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AND

BIRTH CONTROL

BIRTH CONTROL ORGANIZATIONS

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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

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EDITORIAL

TO all who are familiar with the aims and principles of the American Birth Control League, it is quite unnecessary to reiterate that one of our basic tenets includes the racial perpetuation of health, intelligence, talent and all human traits and values of benefit to the community. As I have pointed out elsewhere and repeated many times, the key-word of our program is *control*. If our critics would take the trouble of looking up the definition of control in any standard dictionary, it would become evident to them that this word means intelligence, mastery and guidance of an activity. Therefore the control of the procreative faculty means, fundamentally, the application of intelligent direction and guidance of this function, with complete consideration of the factors and the lives involved.

Despite our indefatigable efforts, confusion still persists in the public mind. It is imperative that we should aim always for clarity in the definition of our program, and bend all our efforts toward dispelling this confusion, instead of adding to it. To influence the public mind we must present clear-cut, sharply accentuated images of our ideal, and unconfused lucid statements of our aims.

IT is my belief that the so-called "eugenic" resolution, passed at the final session of the Sixth International Neo-Malthusian and Birth Control Conference, has created a lamentable confusion. Instead of directing public opinion toward a better understanding of our program, it was interpreted by the press as indicating that we believed we could actually increase the size of families among the "superior" classes by passing resolutions recommending larger families. An explanation of our fundamental position thus becomes necessary.

After the conference had been practically adjourned, and during a sparsely attended meeting on March 31st, held simply to adjust certain minor details, the courtesy of the floor was extended to

Dr Roswell H Johnson, who had been unable to attend the regular sessions. Dr Johnson introduced the following resolution:

"Resolved, that this Conference believes that persons whose progeny give promise of being of decided value to the community should be encouraged to bear as large families properly spaced, as they feel they feasibly can."

Under the rules of the conference, the resolution was out of order, and if it had been introduced at the fully attended Eugenics session, it is very doubtful if it would have passed. But it was passed. And it was seized upon immediately for editorial comment and criticism, the press re-echoing the questions that had been asked by opponents of the resolution who voiced their opposition when it was first presented at that final session.

IN the first place, it would seem impossible to predetermine those "superior" persons whose progeny would for certain give such promise, or to deny the possibility of such promise to many who might from all external standards be deemed "inferior." In the next place we doubt seriously that those qualities desirable for racial perpetuation can be effectively transmitted from generation to generation by the simple expedient of merely increasing the size of the family, an increase "encouraged" by the passing of resolutions directed toward prospective parents quite able to make their own decisions and to manage their own affairs. Such words and such resolutions, it is obvious, are wasted and irrelevant, especially when coming from a body of avowed advocates of Birth Control.

Surely it is not within the province of our program to offer gratuitous advice to intelligent adults who have achieved control and direction of their parental function as to the number of additional children they shall bring into the world. This is precisely the problem they must solve for them-

selves It is not only presumptuous but impertinent for any outsider or body of outsiders to assume that such parents *have not already decided for themselves* the proper size and spacing and feasibility of increasing their family

IF we sought as an organization to increase and extend our program to encourage larger families among the biologically superior classes, instead of concentrating upon the more important task of educating those vast sections of the human family to which the beneficent instrument of contraception has been denied, our efforts would be lamentably scattered and weakened

The so-called "eugenic" resolution has been of decided value in the immediate and lively criticism it has stimulated not only in the daily press of this country, but in England as well Analyzed and dissected, it reveals its lack of precise clarity and rigorous thinking It is open to the same refutation that have been evoked by many of the orthodox proposals of the Eugenics school—their tendency to place too much faith in external direction and quasi-paternal direction of breeding, combined with a bland indifference to the importance of liberated self-direction As opposed to this attitude, the program of Birth Control is more constructive and more concrete

WE assume that potentially at least all normal children who are brought into the world give promise of being of value to the community, that if the potential child promises to be the contrary, a burden, a menace to the community and the race, its coming must be prevented, that the promise of the promising child is often over-balanced and destroyed by the preponderance of unwanted chil-

dren, and that our fundamental and central task is to clear away those obstructions which now prohibit diseased, overburdened and poverty-stricken mothers from the control of the procreative function Experience teaches us that these women are crying aloud for liberation from the slavery and bondage in which they find themselves Until we give them the opportunity of properly spacing and determining for themselves the number of children they might *choose* to bear, we cannot determine what promise lies buried in this vast submerged enslaved mass of humanity

Birth Control in itself, we claim, is thus a constructive, creative power for human regeneration Birth Control in itself, urging not larger families but smaller families by the instrument of qualitative control, offers an instrument of liberation to overburdened humanity

WITH such tremendous tasks confronting us, and while our opponents, the militarists and the reactionaries, are incessantly urging the procreation of larger and larger families upon the fit and the unfit alike, we should beware the danger of confusing our own program with that of our opponents We have sufficient faith in the fit to look out for themselves and their children Our program on the other hand must remain sharp, distinct, crystallized, clear cut, aiming first and last for the release, from the vast deep reservoir of human potentiality, of the hidden treasure of talent and beauty and genius that lies untouched and unminted in the unprobed depths of the common race Birth Control,—this is our undaunted challenge—is the instrument by which these latent traits may be bred into radiant reality

MARGARET SANGER

Appeal for the Humbert Fund

EARLY in May Carlo Tresca was released from Atlanta Penitentiary, where he had served a commuted sentence of four months He came out thirty pounds lighter in weight, his face tinged with prison pallor, his strength depleted His spirit is not broken but his mind is filled with memories of prison life which can never be effaced In France a whole family is facing a like experience, and for the second time The term of M and Mme Humbert cannot be commuted They can only be helped by the payment of their heavy fine

The fund for the relief of Eugene Humbert

and his wife is not yet complete Hundreds of dollars are still needed to make up the two thousand dollars which will pay in full the fine imposed by the French government for their activities in behalf of Birth Control Readers of the REVIEW are urged, before their minds are diverted from serious things by the vacation season, to make their contribution to this family Do not let this mother and father go to prison a second time for their humanitarian activities, leaving their helpless little girl without funds and in the hands of strangers This is what will happen if the fine is not paid

Selection, the Only Way of Eugenics

By P W WHITING

OVER a century ago, in the year 1809, the French botanist and speculative evolutionist, Lamarck, in order to account for evolutionary change, brought forth the theory of the inheritance of acquired characters. Just fifty years later, in 1859, the English naturalist, Charles Darwin, in his book, *The Origin of Species*, proclaimed evolution by natural selection.

The issue between the two ideas as applied to practical problems of plant and animal improvement and to eugenics is by no means merely academic. Do we improve the racial qualities of our crops by better fertilizer or of our herds by better feeding? Do we not rather select the best ears of

provided of course that they have not become so difficult as to eliminate the species altogether.

But the ruthlessness and extravagance of natural selection are not producing those qualities in all cases which are from an ideal point of view necessarily the most desirable. While the toughest survive, many possessed of other virtues perish. Eugenics is then the attempt to compensate for the evil racial effects of eutenic measures on the one side—baby saving, medical care, campaigns for improvement of living conditions, etc., and on the other side the waste and misery correlated with natural selection. Eugenics is the study of those agencies under social control which may improve or

RESOLUTION AT THE EUGENICS SESSION, MARCH 28th

The Sixth International Neo-Malthusian and Birth Control Conference finds that the present situation as regards Birth Control is highly dysgenic. Information necessary for voluntary parenthood is widely disseminated among the educated and the privileged classes but withheld, on account of prejudices and restrictive laws from the poor and ignorant, thus causing an unfavorable differential birth rate. It is neither possible nor desirable to deprive the better educated of the information they already possess, but by opening ready access to knowledge to the poor and ignorant a better balance of the birth rate would be secured and the evil of unwanted, badly-born and badly nurtured children would be abated.

The Conference, therefore, urges the Eugenics societies of the world to recognize Birth Control as an essential part of their own program.

corn and the best dams and sires to perpetuate the race?

One often hears the remark that both heredity and environment, nature and nurture, are of importance. And, as regards the production of superior individuals, this is true. But it is often quite otherwise as regards the race. High infant mortality, war, famine and pestilence, excessive exploitation of men in industry, not to mention of women and children, are the very factors which, while they produce untold suffering and misery, make for a hardy race by selection. Thus in the words of the Ichthyosaurus

"Ere man was developed, our brother,
We swam, we ducked, and we dived,
And we dined, as a rule, on each other
What matter? The toughest survived."

Even venereal disease, as Roswell Johnson has pointed out, may be eugenic in its ultimate effects for it sterilizes the stupid and immoral.

Nature and nurture, then, are in a sense pitted against each other. Nature has improved according as the conditions of nurture have become difficult,

impair the racial qualities of humanity either physically or mentally. And in its application it is essentially the intelligent control of human evolution.

Many so-called programs of eugenics are not concerned with eugenics at all, but rather with eutenic agencies. Eugenics should apply to fundamental racial qualities only. The frequent characterization of drugs, alcohol, or syphilis as racial poisons appears to be quite incorrect. The lethal or sterilizing qualities of these factors may indeed affect the immediate offspring, or there may be transmission of disease to succeeding generations, but sterility and death sooner or later follow. If any survive it is the toughest only and the race is not injured, on the contrary it may be improved. The interesting experiments of Stockard, Pearl, MacDowell, Guyer, and others who have attempted to modify the germ plasm directly give as yet no basis for a practical program other than such as involves selection. It appears that the germ plasm may be injured or destroyed, much as the individual may be injured or destroyed, hereditary defects may be induced but that is all.

The vigorous proclamations of dynamic evolution by Caspar Redfield and of the inheritance of acquired characters by Paul Kammerer, are based on facts which I do not care to question. These facts may, however, be as well explained by selective factors, factors which are often postulated by less notorious investigators in their interpretation of data of similar character. If one would attain notoriety let him advocate the inheritance of acquired characters.

The Negative Program

Programs of eugenics may now be discussed, but they cannot adequately be put into effect until the dominating powers of the world are more interested in human welfare than in making money or waging war. Whether this change of heart will be brought about by evolution, by revolution, or by a combination of the two need not concern us here. In any case it seems clear that either the masses or the ruling classes must be diverted from their present interests before eugenics is ever practised, although

ters I should not care to be included among its members. It would not be a healthy occupation.

Moron communities have been suggested. Admission to such should be entirely voluntary but would in all cases involve sterilization. There seems to me no reason for isolation of the sexes, in fact such isolation would tend to generate sex perversions and dissatisfaction. Farm or other suitable work should be carried on under supervision and the colonies once started would be self-supporting or even productive. None would be compelled to enter nor to stay if once they entered. But I believe that many would avail themselves of the opportunity thus to escape the trials and vicissitudes besetting the feeble-minded in the world outside. Whole moron families might enter and the sterilization ensuing would act as a constant selective process for the elimination of the type. If they left the colonies, they would be racially innocuous at least and their places would be filled by others who would likewise become racially innocuous. Very extensive colonies of this sort might be established for the price of a few battleships and, unlike the latter, their

I wish the conference all success and sorely regret my unavoidable absence

—PROF. LEON J. COLE, Professor of Genetics, University of Wisconsin

it has long been discussed. Meanwhile we impotent intellectuals may go on discussing. Hence I would like to consider a program of eugenics and its probable biological or racial consequences. This program must then be based on selection, the only known way of improvement in racial qualities—plant, animal, or human.

Let me first present what I wish to call the negative aspect of the program. This consists of the elimination of the markedly defective, the moron class and lower. Idiots and imbeciles are so defective that they ordinarily leave no progeny. Morons and border line cases, however, represent the real problem. The evils of the reproduction of these types are well known to all of you. It has been assumed that morons differ from normal individuals by a single recessive Mendelian factor. But since there are all grades of defect there may be several genetic factors involved. In addition to their propagation from their own kind, they appear among the offspring of normal parents, presumably in accord with Mendelian principles. Nevertheless if they should be prevented from breeding, they would rapidly decrease numerically in every generation. How could this be brought about? Who would judge the mentality of prospective parents? If a board should be formed to pass on such mat-

tenance might be set on the credit side of the sheet.

Now let us consider the biological aspects of the question before we pass on to the positive program of eugenics. Assuming the sterilization of morons for a few generations until the type became practically eliminated, what would be the effect on the remainder of the population? If we suppose the population so ranged that those of highest mental calibre are set at the extreme right and those of lower grade to the left of these with low grade morons at the extreme left, then the elimination of the morons would in the course of a few generations according to old-fashioned ideas of heredity push the whole curve to the right. The geniuses would have greater genius, the ordinary man would not be so ordinary and the morons would appear in diminishing proportions. The form of the curve would not be changed. From what we know now however, of Mendelian dominance and segregation, it seems more likely that while the mean would be raised, the mode and extreme deviate would be practically the same, the curve would be skewed. Or in other words while the moron type would be practically eliminated, the ordinary man would be just as ordinary and the geniuses would have no more genius.

This then calls for a more positive program of selection, which if applied would cause humanity as a whole to march forward in greatly accelerated evolution of mental, physical, and moral capacities under the guidance of intelligent control of its racial qualities, in a word, under eugenics

Selecting the Fathers

It may take one revolution to put in control of human affairs those who are interested in salvaging humanity from the unbridled breeding of morons. It may take another to put woman in such a position economically that she is mistress of those functions which most rightfully belong to her, namely the functions of reproduction. In our present world, the majority of women must choose between the devil and the deep sea. Either they must become more or less economically dependent upon some husband to whom they presumably did not propose, or they must resign themselves to spinsterhood. Rare indeed is the woman wealthy enough to support a man of her own choosing, but if any selection of the fathers of the next generation is to be done, it must be done by the women. A woman if she understands birth control methods may refuse to have children by an inferior husband, but tell a man of low mentality that he is not worthy to become a father! Study his response and you

will agree with me that the ego is not positively correlated with the intellect

Not until the expense of bearing, and rearing children becomes socialized will woman be economically on a level with man. Children would cost no more if all people were taxed and mothers remunerated by the state than they do under the present system. I am sure, however, that few men would agree to that. And that is why I say that it may take a revolution to bring it about. No privileged class ever willingly surrenders its privileges, although it is quite frequently the case that certain idealistic, objective or other aberrant members of that class may think themselves willing to do so.

Perhaps it is not for me, a mere man, to say what women will do, or what they may even want to do. But as a biologist and geneticist, as one who believes that like tends to beget like, and that selection is the only way of eugenics, I am convinced that post-natal and pre-natal care will not improve truly racial qualities. A little pre-conceptual care, a little thought for the qualities of germ plasma brought in from the male side, a little foresight on the part of potential mothers so situated economically that they have power over those functions most rightfully theirs, would give our geniuses more genius and make our ordinary citizens not quite so ordinary.*

* Paper read before the Sixth International Conference.

The Legal Aspect of Birth Control

By A M KIDD

THAT married persons should have the right to determine how many children they should have would seem to be a proposition so obvious as to be unnecessary to state, as a corollary they should be able to obtain the information necessary for the exercise of this right. Yet powerful influences obstruct its assertion. These are

(1) *Religious*—that in some way the limitation on the number of children and on the time of birth is an interference with the will of God. The argument brings no appeal to those who do not hold these religious views and the attempt of its proponents to enforce their theological beliefs by the criminal law is an example of that religious intolerance which constitutes one of the saddest chapters in the history of mankind.

(2) *Military*—this influence is probably more effective in Europe than in the United States.

(3) *Social*—that the information which for health and economic reasons would restrict families might lead to undesirable social results. (a) Limitation of births without good cause, (b) Immoral-

ity, (c) The encouragement of such immorality through the commercialization of such information.

Some validity must be conceded to these social objections but that they apply to a licensed physician giving such information in good faith would not seem credible. Yet so powerful are the religious, military, and social influences that people are sent to jail for asserting a right to spread contraceptive information in a proper way. An appeal is made to the constitutional rights of free speech only to find that there never has been and probably never will or never can be unrestricted rights of free speech. Free speech is subject to the limitations of a paramount policy and as the espionage and obscenity decisions show in the last analysis this depends on what a jury of twelve men decide if their verdict is in accord with the prevailing sentiments in the community. Bewildering as it may be to realize that the guaranties of our fundamental liberties do not operate automatically, it makes certain and necessary the work of the birth control movement.

NOT only have men and women been put in prison for spreading the knowledge of birth control, but the Federal Government has made it a crime to send contraceptive advice through the mail or through common carriers, and states have passed laws of varying severity

Such is the force of traditional opinion that it will probably require a vigorous campaign of many years to remove these obstructive laws. In the meantime, however, good can be done within the law as it now stands. The birth control movement cannot eradicate prejudice except by education, but it can and does aim to eliminate as many objections as possible, so it confines itself to establishing the right of properly qualified physicians and health clinics to give advice to married persons requesting it

Apart from a few special and local enactments, the only law that can be invoked against this policy is the general common law prohibiting obscenity, and, as we see, that depends on the verdict of the jury. The task then is to create a strong public opinion that will make it impossible in any community to get a jury that will find obscene properly guarded birth control instruction. It is the same battle that science, literature and art must wage for their existence. Much has already been accomplished along the line of sane sex literature. A book for which Dr. Malchow was sent to prison twenty years ago (142 Fed. Rep. 57) is now freely displayed in the windows of the book stores a short distance from where I am writing.

We must not underestimate the powerful effect of subconscious prejudice. Its influence is apparent in the case of *Sutherland V. Stopes*, 41 Times

Law Reports 106. The Lord Chancellor and Lord Shaw refused to discuss the merits of birth control. Viscount Finlay indicated his disapproval of the movement and Lord Carson expressed his disapproval in no uncertain terms. The clear understanding of the birth control movement by Lord Wrenbury enabled him to see that the verdict which the plaintiff had obtained in this case should not be set aside except on condition of another jury trial where the issues should be properly presented as they had not been before. Much has been accomplished when a Law Lord like Lord Wrenbury understands the situation so thoroughly. His opinion (dissenting though it is) is worthy of a wide circulation.

AFTER all what a farce the whole matter would be if it were not for the martyrdom inflicted on those who have courageously led the fight. The success of the movement is inevitable. People cannot be kept virtuous through ignorance. As well prohibit all use of narcotics to relieve pain because some persons make a bad use of them. Millions of people possess the knowledge anyway and make use of it rightly or wrongly. The tragic fact is that so many of those who need the information most and could use it for their own welfare and for the betterment of the race are deprived of it through ignorance or superstition working through the law. It will be an interesting study for future generations to unravel the strange psychological complexes that denied the right of married persons to determine for themselves the number of their children and the time of their birth.*

* Message sent to the Sixth International Conference

THE NATION is glad to have an opportunity to greet the delegates to the International Neo-Malthusian and Birth Control Conference

From every point of view we support the movement for birth control. The power of the workers to bargain successfully for a fair share in the control and fruits of industry, the hope of better economic conditions and a more even and adequate distribution of wealth, the freedom and development of women, improved public health, the reduction of maternal and infant death rates, the gradual improvement of the race—these questions are closely bound up in your program.

And more important perhaps than any direct social benefit is the right of adult human beings to have access to all knowledge which will help them to become free, self-determined individuals. Whether few children or many should be born under present conditions is of less account than that all people should have knowledge and freedom of choice.

Social and psychological problems will intervene to make your work more difficult, they can only be understood and overcome by just such gatherings as you have called together. The splendid group of scientists and laymen who will discuss these questions at your conference must inspire general confidence in the intelligence with which you are facing your task.

—OSWALD GARRISON VILLARD, Editor of THE NATION

The Pregnant Woman

By KATE MULLEN

THE woman had found her a place on the roof where no clothes were hung and was sitting in the warm sun, her back against a chimney. A white cat lay down beside her. At their feet lay the city and beyond the city—the world. Both of them were pregnant. Once in a while the cat would stir herself and brush against the woman, purr a word or two, and lie down again and continue to gaze dreamily off at the city and the world beyond.

The woman had never been pregnant before and had a half-guilty feeling about this sense of detachment that possessed her, that she should feel such a strange kinship with this cat, worried her a bit.

It was not a physical languor, it was more as though now, the very essence of life were flowing through her so completely, that it swept before it any mere theories—about life. She had always had a feeling before this that if she were to have a child she would write down some wise, pre-natal journal—but what was there to write? She had a feeling that she should be religious—but now religion seemed like a pocket to put God into. Not even her always-fear of poverty haunted her now and yet she had been obliged to resign her safe little job. Nothing bothered her now except this inhibition—that she should be bothered. "If I were as wise as you, old cat," she said, "I'd give in to this detachment completely and know the peace that you know."

Then the two of them continued to gaze quietly off at the city at their feet—and the world beyond. Until the woman roused herself with the memory that she was resting up there on the roof that she might have energy to attend a concert that afternoon. So she heavily gathered herself together and left the cat alone on the roof.

THE way to the concert lay down a hill. The woman walked very, very carefully lest her ankle turn and throw her with her precious load. So she walked earth-bound until she came to a resting place in the road where she stopped. Suddenly she was conscious of the wide, wonderful beauty of the day, sights and sounds of spring were everywhere, the sky was of a deep, impenetrable blue and infinitely tender. The woman thought—"My baby will love a sky like this."

And standing there a new meaning of spring came to her, something more than its mere pageantry, she became conscious of, caught something of its urge and stress, something deep and splendid,

some great movement from the womb of things. It was as though she—with Spring—were experiencing—birth. As though the up-surge and pulsing throes of life were becoming, through her, articulate into tangible beauty. And more. So deeply did the roots of her being go down and back that she became lost in the eternal flux of life—life that included all life. She might have been anything or anyone—an anemone, a young girl outcast, a man out of work, a lover, a murderer, herself—and yet she was none of these, just a medium for the flow of life. Then she went back to her slow, careful going down the hill.

THE car was not in sight and so she walked to the next corner. She walked with the slow, quiet dignity of the pregnant woman. She had never been so beautiful before, carrying before her her child. Along the street she passed other human beings and had never felt so near to them as now. It was as though she reached out spiritual hands and touched them lovingly. Her very nearness to them made them remote from her, who were so earth-bound in the dust and duds of the market place that they could only stare at her side-wisely and remark to each other, "In the family way." Before the block was finished the woman felt their remoteness and it made her lonely.

Standing on the corner she felt near only to this child. And, as though answering her, the little thing stirred and kicked her with soft, hard, vigorous kicks. It gave her great joy to feel the touch of this child, she felt that sense of presage that Elisabeth felt when the babe leaped in her womb for joy.

The car seemed a long time in coming. And waiting there she became aware of a group of men standing in the door of a soft-drink saloon behind her. She turned and caught full-face their leers and smut, they had been making filthy remarks about her. Sudden, fierce anger flamed up in her—not for herself but for all pregnant women—for the mothers of these men. She advanced toward them, menacing. The men looked guilty and scared like caught boys. If she had continued and made the quick, scathing speech which inspired her, they would have heard what, no doubt, would have been very good for them to hear.

It was not timidity that made the woman turn back, it was the coming of the car. She went carefully out to meet it—it was a repair car hurrying past! "So," thought she, "it is my task, after all,

to face these men " But not in terms of their earthliness, she realized that now, that she must first unsee their filth So she stood battling—it was not long—and when she walked toward them her head was high and a white light illuminated her, she carried her child ahead of her proudly So completely had she escaped the earth that the men before her recognized the earthlessness of her, it was as though an angel approached them She asked, "Is there some trouble that the cars have stopped running?" They answered eagerly, all of them at once that, yes, there had been some trouble down by the ferry She stood so close to them and so fearlessly—the mother - presence among men When the car came one of them, who was also taking it, walked with her and helped her on while the others gazed after her solicitously

On the car two women sat across from her and stared at her covertly The woman did not see them, she was not alert now but resting, being very tired One of them thought that she must be seven or eight months along and the other noticed that her feet were swollen, which was a bad sign They both agreed that a woman so far along as she should stay at home And dress differently, one of them decided, and told how when she had been carrying Bobby, so cleverly had she dressed, that almost no one knew that she was "that way " And it had been the same way with the other woman, who had hid the coming of Betty so adroitly that her friends were surprised when the baby had appeared Both were ingenuously candid about speaking of pregnancy as of a dark thing to be hid The woman got off before they did and they watched her without the slightest vestige of kindness—just old, wifey stares—she might have been a hussy But if the woman had carried her baby in her arms they would have been full of kindly interest and approbation—strange!

The program was Wagner Sitting there in the

darkened theater, going with the music in great surges of feeling that went flooding up into her throat and found their outlet in tears, inspiration toward something beyond herself, longing, memories of things she had never known, infinite sadness and profound joy, "This, Child, is what I would like to have said to you—and couldn't!" she exclaimed

Now she felt, as never before, an at-one-ness with the violin, as though the exquisite subtleness of life as well as its deep, rich tones could soar through

her into expressed beauty Life seemed such an illimitable thing for her child to come into possession of "Why there are no heights beyond which you may not soar, Baby!" Then the stress and storm caught her and she stood with her child on high hills with the wind blowing strong, or faced great surf pounding against rocks or walked along with the sting of sharp rain in her face, and so, until the storm grew so black that there was no light anywhere, then she cried "O, Child, there will be times when life will seem so hellish and futile and desperately sad, and when it does—this is my prayer for you—then, even in those black moments, you may have, in your heart, strains of Wagner that agonize and struggle but always upward!"

A little while after she said with lovely whimsy,

"Perhaps you will not love Wagner, Child of Mine " Always, all through her pregnancy she had freed her baby with this "perhaps" so that even before birth she should lay no laws upon him Then, as she sat alone in the buzz of voices between numbers, she went on, "Perhaps, Baby, you will prefer jazz or by whatever name they call it tomorrow You may not be like me at all, you may only be concerned with immediate things, you may not strain and penetrate for happiness but find it closer in the things you can touch Perhaps you will think

THE BEGINNING

"Where have I come from, where did you pick me up?"
the baby asked its mother

She answered half crying, half laughing, and clasping the baby to her breast

"You were hidden in my heart as its desire, my darling

"You were in the dolls of my childhood's games and when with clay I made the image of my god every morning, I made and unmade you then

"You were enshrined with our household deity, in his worship I worshipped you

"In all my hopes and my loves, in my life, in the life of my mother you have lived.

"In the lap of the deathless Spirit who rules our home you have been nursed for ages

"When in girlhood my heart was opening its petals, you hovered as a fragrance about it

"Your tender softness bloomed in my youthful limbs, like a glow in the sky before the sunrise

"Heaven's first darling, twin-born with the morning light, you have floated on the stream of the world's life, and at last you have stranded on my heart

"As I gaze on your face, mystery overwhelms me, you who belong to all have become mine

"For fear of losing you I hold you tight to my breast What magic has snared the world's treasures in these slender arms of mine?"

—RABINDRANATH TAGORE

Courtesy of the Macmillan Company

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Overpopulation and Migration as Causes of War

By WARREN S THOMPSON

PART II

IF it seems that this view of the future is rather gloomy and that it implies too great a belief in the dominance of materialistic motives in the lives of men and of nations, I would ask you to look into your own minds and ask yourselves what attitude we would be likely to assume towards Mexico or Canada if our population had reached the point where it was getting steadily harder to make a living while rich resources in these countries were lying unused and their populations had so reduced their birth rates below ours that even with the maximum survival rate they were peopling their lands but slowly? Furthermore, if they would not allow us to migrate to their countries because they wanted to save these lands for their own descendants, would we quietly accept a lower standard of living and keep off their unused territory simply because their flag floated over it? The past history of the United States does not lead one to believe that we would show much scruple in taking what we might need, nor does history anywhere show that peoples have at any time respected their neighbors' boundaries except where it was expedient to do so. Personally I can see no reason to suppose that the future will alter this condition. The hope of averting friction between nations and thus avoiding armed conflict, lies in making it expedient for nations to respect each other's boundaries, or in so equalizing the opportunities for making a living in different parts of the world that no nation will feel itself greatly inferior to other nations as regards the availability of resources needed for national progress.

Unequal National Resources

At present these inequalities are so great and so manifest that no one denies their existence, and to deny that they are likely to be the cause of international strife is to refuse to face the facts. It is this inequality which determines the direction of migration. This is such a self-evident fact that I shall not attempt to support it. I shall only ask whether any one has ever heard of any American, British, French, or German workingman or farmer who went to Japan or China to settle and follow his vocation in competition with the Japanese and Chinese workingmen and farmers? Since the natural movement of peoples is into the areas of low population pressure we must take this fact into account in developing any policy calculated to minimize or eliminate the likelihood of war which in-

heres in actual migration and in the effort to secure resources which will render migration unnecessary.

"A Place in the Sun"

With the actual disparity of resources between nations that we now have and with the prevalent notions of national pride and patriotism, it is easy to see how the people of any country in an unfavorable position economically may be made to feel that they are wrongfully excluded from most of the good things of life by other peoples. It matters not that often this explanation of the hardships suffered is only partially true. There is generally enough truth in it to catch the popular ear and to render it easy for the emotions aroused by hardship to be directed against some foreign power. This is true even in cases where the greater blame for a cramped economic existence may really rest on the country's own economic and political leaders.

This was without doubt the situation in Germany just before the outbreak of the Great War. Revolution or external war seemed to many of the leaders the only alternatives. When the powers-that-be in any nation are faced with these alternatives it is almost certain that they will prefer external war. If the war is successful their position will be strengthened and revolution averted for a length of time proportioned to the amount of booty secured, if it is inconclusive they are no worse off than at the beginning, and if it is lost they are about where revolution would have left them in any event. Naturally they choose war.

Today a good many liberal Japanese are saying that the anti-American and anti-foreign agitation in their country is being carefully fostered by the elder statesmen and captains of industry in the hope of thus diverting attention from the evils of the internal industrial situation. However this may be, we can easily see how discontent with living conditions in any country can be capitalized by selfish national leaders to serve their own ends. But always a felt pressure of population on resources, such as existed in Germany and now exists in Japan, makes this agitation more effective and in many cases underlies the growth of popular discontent. In the case of both Germany and Japan the differential pressure of population, that is the greater difficulty in making a living at home than

in some other countries having greater resources, is very strongly felt

I would not be understood as saying that the difference in available resources between countries is always at the basis of popular discontent. This is by no means the case. The difference in the state of the industrial arts, the lack of an adequate transportation system, the monopolization of control by a small aristocratic class and various other factors may enter into the situation in any particular case. If it can be pointed out, however, that there is a real difference in the resources available to different countries and that the country in question is relatively poor, then anti-foreign sentiment is easily aroused and the germs of war are introduced into the womb of nationalism where they are sedulously attended by the classes who stand to gain from a successful or even an inconclusive international conflict.

In countries such as Russia, China and India, where transportation is inadequate and the central government weak, famine will continue to cut down man's numbers as it has been doing for ages and disease will work its customary ravages. But a people strongly organized on a national basis will probably always feel that it is just as easy to die fighting as it is to remain quietly at home to starve or die of the ills consequent upon continued want. If given this definitive choice, most men would prefer the fight. We must recognize this fact and face it. But you may ask, "Is there no other way out? Must man fight or starve?" For the bulk of mankind and for several generations to come these seem to me the probable alternatives. However, they are not the only ultimate choices. We have now learned how to check the growth of population by limiting the number of births. If this knowledge were universal and if practice were to follow closely on

The removal of barriers to the diffusion of information as to the means of limiting the family is essentially not a question of morals, as many imagine, but a question of arithmetic. How is it possible to strike a third from the death rate as most civilized countries have done in the last thirty years without reducing the birth rate in a corresponding degree? And will this be done by any other means than by that which we recommend?

Overcrowded Asia will become a menace to the rest of the world unless at the time the Asiatics are shown the means of checking disease and preserving life, they are also made acquainted with the necessity and technique of family limitation.

So let us not be drawn into a discussion of the ethics of birth control which does not and will not decide anything. Rather let us take the aggressive and demand of its opponents what alternative means they have to propose for adjusting the fecundity of the advanced peoples to their constantly declining mortality.

—EDWARD ALSWORTH ROSS, Professor of Sociology, University of Wisconsin

It may appear from what I have said above that I regard war as inevitable. This is not the case. But I do believe that as population increases, the unequal pressure on the means of subsistence will increase and that war is always likely to arise from this source. This does not mean that we should sit supinely by and let events move in that direction without making strenuous efforts to change the course in which they now flow. But it does mean that programs of international co-operation which do not take account of the facts of population growth and do not devise methods to make the world's resources available to nations somewhat in accordance with their needs, are certain to fail to avert war. The causes of war in the future will more and more tend to be purely economic. A people having a strong national organization and great pride can scarcely be expected to allow its standards of living to remain stationary or even to be lowered while its neighbor has plenty of everything it needs, particularly land

knowledge, then we might expect mankind would limit its numbers and avoid both need and war. However, there are many obstacles to the spread of this knowledge and many times as many more to its universal practice.

I have little doubt that ultimately birth control will solve the problem of excessive numbers. For the immediate future I am distinctly less hopeful. Birth control has produced some exceedingly puzzling situations, not to say some very dangerous ones, and some of these may lead indirectly, if not directly to war before we become adjusted to them.

The differential birth rate both within the nation and between nations produces situations new in human experience and such situations almost invariably have sequelæ that have not been clearly foreseen. It was not realized a few years ago that the differential birth rate within a nation would intensify the problem of the quality of the population the way it is now doing. The greater part of our educated people are not now reproducing them-

selves, while many of the less fortunate are rearing large families. It remains to be seen whether this process of growth is really detrimental to the quality of our national stock. But without passing judgment on this matter, I would call attention to the fact that a decade or two ago few people who advocated birth control foresaw this result or realized that there might be entirely too much control in certain sections of the population, even for their own good, to say nothing of whether it would be too much for the national weal.

Birth Control the Permanent Solution

So I believe that, while birth control offers the only permanent solution of the problem raised by over-population today, yet it is likely to give rise to a great many new problems in the not-distant future. The fact that birth control greatly enhances the differences between nations as regards their potential increase (by potential increase I mean the maximum difference between birth rate and death rate which is to be expected when the reduction of the death rate is seriously undertaken, with our existing knowledge of medicine and sanitation), seems to me more likely to lead to international strife in the next two or three generations than to allay the causes of this strife. For this means that in a country like our own, and several in western Europe, as well as in some of the British self-governing dominions, the potential increase and the actual increase are approaching rather closely, while in most parts of the world the potential increase remains as great as ours before the Civil War. Under such circumstances, is it not all but inevitable, that Italy, Japan, India and various other parts of the world where the potential increase is still high and is likely to remain high for at least two or three generations, should struggle to secure those resources which would enable them to render their potential increase actual? Thus it seems to me that the net gain to be expected from the spread of birth control during the next two or three generations is likely to be a great deal less than is often thought and that we shall rather more frequently than in the past find nations vis-a-vis who are in the relative situations of Germany, France and Russia in 1914.

A beginning must be made somewhere, however, and birth control offers the best approach to a permanent solution. But in advocating birth control before an audience like this I am not advocating it as a personal practice (that would indeed be carrying coals to Newcastle), but rather as an essential part of a larger international program. More and more man is applying his knowledge to attain greater welfare in almost every department of his

life and it seems to me time that he definitely undertook the control of his numbers in the light of all available facts, so that he may not always remain in thrall to mere necessity.

Harold Cox has suggested that a "League of Low Birth Rate Nations" would probably offer the best measure of insurance against war in the immediate future. This suggestion is not so fantastic as it may at first appear. It is quite conceivable that such an organization might be powerful enough to make it expedient for the other nations to encroach upon the combined preserves of the League and thus hold contemplated aggression in check during the time when birth control was spreading over the world. But probably such a League could not long hold together unless the combined natural resources of a member were rendered easier of access to all members of the League than now seems likely would be the case with any group of nations that could be got together.

Finally I would say that since I do not believe birth control will operate to remove the differential pressure of population for several generations to come there are three measures of an economic nature which the more advanced nations could put into effect if they would, and which would tend to equalize the pressure of population and thus render armed conflict less likely. They are

First Steps

1 The abolition of all barriers, so far as this can be done without permitting free migration, which now prevent free access of all peoples to the world's resources. If every people were freely allowed to use the resources which nature has provided there would be less need to struggle for colonies and larger national boundaries to secure the necessities of decent living. It is because such a large part of the world's resources are monopolized by peoples who are not using them fully that we find other peoples struggling to secure possession of territory which they in turn may monopolize for the use of their nationals. Naturally a people growing rapidly and having a high potential increase but having relatively few resources would seem more likely to be the immediate aggressor than a rich people with a lower potential increase. Whether this will actually be the case remains to be seen. Again I would emphasize the fact that it is the *relative* pressure of population that counts and that in the near future some of the backward nations are going to feel the pinch of poverty very sharply if our present system of national monopolization of resources continues to hold.

2 The second measure is the abolition of all customs barriers. This would make free markets

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Birth Control, Labor and the Catholics

By TOSCAN BENNETT

SOME time ago the *New York Times* carried a news item with a Washington, D. C., date line to the effect that the National Catholic Welfare Conference had announced that American labor unions were opposed to Birth Control and would pay no notice to the invitation of the New York convention of birth controllers to favor the movement. This was put on the ground, among others, that the constituency and leadership of most of the unions as well as the interests of the labor movements forbid it because many labor leaders and a very large part of the rank and file were Catholics and "by reason of being Catholics, they believe that the practice of birth control is a sin against nature."

The Labor Department at once wrote to the National Catholic Welfare Council asking for the full statement, which is now in hand. The statement received justifies to the full the astounding press report. Further, it contains other claims, arguments, statements even more astonishing. It is difficult to believe that some of them are made in good faith. Up to the present the Labor Department has carefully avoided raising any religious issue. It has not attempted to force upon unwilling Catholics any Birth Control information. It has simply asked that all those who wish an opportunity to obtain such information be allowed to obtain it legally, provided that they are married and legitimately entitled to it. For that matter the Birth Control advocates do not attempt to force information even upon non-Catholics. They are simply concerned with telling people what Birth Control would do towards alleviating human suffering, increasing happiness and well-being, and straightening out national and international problems. Then they work to have the law changed so that information can be given to those who want and need it. Catholics need never learn or use the information if they do not want to. If the control of the Catholic Church over its people is as sure as is pretended by it, there is nothing to fear. The American Birth Control League pursues a "live and let live" policy, a thoroughly democratic policy

Shall the Minority Rule?

But the attack of the National Catholic Welfare Council proposes that even those who wish such information should not be permitted to procure it and that the American Labor movement should not work to this end "because many of the labor leaders

and a very large part of the rank and file are Catholics." If this means anything at all, it can only mean that the minority of the American labor movement who are Catholics shall dominate the policy, philosophy, and tactics of that movement because they are forbidden by their church to believe even in Birth Control, and the National Catholic Welfare Council takes the lead in this by issuing a statement in the name of the labor movement and prophesies what it will do.

Un-American and Undemocratic

With all due respect to an organization which has a record of good deeds and to a religious denomination which numbers many workers among its followers, it cannot be too emphatically asserted that such a position as this is un-American and undemocratic, un-American in that it suggests a domination of a secular movement by a religious body and undemocratic in that it proposes that a minority, through the power of an outside organization, shall control the action of the great American labor movement. *The American labor movement must control its own destinies subject only to the law of the land.* The Catholic Church, the National Catholic Welfare Council, the American Birth Control League, any outside organization, may offer freely its own point of view for respectful consideration by the labor movement, but it cannot go further and any attempt to go further should be rigorously opposed. Mr. Gompers and his followers took this position in the case of the communists and it is safe to assume that Mr. Green and his associates will do the same. And, parenthetically, it is of interest to note here that communists and Catholics are the only groups to issue official or semi-official pronouncements to the workers warning them against Birth Control. Is this more than a strange coincidence?

However, the National Catholic Welfare Conference seems to be a bad prophet. During the first year during which the Clinical Research Department of the American Birth Control League was operated, nearly one-third of its patients were Catholics. The remainder were about equally divided between Protestants and Jews. These figures are of great importance because they show that in spite of the opposition of the Catholic Church, its members come to the Birth Control Clinic in about the same proportion as the members of all the other religious denominations who do not oppose it.

Again, the Catholic Conference seems to be a bad prophet because during the four months since the Labor Department has been in existence and special figures are therefore available, it appears that a large percentage of workers' wives who come to the Clinic are the wives of trade unionists. As soon as the Labor Department has been going long enough to make the figures truly representative a statement will be issued as to just how large a percentage are trade unionists or wives of trade unionists. For the present it can be stated that never a week goes by without some such patients presenting themselves for advice and that the number has run as high as twelve in one week. In other words trade unionists and Catholics are both taking notice of Birth Controllers in spite of the announcement of the National Catholic Welfare Council to the contrary.

Now comes the disagreeable duty of answering some of the other statements and arguments con-

is not only not unnatural, but is a following of a most fundamental law of nature, to wit, the law of adaptation which requires that all living things should adapt themselves to the environment or perish.

Another charge is made that Birth Control is an attempt to get the workers off the track. Here again we find the Catholics and the communists taking the same line of argument and once more we ask if this is more than a strange coincidence. The answer to both is obvious. The reasonable limitation of the size of the family according to the health of the wife and the economic condition of the husband makes for the generally better condition of the family and of the trade unions made up of the members of those families. The economic struggles of the workers demand health and strength of the entire family. It is an old saying among labor circles that "many a strike is lost in the kitchen," which is only another way of saying that starving

I am sorry that I am not able to take part in the Conference. I earnestly hope that it will be permitted to go on quietly as a scientific discussion, and not be reduced to futile publicity by unwise interference.

The question at issue is really quite simple. Should human reproduction be controlled by knowledge and conscience or be left to ignorance and luck, the powers of darkness? Should we use our moral sense or only knock on wood? Do we wish to increase and multiply HOMO SAPIENS or HOMO NEANDERTHALENSIS? Do we want to fill the earth with imbeciles, paranoiacs, snake worshippers, fundamentalists, natural bone setters, prohibitionists, holy rollers and Tennessee statesmen, or with normal men and women, sound in mind and body? We shall have to choose soon.

—FRANKLIN H. GIDDINGS, Professor of Sociology, Columbia University, New York City

tained in the press release of the Conference, disagreeable not because any Birth Controller is not always willing to meet any argument or statement but because in the present case it is difficult to escape the feeling that the official statement of the Catholics is insincere, almost disingenuous.

The main charge of the Conference is that Birth Control is a sin against nature, not against God, mind you, but against nature. This argument is completely covered in Leaflet No. 4, issued by the Labor Department which will be gladly sent upon request. It is too long a matter to discuss in detail here in this article, but Leaflet No. 4 shows that in a certain narrow sense Birth Control is unnatural in the same way that all civilization and all progress is unnatural, that both civilization and progress are possible only insofar as nature is altered, improved upon, or in many cases defeated entirely. In this category Birth Control advocates willingly place Birth Control. But in another and larger sense, as a conscious attempt to adapt oneself and the race to a rapidly changing environment, Birth Control

workers, workers' wives, and workers' children do not make for success in any strike. If workers had limited the size of their families many a lost strike would have been won. It's hard to face a hungry wife and children. With fewer children and a little laid by a short strike could have been maintained longer and won.

Another statement is made that the workers want God to bless them with children. Of course they do, so does every normal human being. So do farmers want God to bless them with rain, but a flood is not a blessing even if a shower is and a flood of children for whom no adequate provision can be made is no blessing either to the parents or to the children. Men want moderate rains in season and men want a moderate number of children, also in season. Too much of any good thing is a curse, not a blessing, rain or children. The Birth Control movement never said that workers are their own worst enemies because they had children, but it does say to all people, trade unionists and non-trade

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OLD WIVES REMEDIES

Letters from Mothers Who Tried Hearsay Methods of Prevention

There are few women who in the course of their married lives do not use some method of Birth Control. If they are poor all that is offered them is a neighbor woman's story of something that she understands served a friend well. Or else they see an advertisement whose merits they have no means of judging. Or they hear from a midwife of a preventive she has not herself investigated, for she is the neighborhood accoucheur—and too often abortionist—and her interests do not lie in authenticating methods of prevention. Tradition and superstition are all that poor women have to pin their faith to and these fail them nine times out of ten. Have we the right to limit the benefits of scientific contraception to the rich and to refuse it to the suffering poor who need it infinitely more?

"A Method I Heard of"

Minnesota

Unless something is done of the order you indicate we will always have divorces and miserable marriages, as I feel most of it comes from the causes you say. Take my own case for instance. Before my marriage a few weeks, I fell from a horse and injured my spine. The doctor told me if I went on with marriage I took a grave risk, but my fiancé thought there would be no children. In eleven months there was a boy, after months of torture, at birth we both all but died after hours of agony. For three years I was an invalid. Then I went to the hospital for an operation. In four years and a half, after using the only method of prevention I know, I found myself that way again, with days unbearable with suffering. The doctor said absolutely no more, but when I asked what to do he would not tell me anything. I used a method I heard of, but it failed and once again the torture of days and nights of continual suffering, getting up in the morning and praying for death to end my suffering before night. But I lived and gave birth to a baby girl again. Seemingly everything fails. My health is entirely shattered, my nerves are weak and the suffering has unbalanced my mind. Do you wonder I avoid my husband and live in deadly fear of the companionship that should be a joy, with the result that our home life is spoiled because he doesn't understand why I avoid him.

"Useless"

Wisconsin

I have five children, age from nine years to four months. I have only two healthy children out of the five. I am twenty-eight years old, I was married when only past eighteen. I love children, but a person can have too many. Five is all we can support and clothe. With the last two I almost passed away, as I had bad hemorrhages and the doctor said I would never pull through another hemorrhage, but he will not give me anything to keep from conception and all I ever have done on other peoples' advice has proved useless.

Crude Ways

Minnesota

I am the mother of two children and the expectant mother of a third. My husband and I have discussed the subject very thoroughly and have decided that three children is all we can bring into the world and do justice to them. My love life, as I understand you to mean it, has been perfect, and my husband has imparted a great many things to me, which I never knew before and which has made me love him all the more. He has told me a great many crude ways that people use to keep from having children and also warned me never to try any of them. We both believe in Birth Control and my husband has asked many prominent doctors, some of them personal friends, a safe way, with no success. I read your book and I want to tell you I know of hundreds of mothers right in this locality that believe the same as you and I. But they believe in abortion and say it is no one's concern.

Advice That Did Not Help

Kentucky

I was just one of ten children and after the last child was born my "father" disappeared, leaving my mother to raise the brood. She worked at anything she could do, but my three older sisters became prostitutes no matter what or how much she did to save them. I being the fifth child, married at seventeen because I believed it was my only salvation. Now at twenty-three I have four children, one boy and three girls. The girls are only one year apart. I have a wonderful husband but a laboring man and it is as much as we can do to make ends meet. Sometimes I try to keep away from him, but he tells me I am hardened and I am afraid I shall lose him. I cannot bring myself to the abortion idea because I fear for the other children if anything should happen to me. I have repeatedly asked for advice and have been told of one method, which I know now is no good. I was as faithful in using it as I could be and still I got pregnant.

"I Tried Everything"

Pennsylvania

I do earnestly ask you to help me, as I am the mother of four little girls. I suffered untold agony while I carried them. I never had nurse for one of them, came near losing them before I could get anything to agree with them. One lay with paralysis for two years. I had two of them just fifteen months apart. My health is nothing. I cannot do all my work, am so stiff in my joints I can hardly get up and down. I would rather die than ever become pregnant again. My husband is a good man. His salary is small. He was unfortunate enough to lose one of his limbs, so you see it is pretty hard for us and if we had more children it would be worse still. We cannot afford to hire help and what I cannot do has to go undone. I don't want to bring more into this world to grow up without care and health, as the children I already have are not very strong. I have tried everything to keep from getting pregnant and everything failed. I will certainly do everything I can toward your good work if you will only help me.

Advice That Was Worthless

California

I have read many books on Birth Control in the vain effort of finding a remedy of limiting my offspring, but never before have the true facts been so forceably and clearly put over. I believe that this book will do more for humanity than any other book of this century. I have tried to get advice but every time it has been worthless. If ever anyone needed knowledge of contraception it is I. I have been married less than three years and during that time I have been pregnant three times. In January 1922, I had a miscarriage and in less than three months I was pregnant again. My baby girl was born December 22, 1922. She is now only fifteen months old and I am pregnant again. I expect my next baby in August of this year. I have no objection to two or three children but we are poor, my husband being a laborer and sometimes scarcely able to pay our rent, feed and clothe us. If it were not for the fact that I am almost always pregnant or suffering from the effects of pregnancy I should be able to help and in time we might save enough to buy our own home. But we now constantly have a doctor's debt hanging over our heads, all caused by my ill health due to pregnancy. There are times when I am scarcely able to walk for the terrible catch pains that get me in my back and hips. But I have to drag myself round to care for my baby, who even at fifteen months is unable to walk. Oh, Mrs. Sanger, can you see this picture? I have sketched it but lightly, for even yet my pride is not broken and I am hoping you will help me save my body so that I may be able to care for my baby and the one that is coming. I am only twenty-three and my husband twenty-seven. We both have a fair education and believe that if given the benefit of such knowledge as you write of we may be able, by working hard, to do something for ourselves and children.

A Young Wife's Problem

Illinois

I hope with all my might that you will be so kind and help me out of a trouble that I cannot know and solve myself. I am nineteen and although only married seven months have taken medicine many times, which makes me very sick. I know that this is harmful, but what am I going to do when I know of nothing harmless? And I can't go on and get a baby because I am not strong or old enough. Even if I did get one it could not have the right care, as we have so many bills to pay on furniture and also doctor bills as I had an operation not so long ago. Won't you help me before I start a life which so many women are leading?

Her Efforts Unsuccessful

Kansas

I have been married a little over five years and I have four children, three girls and a boy. I had a miscarriage about eighteen months ago. The oldest, a girl will be five in October, the boy is six months old. I never can nurse my children and I always come around when they are two months old. I have used the one preventive I know but that doesn't seem to be a success. I try to keep away from my husband but that only makes matters worse. He says I am not living a married life and even threatens to leave me. I have been so weak ever since my last baby came and I don't know why. I think your work the greatest of all and I will do anything in my power to help the great work along. Can you help me?

Everything Failed

Pennsylvania

It seems I can find nothing to help me from falling pregnant. I am married ten years on the tenth of this month and I have five children, the oldest nine and the youngest fourteen months. It seems it doesn't do me any good to do as I have heard from my neighbors. I try to do as they do, but without avail, it seems. My husband is just a laborer but he makes good when he is working. But it seems it takes all he makes to keep us and when he happens to get out of work it is very hard on us. I have to do all my own work and have to sew a great deal. Many a time I have to take in sewing to help along. I am not able to do it, as I am always in such poor health for so long after I have been confined. I have had a false conception with my first baby and had to have it taken away without giving me anything to put me to sleep. With my fourth I lay between life and death for four weeks as I had uremic poisoning. At the end of that four weeks I had to get out of bed and crawl downstairs on my hands and knees and make the oldest child, not six years old, slide down with the baby, as we could not afford a woman any longer. So you can see I have suffered my share. Please for my sake and my children's, help me find something to keep me from falling that way again.

Book Reviews

Two Reviews by Annæ G Porritt

WOMAN'S SHARE IN SOCIAL CULTURE, by Anna Garlin Spencer J P Lippincott Company, Philadelphia, Pa

WITH the tremendously important exception of Birth Control, Mrs Spencer covers in this volume practically every aspect of the long, slow ascent of woman from the depths of slavery and ignorance in which she was left by man long after he had attained some degree of freedom and culture. The arrangement of the book is remarkable. Not only are the chapters carefully set out, but at the end of the book there is a detailed analysis of the contents which gives a complete resume of the whole argument. There are not many references to authorities. Mrs Spencer is content to give the ordinarily accepted story of the progress of woman and the stages through which she has passed. Some of the statements she makes are matters of controversy, but in general, Mrs Spencer keeps on safe, historical ground. What is new is her evaluation of woman's present position and of the effect upon the relations of the sexes of the World War. The great value of the book lies in its completeness and in the wide views, taken by the writer, of woman's work and position in every grade of work and of social life.

And yet this very completeness makes more remarkable the absolute silence in regard to Birth Control. How can the progress of woman be traced without a word as to her right to control the most important of her functions—her power of creating new human beings? How can the special problems of the woman who works—the woman of genius or the drudge—be covered without a word as to the possibility of exercising reason and choice in regard to whether or when she shall have children? In regard to the woman of genius, Mrs Spencer very aptly points out that the man of genius is necessarily self-centered, and that women have never been expected "to aggrandize the human mind by cultivating their own" without regard to the comfort of those around them. Palissy may be admired for his perseverance in seeking the glaze for pottery, though he sacrificed his family in his search, and even burnt up the kitchen table and the infant's cot. But, as Mrs Spencer remarks, "no book has yet been written in praise of a woman who let her husband and children starve or suffer, while she invented even the most useful things, or wrote books, or expressed herself in art, or evolved philosophic systems." But Mrs Spencer offers no way out for the woman of genius. The simple expedient of refraining from having children does not occur to her. Not all women are made to be physical mothers. There are women, as there are men, to whom the fruit of the mind or of the soul is of more importance than the fruit of the body. Such women, with Birth Control, can reach their

full fruition in happy marriage, with no cares of motherhood to prevent their writing books or creating philosophic systems. It is not necessary nowadays for a man to starve because his wife is not cooking for him, but a baby needs mother love and mother care, and the woman who gives birth to a child cannot be free to absorb herself completely in the expression of her peculiar genius.

There is a similar incompleteness in Mrs Spencer's treatment of the problems of the working woman, and of the girl whose development is warped by poverty and bad surroundings. The book needs a sequel, in which there would be a full discussion of Birth Control in regard to every one of the many aspects of woman's life and woman's progress on which Mrs Spencer touches. It is to be hoped that this sequel will be written by Mrs Spencer herself, and that to perform the task she will add to her wide studies a careful investigation of Birth Control, its nature and its workings.

A WOMAN OF FIFTY, by Rheta Childe Dorr Funk and Wagnalls Company, New York

TENS of thousands of women will welcome this intimate revelation of herself given by Mrs Dorr in this brief autobiography. Mrs Dorr is so widely known, both in the United States and in Europe, and her vivid personality has impressed itself so deeply wherever she has gone in her varied wanderings, that there will be a very general desire to make the closer acquaintance which this book renders possible. Feminist from birth, feminist in every fiber of her body, Mrs Dorr's life has been one long fight for the cause of woman. She has shared in the battle for better conditions for women in industry, for the right of women to enter all fields of labor, for woman suffrage, which like most feminists she considered rather as a step forward than as a goal, and for the right of woman to be a human being. She has followed the feminist trail in Russia, and Finland as well as in America, and has taken a deep interest apparently in every movement affecting women, except Birth Control.

That she long ago recognized the importance of controlled parenthood is shown in one brief note concerning the doctor who attended her at the birth of her son. "There might even come a time," she tells us that he remarked to her, "when births would be controlled and children would be born only in times and seasons when their chances of life and development would be most favorable." "In 1896," she adds, "this was strange doctrine indeed." After such a start it seems remarkable that Mrs Dorr has not reached the point where she could realize that feminism is a mockery unless a woman can control her reproductive powers as well as her sex life. But fifty 11

young for a woman of Mrs Dorr's energy and we shall yet see her in the foremost ranks of the advocates of Birth Control

A Review by Aaron J Rosanoff, M D

THE MASTERY OF FEAR By William S Walsh,
M D E P Dutton, New York

FEAR, when normal, is necessary and beneficial, when abnormal, it is needless and a detriment it is probably true that the vast majority have, to some extent, fears which may be classified as pathological. More unhappiness, more business and social failure are due to fear than to any other cause. Some types of morbid fear are open to various interpretations according to the school of medical psychology which one follows. The present writer has not held to any school of thought entirely, though he has endeavored to present the facts as they seem to be.

Thus the preface introduces this book to the reader. Following several general chapters dealing with the nature, results, causes of fear, etc., special fears are considered, such as fear of illness, of public opinion, of ridicule, of old age, of death, the concluding chapter being devoted to the subject of the fear habit.

On the therapeutic side the book abounds in concrete suggestions for unconscious fears of the dark, of lightning, of closed places, of water, etc. a Freudian psycho-analytic procedure is advocated, for compulsions and doubts the same plus re-education and systematic habit correction and at times rest, persuasion, or hypnotism, for sexual fears, "the best course is to consult a physician."

On page 48 the use of contraceptives is mentioned as a frequent cause of fear, although "Persons who do not think that contraceptives are harmful, unethical, or unreligious suffer comparatively little or no harm from them, other things being equal." They, however, "favor dissatisfaction and mild neurotic disturbances in the majority of cases."

"The fear of pregnancy—we refer to married persons—troubles many, even when contraceptives are used owing to the unreliability with which the latter are regarded." For this fear no special remedy is proposed.

The author has a facility of language which enables him to describe mental mechanisms simply and clearly. The book, on the whole, is to be recommended as likely to prove helpful to the many sufferers from fears.

A Review by A M Stephen

THE ILLUSIONS AND REALITIES OF LOVE, by
Thomas Herne East & West Publishing Company,
London

I BELIEVE that the title of Mr Herne's book should have been, "The Illusions and Realities of Married Life." I find, in its pages, much that is provocative and

valuable in relation to the failure of the conventional marriage to reconcile romance with reality. Only in a few instances does the author show his faith in the sublime power of love when freed from the ideology of an age that is dead.

Mr Herne is not a stylist but his presentation of vital truths is direct, leaving the reader in no doubt as to his sincerity. In a few brief chapters he has condensed the experience and the wisdom gleaned from an intimate study of problems usually overlooked but which are, nevertheless, the only ones worthy of our attention.

When he tells us that "the real, feminine woman has not come yet. She is in the making—with man. The new man will be made from the rib of the new woman, and then humanity may attain to a paradise from which it need not be turned out." I feel that he has possibly been, in some respects, unfortunate. The "new woman" is already in our midst. In the van of the world's progressive movements, and elsewhere, are many noble women bravely standing for an ideal of love which will "lift sex from the gutter."

Readers of this magazine will endorse the statement that "a family will be a happy one when the woman will be able to limit it according to her own wishes and needs, to protect her own health, the children whom she has borne, and the man that works so that they may live."

The theme chosen by Mr Herne is one demanding for its adequate presentation the genius of a Nietzsche or a Havelock Ellis. I am so heartily in sympathy with the majority of his facts that I find it hard to say that I think his literary medium is not great enough to ensure a permanent place for his book among others upon the same subject.

However, the book is stimulating and rings true. This writer has faith in the inherent nobility of human nature and has had a vision of the New Age and the Twentieth Century standards of criticism which will make way for the new attitude towards art and life. I recommend the book to the progressive people who form the ranks of the Birth Control movement.

A Review by Virginia C Young

CO-OPERATIVE SOCIAL RESEARCH Report No 2
Children in Need of Special Care By Lucille Eaves
and others

WHOLESOME CHILDHOOD, by E R & G H Groves
Houghton, Mifflin & Company

A JUDGE in the New York City Children's Court has often referred to "delinquent parents." Of these two books one has to do with the significant and appalling results of "delinquent parenthood," while the other might profitably be read and studied by the large class of serious offenders against childhood. Yet it is likely that the chief readers of "Wholesome Childhood" will be those conscientious and painstaking parents who need it least. Even

they, however, may find in this volume much that is profitable to both themselves and their offspring

The time is rapidly passing (would that it were already gone!) when the responsibilities of parents are entered into "unadvisedly or lightly," but rather, in the stately language of the marriage service, "reverently, discreetly and in the fear of God"

Unwanted children there still are, and these usually in the ranks of the most unfit! Doubt it who may, after even a most cursory glance at the brief but appalling record of this Co-operative Social Research! Yet a day is surely coming when in universities there will be chairs for the proper study of "Applied Parenthood", and meanwhile books like these are a valuable contribution towards the bibliography necessary for such courses

Let us take courage by reminding ourselves that it is the children of a generation of writers and thinkers who are the compilers and authors of publications like these, who will be the parents of a new generation wiser and more fearless than our own. After centuries of Christian culture it seems hardly credible that we must still think and speak of writers who are producing books and pamphlets such as these, as pioneers and pathfinders. Yet such they indeed are. Let us look for and hope for an army of men and women who shall lead their own children as well as the children of less fortunate parents along the roads and highways blazed for them by these gallant teachers and leaders

BOOKS RECEIVED

From the Survey Committee of the Council of Social Agencies of Connecticut. *THE STUDY OF A NEW HAVEN FAMILY KNOWN TO TWENTY DIFFERENT ORGANIZATIONS*

From the United States Children's Bureau. *COUNTY ORGANIZATION FOR CHILD CARE AND PROTECTION*, Bureau Publication No. 107

From the Macmillan Company, New York. *REJUVENATION*, by Norman Haire, M.B. \$2.75

From Istituto Di Igiene, Previdenza ed Assistenza, Rome. *UN CENTRO DI STUDI E DI ATTIVITA SOCIALI*, by Prof. Ettore Levi

From the United States Children's Bureau, Washington, D.C. *CHILD MANAGEMENT*, by D.A. Thom. Bureau Publication No. 143

From The Clinique, Chicago. *ACQUIRED CHARACTERS AND PUBLIC HEALTH*, by Casper L. Redfield

From Charles Scribner's Sons, New York. *RACIAL REALITIES IN EUROPE*, by Lothrop Stoddard. \$3.00

From Williams and Wilkins Company, Baltimore. *THE INTERNAL SECRETIONS OF THE SEX GLANDS*, by Alexander Lipschutz. \$6.00

From John Bale, Sons and Danielsson, London. *THE MORALITY OF BIRTH CONTROL*, by a Priest of the Church of England

From Free Spirit Press. *STORIES AND ESSAYS*, by Mrs. Havelock Ellis, 2 vols. \$3.20

APPRECIATIONS

The following are from among the letters of appreciation received at the end of the Sixth International Birth Control Conference

From Charles V. Drysdale, the President of the Conference, a steamer letter

April 11, 1925

"You have made my stay a pure delight from first to last and I never expect to have such a time again. Your wonderful Conference with its splendid success would in itself have repaid me a hundred fold for coming over. I am going back rested and refreshed with the most delightful memories and fresh zeal for the Cause. It is the first time in my life that it has been anything but a painful duty, and you have changed it suddenly into a real joy.

"One thing is certain—that your Conference has transformed the Birth Control cause from a struggling despised movement into one which will be respected all over the world."

From Robert L. Dickinson, M.D., Secretary of the Committee on Maternal Health, New York City

April 8, 1925

"Will you let me express sincere admiration for the way in which the International Neo-Malthusian and Birth Control Conference was conducted, for its dignity and decorum, for its important contributions and particularly for the personal courtesy extended to our Committee. Your open-mindedness and your understanding of opposite points of view impressed me."

From Mary Ross, Associate Editor of the *Survey Magazine*

April 6, 1925

"Let me congratulate you upon the Conference which seemed to me the best series of sociological meetings which I have ever attended. We are using about a page of editorial appreciation of it in our April 15th issue."*

From Harry Elmer Barnes, Professor of Sociology, Smith College, Northampton, Mass.

April 10, 1925

"Let me congratulate you upon the success of your late conference. It must in some slight degree have compensated you for the years of adverse experiences and slow development. I doubt if any sociological congress in this country has ever attracted greater interest or more favorable comment."

From Professor C. C. Little, President of the University of Maine

April 13, 1925

"I enjoyed the conference greatly and think that all of you are to be heartily congratulated on the success of your arrangements."

* See "Up to the Doctors," page 182

The Neo-Malthusian Philosophy

By CHARLES V DRYSDALE

PART II

SHORTLY after the formation of the British League, some leading statesmen in Holland invited my father to lecture in Amsterdam, leading to the formation of a Dutch Neo-Malthusian League with a practical propaganda among the poorest classes. The result has been that in Holland the national efficiency as shown by its survival rate has steadily increased as its birth-rate has fallen, that the infantile mortality in the great cities has fallen to the lowest in Europe, and that the number and physique of the young men of military age have rapidly and continuously improved. Had England and other countries followed this course there can be no doubt that the terrible problem of the C-3 class in the late war would not have existed.

3 *Physiological and Moral*

Among the objections to birth control have been the medical contentions that it is physiologically injurious, and the puritanical accusations that it encourages immorality and is a defiance of "God's Moral Law." Malthus himself advocated postponement of marriage, but admitted that it was a forlorn hope, and the Neo-Malthusians have absolutely reversed this idea. They started from a natural moral law, that our duty is to relieve suffering and to provide for the satisfaction of the most pressing needs of mankind. Food and reproduction are the two primary essentials of the survival of any type of animal and the evolutionary process has necessitated the development of an intense sex impulse in man in order that he should continue to reproduce to excess in spite of the growth of his intelligence which made him conscious of the undesirability of a numerous progeny. Experience has amply demonstrated the evils of attempting to suppress the gratification of this impulse, and its utter futility except in rare subnormal individuals. In the "Elements of Social Science" my uncle was I believe the first boldly to challenge the puritanical attitude towards sex, and after nearly seventy years of fierce denunciation, I think I may say that his opinions have won assent. Today the most eminent physicians and psychologists are openly stating their belief in the necessity for moderate gratification of the sex instinct, and the business of the scientific moralist is to discover how to arrange for such gratification, and at the same time to avoid the twin

evils of overpopulation and venereal disease. This is the great moral aim of Neo-Malthusianism, and contraceptive methods provide the solution.

We Neo-Malthusians are in no way opposed to the orthodox moral ideal of permanent and chaste marriage, the natural equality of the number of the two sexes, and the desirability for lasting mutual support and care of children, render this the natural ideal, but we seek to achieve it not by compulsion but by rendering it easily attainable and the most desirable state. To the accusation that the general knowledge of contraceptive practices will increase promiscuity by "making vice safe," we simply reply that the pressure of population leads to celibacy, delayed marriage, and unspeakable housing conditions in which chastity is almost impossible. We claim that the general knowledge that early marriage can take place without fear of large families and the removal of poverty due to overpopulation, will do more in a single generation to reduce if not eliminate promiscuity than all the efforts of the self-styled moralist have done in two thousand years.

I AM purposely refraining from reference to any special organization in this address, but a recent event is of such importance in this connection that it must be mentioned. The only organized body which now officially opposes contraceptive measures is the Roman Catholic Church, but about two years ago this very body gave its sanction to the employment of practically identical devices by men intending illicit intercourse in order to protect themselves against venereal disease, and justifies this sanction on the ground that terrible evils of the communication of these diseases to their innocent wives and families, outweigh the undoubted probability that it would encourage such illicit intercourse. This is excellent scientific morality, but how in the name of all common sense and decency can the same body oppose contraceptive devices?

The terrible evils of unlimited families stare one in the face every day, and against the freely conceded fact that they may allow irregular intercourse to take place without fear of the consequences, we have the equally indisputable fact that their general knowledge would tend to encourage universal early marriage and therefore, enormously diminish the temptations to such irregularity. I would venture to suggest to the Roman Catholic Church that by this judgment, they have surrendered their whole

case against birth control and earnestly hope that in their own interests and for the sake of humanity they will soon concede to suffering womanhood the boon it is praying for

It is of singular interest to note that the government of the United States has recently to all intents and purposes officially recognized the correctness of our views both as regards quantity and quality, in its recent immigration law. I do not know the author of this law, but would like to express my admiration of it, as the only piece of truly scientific legislation I have ever seen. It restricts the entry of newcomers to three per cent of those in the country in 1910, or an arithmetical progression and debar those suffering from communicable or hereditary disease or defect or unlikelihood to be self-supporting. Surely immigration from inside, namely births, are equivalent to immigration from without and the same principle should be applied to both

4 International

The final great aim of the Neo-Malthusian philosophy was to promote international harmony and to eliminate the scourge of war. Malthus had shown how overpopulation led to rivalry, strife between races and nations, and today practically all thinking people recognize that overpopulation is the great cause of war. The German philosophers indeed put forward the doctrine of "the biological necessity for war," which was perfectly correct from the Darwinian standpoint. But the very diagnosis of the cause should have suggested the cure, especially as it was already beginning to operate in Germany itself, and it is the gravest count in the indictment against the rulers of Germany, that they deliberately opposed the remedy in order to force on the war. We see an echo of the same attitude in the recent declaration of M. Mussolini in which he said that Italy was overpopulated and must either adopt birth control or expand by aggressive industrial policy or by war, and deliberately rejected the former alternative

END OF PART II

According to the recent report of the Co-ordination Committee of New York City, that city spends \$80,000,000 on charity, an expenditure called for by ill health, immorality, crime, bad housing and a hundred and one conditions that trace back in whole or in part to the unregulated birth rate of the poor

To multiply the people and not increase the joy of living is the most dismal end that could be set for human striving—SIR WILLIAM BEVERIDGE

Up to the Doctors

TEN years ago the very idea of an international conference on birth control in New York City would have been unthinkable. Except to a few earnest propagandists and sociologists the term suggested only something rather daringly funny, even funnier than the activities of the "suffragettes" of those days. There was little public discussion of it except in the police courts, where Margaret Sanger bravely ignored the insults and innuendoes of judges, audience and reporters alike. Every hand seemed raised against her except for a few loyal followers, among them many of the weary mothers of Brownsville who had parked their baby carriages in rows outside the doors of her first clinic, closed by the police.

The opposite picture of the conference just concluded gives faith in the vitality of an idea backed by one determined person. For a week a distinguished group of professional men and women of widely differing interests has met in the auditorium of a New York hotel, listening to papers on various aspects of birth control by persons whose names are known the wide world over. There has been only one free public meeting, all the other sessions have been for groups who came and paid a conference fee not to hear propaganda or argument, but to learn of and contribute to an important sociological development.

The program listed members of the faculties of Amherst, New York University, Harvard, Cornell, Yale, Bryn Mawr, Columbia, Smith, the University of California, Syracuse and the University of Maine. It included such ranking physicians as Dr. William Allen Pusey, president of the American Medical Association, Dr. Alice Hamilton of the Harvard Medical School, Dr. Ira S. Wile, Dr. Max Schlapp, of the Postgraduate Medical School, Dr. Walter Timme, Dr. W. F. Robie, Dr. Rachelle Yarros of Hull House, and Dr. Aletta Jacobs, pioneer in her native Holland. It brought together the suggestions and criticisms of a group of clergymen of churches both in and outside of New York, of sociologists and students of social problems such as Professor Ogburn of Columbia, Miriam Van Waters of the Juvenile Court of Los Angeles, Louis I. Dublin of the Metropolitan Life Insurance Company, and Owen Lovejoy of the National Child Labor Committee. The subjects of their papers were arranged in sessions headed Fecundity and Civilization, the Differential Birth Rate, Health of the Community, Economic Poverty and Child Labor, War and Population, Eugenics and Welfare, Biological and Allied Problems, Sex and Reproduction, and Religious and Moral Factors.

The list of more than sixty foreign and American vice-presidents of the conference carries an equally brilliant roster of names as diverse as Arnold Bennett and Annie Goodrich, Lytton Strachey and E. V. McCollum, H. G. Wells and M. Cary Thomas, Corrado Gini of the University of Padua and Elsie Clews Parsons. Another group

which included George Bernard Shaw, W L George, and Bertrand Russell, of England, Henri Barbusse and Jean Longuet of France, and Dr Frank Crane, Fannie Hurst, H L Mencken, James R Maurer, Judge Ben Lindsey and Floyd Dell of the United States, among many others, sent messages of appreciation and good will.

Through it all Mrs Sanger smiled as quietly and as unconcerned as though she never envisaged anything different from this focussing of all kinds of professional competence upon the subject which has been her life work. As Dr Raymond Pearl of Johns Hopkins University declared "This congress of leading scientific men and women from all over the world is also in large measure a tribute to the splendid work of Mrs Margaret Sanger, the pioneer and leader of the birth control movement in America. Under difficulties and vicissitudes which would have completely disheartened a less courageous soul, she has kept up the fight and won a succession of victories which even a few years ago would have seemed impossible."

Lay interest in the movement for birth control has been apparent for years in the great volume of letters and other enquiries which have come to Mrs Sanger from all parts of the country. A rapidly increasing professional interest and support was registered in the attendance at a meeting on contraceptive methods open only to licensed physicians, which jammed one hall, and necessitated an overflow meeting in another hotel, bringing together more than a thousand and physicians, who acknowledged the interest and responsibility of the medical profession in birth control by a resolution declaring

That this meeting on contraception consisting of members of the American medical profession, affirms that birth control, being a very important and complicated problem requiring scientific study and guidance, comes properly within the province of preventive medicine and that the subject should not only be given a place on the program of county and state societies and of the American Medical Association, but also become a part of the work of suitable clinics, hospitals and other medically supervised organizations engaged in the scientific study and prevention of disease and crime.

Perhaps because birth control began as a lay movement the knowledge of its sociological implications has outrun progress in medical technique, so that there is great present need for a program of medical research and clinical trial. (See *The Survey*, March 15, 1925, Surprises in an Investigation of Birth Control.) Mrs Sanger herself has been among the first to recognize this need. *The Survey* already has noted her offer, in accord with the generous and statesmanlike course of her ten year's campaign, to place the direction of the medical activities of the American Birth Control League in the hands of a representative medical group. Now it is up to the doctors—M R in *The Survey*, April 15th.

PERIODICAL NOTES

A forceful plea to hold the birth of children sacred is quoted by the Reading, Pennsylvania, *Tribune* from a sermon preached by the Reverend L Griswold Williams of the Universalist Church of Our Father of that city.

"While we have made a great deal of fuss," said Mr Williams, "about a child born in a stable 1900 years ago, we are not very much troubled about children born in stables today, and the fact seems just a little out of harmony with the principles of our religion. Mary's child was expected, and wanted, and when it came she was its mother because she had willed it into being. I ask that we seek the benediction of the child by doing whatsoever we may to safeguard the right of every child to be a wanted child just as much as the Child of Bethlehem was wanted. The child has not only the right to be wanted, but it has a right to come into the world with a good body. It has a right not only to a good body but to a good mind as well."

A recent number of the *Journal of Social Hygiene* (New York) contains an outline by Sybil Neville Rolfe of the progress of work for venereal disease in European countries. The author, who is general secretary of the International Committee for Combating Venereal Disease, believes that, aside from medical measures, two of the greatest aids in the work have been biological teaching in regard to sex and eugenics, and the provision of a counter attraction to sexual intercourse in adequate recreational facilities for the young.

Four couples settled at Fort Mardyck, a fishing village near Dunkirk, France, just before the French Revolution, have now, according to a press item, multiplied into a flourishing town of several thousand inhabitants.

"On first thoughts," writes Militarist in the *Japan Chronicle* (Kobe) "it is distressing to think that it is unlikely that any antidote to the war bug will be found. But is not war, after all, merely one of nature's ways of restricting over-population? There seem to be but two other alternatives, namely, disease and starvation. Some people might," he adds, "suggest Birth Control as a remedy." But this he passes over as "not nature's way." On Militarist's communication the editor of this Japanese paper bases an editorial deploring nature's trinity and extolling Birth Control as the cure.

A family of four children is, according to Vaughan Cornish, writing in the *Eugenics Review* (London) for January, the family to aim for in order to maintain the present British population. This will allow for the fact that, in Great Britain, "of three children born only two reach the marrying age." It will also allow for the further fact that a proportion of wives and husbands die in the early years of marriage, and the survivors must make

up for the children these marriages do not contribute. While four children is not perhaps an excessive family, for the well-to-do at any rate, it would seem that conditions that would make it possible to save the one-in-three children born and to cut down the death rate in young married people would be a more ideal way to maintain the population.

In one of its early issues the *Lifted Lid*, a new weekly published at Aurora, Mo., has an article by Dr. J. W. Buck strongly endorsing Birth Control.

While Copek has taken no official stand on Birth Control, individual members of its committee on sex questions are openly speaking in favor. Dr. J. A. Hadfield, a Harley Street physician, is one of these. He is quoted by the *Brighton Herald* as stating in a recent address in that city that the propaganda for large families came mainly from those who had no children or but one or two. He considered that the limitation of families was a method of helping, not opposing, nature. Abstinence as a method of limitation he dismissed as likely to be the cause of irritability and unhappiness and even, in some cases, of the ruin of family life. True love he defined as "love of the body and the soul, and the two are indivisible."

An editorial in *American Medicine* (New York) last winter put the annual expense for the care of the quarter of a million persons housed in insane asylums in the United States at thirty-five million dollars. The editorial dwells on syphilis as one main cause of insanity and deplors the fact that work for the cure and prevention of venereal disease has fallen off since the war. It does not recognize Birth Control as one means of attacking syphilis and of preventing those forms of insanity which are inherited.

Far the most conservative of the propositions to regulate the stream of life at its source is Birth Control. Sterilization of the unfit is actually law in many places. And now Denmark proposes euthanasia and has introduced into its parliament, according to press dispatches, a bill which would provide that the attending physician shall have power to put painlessly to death an infant which is hopelessly deformed physically or mentally.

The *Literary Digest* heads this item from the *Rocky Mountain News*, "The New Biology": "One rat, according to figures by Laythe yesterday, can produce a total of 1,658 rats and mice during the space of a single year."

The widow of the great Russian novelist Tolstoy, said in her memoirs: "We had many children. I bore thirteen."

We were what stood in the way of his carrying out his dream of a free new life."

At least five of the children died young.

A STANDARD STERILIZATION LAW

In its editorial comment on the recent decision of the Indiana Supreme Court declaring the state sterilization law unconstitutional, *American Medicine* (New York) for December suggests a set of standard provisions that might safeguard other laws against like decisions. These are:

"(1) The law must apply to all persons who, because of degenerate or defective hereditary qualities, are potential parents of socially inadequate offspring regardless of whether in the population at large or in custodial institutions.

"(2) The law must provide a proper executive agency with a state eugenicist, giving his entire time to the work, with the supervision of a Board or Council, and free from political or other influence, except a consideration of public welfare.

"(3) The law must make ample provision for 'due process of law' whenever demanded by the individual concerned or by any one having a lawful interest.

"(4) The law must make provision for the study of mental, moral, physiological, social and economic effects of different types of sterilization.

"(5) The law must make due provision for safe, skillful and humane operation and treatment.

"(6) The motive of the law must be purely eugenic and in the interest of public welfare, with no punitive element in the law whatsoever.

"(7) Ample appropriation to make the law effective must be provided."

OUR CONTRIBUTORS

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Kate Mullen is a writer of stories and studies for the Atlantic Monthly and other magazines.

Warren S. Thompson is Director of the Scripps Foundation on Population Problems at Miami University, Ohio.

Toscan Bennett is Director of the Labor Department of the American Birth Control League and one of the founders of Brookwood Labor College.

Charles Vickery Drysdale is President of the New Generation League of England and descendant of the founders of Neo-Malthusianism.

News Notes

UNITED STATES

New York

SINCE the Conference mail and telephone have brought requests in greater numbers than ever before, for information and for lecturers on the work of the League Clubs and organizations and undergraduate groups all over the country are beginning to place Birth Control on their programs for discussion. Twenty college students plan to make a study of Birth Control their thesis subject.

The number of visitors to headquarters, particularly of medical visitors to the Clinical Research Department, has greatly increased. In April and May, Dr. James F. Cooper and Dr. Norman Haire lectured on contraceptive technique before many medical societies. Dr. Cooper's itinerary for June already covers almost forty medical and civic organizations in many states.

Before his return to England, May 2nd, Dr. Haire lectured to medical and other meetings in New York and Canada. April 15th to 18th he was in Ithaca, speaking the first day to a group of medical students of Cornell and later to an audience of several hundred at a public meeting organized by Percy Clark and presided over by Professor Willcox of Cornell. The next day he spoke again twice, to a group of fraternity men and to an audience of physicians at the Ithaca Hospital. On the seventeenth he addressed a parlor meeting in the home of Mrs. Andrews. Next day he spoke before a large meeting of students of economics under the chairmanship of Professor Van Duzen and again at the home of Mrs. Andrews, this time before a group of physicians and medical students.

On April 23rd Dr. Haire was in Buffalo where he lectured to a large audience at Buffalo University, Dr. Earl Lathrop acting as chairman of this meeting. On April 28th he addressed a medical group at Schenectady and in the evening spoke at a dinner and a public meeting arranged by Dr. Ernest Caldecot, chairman of the local Birth Control League.

Dr. Cooper's speaking engagements this Spring have covered social agencies, church bodies and medical meetings. Among the social agencies were the Women's Club of Douglaston, Long Island, The Consumptive Jewish Aid Society of Brooklyn, a group of 350 social workers, The Association of Day Nurseries and the United States Hebrew Charities of New York. The Hebrew Charities is one of the largest groups of social agencies in New York and its workers enter the homes of thousands

of Jewish families. As a result of Dr. Cooper's lecture the Charities have already referred several cases to the Clinical Research Department.

In preparation for the Ethical Session of the International Conference, Dr. Cooper appeared during March before gatherings of clergymen of many religious denominations, including Congregationalists, Reformed Church, Jewish rabbis, Baptists, Unitarians and other liberal denominations. Since the Conference both he and Mrs. Sanger have again spoken before the Congregationalist body, having been invited to give an account of the Conference to those of their members who were unable to attend.

On April 23rd Mrs. Anne Kennedy, Secretary of the American Birth Control League and Mrs. Walter Timme spoke at the home of Mrs. I. Rhees Kappeyne, in Brooklyn. At this meeting a Brooklyn Committee of the League was organized with Mrs. Kappeyne as chairman. On May 13th Mrs. Kennedy gave an address before the League of Women Voters of Richmond Borough.

Elizabeth Grew, organizer of the Labor Department, spoke in March before general meetings of Butchers (Local 660), Painters (Local 442) and Stonecutters.

On April 1st she gave a 15-minute address before a large attendance of the Upholsterers Union Local 108, at their quarterly meeting. On the days following this meeting a collection was taken and a donation sent to the Clinical Research Department of the American Birth Control League. On April 13th the Masons Union heard her speak at their quarterly meeting and promised a donation for clinical work. Trade Unionists' wives in increasing numbers are coming to the Clinical Research Department for advice.

On April 16th Mrs. Grew addressed 50 members of the Mothers' Club of St. Bartholomew's Neighborhood House, East 42nd Street and Third Avenue. Most of these mothers were Roman Catholics, but all were enthusiastic listeners and through their president Mrs. Boettger heartily thanked the lecturer for her talk. On April 30th Mrs. Grew, assisted by Miss Kitty Marion, went down to Manhattan Beach, L. I., to address a woman's group of 300 members.

On May 19th Mrs. Grew spoke at Christodora House, New York and on May 27th before the Yorkville, N. Y., Mothers' Club.

On March 25th the International Student Assembly, made up of foreign students in New York and representing many nationalities, held a Sunday supper meeting at which a discussion was held on

the theme, "Limitation or Selection of Population Through Birth Control is a Fundamental Factor in the Elimination of Imperialism"

In April many of the smaller towns of New York held discussions of Birth Control Mrs C C Wright of Auburn spoke on this subject before the Wright Chapter for Child Conservation On April 18th Mrs Burton urged the need of organized work for Birth Control upon the Century Club of Rochester

In Buffalo a group brought together by Mrs George F Plimpton heard a lecture on Eugenics and Birth Control by Dr Earl Lathrop After the lecture steps were taken to form a local Birth Control Committee

On April 29th Prof John C Duvall lectured on Birth Control before the Liberal Club of Syracuse University

On May 15th Miss Sarah Taxen gave a talk on Birth Control in Yiddish at the Mothers' Center, 542 East 115th Street

Several foreign visitors from the Far East have called at the headquarters of the League this Spring Among these are Mr K I Tai, of Swatow, South China, a graduate student in Chicago University, and two American women doctors practicing in China and interested in Birth Control on account of the very present problems of overpopulation and poverty in China From Japan came Mr Kamedyama of Harvard and Mr Adzuma of Columbia, as well as three Japanese educators One of these was Mr Nagatani who is an official of the Japanese Department of Education

California

MRS ELIZABETH MACMANUS, who stopped at the headquarters of the American Birth Control League on the way to Europe, where she will study Birth Control practice in England and Holland, reported that a mothers' clinic has been in operation since April 18th in Los Angeles It is organized on the lines of the Clinical Research Department of the American Birth Control League and is conducted by a group of physicians under the chairmanship of Dr Brainerd The Los Angeles League had an exhibit at the State Social Service Conference in May

At their annual meeting held March 26th, Mrs H G Hill of Oakland was re-elected president of the Birth Control League of Alameda county Other officers are Vice-Presidents, Mrs John P Buwalda, Mrs Frances Wilson Kidd, secretary, Mrs C E Holmes, treasurer, Mrs George Allen Rigg, auditor, Mrs Helen Swett Artieda, directors, Mrs Frederick G Athearn, Mrs J E Squire, Raymond H Arnold, Dr Edith S Brown-

sill, Dr Rudolph I Coffee, Professor Samuel J Holmes, Dr Ann Martin

Illinois

DR ALICE HAMILTON was the principal speaker at the annual meeting of the Illinois Birth Control League, which was held on April 29th Officers of the League are, Professor James Field of Chicago University, President, Mrs Benjamin Carpenter, Vice-President, Mrs Willoughby Walling, treasurer

The following directors were elected Mrs James F Porter, James A Field, Mrs M L Goodkind, Mrs Payson S Wild, Mrs R W Hamill, Mrs H Landauer, Mrs W G Walling, Mrs B Carpenter and Dr Rachele Yarros

Louisiana

A POLL by the New Orleans *Times-Picayune* shows many Louisiana clubwomen in favor of Birth Control Mrs Joseph E Friend, President of the State Federation of Women's Clubs, stated her belief in Birth Control clinics under governmental auspices and Mrs John F Oeschner, President of the Women's Maternity League, recommended clinical work such as that of the American Birth Control League Among the other clubwomen who were strongly in sympathy with efforts to control the birth rate were Miss Jean Gordon, one of the most active social workers in the south

Massachusetts

THE American Civil Liberties Union plans it necessary to take court action to test Mayor James M Curley's right to prohibit Birth Control meetings in Boston The first step in their campaign for free speech on Birth Control was the holding of a meeting of protest on May 12th, at which Roger Baldwin, Director of the Union, was a speaker Mayor Curley's recent letter in reply to a protest by John S Codman, Chairman of the New England Civil Liberties Committee, characterizing the Movement as "an infamous cult" and identifying it with abortion has aroused protest in the press alike from opponents and supporters of Birth Control

On May 8th Dr James F Cooper spoke on the International Conference before an audience of 125 at the Women's City Club of Boston

Ohio

DURING April, Mrs Silas E Hutin gave an address before the Collingwood Presbyterian Church of Toledo

New Jersey

ONE of the most important accomplishments of the New Jersey League is the resolution on Birth Control, obtained from the New Jersey Women's Republican Club. The resolution, which was passed unanimously after an address by Mrs F Robertson-Jones reads "Resolved, that the New Jersey Women's Republican Club do earnestly recommend the intelligent investigation of this subject through its units and county councils to the end that concrete expressions of opinion may result at the October meeting." In the last number of the club paper the *New Jersey Republican*, appeared the following item

"Among other good measures which were disposed of by being kept in Committee, so that the members of the Legislature never had to stand up and be counted in regard to them, was Assembly Bill 106, introduced by Assemblyman Pine, of Camden County, permitting the giving of birth control information to married persons by physicians"

On March 19th, Mr Meves addressed the Kiwanis Club of Camden, and on April 16th the Kiwanis Club of Pitman heard him speak on the relation of Birth Control to peace. On April 19th he spoke before the Camden Real Estate Board on a subject of practical interest to them, the "Relation of Birth Control to Housing Reform."

On April 14th, Mrs Bertha Potter Smith, of the staff of the American Birth Control League, spoke at the invitation of the Polish Red Cross Unit of Bayonne at its headquarters in the Industrial Young Women's Christian Association. The meeting which was organized by Mrs Jozwiak was held in consequence of a request from the women of this Unit to hear more of the Birth Control and Sterilization Bills before the New Jersey Legislature this winter. About forty women attended, many of whom were Roman Catholics.

On May 12th, the Fox Motion Picture Theatre lent the Riverside League its auditorium for a public meeting, at which the principal speaker was Professor Malcolm H Bissell.

On May 14th Mrs Sanger was entertained at a Garden Party at the home of Mrs Renwick in Short Hills, where she spoke before representatives of the Essex County League of Women Voters.

During the last two months Mr Meves has addressed many organizations and Dr Cooper has spoken before the Gloucester and the Monmouth Medical Societies.

Pennsylvania

ON March 22nd Mr Meves, organizer of Southern New Jersey, lectured before the Friendship Liberal League of Philadelphia on "The Truth of the Malthusian Theory." This was in reply to a lecture the week before on "The Malthusian Bogey."

The important meeting of the year was held by the Eastern Pennsylvania League on April 1st, when speakers from the International Conference addressed a large public meeting held in the ballroom of the Bellevue Stratford Hotel, Philadelphia. At the dinner which preceded the public meeting Mrs Anne Kennedy gave a general account of the International Conference. Speakers at the mass meeting were Dr Norman Haire of London, Dr James F Cooper, Dr Charles V Drysdale and Mrs Robertson Jones. A hundred new members joined the league.

Through the efforts of Mrs Frank E Williams a new chapter has been formed at Swarthmore.

COMING EVENTS

IN response to requests for definite dates from medical, civic and social organizations, Dr James F Cooper has arranged the following itinerary going west. He leaves New York, May 28th.

Reading, Pa	May 29th
Lebanon, Pa	June 2nd
Pittsburgh, Pa	June 3rd
Columbus, Ohio	June 4th
Cleveland, Ohio	June 5th
Des Moines, Iowa	June 7th
Knoxville, Iowa	June 8th
Davenport, Iowa	June 9th
Salina, Kansas	June 10th
Denver, Colorado	June 11th

In Denver, Dr Cooper will stay five days. He will include among his lectures an address before a special meeting of social workers, who are to be gathered at that time for their national conference. Dates on his trip back east during the last two weeks of June are not yet definitely fixed. His lectures will be mainly before medical bodies, and among the cities at which he will speak are Colorado Springs, Colo., Cheyenne, Wyo., Salt Lake City, Utah, Twin Falls, Boise and Buffalo, Idaho, Minneapolis and St Paul, Minn., Madison and Milwaukee, Wisc., Chicago, Champaign and Cairo, Ill., St Louis, Mo., Nashville, Tenn., Montgomery, Ala., Atlanta, Asheville and Wilmington, N C., and Charleston and Conway, S C.

BIRTH CONTROL, LABOR AND THE CATHOLICS

(Continued from page 175)

unionists, that having too many children makes parents the enemies not only of children already in existence but of those to come. By the word "control" the Birth Controllers mean "control," not extinction, control just as a man must control an automobile. If a man does not control the size of his family it also runs away with him and his wife, the health of both, the happiness of both, and ruins not only them but the family, the children as well.

But the most hollow sounding argument of them all is the one which suggests that in a conference regarding wages or working conditions the employers will tell the workers "You don't need more wages but Birth Control." How long since the bosses tried to limit the size of workers' families? How long since they tried to limit the size of the labor surplus? It is notorious that employers of cheap labor and exploiters of child labor are frankly hostile to Birth Control. They want the workers to have big families. They want unrestricted immigration. They want workers, workers, workers, at any price, that is, at any price to the workers. As Leaflet No. 2 of the Labor Department well shows, there is a direct connection between the size of workers' families and unemployment. Workers get into the country by immigrating and by being born in. The bosses want no limitation either way. Just the other day one of the research organizations of Big Business came out against Birth Control because if practised it would mean that there would be a

scarcity of labor in a few years. Would that mean hard times for labor? It did not mean that during the war when employers were bidding against each other to get men into the factories. Birth Controllers are not regarded by these people as the enemies of the workers but of the exploiters, and that is what they are. Birth Controllers want decent living conditions for all people and maintain that the philosophy and practice of Birth Control will lead in that direction.

If the argument of the National Catholic Welfare Conference handled in the preceding paragraph seems the most hollow of them all, the one with which we will conclude seems the most nearly disingenuous and insincere. It is the one in which the Conference raises the class issue and seeks to array class against class. In paragraph four of the press release, the suggestion is very cleverly and insidiously made that Birth Control is some sort of a conspiracy on the part of property owners to get the workers to acquiesce in their hard lot. It is difficult to answer this suggestion calmly, dispassionately, without show of righteous indignation. The most casual student of Birth Control knows and knows well that the well-to-do have considerably smaller families than the poorer people, that this is largely because of the practice of some form of Birth Control by the wealthy, and finally, that the rich are able to do this because they can go to their fine doctors and demand that Birth Control information be given them in spite of the law. But the workers who must depend largely upon hospitals, clinics, and the less wise physicians, are refused this information because it is against the law. The workers' doctors are either afraid or ignorant. The rich get the very best, most scientific information available. The poor go without, sometimes fall into the hands of quacks, or in many cases go as a last resort to the abortionist who ruins their health and destroys life. Birth Control does not destroy life. It saves it. It is estimated from medical and police figures that from one to two million abortions are procured in the United States every year, more than in any other civilized country relative to the size of the population. The wealthy who have Birth Control information do not have to resort to abortions. It is mostly the poor who cannot get such information on whom the abortionist feeds and plies his trade.

The American Birth Control League determined that this should not continue. It decided that insofar as the law permitted, the poor should have the same advantages as the rich and opened its clinic in New York City where no distinction is made between them. Treatment is free, the necessary materials are given where the patients cannot afford



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to pay In the meantime it is working to change the law so that all hospitals, clinics, and doctors may freely inform the married as to how to control the size of their families and how to regulate the time of the coming of children It gives the very best itself and seeks to make it possible for all medical people to do the same Four months ago it opened its Labor Department to work with the organized labor movement, for the League recognizes the trade unions as the leaders of all the workers The Union label is on all of the League's publications while the director of the Labor Department is himself a trade unionist

Surely no motive is holy enough to justify accusing such an organization of playing the game of the property owners against the workers

OVERPOPULATION AND MIGRATION AS CAUSES OF WAR

(Continued from page 173)

and coupled with free access to resources, would tend greatly to equalize population pressure in all parts of the world The point I am striving to drive home here is that until the feeling that pressure is unequal in different countries is made impossible through the correction of present conditions, we must expect armed conflict between nations where this feeling of differential resources exists

3 The third measure is the abolition of all barriers to migration The putting into effect of the first two measures might render this last unnecessary Only experience can tell whether they would so equalize population pressure that free migration would be unnecessary But it would seem to me highly desirable not to put this into effect until the other measures had been tried out, for as yet the different races have not learned to live and work amicably together, and their close proximity would seem to be one of the surest causes of war we now have Race differences may possibly constitute an important cause of war even after the economic causes are removed In any event it would not be wise to prepare unnecessary trouble for the future by allowing race problems to develop in all parts of the world if there is any other way out of our present difficulties

I cannot discuss the practicability of these measures I can only express the firm belief that in lieu of the adoption of at least the first two of these measures, differential population pressure will inevitably result in war

If it is objected that the adoption of such measures would work a revolution not only in our internal economic life, but in the economic organization

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of the world, I can only answer that the abolition of war is in itself a revolutionary measure and cannot be accomplished without first bringing about a very radical change in the social and economic organization of the world

The unequal pressure of man's numbers in different areas makes it impossible for any nation to eat long of the cake of vast and monopolized resources and yet preserve the cake of peace. We must choose between equalizing population pressure by use of calm reason applied to deep-lying causes or we must expect war. There is no other and easier road out

THE PREGNANT WOMAN

(Continued from page 170)

your mother—smart, but a little queer." She smiled as she said this but not sadly, so completely did she remove from the child the tenacles of her desire and untoward influence. "Perhaps you will be a doer like your father." And now when she smiled it was very happily.

The concert left her with such a sense of fulfillment, it was as though the child had been born. "Now all is fulfilled!" she kept repeating and it was like the Magnificat of Mary. During the last number the child had stirred profoundly.

The way home from the concert lay up a long, hard hill. The woman would go a little way and then stop to rest. And every time she stopped to rest she could see below her the bent figure of an old man also climbing the hill. The two of them seemed climbing interminably. The woman, in spite of her body, became interested—why she could not have told—in watching this old man coming so slow—so slow, all his energy spent in getting his body up the hill. When she reached the very top of the hill she stopped for a long rest, facing down toward the bent figure climbing toward her. She thought, "Perhaps my baby will be a boy and years from now he will be an old man climbing a long, far hill."

But the thought did not make her sad. Life seemed now too big a thing to be touched by old age. Nor death. Nor even birth. Something made her stretch her arms out toward the figure below her. She was the great mother now, brooding, epic—God-like, as though from her warm breasts should soon flow milk to nourish man in the continuity of eternity. Her thoughts now no human being could write down, and if so, no human being could read them right, for they are the things that only pregnant women think and which even they forget, just as soon as they are no longer with child.

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