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Twenty Cents

# BIRTH CONTROL REVIEW

Havelock Ellis Number

---

with Respect to

Bernard Shaw

by EDWARD M. EAST

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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

MARY SUMNER BOYD, Managing Editor

VOL IX

FEBRUARY, 1925

No 2

## RADIANT

Each February it becomes our privilege and honor to offer to Havelock Ellis this humble tribute. Each year it becomes increasingly difficult to express in words the depth of our gratitude. For as time passes we realize that our debt to this serene and solitary spirit becomes heavier and heavier. The truth is that the spirit of Havelock Ellis is a radiant one—radiant I mean in the true sense of that overused word. Havelock Ellis radiates light and warmth so that everywhere in the world individuals are the recipients of his miraculous, life-giving influence. How then is it possible to repay, to repay in the inadequate coinage of mere words, this ever increasing debt?

All that we can do is to acknowledge the receipt of that spiritual, creative power. To receive it, however, is to gain a new conception of living, to awake to fresher and more intense values in life, to be liberated and to be endowed with a greater capacity for what this great man names "free and exalted living." In a world, in a period like today, where as the man we honor expresses it "the essential things are hidden from sight by people who either fail to see them or take pains to ignore them or else openly profess that they are not there," no one can feel his influence without benefiting deeply by it. For this reason we acclaim Havelock Ellis as one of the greatest life-giving forces of our times. Aloof, impassive, removed as he seems to be from the everyday struggles and tragedies of ordinary men and women, he yet possesses the secret power of reaching, with his intangible yet healing power, into the very souls of people scattered here and there over the earth.

Time does not respect the work of men who fail to make it a component part of their creative effort, it has been truly said. Time has gone into the creation of Havelock Ellis's work. There is nothing undigested, nothing chance, nothing ill-considered in the words he utters. Yet on the other hand there is no suspicion of the pontifical, not the slightest suggestion of arrogance. For this reason the world

is beating a path to his door, and more and more men and women are reshaping their lives according to the creative values he has asserted. No triumph in days such as these, when all of us have been led astray by listening to false prophets, could be greater than this of Havelock Ellis. They are turning from false standards and seeking the renovation of their lives by a fresh appreciation—which he has awakened—in the simple, profound and essential joys that he hidden in everyday life.

We acclaim Havelock Ellis in these pages not merely as a prophet of Birth Control. He is above this particular battle. We acclaim him because no one more truly, no one more eloquently, no one more patiently, no one more courageously, during so long a period, has asserted the finer values in life. No one has possessed so sure, so unwavering a vision of the Future. No man has possessed so illuminating, so keen, so penetrating a vision of the hidden nature and as yet the unrevealed beauty latent in womanhood. In our struggles and battles against injustices, in the sordid tragedies of oppressed womanhood that demand our immediate attention, in the hot discussions of theories and economic fact, most of us are prone to lose sight of the more profound beauties of life, to become blind to the goal toward which we are, consciously or unconsciously, striving. At such hopeless moments we must turn for refreshment, for rejuvenation of our energies, to those cool serene pages in which we find the expression of this great spirit.

We turn again to Havelock Ellis as a parched traveller turns to a spring. This spring is life-giving. We cannot plumb its depths. We lesser mortals cannot surmise the source of its strange power. But we know that in spite of the apparent passivity, the seeming remoteness of the man from the squabbles and hot controversies of the moment, his beneficent, life-giving power is exerting itself day and night.

And so again, this month, we lay our humble tribute at the feet of Havelock Ellis. We wish only that we were more gifted, that we possessed greater resources, a wider scope of influence, so that our debt of gratitude might be more nobly repaid. Volumes are published in homage to lesser men. Sophisticated folk run after each new literary idol, elevating to temporary immortality the newest comet on the literary horizon, decorating with awards and prizes men who are "great" with a manufactured greatness. They fail to realize that greatness is not a matter of mere size or bulk. True greatness in a man is to be measured by depth, by a man's power to get beyond the superficial and provincial aspects of human nature, by the strength and power of his roots, by his ability to recreate human nature, and to re-direct it along the path of his own vision. Herein lies the true greatness of Havelock Ellis. We wonder how long it will take the professional critics to discover this secret of yours and mine.

MARGARET SANGER

**A** PRELIMINARY statement of plans for the **SIXTH INTERNATIONAL BIRTH CONTROL CONFERENCE** is given on another page of this issue. Though the sociological, ethical and individual sides of the subject will by no means be neglected, the keynote of the conference will be public health. For if the doctors are not with us the most cogent reasoning of sociologists or humanitarians will not get us far with Birth Control. The conference will aim above all to accomplish two things, to procure the recognition of contraception as a procedure that should be made the subject of research and taught in the medical schools, and to convince the public and the medical profession that clinical work for Birth Control is quite as legitimately as maternity and child health a public health activity. Until Birth Control is recognized as part of medicine the poor will continue to suffer. The prosperous classes will suffer too, for many will, knowing no others, since knowledge in these matters comes now by chance to many, use methods of contraception which are either unreliable or absolutely injurious. Fru Thit Jensen, who is to be one of the delegates to the International from Denmark reports that the realization that many Danish women are at present using a method that is highly dangerous has brought to her side in the work for scientific Birth Control some of the leading physicians in her country. One of these is Professor Gammeltoft of Copenhagen University, who proposes to offer a course in contraceptive methods to physicians. It is hoped that the Sixth International will decide other medical schools to follow Professor Gammeltoft's example.

**P**ROFESSOR GAMMELTOFT is one of the distinguished scientists who have been invited to attend the International. Among others are Dr Katti Anker Moller of Norway, Dr Ada Nielson who has just opened a clinic at Stockholm, Herr Ferch of Vienna, Dr Aletta Jacobs of Holland and Dr Helena Stocker of Berlin. Professor Ettore Levi of the Associazione d'Igiene at Rome, is another invited guest, as are Professor Abe of Japan, Professor Phadke of Bombay, Dr Peter Titushkin of Moscow, Elena Torres of Mexico, Professor McIver of Toronto University, Harold Cox of England and Professor Hashovec of Prague. These are a handful of names chosen from many to show the countries widely separated, which are to be represented at the Sixth International. Some of these have already accepted our invitation. Others are hampered by the very practical consideration of lack of money.

**O**N our back cover is to be found a subscription blank for the **INTERNATIONAL CONFERENCE FUND**. We can make the Sixth International Birth Control Conference the most fundamental international conference ever held in the United States. Money—the lack of it—alone stands in the way of our doing this. The crying need for money is the more insistent because we do not only want it for conference expenses. We must have it also to help some of the most active workers for Birth Control in Europe and Asia to reach this side at all. The people we most need are laboring untiringly among the very poor in their own countries and are accomplishing the most astonishing results. Few are taking salaries and all the money they can raise they spend on the work at home, so there is nothing left for traveling. The following is from a European worker: "The mothers' advice places absorb all our funds. I am not able to make the journey at my own expense on account of the dreadful economic conditions in this country where all the income is required for bare living. I cannot ask for money from my supporters for my work is for the poorest of the poor." This is from one of the most successful workers abroad and we need his practical experience at the Conference. Men and women of equal value to the international movement for Birth Control have written in terms like this from Germany, England, France and India.

**M**ANY of those who cannot give money can contribute services which are just as valuable as money. There is a great amount of clerical work to be done for the International in the next two months and those who can give time, either for regular hours or irregularly when they have it to spare are urged to come or to telephone Mrs Kennedy at headquarters.

## A HAVELOCK ELLIS

By FRANCOISE DELISLE

*Tes aïeux étaient capitaines  
Sous les vastes cieux étoilés,  
Leurs voiliers, sur les mers lointaines,  
Par tous les vents étaient roulés.*

*Et tu parus en ta stature  
De fils venu des océans,  
Pour reprendre l'investiture  
De la force de ces géants.*

*Tu naquis lorsqu'au zodiaque  
Tes étoiles, au ciel semées,  
Proclamaient un nouveau monarque  
Marqué du sceau des bien-aimés.*

*Puisque tu veux rester modeste  
Nous t'appelons notre berger,  
Ne voulant pas que te moleste  
La crainte d'un souci léger.*

*Mais les vaillants t'ont couronné,  
Ne pouvant aimer d'autre roi,  
Et combien d'êtres prosternés  
Ne connaissent plus que ta loi!*

*Oh! roi, berger! Oh! capitaine!  
De notre amour es-tu troublé?  
Confie ta plainte aux voix lointaines  
De ton destin tout constellé.*

# On Two Photographs of Havelock Ellis

By ISAAC GOLDBERG

AS I write, I face two photographs of Havelock Ellis, they were taken in August of 1923 and neither, to my knowledge, is very well known in this country. We have become accustomed, of late, to a profile photograph which hardly suggests the infinite power and pity of the man. Power and pity—these, surely, are the salient attributes of the pictures on my wall. The one, a profile of the right side of the face, quite distinct from that to which I have already referred, is all power—power of mind, power of body. The eyes are eagle-keen, the nose, long, sharp, seems made for a companion keenness of scent and for deep, healthy inhalations. Gray hair crowns a massive forehead, hair that suggests age only by its color, for it flows in youthful exuberance and in youthful curves. There is a glint of humor in the eyes, in the wide lips is a hint of sensuousness, even the ear is built upon this generous scale, admirably adapted to catch the finest vibrations of the inner and the over-worlds.

In the second photograph, almost a full view of the striking face, all these firm harmonies are softened. The humor and the keenness of the eyes are immersed in contemplation. A flowing moustache over a rounded beard that suggests the savant rather than the patriarch—these conceal the combative chin. The cheeks are fretted with lines of care. Here, written large over every feature, is pity for a world that he could scorn as well. It is not so much power that abdicates to conquest, as power relaxed. This pity, literally, is the other face of power.

It is not, I believe, any self-deception of the looker that beholds in these two photographs an ambivalence inscribed as large upon Ellis's pages as upon his features. It is not, I am equally sure, a lapse into the allurements of rhetoric that discovers in that ambivalence a symbol of Ellis's life. Always it is the same face that mirrors these fluctuations of the soul, just as, in the many writings of this citizen of the world, the broad vision of the seer beholds a living unity where others have been able to find but writhing fragments.

Here is an equanimity, not still-born of indifference, but hard-won out of struggle and understanding. Here is a beyond-good-and-evil that has passed through both evil and good and lifted them from the morass of narrow "morals" into the clear light and invigorating air of aesthetic contemplation. Knowledge has aged him, but wisdom keeps him young. It is a thousand pities that Rodo the Uruguayan essayist of "Ariel," (which became the in-

tellectual breviary of South American youth) did not know Ellis as Ellis knew him. For while this classic spirit invoked an Ariel to resist the Caliban of the North, farther North still, in England, was an Ariel writing in the tongue of Shakespeare. It was a fitting part of the irony of things that Rodo's Ariel should come from the race of Saxons he feared—the race that had given him his symbols. Ellis is a glorious fulfillment that Rodo but glimpsed. He is the circle of which Rodo saw only an arc. He is the living Ariel—eternal youth in the realms of thought.

His keen and humorous eyes are blessed with virginal sight. Every day, in the words of the Italian poet, he is born anew. Not only does he sum up a civilization, he transcends it. He has seen things steadily, and seen them as wandering parts which he has rebuilt into a whole. Here, I believe, is the primary importance of the man to his age and to all ages. He has traveled many roads, yet all have led to Mankind. He has not been blinded to the forest by the wood, he has seen both trees and forest.

Friend Mencken's tribute to the man has justly circled the English-speaking realm "Undoubtedly the most civilized Englishman of his generation." But that, as I have written elsewhere, is a great compliment—to England and to civilization. Ellis, quite alone on his heights, dwells in a day that neither England nor civilization yet has dreamed.

My eyes wander back to the second of these photographs, and, strangely enough, at one moment I imagine that a less unkempt Walt Whitman is meditating upon space, at another, that a less distracted Tolstoy sits brooding upon an ancient earth. There is something of the American, something of the Russian, in the man as in his face—a something more than tempered by his own temperament. Far more critical, by nature, than the good grey poet or the author of "What Is Art?", Ellis suggests, to use a distinction of his own, the artist of contemplation rather than of creation. Yet it is not a merely passive artistry, rather is it such an unseen intensity of vibration as produces light.

The man who has beheld life as a harmony of arts is himself an artist of life. That harmony which he has discerned, he has achieved. That light which he generates, he sheds. In his reclusion there must be many moments of intense disgust with the human brood, as there must be others of a humility that

(Continued on page 62)

# With Respect to Bernard Shaw

*The Great American Authority on Population and the Food Supply  
Takes Issue with the Master Critic*

By EDWARD M. EAST

Dear Mrs. Sanger

THE mental reactions of Bernard Shaw have interested me immensely for nearly twenty years. His psychology has enthralled me rather than his artistic imagery. I have enjoyed the master-craftsman's skill with words, his fire, his pathos, his aptness, his adroit strokes of wit, now with the rapier, now with the meat-axe. One must derive pleasure from his creations or confess that he lacks literary discrimination, for Mr. Shaw is a genius. No one denies the fact, not even the gentleman concerned. Why should he?

But even under the hypnotic spell of the artist I am not able to stifle reflections as to why his mind works as it does. If consistency is a vice, as one of our aphorisms has it, then Mr. Shaw has reached the pinnacle of morality. He will argue brilliantly for the first half of an essay that two plus two are four, yet without his noticing any change in point of view he will argue just as forcefully throughout the remainder that three plus one are five. His reactions on a matter are always subjective. His emotions lead him to espouse a cause, never his intellect. He masters no subject. Such an effort would be a useless waste of time. It would limit his output. He subscribes to unpopular movements, he takes the side of the under-dog, and he receives a good deal of popular acclaim for such action because it appears that he is against oppression and injustice. But there is no particular virtue in being on the side of the under-dog. That animal may be getting his just deserts for sneaking up and biting his opponent when the latter's back was turned. The course of Mr. Shaw is taken because of a certain perverseness of disposition rather than for any other reason. He would be as contemptuous toward an impartial study of the equities involved as he would toward the question of whether his piquant expressions and witty repartees are true.

The antithesis of Shaw among British essayists is Havelock Ellis, whose mode of work is to learn all he can about a subject, to sift, to weigh, to draw conclusions according to the evidence, slowly and carefully, and then to put together his mature considerations in as interesting and beautiful a style as he can command. To my mind his craftsmanship is just as finished as that of Shaw, but of this I am no proper judge, in intellectual quality his productions are immeasurably superior.

And now it comes out, through Mr. Shaw's confession in the REVIEW of last month. He has a complex. Throughout the major portion of his intellectual development, until he reached the age of six in fact, young George went through life perfectly content with the idea that women's feet were suspended from the waist in some mysterious manner. His imagination could function free and untrammelled as to the method. Then he made the discovery that they had legs, ordinary, every-day legs, not such long thin legs as other legs he had seen perhaps, but as appendages rather commonplace. This was a shock. Here all his speculations, suppositions, conjectures, and hypotheses had gone for naught. Then and there he made up his mind never to be caught thus again. If the visual evidence, the hard facts of a case, mean disillusionment when the illusion is so entrancing, why permit it? Was it not better merely to speculate? It was.

This note, however, is not to be construed as an essay on Shaw. I was asked to write a reply to the letter to you which was published last month, where Mr. Shaw says that "we could feed ourselves if we were as crowded as gannets on Bass Rock." He is wrong, but I have no wish to argue with him. And I hope that I have made it clear why. Any knowledge of population economics would be as chains binding his good right hand.

Cordially yours,

EDWARD M. EAST

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Professor East is the author of "Mankind at the Crossroads" and is one of the greatest scientific supporters of Birth Control as a means of meeting the menace of overpopulation.

# The Dream of Friendship

*One Aspect of Havelock Ellis's Work*

By HUGH DE SELINCOURT

"ALL THAT CAN be said of Friendship is like Botany to flowers"—THOREAU

Havelock Ellis was born on February 2, 1859, a significant day for his generation and for future generations, as men are beginning to perceive

Anniversaries are good, if for no other reason, because they help to bring before our eyes with renewed clearness what some event or some man or some work means in our lives, an anniversary may serve as a rallying point around which impressions otherwise nebulous and familiar may crystallize into their true value

Recognition is apt to be instantaneous, like the throwing open of a gate or the dropping of a burden, but the perception of beauty is always a slow and difficult process, like any other form of growth. A boy falls in love like a flash, the man has only to live the vision of truth thus flamingly perceived, and in the long interminable struggle to do so, it may chance that he will look back upon his early enamoured days with astonishment and even dismay, not that he loved so much but that he loved so little and so witlessly. And perhaps the progress his natural dismay proves him to have made may spur him on to learn the arduous lesson of life, the lesson how to love, for as Leonardo da Vinci said "Without understanding no great love is possible", and we may add with Christ and Shelley, without love there is no life

Love brings a man into touch with a strange inspiring power, rarely recognized, which when a man has once felt he can never live without. It is the common yearning of the human spirit to escape from the isolation of its constricted self and to live in the love of other human beings and in harmony with the world of which he is a part. "God is an extended thing," says Spinoza, aware of the common striving, the symbol of which men and women bear with them in the most secret, most sensitive and holiest portion of their actual flesh

LOOKING AT THE living, growing tree of Havelock Ellis's work from "The New Spirit" and "Affirmations," on through the great studies to "The Task of Social Hygiene," "Impressions and Comments" and his latest book "The Dance of Life," one is struck by the continuity of purpose which links all these at first sight so diverse subjects (for his range is immense) into one beautiful whole. In the preface to the "Dance of Life," he says

We are all engaged—not merely one or two prominent persons here and there—in creating the spiritual world. I have never written but with the thought that the reader, even though he may not know it, is already on my side. Only so could I write with that sincerity and simplicity without which it would not seem to me worth while to write at all. That may be seen in the saying which I set on the forefront of my earliest book "The New Spirit"—"He who carries farthest his most intimate feelings is simply the first in a file of a great number of other men, and one becomes typical by being to the utmost degree one's self." In the thirty-five years that have since passed, the saying has often recurred to my mind, and if I have sought in vain to make it mine, I find no adequate justification for the work of my life

IT IS AS though in his early days he had caught a glimpse of what human beings could mean to each other as inspiration, as energy and as health. The good will was there latent, and also the vague and general knowledge of the value of friendship, what was lamentably lacking was the knowledge and the understanding of themselves and of others. His vision told him to endeavor to increase that knowledge and understanding. Hear him in the conclusion of "The New Spirit"

A man takes sides with religion or with science or with morals, oftener he spends the brief moments of his existence in self-preservation, fighting now on one side, now on the other. But for a little while we are allowed to enter the house of life and to gather around the fire. Why pull each other's hair and pinch each other's arms like naughty children? Well would it be to warm ourselves at the fire together, to clasp hands, to gain all the joy that comes of comradeship before we are called out, each of us, into the dark alone

These first two books, "The New Spirit" and "Affirmations" in which men so different as St Francis and Casanova, Diderot and Huysmans, Tolstoi and Nietzsche are intimately and profoundly portrayed, may be regarded as studies in the scope of appreciation, and how wide becomes the range of life, when the necessity of taking sides inimicably no longer exists, is in them made beautifully manifest

But he saw that this hostile attitude towards the other fellow went far deeper than divergence of opinion, and was indeed bred by unlove into the very tissue of human flesh. Understanding was obscured by ignorance and superstition with regard to the main function of the emotional nature, so



that men were thwarted and turned cross at the very beginning of their life which should spring from love and be nourished by love, and can only thrive in an atmosphere of love, impossible without understanding. He quietly pursued his theme into its innermost sanctuary, and attacked ignorance and superstition, not by the usual method of self-justification and abuse, but by letting in the light, and thereby calling down upon his own head the natural wrath of those whose eyes the light must always dazzle and hurt. He wrote "Man and Woman" and the epoch-making "Studies in the Psychology of Sex."

These books show how the gracious union between thought and feeling may be attained so that feeling ceases to be uncontrolled and thought arid, by allowing reason to comprehend instinct. From the union of the two intelligence in love is generated, and intelligence in love releases a human being from the vicious action of shame which makes him fearful of himself and suspicious of others, intelligence in love overcomes envy and jealousy and the exclusive sense of possession, and leads a man into the promised land where friendship is possible.

"**DISTRUST AND HATRED,**" wrote Goethe, "limit the observer to the surface even when associated with keen wittedness. Linked with good-will and love, however, he penetrates the world and mankind, he may indeed hope to reach the highest."

And listen to the clear corroboration of Spinoza.

It is above all things useful to men that they unite their habits of life and do those things especially which serve for the purpose of confirming friendship. But for this skill and vigilance are required. For men are varied and moreover they are generally envious and more prone to revenge than pity. It is a matter therefore of considerable force of mind to regard each one according to his disposition and to contain oneself and not imitate the emotions of others. But those who cavil at men and prefer rather to reprobate vices than to inculcate virtues and who do not solidify but unloosen the minds of men—these, I say, are a nuisance both to themselves and others.

**A**N ANTITHESIS is often made between love and friendship as though they were different in kind, and as though tenderness and affection and reverence were not the very essence of both. The distinction, only useful from the point of view of speech, has been over-emphasized like the distinction between body and spirit, love and art, and love and religion, as though it were necessary to pursue either one or the other. The woman with intelli-

gence in love is the uniter of friend with friend and of a man with his work, because her reason desires the man at his best and not to own him, dead or alive, just as a woman desires to have a healthy baby. The woman without intelligence in love but enough has been written of her destructive power by sensitive men who have failed to enlighten her intelligence.

Rightly viewed, as the whole of Havelock Ellis's work quietly insists, these distinctions do not exist. Each plays beautifully into the hands of the other, like socialism and individualism, as is shown with beautiful lucidity in "The Task of Social Hygiene", are really different aspects of the same truth, not ideals to quarrel about but of mutual inspiration, complementary.

**I**N THE FREE man they are all expressions of the same creative impulse in life, which urges him to emerge, with the help of reverence and imagination, from the isolation of the self-shelf and to live in the life around him, for as Goethe puts the matter in one of his maxims: "Our whole business consists in this—to give out our lives in order to live."

To cultivate personality for the sake of friendship and friendship for the sake of personality are the primary steps in the rhythmic dance of life.

For a little while our thoughts may be distracted from the true source of human happiness. We have been discovering toys of such marvellous ingenuity. We rush about after money and fun and the attraction which money can buy. We can fly through the air, we can tear along under water in submarines and destroy each other. We can use wireless. But what we have to say to each other is hardly worthy of the mechanism by which we communicate. "Yes, we have no bananas!" was, I believe, among the first messages when London and New York were first connected.

But what is it from which we need to be distracted in the restlessness of modern conditions? From our sense of loneliness, from our sense of isolation in the world, which is terribly accentuated by the ease of means of communication and is only soothed and turned into joy and peacefulness by friendship.

"The greatest treasure in the world is a true friend and yet it is the treasure which men least trouble themselves to look after," said de Rochefoucauld.

"And to give it a hard phrase those that want friends to open themselves to are cannibals of their own hearts," said Bacon.

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# Is Love Worth Saving?

By PERCY L. CLARK, JR.

**J.** B. S. HALDANE, an English scientist, read a paper before the Heretics, nearly two years ago, in which he predicted that it was entirely within the realm of possibility to believe that by the year 1968 new members of our human society would be produced by "ectogenesis," (extra-uterine gestation) and further predicted that a hundred and fifty years from now, possibly less than thirty per cent of children would be born of woman. If bio-chemists are to bring about such wonders, is love worth saving? May it not be that the "sex uproar," as H. L. Mencken calls it, is the last struggle of love, which may be expected shortly to lapse into a state of apathy?

To those who regard sex and sex-love entirely from the Puritan or ecclesiastical viewpoint, this is a "consummation devoutly to be wished." Science is to free human-kind from the necessity of indulgence in the love act wherein man seems, to them, to become little better than a beast. Such an attitude places no other importance upon the act of sex union than mere physical conjunction for the purpose of propagation. The social significance and the psychic reaction which should form the more important elements are entirely neglected.

But in any event sex and love are at the present time important. We all arrived through the medium of sex and because of it. Nature thought sex so vital a thing that she made love, the sex impulse, the strongest of our instincts. It savors therefore, of smug satisfaction to deny that love and the sex question is anything but of first-rate importance.

If women are the ones primarily leading the present "sex uproar," it is because they are fundamentally less prudish than men. In a history of some years experience I have seldom failed to find the wife the more eager to learn, the more frank and honest in her analysis of her own sex nature.

Freedom of action on the part of women has brought with it a desire to attain the heights of love enjoyed by men, heights which could make Malthus, famous for his "Essay on the Principle of Population" say, "Perhaps there is scarcely a man who has once experienced the genuine delight of virtuous love, however great his intellectual pleasures may have been, that does not look back to the period as the sunny spot of his whole life, where imagination loves to bask, which he recollects and contemplates with the fondest regrets, and which he would most wish to live over again. The superiority of intellectual to sexual pleasures consists

rather in their filling up more time, in their having a larger range, and in their being less liable to satiate, than in their being more real and essential."

The whole edifice of life, Schiller has long since said, is entirely built up on hunger and on love. Poet and idealist though he was, he expressed the sentiments of others who rank among the great thinkers of the world. Helvetius, in his essay "De l'Esprit," said "The passions are the heavenly fire which gives life to the moral world. The activity of the mind depends on the activity of the passions, and it is at the period of the passions, from the age of twenty-five to thirty-five or forty that men are capable of the greatest efforts of virtue or of genius."

"Were man robbed of the instinct of procreation, and of all that spiritually springs therefrom," exclaimed Maudsley in his *Physiology of Mind*, "that moment would all poetry, and perhaps also his whole moral sense, be obliterated from his life." Laplace, half an hour before his death, took up a volume of his own "*Mecanique Celeste*" and said "All that is only trifles, there is nothing true but love."

Comte, who had spent his life in building up a Positive Philosophy which should be absolutely real found the culmination of all his ideals in a woman, who was, he said, Egeria and Beatrice and Laura in one, and he wrote, "There is nothing real in the world but love. One grows tired of thinking, and even of acting, one never grows tired of loving, nor of saying so."

May it not be that Tarde, the sociologist, presaged the present "sex uproar" when at the end of his life he said, "Love has always appeared as an inferior mode of human music, ambition as the superior mode. But will it always be thus? Are there not reasons for thinking that the future perhaps reserves for us the ineffable surprise of an inversion of that secular order?"

Sex is worth saving because without sex and a consciousness of it there would be no sex love, and one of the great motivating forces of the world would cease to be. It is not only worth saving, it is worth knowing something about—giving it its rightful place in the sun. Since men have refused to do this it is only to be expected that women, with their sixth sense, should be the ones to appreciate the need and set about satisfying it.

I should not give sex and love command of the bridge. But no more should I relegate them to the social hall as a thing only for one's lighter hours.

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# Havelock Ellis

By JANE BURR

"OH, so you know Havelock Ellis!" said a New York woman to me, "How very interesting. Tell me, am I correct? Isn't he a short, portly gentleman who lives on a magnificent estate and writes to the music of tinkling fountains?"

"If Havelock Ellis were any taller," I said, "he'd reach heaven, where most of his friends reside when they are in his company. If he were any thinner, he would be invisible. He lives in a gas-heated, unmodel tenement in Brixton, a poor section of London and writes to the tune of street cars, omnibuses, trains and the clank of pots and pans."

The New York woman threw up her hands in horror.

"Isn't he rich?"

"No, he is poor."

"But that isn't fair!" she protested. "He's the greatest man alive today."

Those who love Havelock Ellis feel also that it isn't fair but we know it doesn't make the slightest bit of difference to him whether he is poor or rich. The inner life is really the only thing that matters to him and his is laden with priceless treasures of soul and mind and memory.

In a simple and economical fashion, he has travelled everywhere, seen everything. Sprinkled through his conversation are such phrases as, "When you are in the neighborhood, you must go to Malta. It is quite old-world, unchanged," or "You will like the market places in Morocco. I always visit the market places first when I enter a new country. You can judge a people by the beauty or ugliness of their market places," or "Shall you visit Greece? They are having bad times now. Perhaps you will be disappointed."

Havelock Ellis views the Acropolis, then returns to Brixton, does his own housework, cooks his own meals, and if you are lucky, invites you to sit opposite him in his combination kitchen-dining-room and share his delicious supper.

Heaps of men who live alone prepare some sort of meal for themselves, usually out of tin cans, but it takes a man like Havelock Ellis to do a real chicken with little carrots and little onions and little potatoes.

After you have had tea in his blue-curtained library, (which is a sort of Journey's End for people from all over the world), and supper in his kitchen, you are forced to admit that a million dollars could not create an atmosphere of greater poise and calm and beauty.

Havelock Ellis is a recluse. He never goes to a party, never does anything resembling society, never likes to have two people call on him at one time as he thinks a three-cornered conversation is bound to be a ragged affair. He tells you when to call and you soon learn when to go home. He is a recluse and yet he never passes more than three days without seeing someone, he is the only self-sufficient person I have ever known and at the same time he has more friends than any man in the world.

He can go to Cornwall alone and lie on the sands for three months in perfect peace. He *can* do it, but he seldom indulges in such a luxurious thing. He is forever writing a book or an essay or helping someone else to write a book or an essay and he answers the letter of the most obscure person with the promptness of an American efficiency expert.

The first time I met Havelock Ellis I worked myself up into a fit trying to be brilliant. He wasn't brilliant at all, but he gossiped marvelously about dresses and hats and knickerbockers for women and the prices of violets and butter and eggs. I found he was just "folks" so I let down and we became friends.

He is so quiet and gentle that the steam-roller type of woman is apt to think she can run him down and flatten him out to suit herself. She never tries it but once.

He said to me one day

"I'd like to take you to the special performance of 'The Jew of Malta.' We'll have tea in some quiet place after and then I'll go home as I don't wish to be out late in these November fogs."

I stepped on the starter and opened the throttle.

"That will be delightful, but let's meet for luncheon also, then go to the matinee and then have tea afterwards."

He gave me one look and repeated

"I'd like to take you to the special performance of 'The Jew of Malta.' We'll have tea in some quiet place after and then I'll go home as I don't wish to be out late in these November fogs."

I put on all brakes and threw the transmission into reverse.

Havelock Ellis has been misunderstood, maligned, but it has not left in him the slightest trace of bitterness. He never speaks of his disappointments but of the gifts that have fallen in his pathway. He considers the most precious of these has

been his friendship with nearly all the great women of his time and he adds with a little catch in his voice "My wife was the greatest of them all"

Through Havelock Ellis you always feel the beauty of his wife who is dead. He shows you her room in his house with all her little treasures just as she left them. His room in her house, which was in the opposite end of London, went with her going and so did the farm in Cornwall where they lived together for six months out of every year.

Their separate apartments have been talked about all over the world, but few people know of the farm in Cornwall where their real lives were spent together. Edith M. Ellis was a social person. Havelock Ellis is the opposite, but it never occurred to him to ask her to live his life. He is probably the only man in the world who could meet his wife's sudden "I've decided to go to Bagdad tomorrow" with, "What can I do to help you?"

He cannot understand the desire in one person to crush another's personality, yet he believes that no love exists without pain. Pain creates the innumerable little ties across.

A friend of Havelock Ellis' said to me one day "I want to die when he dies"

I thought the remark a little extravagant. A few weeks later, I heard two big women say the same thing. They all said their friendship with him had brought them peace, mental balance, spiritual support.

I went away saying to myself "Of course I'm excessively fond of Havelock Ellis and proud of my friendship with him, but I depend upon myself for spiritual support and I shall never join that little band of men and women who want to die when he is gone. It is absurd."

I wondered why so many people felt this way. Was it his great name? Surely not, because you forget all about his being great as soon as you are with him. Was it his white hair and beard? Certainly not! There is nothing of the old man about Havelock Ellis. He is a tall, slender, eternal youth who walks you to your hotel and then lets you walk him back to his omnibus, which rumbles off without him as he walks you back to your hotel. This might keep up for an hour or more if you both had a good lot of gossip on your minds.

No, it wasn't his age nor his brain nor his reputation. It was his all-pervading kindness. Gradually the magic of it stole over. I went away from London on my journey through fourteen different countries with Havelock Ellis' picture for companionship. Whenever I had had a particularly hard day, I set him up on the dresser and looked into his eyes that are a mixture of complete innocence and absolute sophistication.

Calm came to me because I knew that he was calm. No such thing as a difficult day could ruffle the kindness of his outlook.

Gradually, against my will, I have joined that group of people who want to go with the going of Havelock Ellis.

## The Annual Meeting

A VISITOR at headquarters on the afternoon of January 8th could not have failed to recognize a liveliness, in the best literal sense, a keen and vivid interest in the Third Annual Meeting of the American Birth Control League not felt at the impressive yearly functions of other organizations. There was a sense of equality among the workers that came from the fact that each one's contribution, whether it was evening overtime at the headquarters or some great achievement for Birth Control, was to the full extent of her ability and that every one's interest was equally vital and personal. The President, Mrs. Margaret Sanger, recognized this equality in the spirit of the contribution when she thanked the Directors and workers and expressed her sense that without the personal devotion of each one of them she could not have carried her own burden.

This devotion had been directed to the quiet and concentrated work of a year when there had been

no serious police or other interference to give a spectacular interest to Birth Control. The reports of Mrs. Frances B. Ackermann, Treasurer and Miss Polly Daniel, for the Financial Department, showed \$39,257.21 received in contributions, of which \$7,985.95 was for the Clinic, the rest for the League and the BIRTH CONTROL REVIEW. League memberships had brought in \$9,000.00 and the earnings of the BIRTH CONTROL REVIEW had been \$14,634.24. In the latter months of the year all patent medicine advertising was discontinued, but the book business of the REVIEW was considerably enlarged.

The report of the Executive Secretary, Mrs. Anne Kennedy, gave some outstanding features of the year's work. Among these were legislative campaigns in Connecticut and New York, in the latter state the Birth Control bill being actually introduced in the legislature late in the session. Mrs. F. Robertson Jones brought Birth Control be-

fore the National and New York State Conventions of the League of Women Voters and the latter body passed a resolution authorizing study of methods of amending the law

At Syracuse a New York State Conference was held, which furnished the only spectacular incident of the year, when a Board of Aldermen, predominantly Roman Catholic, tried to prevent discussion of Birth Control. The Mayor vetoed their measure and at this conference Mrs. Sanger was able to address her first radio audience. Another means of broadcasting Birth Control was Mrs. Kennedy's trip to the western coast, when she visited twenty cities, lectured, and organized five new committees. The large public meeting at Carnegie Hall, New York, drew an audience of 2,500 and brought in contributions and pledges of over \$5,000.

Events which brought influential groups of people in contact with the movement were the Birth Control Tea at the Colony Club and the teas given by Mrs. Lewis L. Delafield to Bertrand Russell and to Baron and Baroness Ishimoto. The booth at the Women's Activities Exhibit at the Hotel Vanderbilt brought Birth Control to the notice of many people and Mrs. Sanger's invitations to Bryn Mawr and Yale gave her an opportunity to address intelligent groups of the younger generation.

An effort was made to make Birth Control practical politics when Mrs. Kennedy distributed literature among the New York delegates to the Democratic National Convention.

Mathematics is, we are taught by the new physics and the new metaphysics the foundation of all truth, so the story of the regular activities of the League is perhaps best told in the following figures: 476,500 pieces of free literature distributed, 129,000 copies of *BIRTH CONTROL REVIEW* published, 58,982 mothers' letters received and replied to by Margaret Sanger, 3,029 new subscriptions secured, 10,739 new members in League, 9,510 persons called at headquarters, representing all classes and nationalities, 7 new committees and branches formed, 18 states covered by Birth Control lectures, 38 cities had meetings scheduled on Birth Control, 63 lectures delivered in New York City.

Many of the 9,500 visitors at headquarters were physicians and many of them were from foreign countries. Four of the foreign physicians who called at the clinic and took home with them word of its work and of the coming Sixth International Birth Control Conference were Dr. Tsuda of the Medical University of Tokyo, Dr. J. H. Cumpston, Director of Health of the Commonwealth of Australia, Dr. H. J. Pelc, Member of the Health De-

partment of Czecho-Slovakia and Dr. K. Y. Wao, a woman physician of Shanghai. The visit of Mrs. Sanger and Mrs. Rublee to England in October was one part of last year's work in preparation for the Sixth International.

Miss Kitty Marion whose task of selling the *REVIEW* on the streets of New York, Mrs. Sanger characterized as "the greatest single effort for Birth Control carried on throughout the years" and an effort that had made for the league invaluable American and foreign contacts, reported her own sales as greater than the year before by about 600 copies. In addition she had an assistant in Mr. Freier, who sold in a shopping district during part of the day and in the theatre district at night and occasional assistance from women, and her department has altogether during 1924 sold some 16,000 *REVIEWS*.

### *Objects of the REVIEW*

The report for the *BIRTH CONTROL REVIEW* was made by the retiring managing editor Mrs. Annie G. Porritt, whose work during the three years she held office has, according to the statement of Mrs. Sanger, won for it high praise here and in England. The *REVIEW*, said Mrs. Porritt, "serves three primary purposes. It gathers from the best available sources articles and arguments bearing on Birth Control. It keeps track of the movement for Birth Control all over the world. It keeps its readers aware of what is being published in books and periodicals, which is of importance to the questions of population and the control of offspring."

During the year 1924, a high level for articles and book reviews was maintained, among the contributors being Professors Ross, Miller, Cole, Van Dusen, Duvall and Bissell and Hugh de Selincourt. Some of those who contributed reviews were Harold Cox, Professors Whiting, Holcombe, Montague and Gault, Drs. Wertheimer, Orland White and Exner, Norman Thomas and Ruth Hale.

The report of Mr. Everett R. Meves on the year's work in New Jersey, is to be found under the news of that state.

In November was formed the Labor Department, of which Toscan Bennett is Director and Miss Elizabeth Grew is Organizer. Miss Grew reported over two hundred personal interviews with representatives of labor, eight outdoor meetings addressed, six meetings with trade union executive boards, eight addresses before trade unions and five meetings of a general character. At these meetings some two thousand persons,

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## A FAMILY NEED

*"For My Sake and for the Sake of Humanity"—From a Mother's Letter*

*Child-bearing is called a woman's problem, since a mother carries all the heavier burdens a large family brings. But the sympathies of all the family are worked upon when the mother is suffering or overworked. And not the least of the mother's own burdens is her worry because she cannot give her children the material care they need and the companionship and spiritual help they need no less. The whole family suffers from its inability to limit its numbers and much of the happiness hoped for in family life is never realized. Birth Control can restore, or rather it can create this happiness, for only when mothers and fathers have small families for whom they can do all that their affection prompts will the full possibilities of joy in family life be known.*

### All They Can Care for

Ohio

I remember the time when you and helpers in advocating Birth Control were placed under arrest. I also understand that if you publish in your book the method of child birth control you would not be allowed to publish it. So I am writing this letter to you with the hope that you will give me this information through some other channel, because as you say, the physicians will not, regardless of circumstances, impart this information. My mother has 8 living children and one dead and before long will give birth to another. Under the circumstances she is absolutely unable to give them any ways near the proper care. I believe that it would be a blessing to herself and all of her children and as you say to society in general to be able to give her information that would put her in a position to know that there need be no more. Also I have two and am expecting another and feel that that will be all that I will be financially able to raise and educate as they should be.

### A Little Puny Baby

West Virginia

After having read through one of your books I realize that after all there might be some help for me and mine. I am 41 years of age, and have given birth to nine children, two of them dying at their birth, another lived to be six months old, and then died. The other six are still living. Also I have had four miscarriages. I have now a little puny baby, 3 weeks old—the third in three years and two months. My children are sickly, I have not a stout child in the family. My health has been so bad all the time. I was taken down with rheumatism while carrying the first child, and had to go on crutches nearly the whole term of my pregnancy. Then in the next five years I had four miscarriages, and from that time I have had

my children so close that I have hardly any strength at all, and with each child I get worse. With this last one I had to stay in bed nearly half of the time, and the last two months I had to lie flat on my back. I have to raise all my babies on the bottle.

My oldest child is married. She has one child, and has kidney trouble so bad that when her confinement period came around, she went into convulsions and was unconscious for 24 hours, the doctor having to take her baby to save her life, and then her life hung in the balance for she had seven convulsions after her child was born, and the doctor said that if she had any more it might kill her.

I would never forget your kindness if you could tell us something that would spare our own lives and save us from bringing into the world any more sickly children, because I realize that as long as children are born of sickly parents they cannot be healthy.

### Wants Healthy Children

Minnesota

My mother was a mother of eighteen children, sixteen of them living. And my mother-in-law had ten children. I have a lovely baby boy five months old, but I haven't felt good ever since I had him, and have not had my menstrual period yet. But the doctor says I am not pregnant. Will you kindly give me some advice to keep from having another child until I am real well again. As I do not believe and never want to bring unwell children into the world.

### "Just A Nursemaid"

Iowa

I have just finished reading "Woman and the New Race," and I wish I could give a copy of it to every married woman. If I were a millionaire I doubt if I could find any worthier philanthropy. However, I'm just another

poor mother struggling to give a big family the mental and spiritual, as well as the physical care, that they should have, and still not become utterly worn out in the process. It is hard, but I believe I'll succeed if we don't have any more children, or at least not till these are considerably older. I am twenty-seven and my husband thirty-one. We have four children. We were married the day I was twenty-one. Eight months later I suffered a three months miscarriage. In April, 1919, our girl was born. In October, 1920, a boy was born, December, 1921, another girl, and Christmas day, 1922, another boy. We really wanted two of each, but we certainly did not want them so fast. Still because I am exceptionally strong I have stood the strain without any apparent harm and the children are well above the average physically and already show some evidence of superior mentality. But I know I could not stand such a strain indefinitely. My husband and I are both college graduates and his salary is large enough to allow us to live fairly comfortably, but not enough to hire help and still keep out of debt. So I do all my own work, washing, sewing, and all. This and the care of so many little children keeps me tied down so closely that it is only about once in three months that I am able to get away, even to do my shopping. I know I have the ability to be a great help and teacher to my children. I could prepare them for college alone without even sending them to school and so I could help them so much with their lessons if they do go to school. Spiritually I could be a sympathetic companion and counsellor. But with so many, purely physical needs are so much more pressing that education and companionship must be somewhat neglected. They would be crowded out entirely if I had any more to take care of. My friends consider it remarkable that I am able to do as much as I do. If I can just stop having babies every year or two I believe I can still be somebody in the home and community, and not just a housekeeper and nursemaid. I shall be extremely grateful for any help you can give me and I have several friends who need help even more than I do, having families as large or larger than mine and being less able physically and financially than I to care for them.

### "I Should Like to be a Pal"

Michigan

I fear I am doing less for my family than I might have if I did not have to undergo so many pregnancies in such a short time. I have already six children, the eldest not yet nine years old, and I expect again in three months, which will make seven children in ten years from the time of our marriage. I have a lovely family of five girls and one boy, but if I were not so much tied up, I would be more of a pal to them and better understand their point of view as they grow up.

My youngest child is a year old and I fear the next. I am looking forward with mixed feelings of pleased anxiety, until I am convinced that there is nothing you can do to help me.

### Five Little Children Enough

Virginia

I have been reading of you and want to get acquainted with you. I am a woman of 26 years old and have got five children and the oldest is 7 years old. I am writing to know if you know how to live with a man and not have children. If you do will you please write to me just what to do. I think five little children is as many as I can care for and raise right. My mother was the mother of 15 living children. She had twins once. Oh, I think it would be awful for me to have that many.

### Would Save His Third Wife

California

You state in your book "Woman and the New Race," that the law forbids your giving the sure preventatives to conception, but can you tell me where and how to obtain this information? I have lost two wives through ignorance on this question—both physically unable to bear children, and both dying in child-birth, and as I contemplate matrimony again, I would first learn of a sure preventative.

### More Than Worried

New York

I am more than worried and that is the cause of my writing. It is in regard to one of my daughters-in-law. She is pregnant again and her baby not two years old. This is the fifth. She nursed the baby until she had to stop. Now what I want to know is, cannot you enlighten me so she does not need to have any more after this time? I am an invalid. If I were not, I certainly would try to come to one of your clinics. I got in this condition through confinement and hence that is the reason that I am so anxious for relief for my daughter.

### Cannot Educate So Many

Arkansas

I saw in the paper about your book. I sent for it at once and like it better than any book I have ever read. I am very much interested in Birth Control. I am twenty years old and the mother of two little girls, one three months and the other two and a half years. I have an awful time with my children who are so close together. I surely would be glad if you would advise me what to do to prevent having any more. My little girls are sickly. They have not good health at all and I would rather not have any more so I could take better care of the ones I have. I want my children to be well educated and we are not able to educate so many. We are only poor people, do not own a house and I have all the work to do and have not got much strength. I nearly die with my back and I would rather die than have any more, for their sakes and my own. Please help me or tell me where I can get help, and I will be so glad. If you can don't only help me but help everyone you can and you will be blessed. I am willing to help you in every way I can.

## Book Reviews

MARGARET SANGER on IMPRESSIONS AND COMMENTS

IMPRESSIONS AND COMMENTS Third (and Final) Series, 1920-1923 By Havelock Ellis Boston and New York Houghton Mifflin Company, 1924 (\$3 00)

I HAVE an irresistible temptation to quote from this latest book of Havelock Ellis. But to quote all that I would like to call to your attention would be to republish the whole book. It is all quotable, all arresting, all stimulating. One closes it regretting only one thing that is printed in the book. The thing that never should have been printed are two words on the title page. I mean those two words "And Final." Let us hope, let us pray, that Havelock Ellis may be persuaded to change his mind on this point—that there may be more impressions and comments. How we need them in this muddled world—one clear serene voice expressing eternal values and verities, one voice above the shouting and the tumult of little men and little women!

But that temptation to quote persists. And so, since you readers of these pages must be asking what he says about a problem close to our hearts, about Birth Control and over-population, let me call your attention to these comments.

"There are people among us, and not a few, who view with complacency the vast increase of the world's population everywhere taking place, people who would even urge the human procreative impulse to still wilder excesses. Until every square yard of the earth is intensively cultivated by Man, until the virulent air is soaked with the noxious fumes of human machinery, until the sea is poisonous with human effluvia, until all earth's shore are piled high with the sordid refuse of human maleficence it seems to these people that the world will never feel happy." This, Havelock Ellis asserts, is an immediate problem, confronting every so-called "civilized" country, *here and now*. There is, he claims, but one solution, one way of escape. "If, even yet, Man should gain conscious and deliberate control of his own fatal power of reproduction, if he could learn to bring his own kind back again into better adjusted perspective with Nature, by decreasing his reproductive exuberance to increase the possibilities of free and exalted living, he would be making what seems to many foolish people the Great Renunciation of life which would yet be in reality the Great Triumph of Life." His ideal, in brief, is of a finer human race that shall become the "reasonable artists" of its own size and shape. To-day he concludes this note, a choice is still offered—"brief yet endless."

There is another brief yet superlatively eloquent note in which he answers a remark casually made to the effect that "Mr Havelock Ellis invests Birth Control with the guardianship of Civilization." Here is the reply "The Houses of Parliament on the banks of the Thames are, I believe, built of magnesian limestone, a stone on which the poisonous London atmosphere exerts its ever-corrosive action, so that a continual effort of repair is required. If at the time when the Houses of Parliament were built, some intelligent critic had insisted in pointing out to the builders the desirability, the absolute necessity, if a strong and resistant building were to be set up, of choosing a better material, he would not have been usurping the place of the architect: he would merely have been asserting a reasonable condition of good architecture."

"Anyone who insists on the desirability, the absolute necessity, if a sound future race is to arise, in care and choice in the control and breeding of men is not investing anything with 'the guardianship of civilization,' or assuming the function of architect of society. He is merely asserting an elementary condition which must without fail be fulfilled if any worthy civilization, any sound society, is ultimately to arise."

### *Humanity and the War*

This, practically, is all that is specifically said on Birth Control. Yet more truth, more courage, more conviction, it seems to me, are concentrated in these brief passages than are to be found in whole volumes by less daring thinkers. There are other passages I would quote, passages concerning humanity in general and on the war in particular. With the passage of years Havelock Ellis seems to have shed his last illusion about Mankind. The savage stupidity of the human breed embitters him, with a bitterness that reminds you at times of Dean Swift, yet this bitterness is without malice, and is illuminated by profound spirituality.

How he hits those who once furiously patriotic and bellicose, are now talking and writing against the war—the "now it can be sold" school of erstwhile war workers which is busy producing novels and plays showing up "warfare" in its true light! Where were these people in 1914? asks Havelock Ellis. Where were they during the war? "One cannot avoid the conclusion that they were themselves fighting, or kicking other people into the fighting line, or wildly rushing to the rear in search of 'war



work' and shouting patriotic songs and wagging national flags and writing to the papers—for I speak of writers, be it noted—to stimulate all the force of hate, to extol—no doubt often in innocent simple-minded credulity—the men on their own side, whichever that may have been, as heroes, and the men on the other as dealers in 'atrocities' And further, of these same men who are now so eloquent against war—yes, there are a few in this country also "Why need the generation of 1914 proclaim to the world that their minds are moulded of such soft pap? It would be better to continue the march to hell like men. It is enough to have been traitors to all that is great and noble in Man. There is no occasion to be renegades also from their own miserable selves"

I stop quoting not because I wish to, nor because I think these passages are more significant than others in this great life-giving book, so full of suggestions for reading and thought. Havelock Ellis truly possesses the secret of eternal youth—not the solemn, conservative, dull, thoughtless and selfish youth as we too often find it in those young in years. His is the eternal youth and fiery freshness of the spirit, of Nature and of the ocean—how

beautifully he paints the restless sea in these pages!—of eternity itself. There is a divine light in these comments and notes, the divine autumn light in which the sky becomes blue and clear and measurable. It is the silent evening light, and we find ourselves listening to no mere human voice, but to that of a god on some ancient hillside. We forget the pettinesses, the meannesses of men.

The voice of Havelock Ellis almost by itself confutes his disillusion with Man. To us he incarnates Man. That more men and more women are every year pausing to listen to this serene voice is a most encouraging sign. They cannot turn back unchanged to their daily tasks. After the high privilege of associating with this man and his quiet courageous assertion of eternal and basic truths, life must be changed for all of us. And to bring this inadequate review to a close, I shall permit myself one more quotation, one thought that all of us should read and re-read and ponder over each day of our lives. This is it: "The really essential things in life, if one looks strictly at it, are simple and few. So simple and so few that we are inclined to hide them from sight, to forget them, we may even attempt to neglect them altogether."

## An Exponent of the Good Life

*The Younger Critics on the Philosophy of Havelock Ellis's Ripe Maturity*

### IMPRESSIONS AND COMMENTS

"If we were to leave off discussion of Mr. Ellis's book here, its prevailing temper might be indicated, but there would be no hint of its varied richness. There are passages which eloquently reflect his delight in the beauty that he has found in the world—in its physical aspects—in books and painting and music—in all the beauty which man has created. 'The Impressions and Comments' are written down at random, dated in diary fashion. They are the impressions and comments of a mind that is serene but not satisfied, of a spirit that is always questing, but moving forth on its quest steadied by the knowledge that it has found how to take what it wants of life. To read them is to be enriched"—*J. Donald Adams* in the *NEW YORK TIMES*

"A full length study of Havelock Ellis will some day be written by one of that large minority to whom he has been an influence more profound and revolutionary than many of his popularly known contemporaries, such as Bernard Shaw and H. G. Wells, who have also been engaged in revising current social, moral and political concepts. The

sphere of morals, in both the broadest and the narrowest sense of that abused word, has been peculiarly his, whereas Wells and Shaw have been concerned with politics, using that word also in its broadest and narrowest sense. The result is that Havelock Ellis's ideas have left a far deeper mark upon those who have surrendered to the charm of his learned, graceful and urbane mind than is possible for two writers absorbed in problems ephemeral at bottom. Ellis is preoccupied with the eternal and fundamental elements in human life, and so in the evening of his unostentatious career his fame waxes rather than wanes"—*Ernest Boyd* in the *NEW YORK SUN*

"Such personal records grow in richness as the soil which sustains them becomes deeper. Mr. Ellis is like a valley through which flows the stream of experience, physical, intellectual and aesthetic, which in its overflow leaves a constantly deepening alluvium. His later books are a sort of compendium of the resources of modern culture, the interests and pleasures which it provides. Havelock Ellis is the exponent of the good life as it is to-day"—*Robert Morss Lovett* in the *THE NEW REPUBLIC*

"To read him is in some measure like taking a dip in that great and mystical river, 'the waters whereof make glad the city of God' One may open 'Impressions and Comments' anywhere and receive satisfaction He is like an Emerson with a larger gesture"—The BOSTON EVENING TRANSCRIPT

"The author rises quietly from profound labors along the darker edges of man's mind and walks free upon an earth which he now sees for the first time, perhaps, in its complete and shining beauty"—Mark Van Doren in THE NATION

### THE DANCE OF LIFE

"A prose poem wherein what is to me the most interesting mind in England distills the essence of his vast and studious inquiries and speculations on life"—Burton Roscoe in the NEW YORK TRIBUNE

"This is a great book It is the way and the life, and all who follow its beautiful philosophy will be saved from stupidity and joylessness"—ARTS AND DECORATIONS

"You have here the philosophy, the plan of life of that man who is unquestionably the greatest thinker of our day"—PHILADELPHIA PUBLIC LEDGER

"To review Dr Ellis's book would be as impossible as to review life itself For it speaks to those interior questionings and honesties where the happiest wisdom is silence Perhaps the man who has crowned his old age by this noble resume of life's thinking would find no impropriety in a salute from a young ignoramus desperately but sincerely groping for those liberations of spirit which help to make life artful It is by its echo in young and undisciplined hearts that Mr Ellis's book will prove its virtue It is living considered as an art that is the acorn of Mr Ellis's foliage He helps us toward the only task worth while, the only task that can bring us peace He helps us to face the exquisite riddle of life with greater piety and courage to turn our necessity to glorious gain"—Christopher Morley in the YALE REVIEW

"No individual writing in the English language today can equal Mr Havelock Ellis His knowledge of the arts, all of them, is little short of marvelous Moreover, he is able to express his great store of learning with a simplicity, with a cool beauty, with an elegance of style that is irresistible"—THE CALL

### ON OUR BIRTHDAY NUMBER FEBRUARY, 1924

Dear Dr Ellis

Thank you many times for the Havelock Ellis Birthday Number of the BIRTH CONTROL REVIEW

I was struck with the contrast between two of the articles I thought one of these short essays about you exquisite, and it seems to me that I note a growing power of fine literary precision in the author's style She has always written simply and well, with so much reality at her back to make her statements clear and forceful, but her facility in words and her vocabulary are both expanding in the mysterious way in which those things do when one reads you I don't mean by that that the new qualities are borrowed from you, but simply that your writing is an unending revelation of what one can say in words, the meanings that lie latent in them without forcing of effects, without any extreme statements, indeed without any violence or positivism at all! In short, like all the women who come in contact with you, she grows lovelier under your wing

The other essay is fine and touching, because of the entire lack of all this when it comes to writing Even with an experience that teems with material for expression, no matter how devotedly the writer struggles, it seems impossible to externalise it in any way but by falling back into quotations from you which are entirely relevant, but which protrude like plums in a pudding, which are indeed the plums of the pudding So that there are two writers, as it were, starkly differentiated, going along together

But when I came to Ellen Key's simple letter the tears spurted right out of my eyes before I knew it I daresay it was the same with you And it is disconcerting, isn't it

I thought the extracts from your books most admirably chosen, and found several of my special personal sources of inspiration and consolation among them

There was something more about the birthday number Perhaps I said it last year, for I thought of it then, but anyway I think of it increasingly with the perennial establishment of the February celebration And that is, how much more eloquent and touching and profound it is than if it were, as it equally well could be, the gesture of some one of the purely literary reviews *La petite chapelle* which surrounded Proust finally, and which Gourmont had, are the typical instances It does not seem to exist in English letters at all, nor in America Yet hidden away in this curious BIRTH CONTROL REVIEW, a great part of whose contents, the women's letters, read like a tragic folk-lore, the veneration of your name is genuinely mystical And that frail little persecuted heroine of a woman has been the one to build it all up, mostly with the folk-lore writing letters, each one so dreadfully poignant, set against the solid columns of the legal decisions, the state statutes here, the federal

laws there, judges' decisions that will form precedents the paper suddenly vanishes as a propaganda organ and the whole contents merges into a sort of dream form of Greek tragedy

MARGUERITE TRACY

### OUR CONTRIBUTORS

*Isaac Goldberg is a Bostonian who has written several books and articles on music, drama and belles lettres. He is at work on a critical biography of Havelock Ellis*

*Francoise Delisle is a French poet*

*Edward M. East is a professor at Harvard. His specialties are food and soul, chemistry, agricultural economics, genetics, heredity and evolution and race problems*

*Hugh de Selincourt is an English essayist, novelist and poet, author of "One Little Boy"*

*Percy L. Clark is instructor in economics and social science in Cornell University*

*Jane Burr is a New York journalist, poet and novelist*

*Marguerite Tracy is a journalist and writer of fiction and co-author of the book, "Painless Childbirth"*

### BOOKS RECEIVED

From the National Committee for Mental Hygiene, SOCIAL CONTROL OF THE FEEBLEMINDED

From D. Appleton and Company, New York, THE UNSTABLE CHILD, by Florence Mateer, \$2.75

From D. Appleton and Company, New York, THE ELEMENTS OF VITAL STATISTICS, by Sir Arthur Newsholm, New Edition—Entirely rewritten, \$7.50

From Boni and Liveright, New York, UNMASKING OUR MINDS, by David Seabury

From American Social Hygiene Association, New York, REPORT OF SCIENTIFIC RESEARCHES IN THE VENEREAL DISEASES

From Longmans, Green and Company, New York, THE DISINHIBITED FAMILY, by Eleanor F. Rathbone, \$2.50

From Longmans, Green and Company, N. Y., FRANCES WRIGHT, by W. R. Waterman

## OUR CORRESPONDENTS' COLUMN

### CHRIST'S ENVIRONMENT

Reflections on the Christmas season brought forth some biblical criticism with a bearing on Birth Control. In the letter headed "An Unusual Mother," published in the January REVIEW, the writer says "The Lord limited child raising long ago or Mary would have had more children. But she didn't and she was able to give the best to Jesus." Mrs. Winkelspecht, President of the Riverside, N. J., Birth Control League, expands this idea that Christ was born under conditions that promised to bring out the best that was in him. She writes in a recent communication to the REVIEW:

#### Editor of the BIRTH CONTROL REVIEW

I have noticed that in the Sunday Schools and other places of religious teaching, there are certain passages of the Bible which we dwell on a great deal, and there are other passages which we pass over quickly as if of very little importance, for instance, the story of the birth of Jesus, or "The Christmas Story."

Whenever I have heard this story told, His lowly birth in the manger and His poverty are emphasized to such an extent that it makes the one who listens pity Jesus and sorrow for him. Yet Joseph and Mary were descendants of David, the Hero-King—people of royal lineage and of no mean standing in the community. They went to the stable, not because they were poor, but because there was no room at the inn. They could not secure the accommodations they wanted.

Another part of the story is important, but is given very little attention. That is the part concerning the gifts which the three wise men brought. The passage reads "And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh"—(Matt. 2:11). Those three wise men did not give sparingly, they gave lavishly, as to a king.

We know how very valuable gold is and I understand that a very small amount of frankincense would be worth thousands of dollars in our money. I believe that myrrh is also of great value.

Now, with just the gifts from the three wise men, Jesus must have had much very valuable worldly wealth—more than many a baby of today has. I should judge that there was enough to supply the needs of many babies all through life, to feed, clothe, house, and educate them. In my opinion Jesus Christ must have been a well-fed and well-cared for baby, with plenty of earthly goods.

Why do we not dwell as carefully on one passage of the Bible as on another?

LAURA A. WINKELSPRECHT

# Motherhood in the News

*A Group of Short Stories from the Case Book \**

## Little Mother

*The Baltimore Sun* calls upon us to notice the plight of a girl of 16, the oldest of six children. "Her father is dead and her mother is an invalid. She is the only means of financial support of the household. But she cannot cope with all the problems she has to face. Among the worst of these is the question of how to provide proper food and medical attention for the two youngest children—one 3 and the other 5 years old. They are sickly and underfed now." *The Sun* continues, "Hundreds of such cases are brought daily to the attention of the workers in the association." Hundreds of arguments, then, for Birth Control.

## Props for His Old Age

Julius Struer, aged 75, homeless and starving, was brought into court at Jamaica, L. I., by a sympathetic police officer. The magistrate committed him to the Home for the Aged and Infirm in Staten Island. The old man said that he had eleven children, but that all of them had refused to shelter and feed him—doubtless they have plenty of problems of their own. This case is especially recommended to the attention of those thrifty souls who say "Let us have large families, so that when we are old and tired they will support us." The best laid plans of this variety are apt to come to nothing.

## An Insane Mother

Mrs. Josephine Romano, of Rivington Street, Manhattan—the center of New York's teeming East Side—brought five children into the world before she happened to meet one Peter Stincone, a restaurant worker. For Peter she left her lawful husband, a taxi-driver, and deserted her small son and four little daughters. But Peter was apparently something of a fool, and so, as the woman herself expressed it, "I felt that I would have to kill someone." She went to Peter's place of employment and fired five or six shots into his chest, back and abdomen. Mrs. Romano's conduct, before and since the tragedy, suggests that she is insane. The question is: Has an insane woman the right to bear five children?

## Undesired

Mrs. Pearl Willard, of Atlantic City, N. J., has been acquitted of infanticide. Her trial was sensational beyond description. The State brought into court the mummified body of the baby she was charged with killing. Witnesses testified that she had not wanted the child, that she had repeatedly tried to desert it. She replied

to the effect that she believed the baby had been stolen and hidden by her husband, from whom she is estranged. Evidently the jury accepted her statement. Or possibly the jury thought it wrong to convict a mother of murdering an unwanted child. However that may be, no one denied that Mrs. Willard was an unwilling mother. How long will women have to bear children they do not want? How long will the State forbid women to choose for themselves whether or not they shall be mothers? How much longer will society as an institution condemn the race to involuntary parenthood? That depends almost wholly upon women. They must decide.

## The Imbecile

Mrs. Margaret Himple, of Irvington, N. J., was the mother of three sets of twins. Of these six children, three married and three remained at home. Of the latter group, one was an epileptic, cursed with a violent and ungovernable temper. This unfortunate man—for certainly he was unfortunate—made the home a Hell. But everything appears to have a termination, and in this instance the end was the murder of Mrs. Himple's defective eldest son at the hands of his younger brother. The mother, prostrated, moaned to a reporter, "I am to blame." But we venture to suggest that she is no more to blame than society as an institution—society which places a premium on large families.

## Unwilling Fatherhood

Mrs. Lillian Haeretter, of Syracuse, N. Y., mother of four children, recently obtained a divorce from her husband, Charles, of Long Island City, to whom she was married twenty-six years ago. They had been parted fourteen years, during which time Mrs. Haeretter received no financial assistance of any kind from the children's father. In our opinion she was certainly entitled to her freedom. If any critic disagrees, let him ask himself how he would have liked to have borne a like burden for fourteen years had he been a woman.

## A Model for Rabbits

Mr. and Mrs. Louis Caiola, of Harlem's Little Italy, have five sons and a daughter. These six "patriots" have contributed thus far 106 children to the total population of the state, they may do better—or worse, if one views it in a less hectic light—in the years to come. The daughter is not quite satisfied in the possession of *only* 14 sons! Mr. Caiola was a stone mason. He is now 77 years of age, having been born in the original Italy of a mother who died last year at 107—"she was never able to say just how many immediate descendants she had." Scient-

\*The Case Book was compiled for the Review by James Waldo Fawcett.

ists interested in the family habits of rats and rabbits might give these facts their considerate attention. And hero-worshippers on the hunt for great men might search the record for evidence of possible Shakespeares and Lincolns—and search without avail, at that.

### Driven Mad by Their Multitude

Mrs Michael Bobar, of Centre Street, Yonkers, N Y, produced twelve children in a two-room basement. Six of these died of what are called "natural" causes. One of the remaining half-dozen, a boy of 16, had the temerity to protest to his 14-year-old sister, Anna, regarding her propensity for "staying out at night with sailors," whereupon Anna stuck a carving knife through his heart, with the usual tragic consequences. The girl is somewhat too young to follow to the electric chair the boys Millstein and Chapman, who were executed at 17. She may on the contrary follow Harry Thaw and Walter Ward into the movies. Satire aside, the proponents of immense families will have to bestir themselves if they are to get any comfort from the facts in the Bobar case.

### The Pelican

Many a mother—thousands in every country—finds it not only necessary to bear and nurse and help to educate her children but also to support them without aid of any sort. Some fathers have a certain capacity for dodging parental responsibility. To this class, apparently, William D Youngs, a soldier stationed in the Panama Canal Zone, belongs, for when his wife, Mrs Marie E Youngs, of Elmwood Avenue, Detroit, recently applied for divorce, she testified that she had been obliged to sell her blood, used in transfusions, to support herself and her little ones—number not stated. "I was forced to do it," she said, "because my husband would not do his duty." It seems to us that the War Department might have argued with Mr Youngs, but however that may be the entire incident demonstrates the truth of the fact that the existence of a family does not always serve to keep a man faithful to his obligation. Any wife who thinks to please and hold her husband by bringing children into the world may find herself mistaken. There are men who, perhaps for the best reasons, do not want and will not support progeny.

## Population and the Food Supply

*National Scientific Bodies Forecast the Future*

**P**OPULATION was announced beforehand as the main subject of the group of learned societies which met in Chicago in the last days of December. Overpopulation, Birth Control and the Food Supply were the aspects of the population problem that aroused most interest and were quoted most extensively in the press. The following account is taken from the *Chicago Daily News* of December 29th.

"The race between an increasing population and a food supply increasing less rapidly came in for considerable attention on the part of the experts. Prof A B Wolfe of the University of Ohio proposed birth control as the only alternative to reducing the standard of living of the population.

"The world's population is doubling itself every sixty years," Prof Wolfe declared before the American Statistical association to-day. "Persons living will see a population of 250,000,000 in the United States if the present rate of increase keeps up.

"Even if it could be demonstrated that this country could support 500,000,000 people by eliminating waste and giving up meat, the standard of living would continue to fall and the problem of numbers continually get worse. The only happy people would be the sword-rattling generals. Many of us to-day are victims of our unthinking American worship of size and growth, without inquiry into the human values involved."

International friction, militaristic and religious sentiment, ignorance and uncritical optimism, Prof Wolfe described as the obstacles impeding the adoption of a rational population policy and then said: "Many people fear birth control because they are told that it will increase extramarital immorality. They do not stop to consider whether if true (which is open to much doubt) this might be a low price to pay for the normal advance gained in avoiding the hideous immorality of enforced maternity and of easing that population pressure which bids fair to be fruitful cause of international discord.

The mothers of the race may be counted upon to see that the families of the future are smaller than they have been in the past, Prof Wolfe told his hearers.

Gradually the means to a voluntary control of the size of the family are coming to be very generally understood and very widely practiced. Prof A B Reuter, of the University of Iowa, said in an address on "The Rate of Growth of the American Population."

"When the net contribution of immigration to population growth is eliminated," he said, "the rate of natural increase during the last hundred years shows a consistent and continuous decline. The rate of natural increase of 31.8 for the decade 1820 to 1830 declined with great uniformity to 13.2 for the first decade of the present century and to 10.9 for the last enumeration decade. The rate in 1920 was approximately the rate of European increase."

Prof Don D Lescohier of the University of Wisconsin said that at the present we are working under conditions of minimum cost in food production "Our descendants will have to work under conditions of increased difficulty. It is probable that future generations will be able to produce all the food they need, if they can pay the price."

"Assuming an American standard of living and assuming that our agricultural output per acre was increased 25 per cent, our saturation population would fall far below 300,000,000."

A national dietary can be supplied for a population of 175,000,000 in 1980 with such increase only in number of domesticated animals and in area of harvested crops and improved lands as lies readily within the agricultural capacity of the country," Dr Taylor said. "The to-be-feared pressure of population is on the supply of fibers, lumber and paper—not on food supply."

The *Chicago Examiner* quotes further passages from Professor Wolfe, who said

"Unless the birth rate is retarded a few generations at most will see it at the saturation point. To avoid meeting this issue many optimistic folk institute an imaginary migration to the jungles of South America, and grasp at the straw of synthetic food."

Professor Lescohier is also quoted more fully. The nineteenth century, he declared, was exceptional.

"It was characterized by a condition which did not exist in previous centuries and will not exist in subsequent centuries, the opening up of vast areas of new land."

"Sooner or later, and probably in the not distant future, the world must face the problems of which Malthus warned us."

Migration, he asserted, has little influence, being but a part of the world process of food distribution.

Eventually, in his opinion, wholesale migration will cease, people will stay where they are born and will raise food for themselves only.

"There will be little land left upon which population may settle and technical advance cannot maintain the pace of the last century. Inevitably our standard of living must fall as our population increases and those who argue that we can support double and treble our present population are indulging in the American worship of size and growth."

"The obstacles in the way of developing a sound population policy are nationalism and militarism, religious sentiment and uncritical optimism."

Statements by Professors McIver and Professor Holmes, who spoke at later sessions are reported by the *Chicago American* as follows:

"Birth control is gaining in popular favor." This was the opinion of Professor R. M. MacIver of the University of Toronto.

Professor S. J. Holmes of the University of Southern California yesterday told the American Statistical Association that their own statistics show that white collar workers and professional men have a firmer hold on life than their industrial brothers.

"Our industrial regime produces a fearful amount of wreckage," the Californian continued. "The great rank and file of people of the lower grade of intelligence go into occupations in which wages are low and death rates high."

"The infant mortality among the industrial group," he said, "is frequently two or three times greater than among workers of higher grade."

Other speakers were Professors Hornell Hart of Bryn Mawr and E. Thompson Warren of Miami University and Louis I. Dublin of the Metropolitan Life.

The *Chicago Examiner's* summing up of the meaning of the discussion is no less interesting than the discussion itself. It was not twenty years ago that both university professors and the intelligent reading public held Malthus to be "discredited" and instanced the opportunities offered by the new continents to prove it. It was university professors who bore witness to the rightness of his forecast at this four days discussion. Says the *Examiner*:

When Malthus, the noted English political economist penned the famous essay in which he advanced the theory that ultimately the earth will be covered by more people than it can feed, he was right, speakers today asserted at a joint meeting of the American Economic and the American Statistical Associations at the Congress Hotel.

In agreeing with Malthus, economists, statisticians and sociologists waved aside the record of the nineteenth century as cumulative progress that not only cannot be maintained but inevitably must go backward.

The organizations which took part in this discussion were the American Economic Association, the American Sociological Society, the American Farm Economics Association, the American Statistical Association, and the American Political Science Association.

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*It would also seem that those who would be restrained by fear of consequences are not the elements of the population which it would be especially worth while to perpetuate. They are essentially anti-social in their instincts, and if the possession of contraceptive knowledge on their part wrought complete self-elimination, society would be the gainer thereby.*—ARTHUR W. MYERS, M.D.

## Fraternal Delegates Urge Birth Control

**K**NOWING that the British Trade Union Movement is actively interested in promulgating the cause of Birth Control among the workers, a representative of the Labor Department of the American Birth Control League took advantage of the presence in this country of Brothers C T Cramp and A B Swales to interview them in regard to the efforts of the League to enlist the support of the organized workers in this country

These two men were fraternal delegates from the British Trade Unions to the recent convention of the American Federation of Labor

The representative of our Labor Department was most enthusiastically received by these two fraternal delegates who issued the following

"The workers have as much right to knowledge about birth control and its benefits as the leisured class who have exercised it in their own interests for so long. We are heartily in sympathy with the aims and objects of the American Birth Control League and wish them good luck in their work among the Trade Unions"

(Signed) C T CRAMP,  
A. B SWALES.

These two men occupy positions of great importance in the organized Labor Movement of England. The former is Industrial General Secretary of the National Union of Railwaymen, Chairman of the Executive Committee of the Labor Party, and Vice-Chairman of the National Societies Section of the Labor Party, while Brother Swales was Chairman of the Trade Union Congress from 1919-1922, is a member of the Independent Labor Party and an organizer and member of the Executive Committee of the Amalgamated Engineers Union and Chairman of the Engineering group of that organization

TOSCAN BENNETT,  
Director, Labor Department,  
American Birth Control League

## "Trial Marriages" Scored by Judge

**B**RANDING the suggestion that marriages in which there are no children after two years should be declared null and void as "pure tommyrot" and bordering on the ridiculous, Judge Roland W Baggott of domestic relations court, declared Saturday the idea set forth by Dr A S Pinto, health commissioner of Omaha, Neb., is worthy of no serious consideration

"There are many married people who are childless through no fault of their own," Judge Baggott said, "and then again the suggestion involves the question of birth-control. There are two distinct opinions in this regard and I personally believe in limiting births within the bounds of reason."

"There are people who will say 'would the world have had a Caruso or Abraham Lincoln if birth control were the rule?'"

"Granted that both were born of poor families and Caruso was one of a large brood of children. Granted also that the world perhaps would have had to get along without them

"But there is another angle to the subject. For each great man such as Lincoln or Caruso coming from large and poor families there are countless others born under such circumstances who, deprived of proper education and sustenance, turn out to be criminals

"One of the greatest factors making for crime is poverty. Raising of a large number of children by families unable to properly provide for them is in my mind unjust not only to the children but to the world at large

"Far better it is to raise children only in the number which parents properly can support. Give them a good education, decent home life, adequate nourishment and better the world by your contribution to mankind."

Another point scored by Judge Baggott in connection with the suggested trial marriages is that they would create disregard for the law. "Why get married only to be separated if the marriage is not a success from the standpoint of children," he queried. "And what right can be cited as sufficient to part those who are bound together by ties of love?"

"Married couples separated because of failure to produce children would be tempted to live together under the common law. Many would do so without so much as complying with the marriage regulations"—Dayton, Ohio, *Daily News*

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*We believe the woman who grows is better than the woman who is manufactured by the machinery of social restrictions and prescriptions. What is woman's true sphere will be determined by experiment, not by history nor by theoretical psychology*—E E SLOSSON

## News Notes

### UNITED STATES

#### New York

THE Annual Meeting, a full account of which is given on another page of the REVIEW, was the outstanding event of January. In co-operation with a committee of which Mrs. Arthur C. Holden is secretary, a second Birth Control Clinic has been opened in New York City. The Children's Aid Society has donated a room for the clinic in the Henrietta School, 228 West 63rd Street. This is the center of a west side negro district, the mothers will be mainly, if not all, negro and it is expected that part of the medical board will be negro physicians.

With the beginning of 1925, the league's work with labor unions has expanded. Toscan Bennett, one of the founders of Brookwood Labor College, has been made director of the Labor Department, with Miss Elisabeth Grew as organizer. During the month Miss Grew addressed more than a dozen public or trade union meetings or meetings of trade union executive boards. At all these meetings, whether great or small, the interest has been of the keenest and the demand for literature and clinic cards so great that on a few occasions it outran the supply. Many unions are already considering officially endorsing the League and one has made a money donation toward clinical work. The endorsement of two British Labor leaders which is published on another page will undoubtedly stimulate the interest of American trade unions.

Offers of co-operation and letters of interest in this new educational field are being received from other states. Readers of the REVIEW can co-operate by sending for the new leaflets "Organized Labor and Birth Control," "Unemployment and Birth Control," "War and Birth Control" and "Is Birth Control Unnatural?" and distribute them among the workers.

Anyone interested in this new branch of our work should ask his or her local union to consider the question of Birth Control, discuss its value, and pass resolutions in favor of its principles. This co-operation on the part of interested readers will be appreciated.

On January 7th, Mrs. Sanger and Miss Grew spoke before the Girl's Discussion Club at the home of Mrs. Moffett, 43 East 75th Street. Great interest was shown by the audience of thirty women, many of whom joined the league and subscribed to the REVIEW.

On January 26th, the Reverend William H. Garth lectured before a group of men at the Harlem Baptist Church. The Reverend Frank Lorimer was chairman of the meeting.

#### California

THE California press still continues to keep Birth Control before the public. The *San Francisco Bulletin* devoted an editorial under the caption "Compulsory Creation" to the plan of an Omaha Health Commissioner to void childless marriages after two years. This and other papers published interviews with leading citizens which brought out strong support for Birth Control. "Geraldine's Fashion Page" in the *Oakland Tribune* is carrying an animated discussion of Birth Control by correspondence, and no opportunity is lost to print a news item on the subject. All this was excellent preparation for the speaker sent to California in January by the American Birth Control League.

On account of ill health Mrs. Sanger was unable to take the trip to the far west, but Dr. James F. Cooper of Boston consented to take her place. On January 15th he spoke in San Francisco at a luncheon given by the Social Workers' Alliance and the same day at a tea of the San Francisco Center of the League of Women Voters. The next day he went on to Oakland. On the evening before his arrival an open mass meeting was held in Oakland and in connection with the arrangements a member of the Oakland League writes: "The amount of genuine interest evinced by doctors and public spirited citizens is positively as amazing as it is delightful." The next day Dr. Cooper was guest at a luncheon under the auspices of the Oakland League of Women Voters, where 300 people heard him speak on Birth Control. On January 17th the Alameda County Birth Control League arranged another luncheon meeting for him at the Social Service Exchange. The Southern California League, of which Dr. Brainerd, at one time president of the California Medical Society, has just been elected president, also arranged two meetings for Dr. Cooper. At one of these, on January 19th, he was guest of the Woman's City Club, at the other, held the next day, of the Friday Morning Club.

#### Iowa

ON January 26th Mrs. Sanger was in Des Moines, where she spoke in the afternoon before the City Federation of Women's Clubs and in the evening at an open meeting under the auspices of the local Birth Control Committee.



## Nebraska

THE pronouncement of the Health Commissioner of Omaha has served to arouse public interest in Birth Control from coast to coast "Plan to avoid childless marriages makes wife of its advocate laugh" is one newspaper head to the report of Dr A S Pinto's proposal to introduce into the state legislature a bill to "cancel all marriages in this state where children are not born within two years" Most of the comment is in the same vein as Mrs Pinto's, who bore witness that no children were born into the doctor's household until long after the two year limit The press spread the story with good effect Municipal judges called the proposal ridiculous, clergymen said it meant free divorce and exchange of wives and husbands Dr Pinto's charge in full was that it was the modern woman's independence that led to childless marriage "There is a growing tendency," said he, "for men and women to enter the marriage state when both are regularly employed and after marriage remain employed Their marriage is merely to legalize their living together to give an air of respectability to their domestic relations"

It was Judge L B Day of the Omaha Domestic Relations Court who characterized Dr Pinto's proposal as ridiculous "The two year limit," said Judge Day, "is entirely impractical, even if it were advisable As for apartments and business careers, they are not menaces Women nowadays are independent and this is a good thing It forces men to treat them like human beings instead of cattle"

An even more emphatic statement, interesting for its strong advocacy of Birth Control, which was made by Judge R W Baggott of the Dayton, Ohio, Domestic Relations Court, is published on another page

## New Jersey

MR EVERETT R MEVES, organizer of the Camden and Riverside Leagues, reports as follows

Last Sunday afternoon, January 4th, I opened the discussion at the Sunday Afternoon Discussion Group, Central Y M C A, Philadelphia, with an address on the subject, "Population and Birth Control" This was followed by a general discussion of population and its relation to Birth Control This represents quite an advance, as the Philadelphia Y M C A is quite conservative, and it is something to have official notice taken of Birth Control

At noon today, January 9th, at the Camden, N J, Y M C A, I addressed the luncheon meeting of the Camden Kiwanis Club on "Birth Control—The Only Way to World Peace"

I wish I could describe adequately the way they received me This Club is composed of many of the leaders of the

business and professional men of Camden Among my auditors were lawyers, an ex-Judge who is President of one of our large banks and a member of the Delaware Bridge Joint Commission, a partner in the largest department store of the city, one of the leading architects, etc They really listened with rapt attention and I could have held them for three times the twenty minutes allotted to me After the meeting many came and thanked me for the talk, saying that for the first time they had received some idea of what Birth Control really is

There was a visiting member from the Woodbury, N J, Kiwanis Club present, who took my name, as he wants to get me on the program of his club The President of the Camden Kiwanis, manager of this district for one of the large insurance companies, is going to try to get me on the program of the Ushers' Union of the First Presbyterian Church of this city This church is about the largest in the city

"On January 12th I go to Riverside to complete the organization of the Riverside League and to make a Birth Control talk"

On January 8th, Mr Meves reported on his state work at the Annual Meeting of the American Birth Control League In February of last year it will be remembered, Dr Thomas B Lee of the New Jersey Board of Health expressed himself in advocacy of Birth Control The Catholic Church was aroused, and it was then that Mr Meves threw himself into the fight, both by taking part in the newspaper controversy and by offering to debate Public interest was aroused and was crystallized by the holding of a mass meeting in Camden, at which Mrs Sanger spoke and after which a local league was formed In the work that has followed this meeting Mr Meves has had most helpful co-operation from the Y M C A

## Pennsylvania

NEWLY elected officers of the Philadelphia Branch of the Pennsylvania League are Dr Malcolm H Bissell of Bryn Mawr College, President, Mrs George Dunning, Vice-President, Mrs Imogen Oakley, Second Vice-President, Mrs Jeanette Hughes, Treasurer, and Mrs L F Dean, Secretary On January 26th Dr Bissell and Mrs F Robertson Jones, member of the Executive Committee of the American Birth Control League, spoke at the Public Health Center of Old York Road, Jenkintown

## Utah

ON his way back from the coast Dr James F Cooper spoke in Salt Lake City on January 25th, at a meeting arranged by Rabbi Adolf Steuer, and two days later at the morning service in the First Unitarian Church, of which the Reverend Frank L Hunt is pastor

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## COMING EVENTS

**PLANS** for the **SIXTH INTERNATIONAL NEO-MALTHUSIAN AND BIRTH CONTROL CONFERENCE** to be held at the Hotel McAlpin March 25-31, are taking definite shape. Members of the Program Committee are Professors L J Cole, Edward W East, W F Ogburn and Raymond Pearl, President C C Little and Dr Adolph Meyer. The program has not yet been given out in detail, but the general order of events has been announced. A concert and other entertainment for the delegates, including a reception by Margaret Sanger and J N H Slee on March 25th and a Pioneers Dinner on March 26th, will occupy the greater part of the first two days. March 26th is the day for registration. On Tuesday, March 27th the all-day sessions will begin and will continue until the evening of March 30th, when a Mass Meeting will be held. The morning and afternoon sessions for these four days will cover the problems bearing on Birth Control from the point of view of sociology, economics, ethics, eugenics, biology, psychology, law and private and public health. Besides the public health session there will be a medical session for doctors only.

## THE ANNUAL MEETING

(Continued from page 45)

of a class which need it most and which could most effectively get the knowledge of it to the rest of the working class, heard the case for Birth Control. One union has already passed a resolution endorsing the work of the League, others have laid the endorsement before their boards. Twenty-five new members have been obtained, reviews and literature sold and free literature and clinic cards distributed. The unions have shown themselves cordial and eager to hear about Birth Control. At some meetings collections have been taken for the clinical and educational work of the League and one local of the Italian Cloak and Suitmakers Union has donated a check for \$20.00 to the clinic. Several labor papers have expressed a willingness to give space. This department also obtained endorsements from visiting British labor leaders.

At the close of the meeting Mrs Richard Billings, Mrs George H Day, Mrs Lewis M Delafield, Mrs Margaret Sanger and Dr Benjamin Tilton, were elected to replace the five members of the board whose term expired this year.

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is no less a book for fathers"

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Before adjournment resolutions were passed on amendment of state laws The resolutions read

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

*Whereas*, the amendment to the New York State Law was introduced in the legislature in 1924, and endorsed since its introduction by over 700 physicians and 48,750 voters, therefore be it

**RESOLVED**, that the American Birth Control League, in annual meeting assembled, approves this amendment and endorses its introduction in the 1925 session of the New York Legislature

*Whereas*, an amendment to the State laws relating to Birth Control is about to be introduced into the legislatures of Connecticut, New Jersey, Pennsylvania and other states, therefore be it

**RESOLVED**, that the American Birth Control League supports all such amendments as are in keeping with the Constitution and policy of the American Birth Control League, Inc

Motion was made and passed that civic and social groups, universities and colleges, medical associations and women's clubs, be invited to co-operate in making a success of the Sixth International Birth Control Conference

## IS LOVE WORTH SAVING?

(Continued from page 42)

Rather would I recognize them for what they are, twin brothers with hunger as the driving power of the race, and put them in the engine or boiler room Control them from the bridge by all means, but appreciate that we cannot get along without them

Birth Control is the one thing which will free sex and love from unnatural restraint Enough has been said by others to obviate the necessity of rehearsing the arguments as to why it is not only impossible to do it well, but undesirable for couples to raise families of five, six, or seven children, in the majority of cases

If these large families are not to be, love must be unnaturally suppressed, with all the evils that suppression always brings—prostitution, divorce, neurosis, disease—or love must be freed from its bonds Love, the power which could draw such eulogies from great thinkers *must be freed* and Birth Control is the only means of freeing it

## THE DREAM OF FRIENDSHIP

(Continued from page 41)

Nor is this friendship a slight thing, though its Christmas card pervasiveness might lead the unwary to suppose so. It is a great power, the source indeed, acknowledged or unacknowledged, of all creative work that has left its impress on the world. But like all the best things it is rare and difficult to attain. In "The Dance of Life" which views life itself as an art and every man who truly lives as the artist of his life, that half of the picture which shows the artist at work on himself is touched in with greater detail, the other side of the picture is left to a large extent to be inferred and is inferred upon every page of the book.

This is also the case in the life of Thoreau, another prophet of friendship, whose reverence for humanity, it is interesting to remember, was so great that he could not take the liberty, as he informs us in his diary, of looking people in the face at a party when he addressed them, who lived, it would seem, almost savagely alone, and who yet wrote "Between whom there is hearty truth there is love and in proportion to our truthfulness and confidence in one another, our lives are divine and miraculous and answer to our ideal." And also

A base friendship is of a narrowing and exclusive tendency, but a noble one is not exclusive, its very superfluity and dispersed love is the humanity which sweetens society and sympathizes with foreign nations, for though its foundations are private, it is in effect a public affair and a public advantage, and the friend more than the father of the family deserves well of the State.

Goethe in his old age realized this power with almost frightening calmness of perception, and he told Eckermann quietly and clearly twice that it was due to the inspiration of Eckermann's affection that he was enabled to complete his life's work in the second parts of Faust and Wilhelm Meister.

It is a great power, and we fear it, because a great power can destroy as well as create. Fearing it we try and discredit it, taking weapons from the well-stocked armory of shame (always at hand, these weapons) as may be seen by much that is written with bated breath, in extenuation or abuse, concerning Shakespeare's sonnets and Whitman's "Calamus" in "Leaves of Grass."

It is, however, a perilous thing when the greatest happiness of a man's life comes to be dependent upon another, for few of us have yet reached the stage in which we are able honestly to say "If I

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love thee, what is that to thee?" and until that stage has been reached we shrink from the discipline of what Blake calls the terrible contentions of those who love each other We do not yet know and understand ourselves or each other well enough to endure the searching light of friendship Thus men, like Thoreau, with the greatest sense of friendship are apt to be the loneliest But for all that, even the flickering dream of what friendship may mean, perceived as a distant hope on the farthest horizon of our lives, is enough to make life amply worth living In the effort merely to become worthy of friendship, we find ourselves in great company, with a great purpose for in friendship more than in any other sphere of the soul's activity it behooves us to keep holy our highest hope

As Havelock Ellis says in "The New Spirit"

The self-revelation of a human personality is the one supremely precious and enduring thing All art is the search for it The strongest and most successful of religions were avowedly founded on personalities, more or less dimly seen The intimate and candid record of personality alone gives quickening energy to books

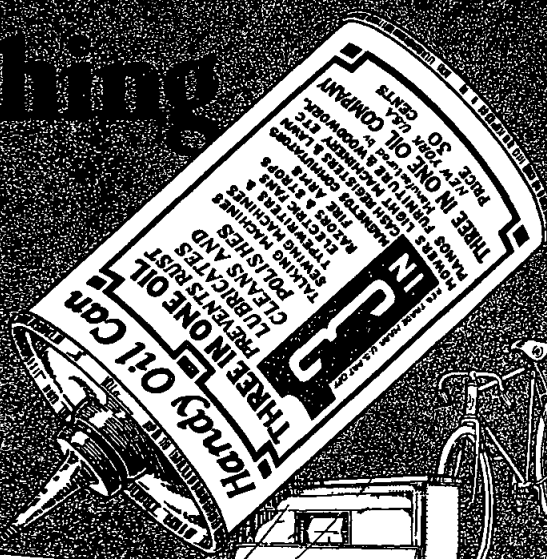
But who can, deep within his heart, feel himself worthy to be loved as a friend? That remains a miracle, beyond conception wonderful Let us not, however, despair Let us bear in mind the words of the wisest man who has yet lived "What then is holiest? That which now and always, as it is deeper felt, brings into deeper accord"

**TWO PHOTOGRAPHS***(Continued from page 38)*

only the true scholar may know However, he knows that, if whatever is may not on that account necessarily be right, yet it is, and must make the foundation for what may be, that heaven is nearer to the earth than it is to the clouds, that nothing human is unimportant, that man's way to happiness lies, not in an incurious conformity, but in a significant self-differentiation

And this is the man who, upon presenting the first fruits of his labors to his native England, was branded by officialdom as a purveyor of filth! He, whose life has brought to man and woman a cleanliness of mind and body that is in any valid sense next to a godliness which the preachers only prate about and only such ungodly as he may vision

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