tresca's paper, and was

completely innocent of any attempt to violate the law. A petition is being prepared by friends and compatriots of the unfortunate man, asking President Coolidge to extend clemency. Let us hope that this petition will be instrumental in restoring freedom to Umberto Neri. In view of the evidence presented at the trial a sentence of six months seems unduly harsh to a man who is not a propagandist, but has been trying to earn an honest living for his family. The Tresca and Neri cases bring home to us once again the importance of removing from State and Federal statutes archaic laws which often serve as weapons for fanatical persecution.

**T**HE American Birth Control League is in active correspondence with the Birth Control organizations of Europe and Asia with regard to the International Birth Control Conference which is to be held in the United States in 1925. The invitation to hold this conference—the Sixth International Birth Control Conference—in America was extended by the A. B. C. League in July, 1922, when the American delegates were in attendance at the Fifth International Conference. It has been decided to hold the Conference in New York, either in the spring or the fall of next year—the date is being held open to suit the convenience of an eminent European representative who is expected to be one of the chief speakers. As soon as any further decisions are arrived at the readers of the REVIEW will be informed of them.

## An Echo of the Carlo Tresca Case

(Extracts from a letter from REV. PERCY STICKNEY GRANT)

**A** VERY fine Italian came to me today with the following story:

Umberto Neri, an Italian, about forty-five years old, is in Westchester County Jail at Valhalla, New York, on account of having sold a book on Birth Control.

Some years ago Neri was in a fire, and in trying to save somebody's life got entrapped in the conflagration and had to leap from a window. The result was that he damaged one of his legs to such an extent that it is useless. It has not been amputated, but is no good. Not being able to do work that requires running around on two legs, he started a little library that landed him in jail.

His friend who called upon me thought that the severity of the sentence (six months) was partially due to the fact that Neri was the secretary of Carlo Tresca,

who for twenty years around here has had the reputation for radicalism. It appears, however, that Neri was merely Tresca's secretary for the bread and butter side of the thing, and not on account of any complete sympathy with Tresca's theories. One unfortunate side of the situation is that Mrs. Neri has been in a hospital and only recently came out. Without the financial assistance and care of her husband, things are likely to go very badly with her. The Neris have a little home which they were buying on a mortgage, and this imprisonment of his will make it impossible for him to pay the interest, so that they may lose the house. To lose his liberty and to risk losing his wife and his home seems an intolerable injustice for a man to suffer for selling a book on Birth Control, which he thought was all right, as it was written by an Italian physician.

# Birth Control as Viewed by a Sociologist\*

By REV ALBERT P VAN DUSEN

*Associate Professor of Sociology at Syracuse University*

**Y**OU have heard or will hear to-day what the biologist and the economist think of the Birth Control movement. My task is to show you, with brevity and clearness, the impression which this movement makes upon the sociologist. What I say represents largely the attitude of the leading teachers of sociology through the country, somewhat modified by individual viewpoints.

What, in general, you may ask, is the sociological approach to this question? The answer is simple. The sociologist is a student of human life as a whole and is interested in any and every problem of the day that interferences with human happiness and in every movement that claims to be able to adjust men in a fuller and better way to their physical and social environment. No one with an intelligence quotient of 65 can fail to realize that there is misery in every land, not only in far-off Asia and Europe but in our own United States. We need not be as alarmed as those who foresee the end of our civilization and a world-wide social catastrophe imminent, but we surely must know that our social relations, both within the nation and between the nations, are filled with difficulties and questions that challenge the wisdom and consecration of our intelligent and public-spirited citizenry. The scientific students of our social life who call themselves sociologists are in general practical-minded men and endeavor to formulate principles and suggest programs of collective action that will help the world out of its difficulties. Therefore they scrutinize with care such a program as that of the Birth Control movement to see whether it gives promise of accelerating or retarding the course of social progress.

## Four Major Planks

Without intending to offer a complete or detailed program of social readjustment or reorganization of our unbalanced and dissatisfying world order of to-day, I would like to venture to present without detailed statement four major planks in my own platform of progress. It seems as if the following four tasks—I may call them the four e's, using alliteration's aid to memory—of the coming evolution, are directly before us, all equally and imperatively necessary: first, a eugenic program that will eliminate as rapidly as possible the plainly

unfit human stock, second, an economic reorganization of a thoroughgoing kind that will equalize opportunity and realize our conceptions of justice, thirdly, an educational movement that will lift the whole population to higher levels of intelligence and efficiency, and, fourthly, an ethico-spiritual revival with a sound religious basis.

## Eugenics and Birth Control

To begin with eugenics. We need a eugenic program and by that I mean a program that seeks to improve the quality of our population, to make a stronger, brainier, and better race of men and women. This will require an effort to increase the number of the superior and diminish that of the inferior and the weakling. Increasing the number of the superior types of people is exceedingly difficult and need not concern us greatly just now. But it is quite important that we cut down on the now large numbers of the unfit—the physical, mental, and moral subnormals.

There is no question in many minds that we have a large and increasing number of subnormal people—weak in every part of their nature—who give us our paupers, most of our criminals, mental defectives and mentally diseased, who supply the human priet for our philanthropic societies and institutions, our jails and penitentiaries, our institutions for the feeble-minded and insane. Estimates of close students of the socially dependent classes place the number of the constitutionally and mentally inferior at figures varying from one-half of one per cent to five per cent of the population. My own impression is that there are from five to ten million people in the United States who are below the normal in body and mind, disqualified by natural endowment to take a place of average usefulness in the body politic.

Dr. Goddard wrote some time ago: "We demonstrated that feeble-mindedness is sufficiently prevalent to arouse the interest and attract the attention of all thoughtful people who are interested in social welfare, that it is mostly hereditary, that it underlies all our social problems, that, because of these facts, it is worthy the attention of our most thoughtful statesmen and social leaders, that much of the time, and money and energy now devoted to other things may be more wisely spent in investigating the problem of feeble-mindedness."

\* This paper was presented at the Birth Control Conference at Syracuse, N. Y., February 29, 1924.

### Public Responsibility

One of my own colleagues writes rather trenchantly of the public responsibility for the present situation, thus

"In fact our attitude toward a program which would benefit society by preventing the propagation of the mental and physical misfits seems to be at present diametrically opposed to all logic and reason. For example, within the past 150 years we have deliberately allowed, encouraged, and actually assisted the notorious Juke family to survive and propagate to the number of 1258, at a cost to the taxpayers of the State of New York of over two and one-half million dollars. We have not only supported, but actually aided this degenerate brood of prostitutes, criminals and insane paupers to outbreed the most desirable stocks.

"Yet even in view of these inexcusable conditions we still believe that it is our religious duty to allow nature to take its course. We therefore actually subsidize the propagation of the Jukes and thousands of others of their kind through the promiscuous dispensation of charitable relief, thereby allowing these classes of degenerates to poison society with their prolific scum.

"This situation prevails chiefly because of a sentimental refusal to interfere with the course of nature and apply to mankind our knowledge of the same biological laws which have allowed us to produce grafted fruits, prize bull dogs, and a superior quality of roast pork. However, it is interesting to note that there is no hesitation to interfere with the course of nature when we desire to eliminate or prevent a superfluity of rodents, insects, or other pests, but when it comes to the elimination of the immeasurably more dangerous human pest we blindly adhere to the inconsistent dogma that man has a perfect right to control all nature with the exception of himself."

### Breeding Defectives

Our esteemed neighbor, Dr. Cobb, of the Syracuse State School, asserts that there are in round numbers 6,000 mental defectives in institutions in New York State and 40,000 more in need of institutional care but running loose in the population with freedom to make trouble and to multiply.

Darwin said "Except in case of man himself hardly any one is so ignorant as to allow his worst animals to breed."

To "dry up," as Davenport puts it, "the streams that feed the torrent of defective and degenerate protoplasm, I believe we must employ, at the very least, the following agencies: control of immigration by individual and genealogical examinations of the intending emigrant before he starts for

America, uniform nation-wide marriage laws forbidding the marriage of the eugenically unfit, social and sexual segregation of the defective, extreme measures of asexualization or sterilization when needed, the extension of contraceptive knowledge to the inferior yet socially useful classes as a means of diminishing their numbers and at the same time giving their offspring better birth, the diffusion of eugenic sentiment."

The American Birth Control League stands for this kind of social control of reproduction, which aims gradually to extirpate the unfit types. Members of the League believe that every measure that is reasonable and scientific should be used to cut down on the numbers of those less desirable or totally undesirable elements of the population. And in advocating the spread of contraceptive information, through medical channels, to the lower classes now deprived of such knowledge, it offers a temporary and speedy remedy to a number of evils such as dysgenic increase of high-grade morons, enfeebled conditions, child mortality and morbidity among the worthy poor, caused by too frequent births.

### Economic Readjustment

The second plank in a platform of progressive evolution is that of economic readjustment such as will equalize opportunity and provide justice for all. I believe that we need modification of our capitalistic system in ways that will democratize opportunity, that we must stimulate production by increasing the energy and conscience of workers and the foresight and humanity of managers, and that the technique of industry from one end of the industrial process to the other needs expert and immediate attention. Further, our own industrial reorganization and advance can proceed only, *passu*, with economic rehabilitation of all Europe.

Surely the veriest tyro in the economic field can see that the problem of world industrial reorganization is stupendous. We cannot expect to solve it quickly. For its solution widespread intelligence is essential, and the cooperation of masses, classes, industrial groups and nations. In the meantime, owing largely to slowness of economic progress, the population tends to outstrip the supply of vital necessities, and so to aggravate our difficulties.

Many socialists, beginning with Marx, have believed that there is no trouble in the world that does not have its roots in economic conditions and that a harmoniously organized economic life for the world will relieve distress and sorrow of every kind. It is of interest, anent this socialist theory of economic determinism, that the soviet or socialist democracy of Russia has recently undertaken a Birth

Control movement. Also that England, dominated by radical and quite intelligent labor, has long favored the movement. Individual sociologists, quite a few, in our own country, advocate Birth Control.

### Quoting Harold Cox

Dr F H Hankins, reviewing Dr Cox's recent book on population problems, summarizes the attitude of this famous *Edinburgh Review* editor in re the relative importance of birth control and purely economic programs thus: "He sees no prospect of peace until some international understanding regarding the growth of numbers has been reached and, similarly, the high-sounding programs of social reform put forth by liberals, socialists, communists and what not are doomed to permanent defeat unless birth control becomes a recognized and universally applicable principle." And this view is gaining headway among thinkers the world over. Professor E A Ross said a while ago at the Chicago Birth Control Conference that whereas he once feared "race suicide" in America, he now fears over-population, and refers to the survival of Malthus' teaching thus: "Mr Albion Tourgee wrote in the *North American Review* about thirty years ago an article on 'The Passing of Malthus'. Now Tourgee has passed while Malthus is there bigger than ever."

### A Socialist Opinion

Recently one of my colleagues who has a strong socialistic bent, said to me that he had no use for Birth Control, and then, a moment later, referred me to an article by Professor Woolston which he said effectively disposed of Malthus. On reading this article, I find that Woolston does not dispose of Malthus, but really restates his central teaching and applies it to present conditions. Malthus taught that population tends to greatly outrun food supply, unless hindered by positive and preventive checks. Woolston subjects Malthus to searching criticism and then emerges with this revision of Malthusian doctrine, which he evidently believes to be in accord with the facts of modern life: "1 Population is dependent on the means of subsistence and may outrun it. 2 Temporary and local relief may be found by migration to more favorable environments. 3 Conditions of production and distribution may be improved. 4 Standards of living may be simplified and rationalized. 5 The number and quality of the group may be regulated." His full statement of the fifth point is this: "Results of Birth Control are beginning to appear in a restrictive and selective fertility. The possibilities of eugen-

ics have only been suggested in repressive laws. Wide diffusion of information upon such matters would doubtless carry us from merely negative measures to constructive effort for the improvement of the stock." We notice at once in Woolston's revision of Malthus, which is supposed to take the sting out of the old pessimist, that the professor admits that population may outrun subsistence, that emigration affords only a temporary relief, and that eugenics and Birth Control have already begun to assist in solving the population problem. If this destroys Malthus, may he continue to be destroyed.

### Carr-Saunders and East

There are two recent books of exceeding interest to the advocates of Birth Control which treat the economic and related biologic aspects of the social problem. I refer to Carr-Saunders' "The Population Problem" and Professor Edward M East's "Mankind at the Crossroads." Carr-Saunders' book is the most thorough-going and original treatment of the problems of population, in their quantitative and qualitative aspects, that has appeared in many decades. It constitutes a mine of information and a masterpiece of analysis. Among his many interesting conclusions are these: (1) that fecundity advances with the increase in the regularity and volume of food, protection from the elements, and freedom from the extremes of privation and exertion, (2) that "population tends under every stage of cultural advance to reach an optimum number. This optimum number is the one that affords the largest per capita return to human effort in view of the limitation of area and technique." The first of these conclusions accords well with the facts of recent world growth, for capitalism with its comparatively marvellous powers of wealth production has so stimulated reproduction of the human species that the population of the world has grown 100% in the last century and bids fair to double its present size in another sixty years, thus outstripping the best capacity of modern machinery to supply the biologic and economic needs of society. On the other hand the second general conclusion is well illustrated in the efforts of advanced thinkers, such as the advocates of Birth Control, to maintain an optimum population for the world whereby means of subsistence and comfort shall be available for the entire race.

Professor East's main conclusions, from his quantitative and biological study of the population problem are as follows: (1) the maximum population of the globe, about 5,200,000,000, will be reached in two generations, (2) in forty years the population of the United States will be so great

that *if we maintain present standards of consumption we will have to use every available acre and in addition increase our agricultural efficiency by fifty percent*. Permit me here to quote a sentence or two from an able review of this book, inasmuch as the reviewer has expressed my own impression of these conclusions and significance better than I can do it. He says "As population pressure increases a corresponding decline in birth rates is quite probable though not certain. Knowledge is available, but will it be widely disseminated and will it be utilized?" Professor East is frankly doubtful, on account of the low general intelligence as revealed by recent investigations in mental measurements. Whether this proves correct or not there seems one thing certain, namely, that "in the absence of a wide adoption of contraceptive methods those recent dreams of a four-hour day and comforts for even the meanest laborer will be transformed into a nightmare of more work and less comfort. It would be a most beneficent miracle if statesmen, publicists, economists, and business men could be induced to read and take account of his facts. The student of social problems is constantly amazed at the childish optimism of the vast proportion of social workers, professional liberals, and Rotarian boosters in general as to the sources of human ills, the remedies presented, and the glowing outlook for the indeterminate future."

### Human Misfits

We pass to the educational phase of social progress and find that here too the program of Birth Control assists to some extent. A few of the many possible suggestions are all that I can make. First, there are multitudes in our land who cannot get the education they deserve and need, because of poverty brought on partly by the excessive size of families. Then there are the misfits. Doctor Cobb says that he believes that about every third person of adult age whom one meets in the streets is a misfit. Leaving out of account the large number of feeble-minded, one can see that the misfit is frequently an average person with improper or inadequate training for the struggle for existence, and his lack of preparation is due usually to economic causes which in turn are traceable partly to excess of population over the supply of necessities. Then there is the lack of educational opportunity for the average mother. In a time when, as Kidd has shown in his "Science of Power," the wisdom and spirit of woman is needed in all of our social life, multitudes of women, bound down by the drudgery of excessive and continual child-bearing and child-rearing, can find no time or energy to read or think, or to contribute through their knowledge and thought

to the solution of the many bewilderingly difficult social problems of our day. And these are but few examples out of many of the way in which our manifold problems of popular intelligence and education become entangled in their roots with the fundamental fact of the prolific nature of man.

### Ethics and Birth Control

I must hasten to the fourth plank in my platform of progressive evolution—ethics based on religion. I take my stand with those who believe in Christian ethics as not only possible but natural and essential in a well-organized social order. The closing words of Ellwood's masterpiece, "The Reconstruction of Religion," are to me most impressive and appealing. "The Christian church," says he, "undertakes no impossible task. It summons men to devotion to no impracticable ideal. A Christian world is not only practicable, in the long run it will be found that no other sort is practicable."

I am not going to undertake to show, as I think it could be done, that Birth Control in its every aspect is moral and Christian and can help us better to realize our ideals of a happy, warless, brotherly world. I merely want to take time for a defense, not an offensive, and to answer or suggest possible answers to two questions that conscientious religious objectors—particularly our Roman Catholic friends—often ask with reference to this movement we advocate. Christian prelates and laymen ask: Is Birth Control, particularly in its contraceptive aspect, consistent with Christian ideals? Will it operate to advance or retard those ideals? Many of the Roman hierarchy claim that the dissemination of contraceptive information is demoralizing, that it will encourage sensuality among the married, immorality among the unmarried and possibly general sexual promiscuity. Again some of them say that it is wrong to destroy life by abortion—as if we advocated that—and just as wrong to destroy the life-giving germ before conception. And to this whole contraceptive proposal is offered the counter-proposal that Christians shall limit their offspring by the heroic virtue of conjugal continence.

### Fallacies of Opponents

If one had time, he could take up these objections seriatim and expose their fallacies. In reply to the first that Neo-Malthusian practice is immoral, it seems necessary to inform the objectors that the American Birth Control League does not advocate promiscuous dissemination of contraceptive knowledge, but only that it may be legally given under the most careful medical supervision to married people who want it and need it, that in all



probability nearly all who would *misuse such* knowledge are actually *doing* so now. One would like to answer also by putting some *questions*. This, for instance, which is more demoralizing, to give young people a chance to marry early, because they know how to prevent conception and need not have the burden of *children* until ready for it, or to supply the army of prostitutes to satisfy the *imperious* sex instinct in *men* who cannot afford to marry and provide for children, and support the *expensive* luxury of mental disease of various types among women brought on by the *repression* of that sex *instinct* which is very nearly as *imperious* in most women as in men? Or, *again*, which is more *demoralizing*, to give suffering women a chance to enjoy a human life by *limiting* their offspring or to render life intolerable for women—and I mean the average woman in every economic station—by a continuous and rapid succession of childbirths? Further, would it be better to use this new *scientific* method of Birth Control which destroys the *life-giving* germ only, before it has become an embryonic human, or to rely upon historic methods of curtailing the population, practiced more or less by both *primitive* savage and enlightened *Christian* through the ages, the methods of abortion, *infanticide* and the wholesale butchery of *war*?

As a remedy for excessive offspring the Catholic offers, as an *alternative* to contraception, conjugal continence. *This* remedy takes no account of many things and is unconsciously based on ascetic and theological prepossessions. One can *sincerely* and decently ask the question whether the sex impulse was given us merely for reproduction. It is true that most people of *intelligence* and character could practice greater conjugal continence than they *think* they are capable of. But to meet the present need of *birth restriction* a degree of continence in marriage under the plan of the *religious objectors* would be required that would be *seriously* damaging to health and happiness. And for the average people, the masses of *ordinary* folks for whom we most want our system of Birth Control to be made possible, the severe method of *limiting* children by continence alone would be manifestly impossible.

Our *Catholic* prelates in some cases are beginning to see the difficulties in their position. I would recommend to our elegantly-forceful neighbor, Councilman John J. Walsh, that he read and ponder the words of Father McNabb appearing in the last number of the Birth Control *Review*. This *eminent* English Catholic concludes that "the movement for family *restriction* is not a perverted sexuality" and that "we Catholics are not fulfilling our duty by merely denouncing the sin."

In his recent letter to the Protestant clergy,

Bishop Curley denounces the program of contraception as "against the very law of nature" and this movement we sponsor as "endangering the very foundations of the republic." What does the bishop mean by the phrase "against the very law of nature?" Probably he means unnatural. Very well. If press reports are correct, about a year ago a number of Italian *priests*, in a petition to the Pope, *characterized* clerical celibacy as unnatural. The church then condemns one thing it *thinks* unnatural while it compels another which some of *its* own loyal servants deem unnatural. And then we are endangering the republic. That phrase has a familiar sound. There is a long list of movements and institutions in our history that have been regarded as quite dangerous by their enemies. Among these dangers to the republic, dangers of the most threatening sort, according to their enemies, I recall the following: Immigration from Europe, the Jap in California, Negro Freedom, Populism, Know-Nothingism, Progressivism, Romanism, Protestantism, Prohibition Fanaticism, Feminism, Bryanism, Evolution, Fundamentalism, Modernism, etc., world without end, amen! The fact of the business is that these two phrases merely express an undefended opinion and account for the bishop's position on the matter but can carry no conviction to the thoughtful mind. And anyhow, as was stated at the Council *Hearing* on February 24, the foundations of the republic have been shattered already by the *Puritans* and suffragists and as we are still a going concern, it may be that we can stand the assaults of the advocates of Birth Control.

### What Birth Control Offers

My task here this morning is done. Opponents will think it is badly done or overdone. My aim has not been to exalt Birth Control to the foremost place in a scheme of *social redemption*. I have not been able for some time to believe in any social panacea, for I find that when men have one comprehensive remedy for social ills they usually are forced to give their remedy such a wide meaning that it virtually includes many social factors and forces—unless they are the victims of an unfortunate kind of "one-track mind." I might have gone a step farther on the moral side of *this* question had the time allowed, and shown how the Birth Control movement might assist in a speedier and fuller realization of Christian ideals. But the movement *enlists* my sympathy and support because it will aid those eugenic, economic, educational, and ethical forces of to-day through which *socially-minded* men everywhere are hoping to prevent the destruction of Occidental civilization and to usher in a richer, happier, less warlike and more fraternal life.

# Ancient History of the Birth Control Movement\*

By ABNCR E. WOODRUFF, C E

## PART 11—The Birth-Rate

**I**T cannot be denied that the birth-rate in all modern civilized countries is falling, and there is no doubt that one of the chief causes of this decline is the spread of knowledge of preventive checks to conception, which substitute voluntary control for the ordinary course of natural instinct in family matters. There is a very wide-spread practice of contraceptive methods among the well-to-do who have been able to purchase the really very simple knowledge from their physicians. Indeed a profound social change has been wrought in the past hundred years, due to this substitution of the rational for the instinctive. Yet the history of the change is quite obscure.

Since the close of the Napoleonic era, and especially since the Franco-Prussian war, France has practically regenerated herself, and built a robust, sturdy people out of the wrecked population remaining after a long period of active warfare, by a due regard for the rational propagation of the species. Germany, though given to larger families than the French, has not been unmindful of the benefits of a reasoned limitation to the birth-rate. Her statistics illustrate the fact that a moderate birth-rate, accompanied by a low death-rate, brings a greater number of individuals to adult life than a high birth rate accompanied by a high death rate, and that the quality of the adult stock is thereby improved. The Dutch and Scandinavian countries have benefited by their practices, as have also other European nations. England, of all Western Europe, seems to have accepted these practices more slowly than other countries, and to have benefited less from them, though the storm of argument and contention raged there more fiercely than anywhere else.

As I have pointed out, Malthus in 1798 suggested that "moral restraint" should be practiced to keep the population within the limits of the food supply, though he gave no plan for educating the people's conscience to an acceptance and practice of such "restraint." James Mill, in an article entitled "Colony," written for the *Encyclopedia Britannica* in 1818, made the first suggestion to the English that artificial restriction should be practised, and it is said that Robert Owen, when on a visit to France in the same year, was struck by the superior condition of the French working people and, on learning the methods practised by them to

limit their families, brought back this knowledge to England, and communicated it to his friends. In 1821, Mill, in his "Elements of Political Economy," mentioned "prudence," and concluded that "the practical problem, therefore, is to find a means of limiting the births."

Englishmen at this time were taking Malthus seriously. In the state of knowledge at that time, they felt compelled to accept his conclusions, and, being practical, sought to adjust themselves to the facts. Indeed when we consider that Britain was undergoing a period of readjustment, succeeding the Napoleonic Wars, and that the condition of the working classes was especially desperate, due to the economic conditions, we need not be astonished that this question of population should be first in the public mind. Statesmen, philosophers and economists anxiously discussed the problem, but as usual the practical reformer marched into action and began a definite and determined propaganda among all classes of the people for the use of preventive measures.

### Francis Place

Francis Place was the most outspoken of these advocates of contraception, and in 1822 in an article on the evils of excessive population ("Illustrations and Proofs of the Principles of Population"), declared that it was not disreputable for married persons to prevent conception. He contended that such a course would provide an adequate check against excessive increase, pointed out its beneficial results and prophesied that it would be universally practised.

In 1823 the active propaganda began with Place as its recognized leader. In July of that year a leaflet addressed "To the Married of Both Sexes" was circulated. It created a great scandal by the bluntness of its statements and the plainness with which it described methods of prevention. Mrs. Fildes, a lady of radical tendencies, was shocked and indignant that a number of these leaflets or "hand-bills" should have been sent to her, and not only laid the matter before the Attorney General, but aired her wrath in the public prints. So great was the heat of this affair that all ranks of British society were drawn into the discussion, and the leaflet became known as the "Diabolical Hand-bill."

Fortunately for the English there were no "yellow journals" in those days, and instead of the matter being played upon as a sensation, it received a deliberate attention that reflects wonderful credit

\* This is the concluding part of Mr. Woodruff's history. The first part appeared in the April Review.

on the journalism of that day. The editors considered the matter from all angles, and published articles from the pens of the best thinkers of the times—all of which reflected the seriousness with which the English were regarding the matter. In fact, in intellectual circles, there was a deadlock on the subject and, Mrs. Fildes getting but scant comfort from the Attorney General's office, one of the newspapers declared that the propaganda was receiving official sanction—that it was even highly approved in the Cabinet.

#### Robert Owen

The authorship of the handbill was never proven. Many were accused, among them being Robert Owen, but there seems to be no doubt that either Place was the author or he caused it to be written. Not only do manuscripts included in his collection, now in the British Museum, give color to this assumption, but his close friendship with Owen, who brought over a knowledge of the preventive devices used by the Frenchman from whom Place learned them, gives practical assurance that he had the necessary information. Even Malthus knew of the French devices, for in 1817, in an article, he charged Owen, by implication, with using them to prevent too great an increase of the population in his colony at New Lanark, Scotland. John Stuart Mill, then a young man, was named as a rowdy, and charged with helping to circulate the "handbill."

Place, however, was the center of the excitement, and well he might be, for he was a remarkable character. Born to poverty and married at a very early date, he had not only worked himself to the position of master tailor with a considerable fortune, but had acquired a broad catholic education and established himself upon an intellectual equality with the best men of his time. His later life was devoted to an active propaganda for social reform, in which work he easily took the lead by reason of his learning and shrewd boldness. He continually wrote on Labor matters in his effort to educate the workers, and accumulated a very fine library which he kept in his house, behind his tailor's shop. Here he was visited by the principal politicians and men of letters of his day, and numbered among his friends such men as Robert Owen, Richard Carlile, James Mill, Cobbett, Godwin, Shelley, Ricardo, Wakefield, Gourlay, and O'Connor and O'Brien of the Chartists. He was very largely instrumental in securing the passage of the Reform Act of 1832, and forcing the Duke of Wellington and George IV to accept this large measure of Parliamentary reform.

#### The Opposition

Not all of his friends agreed with him regarding the contraception propaganda, for Cobbett lampooned him in a play "Surplus Population" and the Chartists were distinctly hostile. Curiously enough, Place was the father of 15 children. Mill, Wakefield and others of the contraceptive group were heads of large families, and among them, they ridiculed Malthus's idea of "moral restraint" and pointed out their own over-sized families as proof that such restraint was impossible in wedlock, concluding that "artificial means must be used to check the population and keep it within the limits of the capacity of the earth to produce food."

They resented the suggestion of legislative and church interference in the matter and Robert Gourlay said "The people alone can serve themselves, and most assuredly they will do so when they come to understand the means. Every legislative and parochial interference must inevitably further degrade the people, the more they are degraded, the less provident they will become, and as their provident care diminishes, so their numbers will increase, until wretchedness and crime, ignorance and brutality shall make England a place not fit to live in."

#### Richard Carlile

Richard Carlile, in his paper *The Republican*, said that the "handbills" were circulating by the thousands and that discreet persons in every part of the country were busy getting them into the hands of the people. He at first objected to the propaganda on moral grounds, fearing that such knowledge might encourage illicit relationships among the poor. Place replied in the most positive fashion, saying "There is no chastity among the absolutely poor. The conditions of existence make it almost an impossibility. Our population crushes down wages, so that girls grow up in squalid poverty and men dare not marry. Prostitution is the extreme misery wasting the lives of its immediate victims, and perverting, in all whom it touches, the whole attitude of men towards women." This last sentence shows the depth of Place's ethical thinking—his clear recognition of the fact that the tendency of modern society is to completely vulgarize the sex function.

Carlile who had suffered much at the hands of both the authorities and the clergy, long contended that "bad government and a priesthood constitute the evils which at present degrade the people of this country." But at last, in May, 1825, he saw the economic side of the matter, and aligned himself with Place and the other Propagandists. His accession to the ranks greatly strengthened the contraceptive cause, by adding a most trenchant

pen to the publicity side of the propaganda. His editorial "What is Loxe" became a textbook and was reprinted in February, 1826, under the title "Every Woman's Book." This work was not only very popular, but brought down a most furious assault from the vitriolic pen of Cobbett, who opposed the movement to the end.

### The Movement in America

This English movement had its reflection in America, an incident of which was an attack upon Robert Dale Owen, son of Robert Owen, in New York for expressing approval of Carlisle's "Every Woman's Book." Owen, to make his position clear, published a book "Moral Philosophy," in 1830 and since this work was superior to anything yet published, it was adopted by Place and his associates in England. But from this time on the propaganda languished. The economic condition of England improved, the adjustments within industrial society became better co-ordinated, and the minds of the people turned to more obvious things. However the matter did not die out altogether, for Dr Knowlton's "Fruits of Philosophy" was published in 1833, and Dr Drysdale's "Elements of Social Science" in 1854.

In 1876 to 1878 came the revival of the propaganda with Charles Bradlaugh, Miss Besant and Edward Truelove in the limelight, and now we have the modern or Neo-Malthusian movement

with a new crop of propagandists—I was about to say "Martyrs."

### The Old Movement and the New

Utility was the basic idea of the early Malthusians. Lacking the breadth of vision possible to a later generation, they merely saw a world attempting to adjust population to food supply, and their answer was that, along with the effort to promote agricultural production, there should go an equal effort to prevent the too rapid increase of population. They were practical people, and it seemed to them that the miseries of the degraded working class arose from their increasing numbers, which so pressed upon the food supply that not all could be properly fed. Like Malthus they failed to see the conquest of bread through man's inventive genius and the application of science to agricultural processes. But they went beyond Malthus, for they recognized that in the limitation of Motherhood, the lot of woman could be bettered and the quality of the race improved.

The modern movement presents much higher ethical ideals, for with more than one hundred years of agitation, there has been time for development and ripening of judgment. Yet after all, when we come to bedrock, the true base is "an ideal of better adjustment between the exactions of economic civilization and the more fundamental conditions of the continuity of human life."

## Two Poems by Margaret Loring Thomas

### MRS MORELLI'S FAMILY

I been two years a widow nos  
My oldest boy graduated from High School  
And had six months in City College too  
He nants to be a dentist  
He has done nothing for four months  
But look for work  
My oldest girl is working  
She's a finisher  
She don't like sewing  
But she can't do nothing else,  
Because she's deaf  
My next two is in High School  
Lillie is in rapid advancement class,  
She is twelve and graduates in June  
She Lon't do nothing but study  
Amelia, she is nine  
She ain't no bigger than a midget  
I expect that I could make money off of her  
If I put her in the Circus or Movies  
John, he is the worst of all  
He don't do nothing but holler

He hollers from the time he gets up,  
Till the time he goes to bed  
He just hollers at everything he don't like  
The baby I take to the nursery,  
As soon as he wakes up  
I don't feel very well acquainted with the baby  
He goes to sleep as soon as I bring him home  
My' but every one of them children is always  
hungry  
If I didn't aatch them, any one of 'em would  
eat a whole loaf of bread  
How them children do bother me'

### ON EAST SEVENTEENTH STREET

That's where Mrs Macdonald lives  
There, behind that tenement door,  
On the first floor  
Her baby's dead,  
In the front room,  
Her husband's dying,  
In the back room

# The Teacher's Responsibility to the Race

By SAMUEL D SCHMALHAUSEN\*

**T**HE war of the sexes is the war of controls—Birth-Control and self-control. Shall we have motherhood by consent or motherhood by coercion? There is no evading the issue. Is child-bearing to continue the haphazard experience of soured, disillusioned women or is it to become a premeditated joy of willing women? Feminism will prove itself an empty promise if it falls to enforce its voluntarist code of conduct alike upon thoughtless males and upon sentimental females. For a long period feminists will find their major energies sucked up by heated controversies over Birth Control. They must be ready to assail dishonest legislators, to ridicule stupid laws, to convert sheepish men, to negate religion's hypocrisies, to fortify timid women—all for the acquisition of the right to feminize Birth Control.

The teacher-mother controversy that plagued the New York City Board of Education (December, 1914), is still illuminating, though by now ancient history. The worthy members of that board recapitulated the experience of the race in their attitude toward a "sacred" subject.

## Four Stages

**First Stage** Outraged goody-goodyness. The shame of it! To discuss in open forum the holiest relation of men and women! How repugnant to refined souls! To drag before the searchlight of publicity the tenderest facts of life. As gentlemen, we must simply taboo the whole unfortunate, most unfortunate affair.

**Second Stage** The whole problem is insignificant. Because a few women "bring a condition upon themselves" which unfits them for the continuance of their tasks, why—the absurdity of paying special attention to them! The majority of women teachers have no interest, no interest whatsoever, in this unpleasant episode. Why waste our time on the personal dilemma of so few women—hardly a handful? The case is really not worth our while.

**Third Stage** Let's talk it over. True, the Court of Appeals had ruled that married women (not being immoral or leprous) had a legal right to their posts. True also that—judging by Patrick Henry's lamp of experience—marriage brings forth fruit after its own kind. Yes, we see that clearly, a married woman may have married in

order to have a child. If we approve of woman's sex, and if the incorrigible desire of woman is motherhood, perhaps—perhaps after all—a teacher married should not be ousted when, God consenting, she becomes, in due time, a teacher-mother. This reasoning does seem unimpeachable. What shall we do about it? We dare not face a flesh and blood world with the bizarre suggestion that motherhood be visited with the primeval curse of ostracism. That is, even to our view, an unfair attitude. And yet to suspend faithful and desirable teachers for having sinned against the mediæval vow of so-called chastity is neither courteous nor convincing.

(By the way, why are we so flustered about the most ordinary phenomena in creation? Desire, mating, marriage, love, pregnancy, child-birth, lactation, sex—why are these world-old epithets so disconcerting to our guardians of respectability? As terms, they carry neither shame nor virtue. They are merely scientific symbols. As badges of conduct they undoubtedly imply shame when conduct is brutal, but the self-same symbols imply holiness when conduct is devotional. Why this hectic dismay over sweetly obvious facts? Why do we enjoy stuttering over the commonplace facts of the sex life?)

**Fourth Stage** It was all a misunderstanding. Why, from the very beginning of this unfortunate controversy, both sides were agreed upon the sacredness of marriage and the value of unforced motherhood. We were all a little headstrong, a little inhuman, as all lovers of opportunism—and expediency tend to be. That's the truth in a nutshell. Hereafter, married teachers will, as a matter of course, be granted leaves of absence to bear children, and as a token of professional devotion, they will, upon their return, be tendered a reception by the members of the Board of Education!

These four stages epitomize the evolution of the mental attitude of the historic antagonist to a new idea.

## Justice & Women

For the first time in the history of civilization, men will honorably lay aside all pretense and actually prove to women that motherhood is an honorable pursuit, to be sweetened and heightened for every courageous woman who "enters the portal." Honest men have resolved never again to meddle with woman's sacred rights. Forever and ever until the glorious crack of doom, Birth Control shall be

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a woman's dearest prerogative Let her enjoy and exercise it as she thinks best A fair exchange is twice blessed, it blesseth him that is fair and him that exchanges Let woman safeguard her indispensable right Let us men shoulder the onerous duty of self-control So honorable a division of labor will not only make for scientifically Immaculate conception, but it will also celebrate the sex relation as a true entente cordiale Men will honor women, and women men—without conventional tomfoolery to belle their motmes—when love shall become a frank discipline in controls—self-control and Birth Control We may almost anticipate the joys of the holy day when men and women shall live together in unashamed sincerity

Historians have never done even a bhndfolded justice to the problems of pain of women Our scholarly chroniclers of fables (we call "history") never have had the imagination—certainly, not the intellectual honesty—to utter the terrible truth about woman's manifold bondages Dumbly, we had to await the advent of the Mary Wollstonecrafts, the Olive Schremers, the Charlotte Gilmans and Ellen Keys before our tongues were loosened and our consciences emancipated They dared to think and express our gnawing thoughts In choral response to their songs of emancipation rise the million-voiced Socialist-Feminists, self-reliant, intellectual, purposeful The noblest, as well as the profoundest, task of women is not the achievement of political enfranchisement, nor yet equal legalities with males, nor even industrial unionization, though all these assets are Important enough to claim every radical's fighting approval

In the midst of these strifes the Scientific Woman is the comrade-teacher most in demand She who will wisely counsel the proletarian mother how to limit her offspring, how to humanize the sex relation, how to achieve the joy of self-dependence, how to live her married life hygienically—the woman of scientific sympathy is the truest friend of the race All hail to those benefactors like Dr Robinson, Dr Mary Halton, and Margaret Sanger and her devoted associates, who have labored with sympathy and success to spread the knowledge of the control of reproduction, even to the humblest mother (whose urgency is greatest)

The revolution of revolutions is about to break upon the shores of time With the incoming tide, old landmarks of prejudice and callous custom mll be neatly washed away Forever, let us hope Think what it would mean to the social status of the hardest working class, if every mother and father could intelligently control and consciously direct their own racial future by bringing into the world only that number of children whom they

whole-heartedly desire God, what a pure blessing, undreamed of by the deaf, dumb and blind generations of yesterday!

I simply cannot forget, because the plaintive cry is still in my brain, the heart-rending reiteration of a dear little mother at the doctor's one evening, when she was being examined to circumvent pregnancy I was waiting patiently with a sick friend, ruminating upon the here and heretofore, when I heard a soft cry like the moan of a helpless invalid I listened, and then my heart slowly began to melt for the woman who was pathetically beseeching the doctor to give her something to prevent pregnancy's fruition She spoke in sweet German accents, pleading with the dear doctor to help her, only this time She revealed how at the birth of her first child, now a lovely young daughter, the physician had, with difficulty, delivered the babe so that she had never quite recovered from a laceration of the womb I wonder even now how doctors with human hearts can listen to and remember the inmedicable woes of women The little mother went on to explain that she didn't want any more children, that she simply couldn't, simply could not bear another child without dying Would the good doctor, please, only this time, help her? And the perplexed doctor, timid, doubtful, reassuring, shrugged his shoulders and promised to do his best

Yet there are those influential idiots, saddled with the fear of God and Ignorance of man, who would preach the religion of fecundity, of begetting and hegetting as God "wills" it Happily for humanity's welfare science, reinforced by conscience, has planted its faith upon the high resolve that no human child shall be brought into this world except at the loving will of its progenitors

The sweet dream of our Olive Schremers trembles on the threshold of realization for more and more humble women "That sexual love, that tired angel, shall yet, at last, with eyes bathed from the mire and dust in the stream of friendship and freedom, leap upward, his white wings spread, resplendent in the sunshine of the distant future, the essentially good and beautiful of human existence"

We may now rejoice with those women who have labored for woman's complete emancipation, emancipation from domestic drudgery (Charlotte Gilman), emancipation from sex parasitism (Olive Schremer), emancipation from political serfdom (Emmeline Pankhurst), emancipation from marital infelicity (Ellen Key), and finally, emancipation from the bondage of fecundity (Margaret Sanger and every woman who has a conscience)

When woman and science (aided by the process

of socialization) will have brought **these** moral **reliefs** to the race of **benighted** women, when control of reproduction will have been made **universal** knowledge and practice, when the sexual integrity of the male shall have transformed the animalism of forced **childbirth** into the sweeter dream of joy in motherhood, then, perhaps, we **may** **legitimately** expunge from **the anthologies** of poetry those **tragic lines** of Matthew Arnold's

Ah, love, let us be true

To one another! For the world, which seems

To be before us like a land of dreams,

So various, so beautiful, so new,

Hath really neither joy, nor love, nor light,

Nor certitude, nor peace, nor help for pain,

And we are here as on a darkling plain,

Swept with confused alarms of struggle and flight,

Where ignorant armies clash by night

To the modern teacher whose sympathy spontaneously goes out to the humble and the **deprived** and the **disinherited** everywhere, the **sociologic** and spiritual message of birth-control will commend itself as the **indispensable** and **beautiful preliminary** of any honest program of **enlightenment** for the new age. How much longer before the teacher will recognize **his** whole **responsibility** to the race and **realize** it as part of the **educational** program of the new age?

## Birth Control and Women's Freedom

A YOUNG MAN'S VIEWPOINT

By ARNOLD H. KAMIAT

**A**NTI-BIRTH controllists often base **their** **opposition** on the need for population, for soldiers for the national defence, for man-power to run the wheels of **industry**. Birth Control, they also argue, must exercise a dysgenic **influence**—many capable parents would fall to leave offspring, or leave too few **behind**, and the race would suffer degeneration.

The question of the **truth** of these arguments aside, let us not fall to note that behind them **sur-reptitiously** lurks an anti-democratic attitude toward women. We may, for discussion's sake, even grant that they are true. In that case **capitalists**, clergymen, generals, and conservatives generally, should beg, petition, and implore every capable **woman** to become a mother and bear many **children**. But why deny to her the right to determine for herself the form her response shall take\* For if women be aught else than male-owned breeding **machines**, they have the right to judge for themselves of the **eugenic** or dysgenic value of **Birth** Control, and to act **accordingly**. There **is** no reason why they should be compelled to accept the judgment of soldiers, **capitalists**, and churchmen on this or any other matter.

Whether or not she **will** aid in the reproduction of the species is a **question** for the **individual** woman, and not for her clerical or **political advisers** to **decide**. Whether a desirable increase in population, or the **strengthening** of the **national** defence, or the **provision** of an adequate supply of workmen **is** best secured by uncontrolled **breeding** or by regulated birth is a question that every mother, as

a human **being** in a society that professes democracy, has a **right** to answer for herself.

So strongly **is** the **emotion** of woman as male property, or at any rate the **patriarchal notion** of woman as in need of male **guidance**, entrenched in the backs of men's heads that it is a rare **public man** who **is willing** to concede women **their** right to **determine** **their** own **destiny** in the matter of motherhood. To **business** men, churchmen, editors, generals and **politicians**, it **is** enough that they think the nation needs a large population. Women are expected to act **accordingly**.

Just so is it in the matter of the morality of Birth Control. To our **patriarchal-minded** churchmen it is **sufficient** that they consider it **immoral**—women, and men too, are not expected to **question** **this** judgment, at any rate, they are to be denied the power to act upon **their** own judgment, whenever the latter **contradicts** that of the churches.

That self-same undemocratic attitude is expressed by the **idea** of abstinence as a method of **family limitation**. If births are to be regulated, the prescription to be used must be that handed down by our puritan leaders. Parents are to be **denied** all **opportunity** for the **exercise** of **their** own judgment in the matter.

The **Birth** Control controversy **is** thus seen to be a **conflict** between the patriarchal and the democratic **attitudes** toward women, between the property **view** and the **humanist** outlook. And with preventive knowledge not in women's possession, the most democratic and **humanistic professions** will not affect the **fictitious** character of their freedom.

# UNPROFITABLE CHILDREN

*Are these Bodies Fit Temples for Immortal Souls?*

*Every year millions of dollars are collected in taxes and spent on the maintenance of the defectzve, the feeble-mznded, the insane and the criminals. Thzs means that every man who is able to earn hzs own living has not merely to support himself and his famzly, but also to help to carry these expenszve members of soczety. Every year the burden glows heavier, and get most of it is easily avozdable. Mothers do not want to bear chzldren who are bound to grow up to join the ranks of the dependent and unfit. The mothers are begging to be allowed to save soczety these huge expenditures, and yet the law and our inherited prejudices foolishly forbid them the knowledge of Bzrth Control which would speedzly cut down the numbers of those who are now filling our hospitals, asylums and reformatones.*

## From a Sanitarium

Massachusetts

I am a patient at the sanitarium for tuberculosis. I have been here for ten months, and it is nothing but bearing too many children that drove me here. I have eight children, the oldest 15 years, the youngest two years. My two boys, aged 15 and 10, have been in a sanitarium for tuberculosis for a year. My daughter, who is 13 is very frail and wears a back and shoulder brace. She must have an operation soon—very serious.

Since I came here my boy, 3 years old, has had pneumonia. He was on the danger list in the hospital for six weeks. At present he is in the country on a farm. My baby, two years old, is in the hospital suffering with bronchitis. The doctor had an x-ray of her lungs and is afraid of tuberculosis.

I have a good kind husband, but he is a hard-working man, averaging about \$35 a week. You know that we have barely an existence on that income. Besides I have a charity order that helps clothe the children.

Now I am going home this week, for someone must care for my little sick baby, and I want your advice. Must I bring more children into this world to suffer?

## An Appeal for Others

Colorado

I am writing for information that will prevent the coming of more babies, not only for myself but for several others.

There is here in this town a woman not yet thirty. She is the mother of five delicate little children, the oldest of them is nine and has never walked. The baby, 11 months, is a deaf-mute. She is expecting another in a few months and is nearly crazy, because she will be unable to clothe it or give it half-care.

Still another, a girl of only 19, who has suffered all her life from a weak heart, the mother of two living children and one dead from heart failure, is also sending her plea.

I am twenty years old, the mother of only one boy. He is the picture of health, 14 months old and weighs 32 pounds. He was seven months old before I left the bed. For three months more I remained in a chair in the daytime and was carried to bed at night. I can scarcely walk across the room yet, and the doctor told me I must never have more children, as I would not survive another confinement. Can you help us all?

## A Dreadful Disappointment

Oklahoma

I have two boys, one will be five in October. The other will be three in July. I buried a little girl in January of this year. She was deformed and only lived about 11 hours. The doctor said my health was the cause of her being deformed—I am bothered with heart trouble when I am pregnant. I love children, but I don't want to bring the little ones here just to suffer and die.

My husband is good to me and like myself, he doesn't want to have any more children at present. But we don't know any remedies. We have heard of several, but they fail with me. I am only twenty years old, and I know I was too young to have children. I am not able to give them all a mother's care. But how can I help it, when I don't know what to do?

## Deaf-Mutism in Family

North Carolina

Will you be good enough to help me. My husband is a poor man. We haven't been married long, and I am too young to become a mother. We don't want to have any children until we are able to take care of them, and it would be just a crime to give birth to them and not be able to care for them.

There is another reason. My mother-in-law's brother is a deaf-mute, and he married a deaf-mute. There is also a woman in the family who is a deaf-mute—she is my husband's aunt, and I believe it would run in the family. I am just going on my fifteenth year. I was fourteen the 22nd of January and I was married on January 20.



So I was only thirteen when I was married, isn't that awful!

So please tell me something to keep me from becoming a mother. It is not because I don't want children, because I love a baby, but I have explained my reasons

### *Four Puny Children*

West Virginia

I feel I need some good advice or medicine or what it takes. I am only 22 years old, and have four children, the oldest not quite six years and the youngest seven months old. I haven't much health. I have heart and kidney trouble so bad, I am nearly dying, and my children all have it, and all look so puny. I hope I'll never have another child. I have such hard times before my children are born. I am always paralyzed in one side, and each time it is harder. Please let me hear from you at once, as I am a poor, helpless woman and know not what to do for myself.

### *Buried a Baby each Year*

Missouri

I am writing to see if you know of anything that will keep me from getting pregnant. I have buried a baby every year since 1917 and I have one living, aged one year and four months. My husband is older than I am, and I do not wish for any more babies. The doctors say that the cause of my children's deaths is that their father has syphilis in his blood. They say he is too old to cure him of it. He is forty-five years of age and I am 29. I do not think it is right to bring children into this world to suffer with this dreadful disease. I think it is a sin for children to be born just to suffer, so please let me hear from you at once.

### *Three Epileptic*

Tennessee

I have given birth to six children in a period of eight and a half years. All living now. Three are normal children apparently in every way. Three have the most terrible convulsions, and though improved, are not well and may never be.

My baby is two and a half years old now. If it were not for leaving the ones I have for someone else to care for, I'd gladly die rather than bring another misfit into the world. I would appreciate definite information about contraception more than you can ever know. May your message reach all who need it.

### *Afraid of Feeble-Mindedness*

Michigan

I am the mother of one little boy, and am very nervous and weak, and can't do my own work without help. And when I get pregnant I am almost insane, don't know

half of the time what I am doing. I don't want any more children, as I am afraid they will be feeble-minded, or in the same shape as I am. I am one of a family of nine children and always had the care of the smaller ones, as I was the oldest. My husband doesn't want any more either, but we are both ignorant and so I beg of you to help us.

### *A Pitiful Family*

Maine

I have had ten children, four born dead, and six living—two girls and four boys. My children are not strong. Two are ruptured. My oldest son is in the insane hospital. My oldest daughter is a school teacher. She has refused her life-love in marriage for fear it would not be best to have children, with insanity in the family. It is hard to see her do that. She has two cousins insane, and I am writing to you because I thought it might be some good for my daughter.

### *One Living. Five Dead*

New York

I have one son living and five girls dead. Doctors do not tell me why my babies do not live, and I do not want to keep having them just to be buried, and the doctors will not tell me what to do, so I have to come to you for information. Do help me.

### *An Unhealthy Mother*

Montana

I have just read your book entitled "Woman and the New Race." I know it speaks the truth, although it does not give us women the necessary information.

I have had two children, a boy and a girl. While carrying the boy the glands under my arms became enlarged. I talked with the doctors, all wanting to operate. I was afraid. Later I became pregnant with the girl, then I was cursed with an inward goiter. The doctors say, "Do not have any more children." I know I should have no more. But what can I do? No one understands. I live in constant fear.

### *Possible Insanity*

West Virginia

I have been reading your book, "Woman and the New Race," and think your work is wonderful. I am a mother of two sweet little children, have only been married four years and am not strong—am not hardly able to take care of myself. And my! the suffering and agony I go through when I am carrying one. I'm deathly sick and vomiting the whole time, and the last baby I carried, I was insane.

I do not want to destroy anything after they are there, if you could only tell me something to do to keep from getting pregnant. I am sure I would be very grateful.

# Contraception Necessary and Therefore Moral\*

By B DUNLOP, M B

**T**HERE is a proportion of religious people who will demur to the view that contraception would be moral if it could be proved to be absolutely necessary for the elimination of poverty, maintaining that the use of contraceptives is sinful, whatever the consequences may be. I believe, however, that the majority of religious people would say "If it were proved that contraception is absolutely necessary for the elimination of poverty, we should regard it as moral, for we cannot believe that God wishes poverty to continue if, by using the intelligence and knowledge He has given us, we can eliminate it." I therefore, wish to submit to you my economic argument for the contention that contraception is absolutely necessary for the elimination of poverty.

## Population and Food Supply

(1) Even in the relatively prosperous decades immediately before 1914, the world's food supply was only being increased at the rate of 10, or less, per thousand a year. This statement is supported by such estimates as are available of the world's food supply in different years. I prefer, however, to base it entirely on the fact that before 1914 the world's population was increasing at the rate of only 10, or less, per thousand a year. I frankly admit that this contention rests upon a Malthusian assumption that the survival rate (i.e., the natural increase of population, or the birth rate minus the death rate), still generally represents the rate at which the food supply of a country is being increased. To me the survival rate certainly represents the food increase rate of a country, if that country still has many underfed people in it, and also if it does not have its population increased by immigration. To the world as a whole this applies much more obviously. When one considers the poverty and struggle of the vast majority of the world's inhabitants, one has to admit that there must be quite a negligible waste of food in the world, and that the world's survival rate must be a fairly accurate measure of its food increase rate. Moreover, according to at least one well-known estimate, the world's population was only increasing at a rate of about 5 per thousand a year, and I believe it to be the true one. So my "10, or less" allows a large margin for any increasing waste, and for errors of estimation. It might be added that the war has greatly reduced the world's food production, but this effect of the war may pass off

(2) There is no reason to believe that the world's food supply will ever be increased any faster than it was being increased in the decades immediately before 1914. Indeed, there is considerable reason to believe that the world's food supply will soon cease to be increased at all. The late Sir William Crookes predicted a coming decline of food production in the world unless nitrates to replenish the soil were manufactured from the nitrogen in the atmosphere, which is generally a very costly process, and Professor Henry E. Armstrong, F.R.S., stated in *The Times* of January 6th that the world's food supply would now diminish owing to the scarcity of phosphates in the world, and cited many large tracts, including the wonderful first wheat lands of Canada, which were becoming relatively infertile from the exhaustion of the phosphates in the soil.

## The World's Birth Rate

(3) Without contraception, the world's birth rate could not be reduced below 28.5 per thousand a year. What was the lowest birth rate before 1877, the year when contraception began to spread rapidly in Europe and started the falling birth-rate movement? Except for France, Belgium, Ireland and Norway, there had not been a country whose birth rate was not well over 30 per thousand a year, as the world's birth rate still is to-day. France, and presumably Belgium, had already adopted contraception. Ireland had a low birth rate because always so many of her young men and women emigrated and had their large, poverty-causing families in other countries. The case of Norway impressed me when I read Malthus. He found that Norway had an extraordinarily low birth rate about the beginning of the nineteenth century, because the men were not allowed to marry until they had passed through the army, because even then very many of them could not marry until their parents or others died and vacated their farms, and because Norway was a small and purely agricultural community where the need for parental prudence was unusually obvious and appreciated. And how low did the Norwegians then keep their birth rate with that unique amount of sex repression? Or rather, as we may be certain that there was as widespread an amount of auto-eroticism among them as prevails in all countries where late marriage is the rule, one should ask: How low did the Norwegians keep their birth rate with that unique amount of abstinence from sexual intercourse? They only kept their birth rate down to

\* A paper read at the Fifth International Birth Control Conference in London.

28.5 per thousand a year!

(4) There is no reason to believe that the so-called "safe period" method of Birth Control (now allowed by the Roman Catholic Church) would alone keep the birth rate down below 28.5 per thousand a year. Here I wish to draw your very special attention to the gradual and immensely significant advance which has been taking place in the attitude of the Roman Catholic Church to Birth Control. Only about ten years ago a pamphlet on marriage, by Father Keating, could be bought in the Roman Catholic Cathedral of Westminster which upheld the old Roman Catholic doctrine that married couples must not limit their families even by complete abstinence, and not even if it were probable that mentally defective children would be born! Next, complete abstinence was allowed. A few years later the Right Rev. Monsignor Browne made a pronouncement (see p. 393 of the First Birth Rate Commission Report) that the intermenstrual or *tempus agenesus* or so-called "safe period" method of Birth Control was permissible under certain circumstances. After this, one often heard Roman Catholics saying that this method was "moral restraint," and was allowed by their Church, and in the last few days we have had Father Degen and Father Mahoney stating publicly and explicitly that the Roman Catholic Church allows it. However, it is so irksome and unsatisfactory a method of Birth Control that no large proportion of married couples would adhere to it, and it is so uncertain a method that even if all the couples in the world were to adopt and adhere to it,

the birth rate could probably not be reduced below 28.5 per thousand by it alone. It might be added here that there is the beginning of a movement among Roman Catholics in favor of sterilization of the unfit—sterilization being, not castration, but a very satisfactory method of permanent contraception. The Roman Catholics have had to yield to the Birth Control movement, and now confine their opposition to contraception by mechanical or chemical methods and by onanism.

(5) A birth rate of 28.5 per thousand a year means that the population is trying to increase at a rate of over 18 per thousand a year. This is so, because a population with a birth rate of 28 per thousand a year would have a death rate of 10 per thousand, i.e., would have an average duration of life of 55.5 years, if there were ample food for all.

(6) Therefore, if the world's inhabitants even managed by "moral restraint" alone to keep their birth rate down to 28.5 per thousand a year, as the Norwegians did, they would still be trying to increase at about double the rate at which the world's food supply was being increased before 1914. This means that they would be trying the impossible, and would merely be perpetuating serious food shortage, i.e., poverty.

(7) Therefore, without a world birth rate far below 28.6 per thousand a year, i.e., without contraception, poverty cannot be eliminated. I think I have proved that, as I have often argued with Christian friends, "If God disapproves of contraception, He must approve of poverty."

## "The Least A Mother Should Do"

GOOD advice for the expectant mother has been formulated by the Children's Bureau and is being sent out under the frank of the United States Government. The title of the leaflet is "Minimum Standards of Prenatal Care," and its effort is to set out clearly "The least a mother should do before her baby is born." The advice given so far as it goes, is excellent, but there is a glaring defect in regard to the first step that ought to be taken. The Children's Bureau is not to blame for this. It has done the best it can, and the absurdity of the laws which make that first step impossible could not be better illustrated. The first two paragraphs of the leaflet follow:

Every expectant mother, for her own sake and for her baby's, should go to a doctor or a health center as soon as she thinks she is pregnant, so that she may make sure that she is fitted for the extra strain of pregnancy and labor.

A complete physical examination will show a

mother's general health. This should include, beside a vaginal examination, an examination of the heart, lungs, kidneys, digestive organs, teeth, tonsils, thyroid, blood pressure, weight and measurements of the bony framework. A blood test may be necessary.

Supposing the examination should show that the woman is totally unfit for pregnancy, and cannot expect to give birth to a healthy child. Or supposing that pregnancy may cost her her life or the aggravation of some diseased condition already existing in her. What good will it be to have the physical examination? Surely the writer of these two paragraphs must have felt the mockery of advising a woman to go for examination after pregnancy has begun. The examination ought to precede pregnancy, and if the woman is unfit for childbirth, she ought to be instructed to avoid pregnancy until she is fit. The need for wise, medical Birth Control is made startlingly obvious in this little leaflet which makes no mention whatever of it.

## Book Reviews

### AN ENGLISH ESTIMATE OF A GREAT AMERICAN BOOK

*A Review by Harold Cox*

**MANKIND AT THE CROSSROADS**, by Edward M. East, Professor in Harvard University Charles Scribner's Sons, 1923

**T**O the growing literature on the problem of population, Professor East has contributed a substantial and a most useful volume. Possibly indeed this volume would have been more useful if it had been less substantial. The one defect that many readers are likely to notice is an excessive devotion to detail and to the enumeration of figures, many of which cannot be as accurate as their use implies. It is one of the temptations of almost all writers on social subjects of any kind to seek for figures in proof of the propositions they put forward. But such figures as exist are necessarily dependent in the majority of cases on rather crude methods of collection and are best regarded merely as approximations to the truth. From the point of view of the general reader it would be an advantage if Professor East, should he at any time bring out a new edition, would abbreviate the present volume.

Apart from this criticism, there is little to be said except in the way of praise for the work that he has accomplished. The importance of his argument is brought out at the beginning of the book by the statement that "It is because the world is fast reaching the end of its land resources, because the end is in sight, that a careful survey of the prospects is needed." It is just that careful survey that Professor East provides. His argument throughout is well balanced and there is nothing in the nature of a high note to irritate the half-convinced reader.

In an early chapter Professor East gives a very carefully stated and rightly appreciative account of the work done by Malthus. This is all the more welcome because so many people to-day misrepresent what Malthus said and treat his analysis of the problem of population as if it were little better than a mass of unfulfilled prophecies. This, for example is the line taken by Dr. Halliday Sutherland, who frequently writes and speaks in England on the problem of population from the Roman Catholic point of view. In a recent lecture to Roman Catholics in Liverpool, Dr. Sutherland said, "Every single prophecy made by Malthus or his followers has been falsified by facts." That is the very opposite of the truth. As a matter of fact Malthus did not indulge in prophecies, he contented himself with argument. His essential argument was that the human race, like every other living species, had so great an inherent power of multiplication that men could increase their numbers more rapidly than they could provide themselves with sustenance. He then

proceeded to argue that since man cannot live without food—numbers must be kept down either by nature's cruel methods—pestilence, famine or war—or by man's prudence. To these broad propositions no answer has ever been made, because no answer is possible. The greater part of Malthus's famous Essay is occupied with a most interesting description of the way in which over large parts of the world nature's cruel remedies had in practice kept population at a low level. Speaking of this presentation of evidence, Professor East rightly says "The more critically one reads it the higher grows one's admiration of the judicial attitude with which it is recorded and the keenness with which it is analyzed." He caustically adds that "a careful study of Malthus's own statements reduces many of the criticisms made against his doctrine to meaningless jumbles of words, since he did not hold the views attributed to him."

#### Population and Food Resources

A very large part of Professor East's book is occupied with a careful analysis of the food resources of the world. Incidentally he disposes of some of the fictions which have received wide currency. For example, in reference to Ireland, he points out how the decline in the population between 1840 and 1900 is habitually attributed by the Irish people to harsh treatment by the English government. As a matter of fact between 1800 and 1840 the Irish people, living under the same government, grew in numbers practically as rapidly as they declined in the following sixty years. The explanation is that in the earlier period a poverty-stricken population had no resources except the more and more intensive cultivation of the land. They increased until the famine of 1845 illustrated nature's method of dealing with excessive human fecundity. About the same period the development of steamships enabled the excessive population of Ireland to find new fields to cultivate across the Atlantic. Curiously enough Ireland is one of the very few countries in the world where facilities for emigration have led to a reduction of population. More usually, as Professor East points out, the space that is left by the outgoers to other countries is quickly filled by new incomers into the world. In the case of India the most notable fact is the rapid increase in population since the sovereignty of England established peace among previously warring peoples. That India is to-day over-populated there can be no possible question.

So also is Japan, and, as everyone knows, the over-population of Japan raises an international problem, the solution of which no one yet has been able to indicate, except upon lines of birth control. Professor East refers to Mrs. Sanger's visit a couple of years ago and expresses

the hope that her teaching there may have practical results

Dealing with the general problem of the conflict between races, a problem which constantly affects the mentality of militarists in different parts of the world, Professor East insists that in modern warfare even more than in ancient warfare brains count more than numbers. That is a fact which English people began to realize in the last war, and which they will realize much more fully in the next. For when the conduct of war passes from the earth to the air, the activity of a mere handful of flying men, aided by the brain power of a few skilled chemists, will count more than hundreds of thousands of foot soldiers.

Looked at from this point of view, it is perfectly futile for the different nations of the world to think that they can strengthen themselves merely by multiplying their numbers. Equally futile is the hope that by improved methods of agriculture one race, or all races combined, can obtain an unlimited increase of food supplies from the limited area of the earth's surface. As Professor East well puts it: "The finest and soundest agriculture in the world cannot keep a country from the depths of the most degrading misery if it continues to pack its territory with human beings without regard to whether there is room for them or not." The whole ease which this useful book sets out to demonstrate in detail is finally summed up in one sentence to which no answer can be made by persons whose beliefs are based on reason: "Rational birth control is just as much a fundamental need as conservation of resources, equitable laws, and healthy social customs."

#### ANOTHER BOOK ON POPULATION

##### *A Review by Malcolm H. Bissell*

POPULATION, by Harold Wright, with an introduction by J. M. Keynes. 179 pages. Harcourt Brace & Co.

SINCE this book is one of the Cambridge Economic Handbooks, it is natural to find the point of view of the economist predominating throughout. Yet other aspects of the subject are not neglected, and in spite of the small size of the book, Mr. Wright has given a very comprehensive summary of the population problem. He is entirely dispassionate in his discussion and at all times avoids sensationalism and exaggeration. His book is simply a clear and straightforward statement of facts, but it leaves the reader with a profound and lasting impression of the complexity and fundamental importance of the problem of population.

The first portion of the book is devoted to a brief review of ancient and medieval ideas regarding population. A whole chapter is then given to Malthus, in which the fundamental truth of the much-abused Malthusian doctrine is clearly demonstrated by the application of the Law of Diminishing Returns. The significance of this fact in relation to present world conditions is pointed

out, and the special importance of the supply of raw materials, particularly coal and iron, is emphasized. We are made keenly aware of the temporary nature of the mushroom growth of population and prosperity which led to the complete disregard of the teachings of Malthus by the optimistic school of economists and philosophers of the late eighteenth and the nineteenth centuries. The end of that era of reckless exploitation and expansion is at hand, and once more the Malthusian shadow is falling across the world.

In the latter part of the book Mr. Wright discusses the international, sociological and eugenic aspects of the population problem. It would be well for the world if all diplomats and lawmakers would read and ponder over the facts he so clearly sets forth. Particularly illuminating is his treatment of the popular fallacy that war is a remedy for overpopulation. No better demonstration of the truth of Mr. Wright's argument could be found than the condition of Europe today.

Mr. Wright does not attempt to offer a final solution of the complex problem of population. He does, however, point out the road along which we must move, and his conclusions are particularly impressive because of the calm and scholarly way in which he has treated his subject. "There are," he says, "two ways in which mankind can meet the situation. One is by increasing the productivity of labor, the other is by restricting the birth-rate. Both measures appear to be necessary if the world is to be a tolerable place in the years to come." Of these two, the latter is the most important, for "the population problem can only be solved by a decline in the world's birth-rate," and "we may hope that mankind may in time assume the conscious control of one of the greatest forces by which the richness or poverty, the happiness or misery, of his life on the earth is determined—the power of population." Furthermore, the need for intelligent action is immediate and urgent. "The factors discussed in this handbook may, if they are not modified, destroy western civilization in a few years, it may be that they have already undermined its foundations."

#### HUMAN WEEDS

##### *A Review by Nalbro Bartley*

WEEDS, by Edith Summers Kelley, Harcourt, Brace & Company, New York.

THIS realistic picture of Kentucky tobacco-growers, tenants of hard-fisted land-owners, reveals another side to life in the Blue Grass State. It is the ably written story of Judith Pippinger, "a child of clear features, strong, straight body—a reminder of earlier pioneer days when clear features and strong, straight bodies were the rule rather than the exception."

Like a flower springing up only to be choked by weeds is Judith, a vivid, talented idealist, contradicting every drab note of her environment. Married at seventeen to Jerry Blackford, she goes to live in a two-room cabin

furnished with remnants from an **au**ction sale She works both afield and indoors, **laughing** at her **toil**, **rejoicing** in her crude romance Then **childbearing** begins—**child-bearing** attendant with **unfair pains** and tasks but no lessening of work Judith rebels **against** such motherhood, **wif**ehood—**against** life itself, if it is to make but a helpless serf of her She loses her zest for good **house-keeping**, she becomes **irritable** of temper, dull of face, desperate of heart

Some years the scant crop **fails** and the **winter** becomes a period of near-famine The **cabin** is **inadequate**, cold, cluttered with dirty, wailing children, **slopjars**, unpalatable food, rickety furniture Judith has no mental outlet—not excepting the sedative of **religion**, unless it is an occasional neurotic revival One such **brings** her under the magnetic spell of an **evangelist** The **thrill** of his **personality**, the contrast from drudgery **combine** to make Judith **give** herself to the **evangelist** A deserted **cabin** becomes their rendezvous, but when she is pregnant with the unwanted child the **hason** is **terminated**, and she **com-**mits **abortion** in primitive fashion

Jerry remains in stupid Ignorance of what has **trans-**pired When Judith refuses to **live** with him and **bring** more pitiful, undernourished children into a callous, unfarr aorld—the inevitable estrangement occurs Jerry seeks **consolation** with a **neighbor** woman But they become reconciled during an illness of **their little girl**

Judith abandons rebellion, **wondering** What is the use—who cares—who understands? All about her is **weeds** In defeat, she **decides** to "go on for her allotted **time bear-**ing and **nursing** babies, **rearing** them as best she could some day she would be too old to work in the field and would **sit** in the kitchen She would be called 'grand-mammy' then "

Every advocate of Birth Control should read "Weeds" and every opponent of Birth Control should read it **twice**

#### PERIODICALS

In *Social Hygaene*, the organ of the American Social Hygiene Association, for March, George E Worthington has a useful **article** **analyzing** the **bill** in behalf of children born out of **aedlock**, which has been endorsed by the New York State **Commission** to Examrne **Laws Relating** to Child Welfare The main feature of the **bill** is that it changes the **basis** of such **legislation** from **consideration** for the tax-payer and consequent fear of the **child** **becom-**ing a public charge, to **consideration** for the **well-being** of the child, who is already under the handicap of illegitimacy, but who is entitled to support from both his parents

*Child Health*, the organ of the American Child Health Association, in its February issue contained articles on the late Dr L Emmett Holt It made no mention in any of them of his open-minded courage in **advocating** Birth Control It is **discouraging** to read the accounts of elaborate and **expensive** work done for **crippled**, undernourished

and "problem" children, **while** so little is **being** done to shut off the stream of such children, ever **pouring** through the gates of **birth** to pollute the hfe-blood of the **nation**

#### BOOKS RECEIVED

From the Macmillan Company, New York **PROBLEMS OF CHILD WELFARE**, by George B Mangold, Ph D , **Social Science Text Books** Edited by Richard T Ely

From the Beaver Book Company, Buffalo, N Y **RELIGIOUS TEACHING AND THE TRUTH ABOUT DOCTORS**, by John Lockwood

From the Boobs-Merrill Company, Indianapolis **THE NEW DECALOGUE OF SCIENCE**, by Albert Edward Wig-gam

From Albert and Charles Boni, New York **THE ELEVENTH VIRGIN**, by Dorothy Day

From The Children's Bureau, Washington, D C **WORK OF CHILDREN ON TEUCK AND SMALL-FEUIT FARMS IN SOUTHERN NEW JERSEY**

From the Friends of Mexico Committee **THE MIRACLE SCHOOL**, by Frank Tannenbaum

#### MARGARET SANGER'S OWN CORNER

A Correspondent wntes "I would like to be **sterilized** if I could be, and would just hke to know what is meant by it "

As **this** is a not Infrequent request, I am **including** my answer in my Corner

**Sterilization** is an **operation** which in the female usually takes the form of a **salpingectomy**, that is, **cutting** the **fallopian** tubes so that the ova cannot reach the uterus, in the **male** it usually takes the form of vasectomy, that is, **cutting** the vas **deferens** The female needs to stay in the hospital a week or ten days, **while** in the male the **operation** is **practi-**cally no more than office treatment **Neither** **opera-**tion if properly done is dangerous to the **patient**

We do not think **sterilization** **advisable** for strong, healthy people, for they may change **their** **minds** about **having** children in four or five years' time However, if there is **taint** of **insanity** or **epilepsy** in either husband's or wife's ancestry, **sterilization** is **advisable** The operation itself will cause no change in **physical**, mental or emotional hfe, nor will it **de-**prive either the man or woman of the normal **expres-**sion of their sex lives

Any surgeon of good **standing** can do either **operation** He must be **convinced** of its **advisability** The **prices** would parallel those of other **operations** that are done in the **particular** locality

M S

## News Notes

## UNITED STATES

## New York

April 1 Mrs Sanger addressed the Guardian Mothers of the Young Women's Hebrew Association, at 31 West 110th Street, New York

April 4 Mrs Lewis L Delafield, Vice-President of the American Birth Control League, gave a luncheon in honor of Bertrand Russell. A number of prominent men and women were invited to meet him

April 5 The bill of the American Birth Control League, for the amendment of the law restricting Birth Control, was introduced in the Assembly by Hon John Boyle, Jr, of Suffolk Co. It was referred to the Rules Committee, as the Codes Committee had already adjourned. There was no time for consideration of the bill as the Legislature adjourned *sine die* two days later. The League appreciates Mr Boyle's integrity as a politician in fulfilling his promise, made to members of the League and other constituents. Other Assemblymen had appeared to be favorable, but had failed to act. Mr Boyle's courage and his sense of the value of the Birth Control bill will receive the approval of thousands of New York State voters.

April 7 Dr Dorothy Bocker addressed a meeting of the Cultural Circle of New York at the Hotel Astor

April 7 Mrs Sanger and Dr Bocker addressed a group of doctors at the monthly evening clinic of Dr S Kleinberg of New York City. Mrs Sanger spoke on the need for Birth Control. Dr Bocker presented several cases. Among the physicians who attended this meeting were Drs Ira S Wile and E E Brill

April 9 The League of Advertising Women, meeting at Keene's Chop House, listened to an address on Birth Control by Margaret Sanger

April 14 The First Assembly District League of Women Voters of Brooklyn, N. Y., at a meeting arranged by Mrs F O Atfield, Jr, took up the subject of Birth Control legislation

April 15 Mrs Sanger spoke before the Socialists of the Fourth and Fourteenth Assembly Districts of Brooklyn

April 22 Mrs Sanger addressed a meeting of the 15th Assembly District League of Women Voters, on the need for Birth Control Legislation in New York

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### ONE LITTLE BOY

*Hugh de Selincourt* \$2 00

### THE PROBLEM OF POPULATION

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### WHAT EVERY GIRL SHOULD KNOW

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**April 15** Mrs Kennedy spoke to the members of the 17th A D League of Women Voters, at Bedford Library, Brooklyn, at 8 30 P M There was much interested discussion and a majority voted in favor of endorsing the N Y State amendment

**April 22** Mrs Sanger and Professor William F Ogburn of Columbia University will speak before the members of the 15th A D League of Women Voters, at 3 30 P M This meeting will be held at the residence of Mrs Otto Kahn, 1100 Fifth Avenue, New York

**April 23** The Board of Directors of the A B C League will meet for luncheon at the home of Mrs F Robertson Jones, 137 E 66th St, New York

**April 24** Dr Bocker has been invited to address students of the Johns Hopkins Medical School, in Baltimore

Mrs J Bishop Vandever is arranging a meeting at her home in Kew Gardens, for the 5th of May

The Fiftieth Street Book Shop has made a special window display this week of Mrs Sanger's three books—"Woman and the New Race," "The Pivot of Civilization," and the English edition of "What Every Girl Should Know"

Dr Aletta Jacobs of Holland has come to this country to appear at the conference of the Woman's International League for Peace and Freedom Dr Jacobs, who has been interested in Birth Control for women of her country, is one of the pioneer doctors in Holland and has done a great deal toward establishing it as a medical and scientific subject

Baron and Baroness Ishimoto of Tokyo, Japan, who are sponsoring the first Birth Control clinic in that country, are expected to arrive in the United States the first of May During her lecture tour in Japan, Mrs Sanger was the guest of Baroness Ishimoto, and it was after Mrs Sanger's memorable tour of the Orient that this Birth Control clinic was established The American Birth Control League is planning to have Baroness Ishimoto meet many of the women supporters of this movement in America

**ONE** of the visitors at Headquarters last month was Dr K Y Wao, a woman graduate of Hattke Medical College, Canton, China She was anxious to obtain information in regard to clinical work in Birth Control, as she expects to find much demand for contraceptives when in her professional work in China

Three Japanese gentlemen, all connected with the Tokyo Railways, were also visitors at Headquarters in April They came to learn more of



**Birth Control** and in the hope of seeing Mrs Sanger, of whose fame as the advocate of Birth Control, they had heard in their own country

The clinical research work which has been carried on by Dr Dorothy Bocker since January, 1923, has so greatly increased in volume that it has been necessary to find someone to help and relieve her. This need has been very happily met in Dr Anne E. Kuhner, who has taken up her duties in this department of work with enthusiasm and ability. Dr Kuhner is a real acquisition to the research department, and the American Birth Control League accords her a hearty welcome.

According to statistics given out in the report of the N. Y. State Hospital Commission, the total expenditure in 1923 for the care of the insane in the thirteen State Hospitals was \$14,386,834.44. The cost per capita was \$327.86. The total number cared for was 37,936, which was 7,281 in excess of the normal capacity of the institution. These figures vividly illustrate the need of Birth Control Clinics, at which discharged patients may be instructed to avoid bequeathing their defects to progeny.

#### Colorado

The Colorado Birth Control League is undertaking an educational campaign which is arousing both interest and opposition. The Secretary of the League, Miss Ruth Vincent, is taking charge of this work which is receiving support in the Denver Labor Bulletin, and thus reaching the organized workers of the Rocky Mountain region.

#### Virginia

There is no mention of prevention of conception in the laws of Virginia, but a bill has been introduced in the present session of the Legislature which would make it unlawful to sell, give away or possess any appliance or instrument for the prevention of conception, without making any exception for the medical profession. As soon as it was known that the bill was under consideration, protests began to come in to the Committee on Moral and Social Welfare, which had it in charge. W. L. McAtee of the Biological Survey, U. S. Department of Agriculture sent to the committee an excellent statement on behalf of Birth Control and against prohibitory legislation. The American Birth Control League urges friends of the movement in Virginia to follow this example and to let the Legislature know their attitude on the bill.

#### California

Dr William E. Newman, a physician of Long Beach, Cal., advocated the establishment of free Birth Control clinics, in an address before the Berkeley Civic Forum on March 18. He pre-

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sented this as the only solution for the problem of large families whose children are reared in circumstances so unfavorable as to force them into the ranks of undesirables. Such clinics would be of great benefit both to the mothers and children and to the community.

*The Citizen*, the Labor paper of Los Angeles, is giving much attention to Birth Control and is urging its advocacy on the ranks of Labor. Another proof of interest in Birth Control is shown in the fact that Elizabeth McManus of Los Angeles will speak before the Social Workers' Conference in that city in May.

## CANADA

ON the evening of Thursday, March 20th, the Canadian Birth Control League met at its rooms in the Womans' Bldg., 784 Thurlow Street, Vancouver, B. C. Two new members were enrolled. The meeting, with Mr. A. M. Stephen, Hon. Pres. in the chair, dealt with the matters of changing Dominion Statutes relating to Birth Control and the proposed Convent~onto be held during the spring or summer. Mrs. Scott-Drummond, Cor. Sec., read letters from several interested in the approaching Convent~on. Mrs. Kennedy's letter of inquiry as to the possibility of a Convention showed the interest of the Mother League. The Secretary was instructed to write prospective speakers, prominent in social reform work in Canada, in order to secure their interest and cooperation in the Convent~on.

A letter from J. S. Woodsworth, M. P. P., intimated that while he was completely in accord with the League's aims, he considered that the time was premature to introduce a request for amendment in the Dominion Parliament. He suggested an educational campaign directed to creating a body of public opinion to support Dominion members who are sympathetic and inclined to further our objects.

Mrs. L. E. Kean, Recording Secretary, read interesting reports regarding the fight waged in Edmonton, Alta., by the Canadian authoress, Nellie McClung, to remove restrictions imposed by the authorities upon the circulation of books of scientific value. The *Vancouver Daily Sun*, in an editorial, strongly supported the Canadian writer and declared that sex-education of the right sort is a crying need at present.

A discussion based upon the first chapter of Mrs. Sanger's "The Pivot of Civilization" concluded an evening full of promise for the immediate future of Birth Control in Canada.

## ENGLAND

**PROFESSOR E W MACBRIDE**, Vice-Chairman of the Eugenics Education Society, strongly advocated the enlightenment of the people in regard to methods of Birth Control, in an address before the University of Birmingham, on March 14th

The progress of the Birth Control movement in England is strikingly indicated by the fact that there has come into existence in London, the Institute of Birth Control, Ltd, which undertakes to supply Birth Control instruction to women at a fixed fee. The object of the Institute is frankly commercial—the promoters see in it a way of making money. The doctors are up in arms against this invasion of their province. But there would have been no room and no need for such an institute had the medical profession taken up seriously the demand for Birth Control and equipped themselves to supply this demand in their medical practice. The explanation given by the director of the Institute is that "Medical practitioners are indifferent to the matter, and the appliances sold by chemists are often unsuitable for their buyers. It is essential that treatment should be individual, and the Institute is prepared to give this individual treatment for a fixed fee." The promoter of the Institute has secured a woman doctor to conduct it.

## FRANCE

No great results seem as yet to have resulted from the campaign in France against Birth Control. Le *Petit Bleu* characterizes all efforts that have hitherto been made as "grotesquely or simply ridiculous." It asks with scorn what effect can be hoped for by the offer of "material encouragements to larger families" which vary from 50 to 300 francs, and this at a time when a trip from Paris to Nice and back costs 600 francs. In its turn, however, it offers a new scheme of inducements to Frenchwomen to "*faire des enfants*" which is probably intended to show the absurdity of all such efforts. The great merit of the scheme is that it would not cost the nation any money—not even the 50 to 300 francs which seemed so inadequate. The suggestion is that the mothers of large families should be given the vote—a privilege which would enable them to say with scorn to their childless neighbors "Moi, je vote pour Untel." The sense of superiority which this would give to a woman would compensate her for many sacrifices. As for the men, the suggestion is that the military service period should be shortened for any young man who married before serving his term with the army—the remainder of his training to be accomplished through a series of years, with only a few days in

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each year The campaign against family limitation has surely reached an impasse when proposals such as these can be put forward with apparent seriousness

## INDIA

THE Birth Control League of Bombay, whose president is Professor N S Phadke, is now engaged in preparing translations of Birth Control books and leaflets to supply the needs of many enquirers who cannot read English As a first step, it has arranged with the proprietors of Hndusthan, the Gujrathi daily of Bombay, for the publication in that language of what appears in Birth Control, the organ of the League, which appears weekly as a supplement to The Socjalst

Mr R D Karve sends us the following letter which he contributed to the Indzan Socjal Reformer Mr Karve explains that he is not opposed to work for infant welfare, but that he sees great risk in carrying it out in India before the establishment of Birth Control

At a time when such a fuss is being made about infant welfare, a very laudable effort by the way, people are apt to forget that there is another side to the question

Recently a medical writer had the courage to put it in plain words in an article in the Lancet He rightly contended that to enable more infants to survive means simply to aggravate the evils of overpopulation, unemployment and consequent starvation, overcrowding and insanitation and so on These evils are particularly observable in India, with its birth and death rates the greatest in all the world No funds can support all the extra babies all their lives How long will they survive? Who will provide money for their bringing up? Who will find employment for them? What is to become of them if none is found? It will serve to make labour cheap, which is perhaps desirable from the capitalist's point of view, certainly not from the labourer's No wonder capitalists are willing to subscribe large sums for the movement' Are they going to feed them afterwards? They are powerless to do that even if they should wish to It is not money that feeds people, it is food

Infant welfare movements can only do real good if they come at the proper time, when population is well within the limits of the producing capacity, and then probably they will be unnecessary Let us therefore have a Birth Control week first and then we can if necessary have a Baby Week Till then it is a show, and nothing more

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## PALESTINE

THE movement for Birth Control is making progress among the Zionists in Palestine, and is meeting with the inevitable opposition which always develops as soon as the movement shows any strength. *Doar Hoyom*, a Zionist newspaper in Jerusalem, has been making strong complaints against the tendency towards Birth Control among the younger generation of Zionists.

## Coming Events

Mrs. Anne Kennedy, Executive Secretary of the American Birth Control League, is planning to spend the months of June, July and August on the Pacific Coast. She will be glad to get into communication beforehand with any individuals or organizations that are interested in Birth Control. Please address her at the Headquarters of the League, 104 Fifth Avenue, New York City.

Mrs. Sanger has received invitations to visit both India and Russia in the interest of Birth Control. The invitations come from groups in the various universities, and she is assured that arrangements would be made for lectures that would reach a wide range of people. At present no decision has been arrived at concerning these proposed tours.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC. REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912. Of *The Birth Control Review* published monthly at New York, N. Y. for April 1, 1924. State of New York, County of New York.

Before me, a notary public in and for the State and county aforesaid, personally appeared Ruth Albert, who having been duly sworn according to law, deposes and says that she is the business manager of *The Birth Control Review* and that the following is to the best of her knowledge and belief a true statement of the ownership, management, etc. of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443 Postal Laws and Regulations printed on the reverse of this form to-wit:

1. That the names and addresses of the publisher, editor, managing editor and business managers are:

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Editor—Margaret Sanger, 104 Fifth Ave., N. Y. City.  
Managing Editor—Annie G. Porritt, 104 Fifth Ave., N. Y. City.  
Business Manager—Ruth Albert, 104 Fifth Ave., N. Y. City.

2. That the owner is (If the publication is owned by an individual, his name and address; or if owned by more than one individual, the name and address of each should be given below; if the publication is owned by a corporation, the name of the corporation and the names and addresses of the stockholders owning or holding one per cent or more of the total amount of stock should be given.)

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Margaret Sanger, President, 104 Fifth Ave., New York City.  
Anne Kennedy, Secretary, 104 Fifth Ave., New York City.  
Frances B. Ackermann, Treasurer, Bronxville, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

RUTH ALBERT

Business Manager

Sworn to and subscribed before me this 25th day of March, 1924.

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January 1 to December 31, 1923

Balance—Cash in Bank, January 1, 1925 \$ 221 46

## RECEIPTS

Memberships	\$11,808 19
Contributions—General	10,978 66
Contributions for Legislative Work	1,744 54
Contributions for Chicago Convention	1,110 19
Pennsylvania Hotel Luncheon	1,002 60
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

*Meetings and Conventions*

Chicago Conference	\$ 7,584 78
Pennsylvania Hotel Luncheon	878 90
Lewu County Convention	29 00
	<b>\$ 8,492 68</b>

*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
	<b>24,447 52</b>

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	1,184 60
Profit on sale of Literature	356 85

Total Income **\$14,980 02**

## EXPENSE

*Publication*

Printing and Paper	\$ 7,036 58
Cots and Drawings	105 92
Folding and Mailing	827 33
	<b>\$ 7,969 83</b>

*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
	<b>16,595 50</b>

**24,565 33**

NET LOSS ON OPERATIONS \$ 9,585 31  
 Less Donations " 811 50

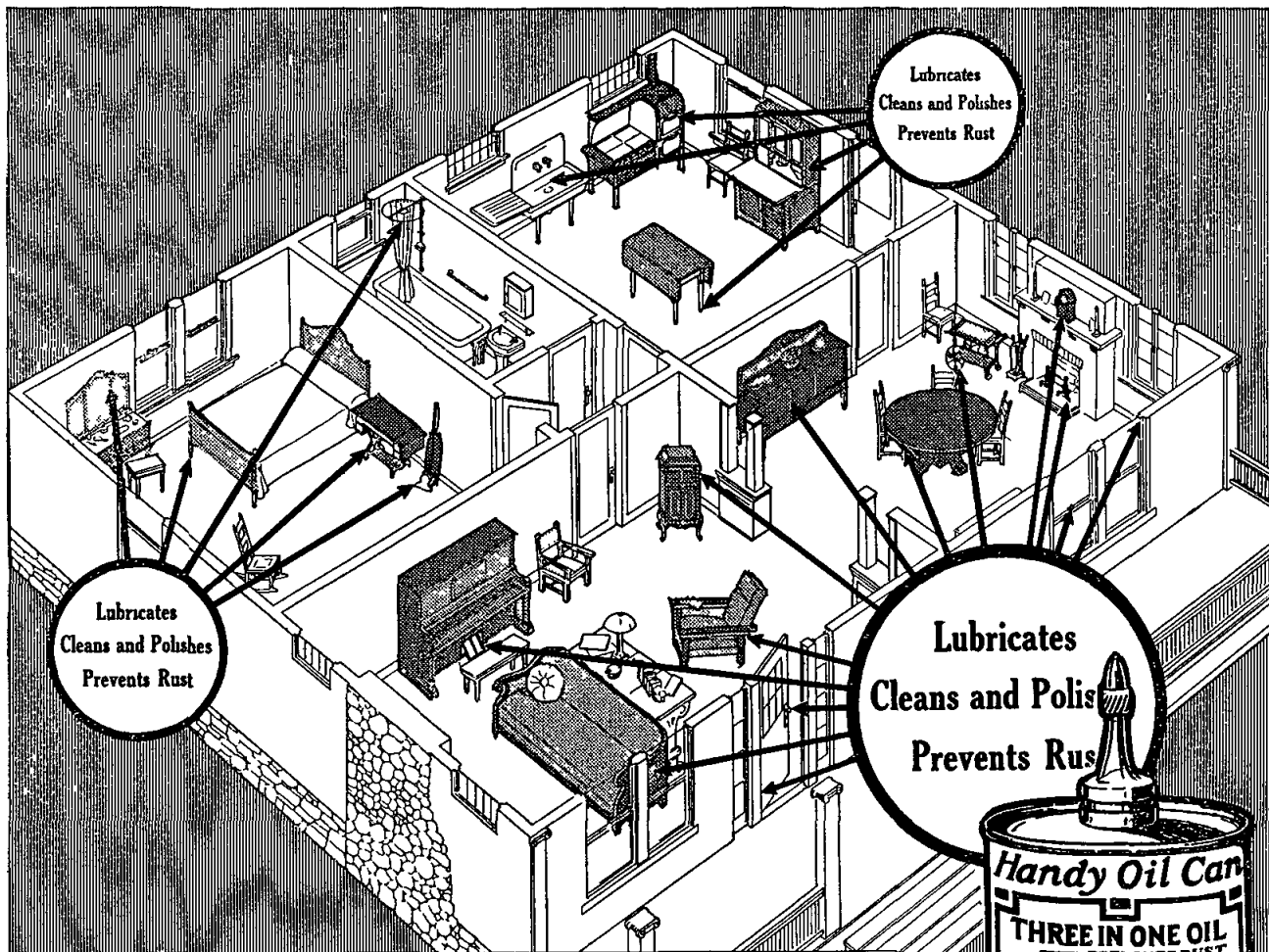
NET LOSS—Year Ended December 31, 1923 \$ 1,773 81

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3 in One also preserves the finish and the wood.

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HR 238



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