

JULY, 1925

Twenty Cents

BIRTH CONTROL REVIEW



*"Out of the Nowhere
Into the Here"*

The Creative Urge

By Jane Marshall

Choice or Chance

Letters from Mothers

BIRTH CONTROL ORGANIZATIONS

THE AMERICAN BIRTH CONTROL LEAGUE, INC

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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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EDITORIALS

THOUGH England has made more progress than this country toward recognition of Birth Control, the British Medical Association has lost the opportunity recently offered it of being the pioneer among national medical bodies to take official action on this subject. Its council, at its last meeting, failed to pass a resolution offered by Dr Fothergill calling for study and report on methods of contraception. To the American gynecologists belongs the honor of being the first officially to recognize Birth Control. In May both the American Society of Gynaecologists and Obstetricians and the Gynaecological Section of the American Medical Society adopted resolutions more radical than that proposed to the British Medical Association, and calling for the alteration of existing state and federal laws so that physicians may be permitted to give contraceptive information. This is the greatest step so far taken in this matter by American medicine. It is the legitimate outcome of the support to Birth Control given by individual physicians of such standing as Dr William Allen Pusey, retiring president of the American Medical Association. The next step should be the endorsement of the resolution of its gynaecological session by the Association's House of Delegates.

THE New York Telegram is the second New York paper to call attention within the last few months to the fact that no report that would lead to the placing of responsibility for the Town Hall raid has ever been made to Mayor Hylan, though more than three years have now elapsed. The Town Hall episode has come up of late in another connection. The Court of Appeals has ruled that a bar association may not be party to an action to punish an official for misconduct. This decision was in the case of Martin M. Dolph, assistant

corporation counsel, who arrested Mrs Juliet B Rublee in connection with the Town Hall case. The Bar Association of New York City sought to have Dolph punished. The court, though it ruled the case out, censured Dolph for his act and stated that the association had not the right to penalize him for misconduct.

A RECENT magazine discussion of Birth Control states that it is the "prudent and timid" middle class who have small families. It is "the bold, the reckless and the improvident" who "easily shift their responsibilities onto churches, charitable institutions and taxpayers" to whom "we may look for prospective rises in population." It is the poor certainly who have the large families, we do not deny that. But whose is the responsibility? The churches teach large families. The charitable institutions encourage large families not only by giving relief in proportion to size, but also by giving no help to the thousands of mothers, and fathers too, among the poor who plead for knowledge of how to prevent the never ending stream of children. The taxpayers make no effort to change the laws which shut the poor off from knowledge. As long as churches, charities and taxpayers take this position it seems almost poetic justice that they should have the large families of the poor on their shoulders. Far from being "bold and reckless," it is the poor who are rendered timid by their heavy burdens, who obey the law and the church and prudently plead their large families as a reason for applying for charitable relief. They have only obeyed the constituted authorities, after all, in having these families. And it is the middle class who have shown a "bold and reckless" spirit in disobeying the law and the churches by limiting the size of their families.

ALTHOUGH no acknowledgment of Margaret Sanger's letter to President Coolidge urging the appointment of a federal birth rate commission has been received from Washington, comment on her suggestion has come from another source. This is the National Industrial Conference Board of New York, whose release sent out soon after the International Birth Control Conference has circulated widely throughout the press. The substance of the board's criticism is that, while Mrs. Sanger's letter stresses problems of national and racial health and refers to the biological and economic waste involved in the maintenance of the delinquent, defective and criminal classes, she has neglected another social aspect of the question. The Board believes that there is "a broader and more fundamental problem" involved and that is "the maintenance of a ratio of population sufficient for the productive needs of the nation." It points out that under the present immigration law we are depending on our birth rate to supply industry with workers, and this, in view of a loss by death of twenty-five percent of those born before they reach working age, comes short by more than a third of supplying the quota needed each year.

More than one newspaper editorial has commented on this sordid figuring on human beings "in terms of dollars and cents," but none has pointed out that if you do wish to figure men in these terms, the only means of supplying the deficiency lies in the proposal criticised. For the proportion of the subnormal and the anti-social which industry now numbers among its workers is one reason why our industrial army has to be so large. If these were largely eliminated and the twenty-five percent death rate in childhood were cut down by regulation of birth, industry, now handicapped by the double burden of inefficiency and death, would be shown to be no loser but a gainer by Birth Control.

THE handicap on the families of the educated and intelligent middle classes due to unrestricted proliferation of the poor, cannot be estimated merely in the amount of extra taxation nor the demands of charity to provide for the maintenance of the wasters. These payments, whether exacted legally or given voluntarily, certainly do cripple the resources of the family which has an income not more than commensurate with its own needs. But there are many indirect consequences of overcrowding which are even more onerous. Take the housing question. In the old days, in England, when the birth and death rates practically balanced, the family homestead housed both parents and children and children's children—the daughters going

naturally to the homes of their husbands. Houses did not wear out, and there was little need for new building. Such need as there was was easily filled, and there was no housing question. Nowadays, in spite of the constant springing up of mushroom dwellings—grown almost in a single night—the housing question has grown so acute that many families spend nearly a third of their income in finding shelter, and overcrowding becomes more and more common. Compare the spacious homes of our grandparents with the space occupied by the cliff dwellers of New York!

We know that what is true of housing is true of all the elementary needs of life. Food, clothing, medical care, even toys for the children, all cost far more than a generation ago, and what is more serious for the parent, it becomes more and more difficult for the young man or young woman to find an opening in the ranks of workers when he or she is equipped at far greater expense than formerly—for self support. As Professor Ross says, "The end of rapid expansion is in sight." And he asks the question whether before we learn to regulate population, we shall descend first into "a vale of wretchedness" or whether we will learn the lesson in time to prevent a decline in the American standard of life. The people of the middle classes have answered the question. They will not choose misery for their children. It only remains for society as a whole to give the same answer and to make Birth Control not foolishly but wisely differential by encouraging the fit and preventing the multiplication of the unfit.

THE Contraceptive Session of the International Conference was a very long step ahead in the progress of Birth Control toward success. Medical societies from all parts of the Union have since then asked Dr. James F. Cooper, Director of the Clinical Research Department, to address them. Tours have been arranged for him this summer and his itinerary during June covered 32 meetings in sixteen states. Medical, social or civic bodies which desire to arrange other lectures for him should communicate at once with Mr. E. S. Norton, Manager of the Speakers' Bureau at the headquarters of the American Birth Control League or with secretaries of state and county medical societies under whose auspices most of his addresses will be given.

The summer schedule so far arranged is to be found on another page of the REVIEW.

The Creative Urge

By JANE MARSHALL

A study whwh avms to bring out the fact that the object of psychoanalysis is to free the vital force of life so that it can be used to further socially useful ends. This article and "The Mother Type," whwh we hope to publish next month, are chapters from a book in preparation called "The Spiritual Side of Psychoanalysis"

WITH the animals we share the two great instincts, self-preservation and procreation. Because we are *Man* we are capable of laying down our life for a friend and turning our desire to procreate into creating things that not only satisfy our own emotional desires, but that further the progress of the race toward higher things. We must use our creative energy either in procreation or one of its sublimated forms. If we do not we are damming up the great force of life. We suffer as a result, depending on how much of the energy we have and how much is unused. It is all important to remember that there is no safe way just to repress it. We must get rid of it. Which way shall we choose?

In the civilization in which we live only a comparatively small amount of creative energy can be used in procreation pure and simple. The problem remains for us all, except those who have a subnormal amount of creative energy, to find work in the world which will take care of our surplus. Our ability to do worth-while things depends on the amount of that energy we have, by the same token, if we have much of that great gift we suffer with corresponding severity if we fail to use it. It is rather awe-inspiring in this world to find how unerringly one is "pushed" for not using one's creative energy, the power given into our keeping to use to help the race upward in its struggle. No punishment from the outside is necessary. The never-ending inner struggle of the neurotic—that leads to nothing, that gets rid of none of that energy—is the most hideous punishment that can be imagined. The penalty, you may almost say self-imposed, may only correspond to the tremendous value to the race of the help upward that only those can give who are given more creative energy than is needed for procreation.

When these facts are more or less part of accepted knowledge it will be realized that the all-important thing is to help youth find the proper outlets for their energy, not wait to give help when they have broken under the struggle. While a vast amount of technical knowledge is needed to help a definite neurotic case, there is no reason why endless people with a comparatively small amount of knowledge plus the gift of understanding the human heart, can't be of the greatest service to numberless people who are just "frightfully nervous" because of dammed-up creative energy, or because they have not quite made the adjustments in the family circle which they must make if they are to be adult. We all need help at such times from some one who understands psychologically how to give it. There have always been rare souls who by instinct knew all this, though not understanding it or being able to explain it. To them their friends have gone and come away calmed and with a better understanding of life and their relation to it.

THE MOTHER TYPE

That there are numberless people whose creative urge is so mild as to be almost negligible I have no doubt. I will not include them in any of my groups, but it is well not to forget their existence.

Life is very simple for the woman whose creative urge is completely satisfied by the act of procreation. Her only difficulty is in finding a mate, whether permanent or occasional. They are the satisfied women. They don't have "nerves," but they also do nothing, and want to do nothing, for the progress of civilization and the race. Just as their animal ancestors did before them they do now. Seek shelter, food and a mate and offspring. Psychologically speaking they represent the happy

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MESSAGE FROM ARNOLD BENNETT

Great progress has been achieved in the destruction of popular prejudice and in the education of the people both here and in America and the Conference must and will accelerate the work whwh w perhaps the most important of all social reforms

women who have no **history** Nerve **specialists** never see **them!**

Needless to say that **within** that group there are many **variations** The two extremes are at the left the "loose woman" who, **given** a roof over her head, plenty to eat and a mate when she feels like one, asks nothing else of **life** and gets **nothing** else To the extreme **right is** the mother She seeks a mate, a home and food—not for herself, but for the **child** she longs to **bring into being** She **is** who shows us what **wifedom** and motherhood can mean, what a home **is** meant to be **Artists paint her portrait** and call it "Mother" **Without her this world** would be a sorry place **indeed**

THE MODERN WOMAN

For those women whose **creative urge is** only partly satisfied by the act of **procreation, life** becomes complex They have the **difficulty** of the first group—finding a mate—plus the **difficulty** of **finding** work **outside** the home **which will** supply an adequate outlet for the remainder of **their creative energy** **This group is** composed of what we may call the Modern Woman Her emot~onal needs are twofold, she must have a home and human love, whether **it be with or without marriage**, including **children** or not **including** them But equally **important is** the fact that she must also have an outlet for her **creative instinct, which is** purely her own **Neither kind of outlet alone will satisfy her**

As **individual** women began to **realize** that they as well as men needed the two forms of **emotion**, the one shared **with** the mate, the other completely **their own**, they began to wonder how they could get it By the early part of **this century** the **discontent** of the few became the **discontent** of the many The pent up half of the **creative energy** of that type of woman broke loose! They ranged themselves on **opposite sides**, and the great Suffrage Battle was on! Pro and Anti-both **dissatisfied with** only the home as an outlet—both, no matter what they **said**, fighting for the same thing, freedom to express themselves **outside** the home That great **combination** of a Crusade and a **Fish Wives Row** cured thousands of women of "nerves" They won **their** fight and today there **isn't** an **activity outside** the home **in** which the Pro and **Anti-suffragists** are not making good As always the woman whose place **is** in the home and who never wanted it to be anywhere else, **is sitting** there happy and contented and calm No doubt **mildly** thankful that the Pros and **Antis** between them **didn't** force her out of **it**

The nerve **specialist** sees the modern woman type when either one of her outlets **is** cut off or not **at-**

tamed We all know the woman of whom we say "What **is** the matter **with** that woman? She has a devoted husband, lovely **children** and a **beautiful** home and yet she **is** always **complaining**" Or "What **is** the matter **with** that woman? She chose a career **instead** of **marriage**, made a **brilliant** success of **it** and yet she **is** never satisfied"

As there **is** a group of women whose complete emot~onal **life is satisfied** in the home, so there **is** a group whose whole emot~onal **life is** satisfied in **their career** That can only be when the career they have chosen, whether **it be nursing, teaching, business** or a **profession**, has for them a real **emotional quality**

My last group **contains** those who dream dreams and **see visions** Those who are called by God to translate those dreams into channels that **will** lead the human race away from the **material** on to the **spiritual** The torch bearers That many are called and few are chosen we know They must go alone up into a **high mountain** and there suffer the agony that the race has suffered **since it** began its long **climb** upward They must look **into** the bottomless **pit** of **their unconscious** at the horrors of that **climb**, must look and understand—so that fear may be cast out—and then translate what they saw into **spiritual** form so that the common man can grasp a little of the **meaning** of **life**, take heart to go on **trying** to reach the goal Those who have been shown the **vision** of what man can become only **find** rest and peace by **translating it** for the good of the race **Spiritual creation is their goal, physical crea-**tion can never be more than a rest by the **wayside**

RESCUING GENIUS

It **is** out of that group that we get real **psychological history** The wreckage **is awful** The struggle of those who never **attain** what **their** souls tell them they were put **in** the world for demands respect from those of us who are not among the chosen

Never forget that just as the mother of Jane **Adams** obeyed the same **instinct** as the mother of the most depraved woman **in** the world, so the most pitiful little would-be **artist in Greenwich Village** **is** obeying the same **instinct** that **William Shakespeare** obeyed The process of the **evolution** of the race **is** cruel indeed

That **psychoanalysis** has set free the **creative** energy of many persons whose effort to create had been blocked **is** one of its great **glories** Each of those groups has a **right** to **its** full development, unhampered by those who do not understand

We must learn to **live** and let **live** **psychically**

Legend

By GENEVIEVE TAGGARD

MY friends who come up for weekends **think** of the Wdlskys as a case—one of hundreds I cannot We share snow-storms, garden-blight and telephone troubles The struggle to hve on the **Berkshire hillside** keeps me from the detachment of my **week-ending** guests They do not see how strangely **significant** the story becomes **with** some **pondering**

The **literary** legend, started by **Glaspell** and **Frost** and **O'Neil** needs **revising** These **housewives** do not run out into a **blizzard**, or leap into a **mountain** torrent, mad **with** the **tedium** of farm **existence** In our **community** all the **puritans** who were at all **inclined** to go mad have done so long ago Those who **remain** are **flinty-sane** It is the **foreign** women now They hve in the houses where the **American** women had **their tragedies**, and strangely enough, they too are **beginning** to break and weaken Tough Mrs **Willsky**, for instance, the **Polish** peasant woman who worked like a man in the fields in the old country, **acting** over here as if she had three hundred years of **thin** blue Yankee blood in her **veins**

Tap the underground **river** of **misery** by **taking** up the **receiver** At any moment in the day you may hear it

"What you **doing now**?"

"Oh cooking **dinner** I got the sdo men to feed "

Pause

"Well, don't do no good to **omplam**."

Pause

"No I can't stand it here very long, though "

Mrs **Willsky** solved that problem When her **eighth** baby began she went to a **doctor** and cned, he scolded her and told her to go home and be a good mother Month after month the problem got worse There were **six children living** In the New England **kitchen** there were **howlings** and **screechings** and **scoldings**, eternally There was so much work

The **children** had to be beaten regularly to get them to work in the fields, to plant, weed and **strip** tobacco Or they got **sick**, or ran **pitchforks** into **their** feet And now the oldest, Helen, wanted to

leave home and earn money There was one way to keep Helen, and that was to get **sick**, too

The **sickness** was **indefinite** Nerves, Mrs **Willsky** called it Doctors **said** it was **nothing** Then Mrs **Willsky** found that she had no stomach Her food went into her legs and arms She grew very **ill** Helen nursed her seven months, **until** the baby came After that everybody, **including** Helen, expected her to get well She turned her **ravished** face to me and **said**

"One baby a year. Better **die** "

And the **resolution** held She was only **thirty**, but the **resolution** held The **countryside** is marvelously **beautiful** Her husband owns two farms The baby is very sweet It hurt her that we should want her to hve She turned her back in **disgust** on **this** hfe-enamoured **community** Four **different** doctors told her that she was **playing sick** But it was much more **intense** than **playing** The **devil** came, and ghosts, and obscure **Polish furies** and horrors When the baby **cried**, she wept that Helen should have to be **its** mother, but **her resolution** held

IT took five months, in the end she had her own way **the first** tune I suppose that **she** had ever hammered **with** her will and made a fact of **desire** My **suggestion** that she rebel at another point **did** not appeal to **her**—**refusing** to have any more children was **too mild** a **sin** She defied God and **died** **On** the **night** of the first snow The snow sent her far beyond her **wits**, and **it** was easy not to return

Fourteen-year-old Helen, who has the place of **wife** and mother now, finds the whole **thing** hard **She** beheved all the horrors her mother saw in the **air** She has vowed never to marry The **neighbors** say she is pretty **hysterical**, and once they thought she had gone out of her head Lately she has turned a deaf ear to the baby--sunply **sits** at the telephone All day long she **wails** out the **recital** of her troubles The **girl** used to look like a **Botticelli**, with flax **hair** Lately she is queer and ugly If you take up the **receiver** there is the **voice** "—— but anyway, I don't see how I can stand **it**——"

MESSAGE FROM FANNIE HURST

Birth control w the legacy of the people and I want them to come into their own

I feel convinced that your fight for it is wise, important and humane from every angle that has to do with the present and future well-bang of the human race

More power to you!

The Story of a Subsidized Family

OR

How to Populate the Earth With the Unfit

THE Connecticut Society for Mental Hygiene sends us a pamphlet which is well worth study by those who are not yet fully persuaded that Birth Control is the most fundamental of social agencies. The pamphlet gives the history of a subnormal dependent family of New Haven gathered by the Survey Committee of the Council of Social Agencies of that city. It shows that it took the exertions of twenty agencies, including charities, church, schools, police, juvenile courts, hospitals, orthopedic, mental and "psycho" clinics, visiting nurses and other social workers to look after this family. They have worked for seventeen years and have expended an amount of time, energy and money, a small part of which is represented by 450 recorded visits to aid and \$2,000 accounted for as a small part of the one item, hospital bills.

A Fraction of the Outlay

"The records of the agencies," says the report, "certainly reveal only a fraction of what has been done for the family. During the earlier years they were known there is scarcely anything to show what was done. But meagre and inadequate as the records are they do indicate something as to the social cost thus far, and we are dealing with only the beginnings."

"The social agencies interviewed gave the recorded efforts only and explained that at least double the amount was actually expended. This is primarily due to the recent date of the keeping of full records. Then also there is no way of calculating the time put into a visit to the family or to another agency for consultation. Grace Hospital is unable to give information as to how many of the children have been treated there, what length of time they stayed or at what cost. So that the actual sum of money given does not approximate that expended. The individuals recorded have such aid as food, loans (some of which were not repaid), clothes, jobs, and much personal effort. In order to visualize the cost in time and effort of this family to the community, one must draw upon one's imagination even more than upon the records of the Social Agencies."

And for what was all this effort expended? To keep a weak-minded man and woman together until they had brought into the world nine children, of

whom one is now dead, one normal and the rest much below par physically and mentally.

The Acorn and the Family Tree

The family first came under the care of the Department of Charities and Corrections promptly on the birth of the first child. This is the description of this growing household:

"The father came to this country in 1902, finding work at truck driving at nine dollars a week. He was considered definitely below grade mentally. The mother came to the United States when twelve years old. She had been at school in Italy for a short while but, on reaching the third grade, was kept at home as "it was difficult for her to learn." For a time she kept house for her brother and his wife. After her marriage nine children were born at intervals of approximately two years, all but one of which are now living. Each of the children suffered from birth from rickets, evidenced in one or another of them by knock-knees, bowed legs and arms, short legs, heads very large in proportion to bodies, and rachitic posture. When the family first came to the notice of the Board of Charities and the Visiting Nurse Association, the baby had double hernia."

Now after seventeen years "treatment" the Council of Social Agencies, at the suggestion of one of its members, the Society for Mental Hygiene, undertakes to take stock of results and to work out constructive recommendations. Of results the study has this to say:

The Situation in 1924

"After seventeen years during which the twenty agencies mentioned have at some time had contacts with this family, a visit reveals things about as always. The home is a dark and dirty flat of four rooms, food, rags, and filth he under foot, the furniture is broken, in disorder, and piled high with soiled and ragged clothes. A large pan of potatoes half fried and soaking in grease is the complete mid-day meal, even for the two-year old baby. The four older children, who dally leave the home for work and school, are comparatively neat and clean. but

those **remaining** all day at home, are **crying, dirty** little creatures, **suffering** from sores and from deformities **resulting** from **rickets** and malnutrition. Neither of the parents appear to be conscious of these **undesirable conditions**. The father, a **good-natured, well-meaning** and hard-working **individual**, is contentedly **earning \$18 00** a week, **driving** a truck, as he **did** 22 years ago. The mother, a heavy, strong-bodied **expressionless** woman, is not **disturbed** by **flies** or filth, **disorder**, destitution or the extremely **dirty** and **scantily** clothed **condition** of the **children**.

"It is reported that the woman **is again** pregnant (for the **ninth time**) and if the **previous family history** **is** borne out, the expected **child will** be another step lower in the scale of physical and mental **inferiority**. She, herself **is** of such an **inferior intelligence** that she **is** altogether incompetent to meet the serious problem presented by the seven children who need **special** care on account of their physical and mental **condition**. She **is** not only so **unco-operative** that she **will** not leave her rooms to **bring** her children to a welfare clinic, but it **is** only after **insistent** pressure that she **will** allow them to be taken to the **clinic** by the **social** worker. No results can be expected from such **visits** or from recommendations **given** by the School Nurse or other welfare agency, as she **is** not capable of **complying** with **instructions**, even when **willing**. She seldom can be persuaded to assent to any constructive plans, such as placing a two-year old daughter **with** a **willing** and desirable **relative**.

The Second Generation

"The oldest and most **promising** boy, 16 years of age, is supporting **himself** and **is adding** to the **family income** to the extent of about **\$12 00** a week. Alfred, now **12**, with a mental age of **8½**, is in the fourth grade (having repeated the second). John and William, **9** and **10** years old, one definitely feeble-minded and the other a borderline defective, are at school, repeating the first grade. Jerry, **5** years of age (mental age **4**) is **handicapped** by severe rickets, abnormal shyness and language **difficulties** and is **classified** as being of the borderline dull type. Peter, four years, **is** mentally **deficient**. The only daughter, when **examined** in July, **1923**, at **16** months was at the **12** month level of development. All the **children** with the exception of the oldest, **still** show the effects of

rickets in their infancy and of **their present unhygienic method of life**."

With such results to show no wonder the **social agencies** found no hope in further work in the home. Having helped to create the **family** they **tried** to break **it** up, only to find that the state home for feeble-minded was full and had a long **waiting list** of the progeny of **like families** and that the other **institutions** refused to **mingle children** of low **intelligence** with **their** normal charges.

Disappointed in this effort the **council** attempts in the last pages of the study to **outline** a more adequate method of treatment in the future. It **realizes** not only that **this individual family** **is** not yet off the shoulders of the **community** but that **it** **is** by no means the only one of its **kind** in the **community**.

Adequate Methods?

"The presence of a **considerable** number of such **families in a community**," says the report, "presents a **pressing** problem **which** constantly baffles the best efforts of the most **skilled social** workers. Moreover, the cost of the care which in all human **probability** must be **ultimately given** to **this family** alone will add tens of thousands of dollars to our **tax bills**. The **necessity** of **providing** more adequate methods of **meeting** such **situations** both from the **standpoint** of **society**, the **community** and the state needs scarcely to be **emphasized**."

What are the more adequate methods recommended by the **Council**? The most **definite** of them are **prevention** of the **marriage** of the feeble-minded—a method **which** would be an encouragement to **illegitimacy**, **custodial** care of feeble-minded women of **childbearing** age, or **failing** this, better **provisions** for the care and **training** of sub-normal children—both measures of vast expense and **highly impracticable** for other reasons.

After an **experience** from **which** but one moral can be drawn, the report falls to draw **this** moral. It does not recommend, for **this** type of married couple, cutting off the stream of life at **its** source by the practice of **Birth Control**—or, where the particular case calls for it, by **eugenic sterilization**.

MESSAGE FROM CARL VAN DOREN

The begetting and bearing of children may reasonably be called as important an enterprise as the manufacture of motors, magazines, clothing or publicity. I find that a great deal is known about each of these enterprises, and that further details are constantly being added. Why then must the enterprise of continuing the species be left to amateurs, with so little technical knowledge that they cannot even control their output? I can find no satisfactory answer to this question. Until I can, I shall go on believing that the known and obtainable facts about birth control are an essential element in the most necessary of all sciences—the science of being rational creatures.

The Neo-Malthusian Philosophy

By CHARLES V DRYSDALE

PART III

IN the event of another war, what **will** humanity have to say **concerning** a **nation** which has made such a **declaration**? The **Neo-Malthusian** remedy for war is **simple**. It **considers** the **various** **nations** as it would separate **families** in a **community**, and says to each of them "Limit your **families** to your present resources, whatever they may be, so as to **provide** comfortably for your children **without encroaching** on your **neighbors**. Enter into **friendly** mutually-protective **alliances** with those **nations** who are adopting the same course, for defending yourself against **high birth rate aggressive** **nations**. Build up **international** law and federation for settling **international** questions, and **invite** each **nation** in **turn** to enter the federation when it has overcome its population problem. Remove all **barriers** between the low birth rate **nations**, and **aim** finally at a **universal** federation where **nations** will appear as states of a **Union** and **frontiers** will cease to be **barriers** or to have any **special significance**."

Already **practically** the whole of Western Europe, the **United States** of **America** and the **British** **dominions** have reduced **overpopulation** to the point where an **effective beginning** can be made **with** this policy, and **united** they could present such a powerful **combination** against the **high birth rate** **nations** as to render attack **impossible**, and even to **exercise** a powerful **influence** against war between the **high birth rate** ones. We already have made a start for an **international parliament** in the League of **Nations** and although few are more convinced of its present **importance** than myself, it can become a most valuable **influence** in **international** affairs, as soon as it adopts the **principles** outlined above, and resolutely sets its face against all **propositions** for **expansion** of **territory** based upon the need to provide for increase of **population**. It should be em-

phasized that the above proposal is not in the least antagonistic to the interests of each **individual nation**.

Elimination of overpopulation does not mean **stagnation** of population on the contrary it means an increase both of numbers and **efficiency**, as has been so well illustrated in **Holland**. **Birth** control strengthens each **nation** for defense while removing the need for offense—the greatest of all guarantees for peace and good **will**.

Conclusion

We **Birth** Controllers should show that we are not merely **sectarian propagandists** for a narrow reform, but that we are **animated** by the highest of human ideals—the **securing** of the happiness, enlightenment, and brotherhood of the human race. We **differ** in no **whit** from other **humanitarians** in our **aims**, but instead of **basing** our proposals on **emotion** or dogma we have based them on **science** and reason. **Emotion** and reason are like the **engines** and the rudder of a **ship**. The former **impels** us to **action**, the latter **guides** our course. If a **disaster** occurs at sea and an **S O S** call is **received**, we may jump into a **high** speed motorboat and rush off at full speed, forgetting to ascertain the true **position** of the wreck or to set a safe course, and we shall probably end on the rocks or dash into and destroy those we have set out to save. **Such** is the usual fate of **well-meaning** social reformers. But the **captain** of a ship receiving the **S O S** call behaves very differently. He first attempts to **ascertain** the exact **position** of the wreck, he then gets out his chart and marks out a safe course for getting

(Continued on page 216)

MESSAGE FROM JEROME K. JEROME

I wish you every success. You are doing a most necessary work.

Some thirty years ago I took the matter up in "To-day," a meekly paper I was editing then. It pointed out the need for the thing and offered to supply information. Response came quickly from the middle-classes and from among the well-to-do artisans. But the very poor I could not reach.

Now, I take it, will also be your difficulty. The Church was against the idea, and employers cynically admit that a surplus population, forming a reservoir of unemployed from which they can draw off or not at will, is a convenience to them. The only people who can really serve here are the doctors—if they will be so self-denying. Enlist them on your side and there is hope.

FROM AN INTERNATIONAL LABOR
LEADER

London

To the Birth Control League of America

The question of Birth Control is becoming a very important one for the working classes of the whole world. In view of the thousands of young men and women unable to secure employment after leaving school and in view of the serious competition with young people in industry, the question of teaching the working classes methods of scientific restriction of family is of the greatest importance to human development.

As National Secretary of one million miners in Great Britain and International Secretary of the Miners of the World, I have no hesitation in giving my whole-hearted support to any society which will help forward Birth Control. In the conflict of life we need healthy human beings who will have an opportunity of living decent lives. I therefore recommend the consolidation and uniting together nationally and internationally of all organizations which will help forward this project.

Wishing you every success

Yours faithfully,

(Signed) A J COOK,

Secretary, Miners' Federatzon of Great Britain

THE SIXTH INTERNATIONAL

Don Marquis says, in the *Herald-Tribune*

What an interesting and progressive world we live in, these days, as it is revealed to us in the newspapers day by day!

Tuberculosis is going out, and Birth Control is coming in.

Birth Control, after a long, hard struggle, has attained respectability at last. It has made a place for itself in the hearts and homes of our Best People, it is receiving the Indorsement of press, pulpit and the medical profession.

Colonel Theodore Roosevelt, who seems to have a mama for doing imitatively the sort of thing which his father did spontaneously, said recently that Birth Control advocates are "hog selfish and bad citizens."

"What they really mean, if they are honest," he continued, "is that they don't want another child because they want an automobde and luxurious living."

Dr C C Little, of the University of Maine, takes up this very point, saying "If the upper classes would rather buy Rolls Royces (adv't) and have three separate establishments and Pomeranians than children, then let

them, for they will have become slaves of their environment and no longer fitted for parenthood. Why encourage children from that type? If we had to depend upon these people to replenish the world we would degenerate into a benevolent society for pug dogs."

* * * * *

Our own idea is that those who want Birth Control should have it, and those who don't want it needn't have it—what could be fairer?

But we are glad to see that the era of blithering hypocrisy with regard to Birth Control is coming to an end—that more and more people are ceasing to talk one way and live another. Havelock Ellis's little book, "Essays on Love and Virtue," should be on every five-foot shelf.

* * * * *

The following editorial which appeared immediately after the Sixth International Conference has been quoted in full or in part in at least a dozen papers in as many states. It is quoted here from the *Arlington, Delaware Journal*.

"A Birth Control convention has met and adjourned.

"Its members took it very seriously.

"The rest of us were shocked, amused or indifferent.

"Really, for us, there are more interesting things on which to hold conventions.

"But not for most of the world. For the major part of the human race, exactly this question overshadows every other problem of life.

"Japan found it easy to adopt western civilization, but it is still staggered by the problem of an onental birth rate and an occidental death rate.

"No other civilization is thinkable for China than the present one, in which everything is done the hardest way, to make jobs for more people, and the surplus is kept down by starvation and pestilence, so long as the present birth rate continues.

"We can teach these people everything we know, of science, of industry and of organization, but it is all useless and meaningless while population crowds the limit of bare subsistence.

"It would be biologically possible to populate America with a billion people in two or three generations.

"It would be sociologically impossible, even for us, to maintain anything but a Chinese civilization if we did."

MUTUAL

The woman that I choose is not a passive thing. I have the right to use, from which my babies spring. I'd value love but low that answered each address. For she who'll not say, "No," can never flame to "Yes."

—E RALPH CHEYNEY

CHOICE OR CHANCE

A Constructive Family Plan versus a Destructive Flood of Children

The homesteader's *wife* who tells her story *below* started life *with* a plan for her family. *So* do most mothers, but they have no knowledge of how to carry *out their* plan and *instead* of an ordered *happiness with children surrounded by every protection, married life* too often *means* chaos and misery for both parents *and* children. When *children come* too fast to the poor, *hunger, sickness, death, neglect* and hard labor *for* both old and *young* are the *consequences*. We *know* the *means* of changing *all* this by *enabling* man to *regulate* the stream of life. How long are we *going* to *withhold this knowledge* from those who need *it* most?

Homesteaders

Montana

I am a mother of two children, the older child *is* a girl of four years and the younger a boy of fifteen months. I will become a mother in four months. Of course, *with all* candor I must state that this *third* birth so soon after the second *child is* an *accident*. For the sake of my own health and that of the coming child I would have chosen at least two or three years later for *this third* "event." I had thought that I had a *certain* and sure preventive until just the last few months. My mother gave me the secret as a wedding *gift*. As my health *is* not good *it is* imperative that I have *information which is authoritative* in regard to *Birth Control*. Otherwise the only course left for me to follow *is separation or divorce*. I have a case of arrested *tb* of the lungs. *Continued* bearing of *children* means that I must fill an early grave and leave some motherless little ones. I am the *wife* of a farmer on one of these Montana homesteads where modern *conveniences* are beyond our *financial* reach, as we have just lately gone through four years of drouth.

The Monthly Nurse Advises

Ohio

I am of the same opinion as you. I say women are so *ignorant* of things they should know, but as they are unable to *obtain the right information* from the *right* place and the law so one-sided, we can but *live in* hopes *you will* be able *with* our united help to let the *suffering* world know what they should. This is what I would *like* to know as a mother of five *children* and a laboring man for a husband, age fifty years this coming birthday. Isn't this a large enough family for any working man? Is *it possible* there are any real sure-enough things women can do to keep from having *children* when they have enough, that is, *without injury* to themselves? I have tried dozens of preventives my *neighbors advised* only to find myself pregnant *again*. I live in perfect dread from month to month. I will say I *have* a perfect control of myself, but *is* that

enough? I learned that of an old nurse after she had twelve of her own and a none too *particular* husband. Would you be allowed to help me *in* a personal letter? I come *in* contact *with* quite a lot of women, as I have a public job. They often ask me such *questions* and I *certainly* could do a lot of good.

Five Living and Three Dead

Texas

I have been looking for help for many years, but I have *failed* to get the right *kind* of help. I am the mother of *eight children*, five *living* and three dead. My eldest one is twelve years and there isn't one of my children strong. Have had one set of *twins* that *died* at two months and oh, I had a hard time *trying* to take care of these *babies*. I am not strong, a small woman, *weigh* 107 pounds, have been so weak at times I couldn't hardly stay up and carry my load. I have done all in this world that anyone told me a woman could do to control *birth*, but *nothing* I have ever done helped me along *this line*. A doctor told me *something* but another baby came just the same. We are poor people, no place to call home and can't do a good part by the little children. My baby is only eight months old and I have been *going* to the field *picking* cotton and *putting* it on my sack as I picked. My husband gets only two dollars a day. I won't write any more on *this* subject, but help *is* what I want.

The Black Plague

Pennsylvania

I am a *married* woman and have two *children*, and do not want any more, for the boy *is* not at all well, and I have spent so much money on *him* and *it* seems no doctor helps him at all. The last doctor told me that he *was syphilitic*, and that he got *it* from me. And I surely do not want to bring such *children into* the world. So if there *is* any way of preventing *conception*, *will* you please *inform* me, so I can prevent it.

I also have to help to make the *living*. I do seven or *eight* washings a week, and do a lot of house-cleaning,

for my husband does not have a trade So I would be very glad to hear from you

Contenance

Oklahoma

What a world of sorrow I feel I could have **missed if I** had met you twenty-five years ago' I **will** not bore you **with** a tale of **sickness** and sorrow, just because I **did** not understand Now **since reading** your book I feel I am on a **higher** plane and ready to begin at forty-two a new hfe, for I **believe** you can help me I have tned several so-called preventives but I have **eight living children**, and have had three **miscarriages** in the last **year—they** are only so-called Now I am keeping away from my husband, **which** as you know, causes trouble I have always thought of sexual union as **something** to endure, but you have **given** me a beautiful thought of love which I shall **give** to my **girls** and save them what I have suffered What can I get that I **will** not have to bnng **into** the world more **babies** than I can care for? I think you are a brave woman and **doing** more for the good of **humanity** than all the churches **in** the world Tell me **if** I can be of any use to you to spread the wonderful **truth** If what you tell me should be **against** the laws of man, I am sure the good God **will** agree **with** us and the thousands of women who suffer as I have

The Greatest Thing on Earth

Oklahoma

I have been **seeing** the ad in the papers of your book on Birth Control for about two years I wanted to order the book but my husband always **said it** was a fake I have managed for the **price** of the book, ordered **it** and read it It is the greatest **thing** on earth and if **given** a chance I **will** vote for it I have been married to **this** man four years, have one httle **girl** two years, have **miscarried** five times I am just a drag now I have had my **mind** made to never bring another **child** to the world I had three **children** by my first husband and I am only twenty-seven I **intend** to do everything for the cause I beheve **Birth** Control **will** be a law for my httle qrl But I don't want to go on in **this** manner **until** I die I don't know how to get help unless you see fit to help me You can, I am sure, and I hope you **will** Will have everybody read my book that I can get to do so

"I, Too, Want to be Free"

Utah

I have purchased one of your books, "Woman and the New Race" and I want to congratulate **you** on your work

Like many other women, I too, want to be free My mother had a large family and I, **being** the eldest, had to work out because there was no room for me at home

When I met my husband he was 64 and I was 24 In my Ignorance I thought we would never have any **children** because my husband was too old But now I have a **x children**, the oldest **eight** and my baby four months They are all healthy, **intelligent** children, but the work and the **strain** of **caring** for them is getting the best of me And the future—what **will it** bnng? My husband is now 73 and I am prematurely old at 33 It keeps us guessing to make ends meet, for we have no **income** only what my husband makes at shop work and we all have to do **without** lots of **things** that we should have

Mrs Sanger, how can we keep from **having** more **children**? I love my husband very much, also my **children**, but I can't have any more The doctor says be **careful**—but he **didn't** tell me what to do If you can help me, Mrs Sanger, I **will** surely be grateful to you

A Sister's Trouble

Idaho

I have read your wonder book My mother purchased **it** for me I **think it** is a wonder and hope you have success **with it** I **will** try and do all I can if you **will give** me a **little advice** I have no children myself, due to falhng of the womb, but have a **sister** who suffers death at child-birth She has **hemmorhoids** and has to be flat on her back for weeks **with** the foot end of the bed two feet higher than the head, and has to be fed **with** a teaspoon But still doctors **will** qve her no help They tell her she can never hve through it again, but **will** not help her

Please, Mrs **Sanger**, tell me what to get for her so she can **live** She has lost so much blood she can hardly stand **up**

Too Sickly for More

Michigan

I have two lovely httle **children** now Our girl **is** two and one-half years old, and the boy is just four months old We think if we can get any **information** from you it will be of great help to us At the birth of our boy, the doctor said it should be the last as I am not strong enough for more, but he refuses to help me now as we have not a very big income, while he helps others that went to **him** the same **time I did**

All They Can Care For

Ohio

I am a married woman **with** four children I have two **boys** and two **girls** and I feel hke that is all that we can take care of

I am 33 years old When my last httle **girl** was born I almost **died** I had blood poison and bed fever I never walked a step for four months and the doctors told me I must be careful and not have any more **children**, but never told me what to do If you can tell me **anything** to help me, I surely would **appreciate** it

Book Reviews

A Review by Howard Nelson Rubien

"A PLEA FOR MONOGAMY," by Wilfrid Lay, Ph D
Bom and Liveright

DR LAY points out in his book that the success of a marriage is dependent upon the effort of the husband to satisfy his wife sexually. Mutual gratification can be accomplished only through the self-control of the man. If the husband is brutal, hasty, or thoughtless, the wife must suffer. Under these conditions the wife is soon disillusioned and ceases to love her husband.

To accomplish a happy union, it is therefore necessary for the husband to develop a method or technique in his love-making which will result in the satisfaction and subsequent happiness of both man and woman. Having acquired this technique, which seems to consist merely in a common-sense consideration of his partner's pleasure, a man will be perfectly happy with one woman—and need never search for or desire a different mate.

Dr. Lay thus calmly ignores the mysterious factor in the life of everyone—love. He thinks that love is nothing more or less than the perfect gratification of the sexual desire! He even goes so far as to say that any healthy man can marry any healthy woman and be entirely happy, never falling in love with anyone else, provided his technique insures his wife's experiencing the acme of sexual pleasure.

A theory so vulgar and disgusting is not only untrue but actually offensive to everyone. It not only repudiates art and romance, but also ignores the recent work in psychology. The most that can be said for the book is that it is quite true in declaring that a husband ought to consider the happiness of his partner—but surely everyone of any culture knows that. It is utterly unnecessary to write a three hundred page book to explain that.

The book is very difficult to read, since it constantly repeats what has been simply stated, and then goes on in very distasteful figures of speech to drive home the obvious point. If such a book were to serve a useful purpose, it would have to be written so that uneducated people who never give any thought to the beauty of sexual life could read it. A person of that type could never read book as vague and uninteresting as this.

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A Review by C C Lattle

HEREDITY AND EUGENICS, by R. Ruggles Gates
Macmillan Company, New York

DR GATES' book is so different in form from other text books covering the same field that companions are somewhat difficult. Of the approximately two hundred and fifty-six pages, twenty-six are on general heredity,

and two hundred and twenty-four on human heredity. The style is discursive rather than analytical and the absence of sub-headings and sub-divisions of material makes the reading at times somewhat difficult. The cases cited as illustrating various principles of heredity are for the most part chosen from human material. This adds interest, but it seems to me fails in accuracy. For example, on pages 11 and 12 diagrams to illustrate mendelian inheritance use as an illustrative character the trait of brachydactyly. The disadvantage of this procedure will be realized when one remembers homozygous brachydactylous parents have never been surely identified. There is some evidence in fact that they would die before maturity.

Unclassified Facts

As before stated the style and the approach is rather more conversational than scientific. One finds, for example, in the chapter on *Physical Characters in Man* a great diversity of topics. Starting with stature, a most complex character, it runs off into a consideration of dwarfism. It also goes into considerable detail concerning the history of feral horses on Sable Island. Wild turkeys on Santa Cruz Island are soon, however, considered, while the very next paragraph deals with the work of Davenport on achondroplasia. Soon after this eye color in man is considered, but before coming to any conclusion on the matter, so much material is cited as to leave the reader in a bewildered condition.

Skin color and hair characteristics are taken up, and result in more or less repeated oscillation between negro-white crosses and a hairless family in Upper Alsace. In a consideration of albinism, true albinism and spotting are both included, a thing which no geneticist should have done, unless he reverts to the type of classification used by Pierson in the early days of the rediscovery of mendelism. For some entirely unknown reason the last paragraph on albinism contains an account of an Indian family of toothless men with some remarks on the inheritance of this trait.

The treatment of the subject of left-handedness is an outpouring of interesting facts not in the least classified or developed in any logical order.

The other chapters until the sixth, on *Social and World Aspects of Eugenics*, have much the same difficulties. One of them includes on page 149 an unfortunate error of the repeated use of Goddard instead of Goddard. The same error is made in the bibliography. Considering that Dr. Goddard's work is one of the best known pieces of research in eugenics, this is, to say the least, unfortunate.

The latter part of the book on the **social** aspects of the **question** is much more **interesting** and readable. The **bibliography** is **extensive** and useful.

On the whole, however, it appears to the renewer that the book has not **contributed** fundamentally to the **list** of excellent works already available in **this** field.

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THE MONGOL IN OUR MIDST, by F G Crookshank, M D E P Dutton, New York

OF all the little volumes so far issued in the Today and Tomorrow Series, **this** is both for readableness and for subject matter perhaps the most **interesting**. Dr Crookshank is a **specialist** in **mongolianism** and his studies of **this** form of **idiocy** have led him into other **scientific** fields besides **medicine**. Of these studies **this** little book is the outcome. The **subtitle** is "Man and His Three Faces" and the thesis he sets before **anthropologists** and **ethnologists** to prove or **disprove** is that there are in the "white" race three **distinct** strains of blood, **coming** from yellow, black and **white** human ancestors and, farther back, from three **distinct** prehuman sources. **Mongolianism**, **dementia** praecox and **negroidism** are, he believes, throw-backs to one or another prehuman ancestor.

No one but a **specialist** in the sciences relating to human **origins** is **qualified** to pass upon the **scientific** basis of Dr Crookshank's book. One specialist has **characterized** it as "ingenious and plausible, but not quite coming to grips with the almost **overwhelming** mass of evidence against the **hypothesis** of a **pluralistic** origin of man." But whatever may be **said** by men of science, there **remains** **outstanding** in the general reader's **mind** a sense of **inspiration** on the writer's part, a feeling that Dr Crookshank has had a **scientific** intuition which it would pay **scientists** to follow up by the **exhaustive** research which he does not **claim** to have made **himself**.

From the **standpoint** of Birth Control "The Mongol in Our **Midst**" has a **special** interest in its statement in regard to the causes of **mongolianism**. **Mongolian** **idiots**, says Dr Crookshank, are those for whom "there has been in **uterine** life not merely **deficient** developmental **impetus** but an **hesitation**, a **faltering** at the crossroads of development." His statement of the *causa causans* of **this** incompleteness is **nothing** less than an **enumeration** of **conditions** in marriage where Birth Control should be **practiced**. "Mongohans," says he, "are usually the offspring of feeble, immature or exhausted parents. An **imbecile** of **this** kind is often **either** the first **child** of young parents, the last **child** of a numerous **family** or the only child of parents already elderly. Sometimes there is a clear maternal **history** of ill-health, **debility** or **privation**. Sometimes there is a parental **syphilis** or tuberculosis."

M S B

The Census Bureau has sent out a **press** announcement on the **size** of families in the **birth** registration area of the United States, of mothers of 1923 with husbands aged **between** 40 and 49 years. To the parents in this study a total of 147,209 children were born in 1923, bringing up the average number of children ever born per family in **this** group to about 6. A **grouping** by **occupation** shows that for fathers between 40 and 45 years of age, coal miners had the largest families, seven being their average. The lowest average is for **architects**, 2.8. In the older group, fathers between 45 and 49, foremen, overseers and inspectors compete with coal miners for the largest families and **dentists**, surgeons and **physicians** have the smallest. As one newspaper expresses **this** fresh example of differential fecundity—"the rich are getting richer and the poor are getting children."

UNDESIRE

Did they that clasped desire me?

Oh, no, 'twas heart on heart

'Twas hp to hp and hfe for life—

Now living is my part

Oh, had they known, oh, had they dreamed

What life it was they gave,

Would they have stayed their wild, wild love,

Nor made my years their slave?

Did they that loved stand awed at

My masked inheritance?

They laughed and called the echo—

I am a child of chance

Children of chance, we wander

Possessed, by those who gave

The undesired, unthought, unsought—

The hfe that we must save

They asked for one another,

Bhnd Nature grimly hurled

A soul, out through their gates of love,

To walk this weary world

(Verses cut from an old newspaper—AUTHOR UNKNOWN)

Agitation has started for a Birth Control law, and it is Ohver Herford's fervent hope that they will make it retro-active —Life (New York)

Mexico

By ELENA TORRES

THE problem of birth control in Mexlco presents very Important and interesting social aspects. As is the case in any country, the well-to-do people of Mexlco have sought the advice offered by the medical profession and in fact blrth control has not been absolutely unknown in Mexlco although for many years it was one of the secrets only known by the aristocracy.

During the time of the Revolution it was much discussed. The persecutions that in this country the government upheld against the propagandists and leaders of the idea were warmly commented in Intellectual and revolutionary circles in Mexlco.

In his book criticizing the law on "Family Relations," passed in Mexlco in April, 1917, by President Carranza in collaboration with Mr Luis Cabrera and Mr F Palavicini, Mr Pallares was the first to present in a systematic form and with a scientific spirit all the issues involved in the laws of divorce, of the legitimation of children, that is, the recognition of equal rights for legal, natural and adulterous children, of the law on guardianship, and in general of all those problems about the family which have passed through a radical reform in Mexlco.

My opinions differ greatly from those expressed by Mr Pallares, although I admire the seriousness and interest with which he deals with this Important subject. Not one Important detail that will affect, for better or for worse, the deep customs of Mexican society escapes his analytic mind.

A Learned Critic

In one of the criticisms this worthy jurist makes against the divorce law he quotes the well-known saying of Napoleon: "The legislator must not consider the family as a trifling affair. Its dominant sentiments make necessary a policy of non-interference." This is indeed a brilliant saying, but it is a double-edged weapon which could equally be applied to the indissolubility of the matrimonial bonds which Mr Pallares approves or to free love as many would apply it.

The ideas of men are so relative that we have to keep in mind the mood of the individual when he coined the phrase we approve. A great many social misfortunes are the result of the careless sympathy with which we accept such ambiguous phrases as the one which inspired the beautiful paragraph of Mr Pallares.

In the preface of the second edition of 1923 I find that he condemns severely the law on Family Relations. He blames it for having influenced in part the movement to give women the means of blrth control.

To some extent perhaps it is true that this law has contributed in part to aid women who do not want to have any children until they can find a permanent husband, since it is desirable for all children to have a father, but of course this is not the only use made of this law.

Mr Pallares says: "Future generations will blame us for having changed the Mexican woman, self-sacrificing, noble, and profoundly mother, for the Yankee woman, who is superficial and sometimes terribly immoral." For my part I hold the form of morality that makes so strong an appeal to Mr Pallares to be ridiculous.

Aspects of the Problem

We have in Mexlco the awful shame of prostitution regulated by the State. We have miscarriages, abandoned children and many other forms of prostitution.

The blrth control problem of Mexlco presents the following aspects:

I The possibility of poor marriages having only the number of children the parents think they are able to educate. This is a very general point of view whose truth I have been able to appreciate in marriages of the middle class having a fairly good culture.

II This same point of view is taken by women working in factories who have to help their husbands. The contact with city life stimulates to a great extent the desire of parents to improve the social condition of their children by means of education.

III The country woman is sunk in great ignorance, does not know the most rudimentary principles of internal hygiene and it is very difficult for her to make use of any knowledge of this kind as long as she does not have some understanding of life that will enable her to take more interest in the future of her children.

IV The morality of the unmarried woman is a topic that worries a great number of people fond of estimating the value of marriageable women by their virginity. It is true that many women will see in blrth control an easy solution to the practice of sexual intercourse, but the situation will be no different from that which exists today, except that the great number of women in the grasp of misery

and of unfortunate children will decrease. Also the number of Don Juans who are able to prove the number of **their** love adventures by them **illegitimate** offspring will decrease.

To sum up, we can say that **birth control** will stop many of the **material miseries** that **handicap** women and **children** and also some of the moral **miseries** that are so frequent among the masses in my country. These are the **principal** aspects that **birth control** as knowledge in the hands of all women presents in **Mexico**.

The results to the future **will be significant**. They **will change** a great deal the concepts of **social life**, and its **desirable** consequences on **selection** will appear in **proportion** to the **guidance** that **Eugenics** gives to future **generations**.

As for the present **attitude** toward **Birth Control** in **Mexico**, we have the sane acceptance of the knowledge by a great number of young **married** couples **desirous** of **limiting** their offspring, but we

also have the **selfish** use of **it** by those young men who do not want to carry the **responsibility** of a child, but nevertheless **desire** the pleasures of sexual **intercourse**. Others **justify** it because it assures **their** personal welfare and that of **their** children. Another group of **Mexicans** feel the deadly fear of those that do not like to accept the changes in moral standards through **which** **society** passes through the ages, **this** is due to them Ignorance or forgetfulness of **history** and the constant process of **evolution**.

Lastly some make use of **sophisms** and **religious** dogmas. **Morality** and **religion** are the two weapons **which** they use to attack new **ideas**. To me these two words **designate** **relative** truth and God, two concepts **which** can never be lost **either** by **birth control** or by any other event or concept in the past or in the future.

*Report to the Sixth International Neo-Malthusian and Birth Control Conference

MESSAGE FROM RUPERT HUGHES

By a **curious** but **everlasting** irony of human **nature**, the people who call themselves the best people and make the most **noise** about morals have always opposed personal liberty as the **chief danger** of **existence**.

The very words **which** are used in the war against birth control have been **previously** used with equal **indignation** and **righteousness** against the freedom of speech, thought and press, against the freedom of slaves, against the **public schools**, against the education of the poor, against the freedom of the and other **republics**, against the **right** of men to vote, against the right of women to vote, against **protection** of children by the State, against **truth**, astronomy, **science**, geography, even against **medicine** and **anaesthetics**.

The **worst** of **habeas corpus** was won with the utmost **difficulty** and it is considered a **foundation stone** of **liberty**. **Habeas corpus** means "You have the body of so and so in your power. Restore **liberty** to it or tell why you **should** keep it."

Birth Control as the woman's **Magna Carta**, her **right** to say to her husband "You have my body in your power. Restore it to my custody."

The people who are now casting up their hands in dread and invoking laws against birth control, were only recently performing the same gestures against the **hideous sin** of allowing women to choose **their own husbands**. Later, they were aghast at the thought of allowing women to vote or to control **their own earnings**. We can only regard them with equal horror and marvel that any but **savage** or **despots** could uphold the **barbarism** of keeping women in **ignorance** and in bondage concerning the most **precious** and the most **precious** right they can possess: the **right** to choose not only the fathers of their children, but the **time** and **conditions** of their birth.

I prophesy that in a few years these **over-righteous** tyrants will be accepting birth control as the **natural** and **normal condition** of **life**, and using it as a sacred **institution** with which to combat the **next step** of human progress.

Those who endure the **martyrdom** of abuse and **contempt** heaped upon the advocates of **birth control** can rest assured that they are **merely running** the gauntlet that every **benefactor** of the race has had to endure.

Now as **always** it is the **wrong** good that **inflict** the torture and throw the **missiles**.

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Birth Control
a d
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By Margaret *Sanger*

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By Edward M *East*

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A HARVARD MAN ON A CATHOLIC
CRITIC

Following Mrs Sanger's address before the Liberal Club of Harvard, David Goldstein spoke against Birth Control before that club on April 15th. He represented the Catholic Truth League. Of his address Mr Norman E Hmes, Robert Treat Paine Fellow in Social Ethics and coach of the Harvard Debating Team writes

I cannot refrain from observing that I have heard few men upon the public platform who have less respect for facts, who show less ability to reason from cause to effect and who appeal more to religious authoritarianism regardless of what reason and sane judgment would dictate, than David Goldstein in his public utterances

Mr Goldstein's main point was that the conscious restriction of the birth rate by Birth Control methods was "immoral." It is immoral because those who practice it are "interfering with a natural function." When it was pointed out in the discussion that a heavier than air machine, the aeroplane, interfered with gravitation, that vaccination interfered with another "natural" process, in fact, that all civilization was a resistance to and transformation of the forces of nature, Mr Goldstein replied 'Why, vaccination lengthens life! That isn't in the moral field at all'

He gave the impression that Dr Louis Dublin's main contention, before the Sixth International Neo-Malthusian Conference recently held in New York, was that America ought to fear depopulation. The members of the Liberal Club, however, knew better than this since they had had a full report of the conference from one who attended the sessions—a report which had given considerable attention to the curious mixture of sound and unsound criticism of this New York statistician. Mr Goldstein admitted that he had not attended the conference and had only read the newspapers. Incidentally his speech in reply to Mrs Sanger at the Common Cause Forum in Boston recently, was also admittedly based upon the few inches of report by a Boston newspaper of Mrs Sanger's speech before the club. This accounts partly for the weakness of Mr Goldstein's factual basis.

The speaker went on to tell of famous men who have come from large families, spoke of abortion in Russia, and claimed that no large body of doctors or clergymen have ever supported Birth Control, the latter of which is untrue, and all of which is not germane to the main issue of the problem. At any rate, the members of the Harvard Student Liberal Club are not so much interested in what other people think of a given social policy, they are interested in finding out what the facts and arguments are on both sides so that they can form a judgment of their own. Intellectual and spiritual authoritarianism is dead there and we are all thankful for it.

CACOGENICS

CHICAGO, May 3—Mrs Eric Hellboug, with a family of sixteen, crowded into three little rooms in a dinky back-lot cottage, thought it about time to thin out her flock, so she ordered Margaret 13, and Hattie, 15, to get married

"Get out of here and do something," she commanded "Get married and shift for yourselves"

Margaret took the order literally and went out of the little home On the corner she spied a beggar, a legless beggar, at that

"Want to marry me?" she asked

Carl Farmer, aged 24, the legless mendicant, considered the proposition Margaret was large for her age, could cook, sew and keep house Not a bad bargain, so he wheeled himself back to her home and Margaret's mother accepted him

"Now my sister Hattie wants to get married, too," spoke up Margaret "Can you find a man for her?"

"Come with me," said Carl, so Margaret walked along as he propelled his carriage Eventually they came up on Cheenah Kichi, aged 34, his shriveled, paralyzed legs bound to his body, an old army hat and uniform covenning his deformities And Cheenah was willing to marry Hattie Margaret became Carl's bnde on January 30th and Hattie was married to the Indian beggar February 18th

Now the girls have discovered that they did not do so badly Carl, the legless one, averages \$150 a week, while the paralyzed Indian gathers in from \$50 to \$75 a day The bndes take their husbands to their allotted comers every morning in taxicabs Every half hour or so they reheve them of accumulated cash to forestall street robbers Each beggar works five hours a day and their child wives escort them to a side street and take them home in a taxicab —New York Times

THE LIONESS AND THE FOX

The fox once observed to the honess that foxes were very much to be envied in the matter of fruitfulness Scarcely a year passed that she, for mstance, did not bning into the world a good htter of cubs, while some people, she continued, who had only one young one at a time, and that not more than twice or thrice in their lives, looked down upon everybody else with contempt This sneer was too pointed to be passed over in silence by the honess, who rephe'd, with a good-deal of fire, 'What you say is true, you have a great many young at a time, and often, but what are they? Foxes I have but one, but remember that that one is a hon "

—AESOP (619-564 B C)

"Four is good company, five is a charge,
Six is a fannly, seven's too large"

—Old Rhyme

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News Notes

NATIONAL

ONE of the most important recent events in the movement in the United States is the official acceptance of Birth Control by the two great national bodies of gynaecologists. Early in May the American Society of Gynaecologists and Obstetricians at their meeting in Washington, passed a resolution on advocating the amendment of laws which hamper the progress of contraceptive knowledge. On May 26th Dr James F Cooper attended the annual meeting of the American Medical Society and took part in the scientific session of the Gynaecological Section. At this session a paper was read on "The Average Sex Life of the American Woman," which was followed by the adoption of a resolution calling for the study of sex problems. Three days later at its business meeting the section passed the following resolution on Birth Control. Resolved, that this section recommend the alteration of existing laws wherever necessary so that physicians may give contraceptive information to their patients in the regular course of practice.

Though no action on Birth Control was taken by the Sixth Annual Convention of the National League of Women Voters at Richmond, Va., which ended April 20th, a vigorous educational campaign to have study of this subject introduced into the League's plan of work was carried on among the delegates by Mrs Leslie J Tomkms and Mrs Richard Billings, a member of the Board of Directors of the American Birth Control League, Mrs Walter M Newkirk of Pennsylvania, Miss Sally Peters and others. The subject was actually discussed at a meeting on child welfare, presided over by Mrs S H Bmg.

LEGISLATIVE BILLS

Of the three Birth Control measures brought before our state legislatures this winter, the Connecticut bill was rejected by the Senate. The judiciary report on this bill stated that it had merit, but advised against changing the law "at this time." The Waterbury *Republican* is not surprised at the fate of this bill which had against it "the silent opposition of deep-rooted prejudice." The New Jersey bill, opposed by like forces, died in committee and the New York bill has not been reported by the Codes Committee. The New Jersey sterilization bill which, it will be remembered, passed the Senate, died in the Assembly Committee to which it was referred.

In Illinois efforts to place legislation prohibiting the dissemination of Birth Control information on

the statute books faded when on April 9th the Senate Judiciary Committee tabled Senator Boehm's bill providing penalties for spreading such information.

CANADA

IN the last days of April, Dr Norman Haire was in Ontario, where he addressed the Hamilton Medical Society at Niagara Falls, on April 25th and two days later spoke before two hundred members of the Toronto Academy of Medicine. Dr A B Whytock presided at the meeting in Toronto.

ENGLAND

THE most important single event in the last two months was the adoption in March by the Council of the National Union of Societies for Equal Citizenship of the Birth Control resolution introduced by Dorothy Jewson. The following account of the debate which preceded the vote is from the *Manchester Guardian*.

Miss Jewson, moving the resolution, said it meant that the Ministry of Health should be asked to cancel its instruction that such information was not to be given. At present the clinic doctor might tell a woman she ought not to have more children, but he might not give her the necessary information that he was at liberty to give to a private patient. This was an injustice to working-class mothers who could not afford private advice. Last year, she said, 3,000 mothers died at child-birth and 100,000 children died before they were born. As a member of Parliament she had received, she said, letters from expectant mothers who asked her for information about means to prevent the birth, and she had to explain that by birth control contraception was meant. She made the statement that in some cities there were abortion clubs to which women contributed every week and to which they went for help. She wanted to see the practice of drug-taking stopped and information about contraception supplied.

Mrs Alfred Marshall, speaking from her knowledge of infant welfare work, said that such information was urgently needed by working-class mothers, not because they did not care for children but because they did.

Mrs Stocks said that the industrial towns of the north were riddled with ill-health that resulted from drug-taking and abortion. The women were going to the wrong people and getting the wrong information. The women who attended the welfare centres were of the type who should be helped, the married mothers. When the right kind of information was available they could protest against drugs and malpractices. The National Union stood for equality and was therefore justified in securing for working-class mothers the help now given to women who could afford to pay for private advice.

The speakers who opposed the resolution did so generally on religious grounds

The **British Medical Association** is not yet ready to undertake the scientific guidance of the **Birth Control Movement**. At the meeting of the **Council** on March 25th, Dr E R Fothergill's motion asking that a special committee be formed to consider whether the association should issue a pronouncement on the subject was lost after a spirited debate.

Two other bodies from which a statement has been expected have not yet been heard from. At last reports neither Copek nor the **Bishop of Winchester's Birth Rate Committee** of the **National Commission on Public Morals** had given a decision for or against Birth Control, though the latter body is preparing its report. At the Annual Meeting of the **Yorkshire Congregational Church**, the Chairman, the Rev E Griffith Jones, gave a rather colorless endorsement of **Birth Control** when he referred to it as an established fact and "one of the directive forces of the world," which would be good or bad according to the uses that were made of it.

Meanwhile quantity instead of quality prevails in England as elsewhere. This is shown by army figures. We learn from press clippings that five out of every eight prospective recruits for the **British** army were rejected because they did not fulfill the physical and mental requirements.

NEW ZEALAND

AMONG recent visitors at headquarters of the **American Birth Control League** was Mrs C A Fraer, a member of the **Social Hygiene Association of Christchurch**. She reports a great interest in Birth Control among physicians and lay-

men connected with the **Social Hygiene Association**. This interest cannot express itself in public support because there are, as in America, legal impediments in the way of spreading knowledge of contraceptive measures. There has however been of late an alarming increase in maternal mortality throughout the well organized hospital system of New Zealand and it is felt that the investigation of means of prevention which is now under way will include Birth Control.

COMING EVENTS

THE following is Dr Cooper's itinerary for July and August in the order in which he will visit the cities listed.

Newark, Ohio
Cincinnati, Ohio
Morehead, Kentucky
Frankfort, Kentucky
Louisville, Kentucky
Indianapolis, Indiana
Kendallville, Indiana
Warsaw, Indiana
Chicago, Illinois
DeKalb, Illinois
Champaign, Illinois
Springfield, Illinois
White Hall, Illinois
Cairo, Illinois
Paducah, Kentucky
Jonesboro, Arkansas
Little Rock, Arkansas
Dallas, Texas
Pans, Texas
Martins Mill, Texas

Marshall, Texas
Houston, Texas
Gulfport, Mississippi
Mobile, Alabama
Montgomery, Alabama
Birmingham, Alabama
Nashville, Tennessee
Gallatin, Tennessee
Atlanta, Georgia
Snow Hill, North Carolina
Plumtree, North Carolina
Forest City, North Carolina
Wilmington, North Carolina
Conway, North Carolina
Bedford, Virginia
Richmond, Virginia
Lacey Springs, Virginia
Martinsburg, West Virginia
Fairmont, West Virginia
Morgantown, West Virginia

Birth Control and "Positive Eugenics"

By FRANCIS B SUMNER

THOSE of us who have joined the campaign for Birth Control at a time when it no longer requires courage to do so should be modest in offering our advice to the veterans who fought and won the earlier battles, in the face of such great odds. However, the veterans themselves have sought counsel from some of these more recent recruits and have invited constructive criticism. This, at least, is my interpretation of the recent, highly successful International Conference, held in New York City.

Owing to its far-reaching social and biological

consequences, and to its rather recent emergence as an object of critical study, Birth Control is pre-eminently one of those subjects upon which there must long be honest differences of opinion. Such differences are not to be deplored. They are a healthy sign. Any tendency to set up an "orthodox" doctrine in this field would be calamitous. There are many essential points upon which we can all unite-enough, surely, to make a pretty inclusive Birth Control platform. But there are other points—some of them highly important ones—upon

which we must at present disagree. These are the points, most of all, which call for scientific investigation and for friendly discussion.

In an editorial in the June number of this REVIEW, Mrs. Sanger expresses her regret that the "Eugenic" resolution, introduced by Professor Roswell Johnson, should have been adopted by the Conference. She believes that the passage of this resolution has resulted in confusing the aims of the Conference in the eyes of the public, and in obscuring the objects of the Birth Control movement in general. She further thinks that the encouragement "to bear as large families, properly spaced, as they feel they feasibly can," which, according to the resolution, should be extended to "persons whose progeny give promise of being of decided value to the community," would be futile, not to say impertinent.

It was surely unfortunate, as Mrs. Sanger says, that a resolution of such importance should have been "sprung" so unexpectedly, near the close of the last session. This circumstance was, of course, quite unintentional on the part of its author, but it resulted in the adoption of an inadequately worded resolution, without sufficient discussion. I make these admissions, although I was, I believe, the one who moved its adoption.

However, the manner of adoption of this resolution and the choice of words employed need not concern us further. (If we were "out of order," in introducing it, I, for one, offer my belated apologies—I do not recall that we were so informed at the time.) The thing of real importance is the attitude of the Birth Control movement toward so-called "positive eugemics." Let us endeavor to answer briefly four questions. (1) Is it desirable that certain elements of the community should have larger families than at present? (2) What are these elements? (3) Is it necessarily futile or impertinent to "encourage" them to make larger contributions to the next generation? (4) Should Birth Control organizations concern themselves with making such recommendations?

(1) The inadequacy of the present birth rate of the so-called "intellectual classes" has been established by such a wealth of data in recent years, that I think it may be taken for granted here. Likewise, the general correlation between innate (hereditary) ability and manifest achievement is scarcely contestable. The world is full of exceptions, to be sure, but these exceptions merely furnish an index of the extent to which democracy has faded of its purpose. When we deal with averages, the rule holds. Another point must be insisted on. We are not advocating large families for the better endowed strains, but merely larger families. At least, that is my own idea of eugenics. Surely, an average

progeny of one and a half is not sufficient to insure a line against extinction, to say nothing of increasing its relative numbers in the community.

(2) When we come to the task of specifying the elements in our population who should be "encouraged" to furnish a larger quota than at present, we encounter vastly greater difficulties. But one thing is certain. So long as human psychology and human society retain anything of their present characteristics, this is a matter which will be left to individual conscience and judgment. There will be neither licensing nor coercion by the state. Nevertheless, we shall be free here, as in every field of human conduct, to try to influence the decision of others through example, advice, education, propaganda. It is plain, however, that such counsel as we offer must be general and impersonal. We cannot single out individuals. The question really becomes: How shall the fit recognize themselves? Unfortunately, we can no longer be content to believe that mere willingness to bear children is, in itself, an evidence of fitness, or failure to rear a family evidence of unfitness.

My chief objection to the "Eugenic" resolution, passed by the recent Conference, is that it entirely fails to answer this last question. Is it practicable, let us ask, to suggest any purely objective criteria of fitness? Plainly, such praiseworthy qualities as "ability," "brams," "character," etc., must be ruled out of consideration. For we all have a superabundance of these things—at least in our own estimation. On the other hand, health, education and financial success (I do not imply wealth) are not so open to these objections. One's estimate of one's share of these possessions is not so completely warped by personal vanity or modesty.

That health is largely a matter of hereditary physique cannot be disputed. The same is not so obvious in the case of education and financial success. These are strongly affected by differences of opportunity—plain "luck," as we say. However, even here, the correlation between such achievements and innate ability is probably high.

May we not, then, reasonably express our conviction that the present racial outlook would be much more hopeful if those endowed with health, education and a moderate amount of worldly success should contribute a greater quota than at present to the population of to-morrow?

(3) Such a recommendation would be "impertinent," only if we presumed to single out and advise individuals. Uttered as a general precept, it is no more impertinent than the Golden Rule.

Nor would it, I think, be necessarily futile. Probably most of us know more than one "well endowed" couple, eugenically speaking, who appear to have been influenced by altruistic as well

as by **economic considerations**, in **determining** the **size of their families**. Cannot the number of such couples be **increased**? If not, our **civilization will soon be in a bad plight**.

(4) If we whole-heartedly accept the word "control" in its **positive** and **qualitative**, as well as in its **negative** and **purely quantitative** sense, I cannot see why Birth Control **organizations** should not endorse the **idea of "positive eugenics"**. Historically, of course, it was **inevitable** that the Malthusian movement should be **primarily concerned with** the urgent need of **restricting** the rate of **reproduction**. And **this is** naturally, and **quite wisely**, the **main emphasis** of the Birth Control movement of to-day. But the menace of the "**differential birth rate**" cannot be overcome merely by cutting down the **fertility** of the least **efficient strains**. There must be a **speeding up** at the other end of the scale.

Will our Birth Control **organizations** accept this problem unreservedly as **theirs own**, or will all **serious consideration of it** be left to the somewhat antagonistic group of **eugenis**ts?

THE NEO-MALTHUSIAN PHILOSOPHY

(Continued from page 202)

to it as **quickly as possible**, he sees that **his** compass and salvage gear are on board, and then starts off steering to his plan and **regulating** speed when necessary. We **Neo-Malthusians** **yield** to no one in emotional zeal to save, but we may **claim** to have been the first **reformers** who have taken care to start our course through the dangerous rocks and shoals of **destructive** natural forces, to have **verified** our **position** by careful **observations** during our voyage. Year after year finds us steady approaching our goal and we can now put forward our scheme for the **verdict of humanity**.

Our present **civilization** is an **exemplification** of the **Biblical** parable of the Tower of Babel. During the last century **science** and **invention** have made phenomenal progress and man is now lord of all **nature—except himself**. We are **building** our Tower of Babel—a marvellous structure, constructed by **brilliant** budders and decorators, but **without** any plan or **co-ordination**, or even any clear **idea** of what the tower is for, or whether its **foundations** are sound. The budders are so intent each on **their own section** that the **edifice is getting** one-sided or top-heavy and in danger of **crashing**, and **specialization** is acting like the plague of tongues, each **section** being **incapable** of understanding the work of others, and **blaming** them for all defects. Our temple has **magnificent** budders but no **architects**, and the **crying** need of **humanity** today is for an **architect** who will **give** us a clear and **consistent**

plan for our **building** and secure the **stability** of the structure.

Science has been **waiting** for many years to offer its plan, but has been repulsed by those who **claim** that **this is** vested in their hands and say to the **scientific** philosophers, "Hands off. Thus far shalt thou go and no further." But the **terrible** crash of the Great War has shattered our blind faith in the old **dispensation**, and **science** is now entering on the last and most **glorious** phase of its humble efforts for **humanity**, the **direction** and **perfecting** of man himself. **Science** now aims at **nothing** less than the establishment of a new **religion**, without **priest** or dogma, the sole **aim** of which is the happiness and enablement of **humanity** on earth, and **Neo-Malthusianism**, though not the whole, is the **chief** factor in that religion. It **conflicts with** no **theological** or supernatural belief, as **science** is fully **conscious** of its **limitations**, and it has not yet **arrived** at a point where it can offer a **definite opinion** concerning such belief. But it does believe that it cannot be **against** the **will** of a **beneficent** Creator, that we should use the greatest of our gifts—our reason—to study **His** laws and to apply them to the enablement and perfecting of the greatest of **his creations—ourselves**, provided that we do it in the **spirit** of mutual sympathy and brotherly love.

We **Neo-Malthusians** ask for **nothing** for ourselves—neither wealth nor place, nor power. We **acknowledge** and pay homage to no leader and I fervently hope and trust we never shall. We seek no **domination** over our fellow creatures, nor to rebel against any government. All we ask for is freedom to lay our case before our fellow creatures to accept or reject as they see fit, and to persuade them as far as our talents **permit** of the truth and **importance** of our doctrine, happy in the **realization** of what we have already **achieved**, and in the **faith in its final achievement**. I would earnestly plead with those who still oppose us that they should adopt the same **spirit**, and **consider** if they are really bound to set themselves in antagonism to the heartfelt wishes of the **growing majority** of **suffering** humanity, or whether they cannot reconcile our proposals with their **faith**, as I believe they can.

Like all other earnest **faiths** Neo-Malthusianism has had its martyrs and we are prepared for any **sacrifice** which may be needed. But the hour of our **triumph is approaching**, and when it comes I trust it will be found that we have all lived up to our **ideals**, and that our great cause will enter into its **kingdom unsullied** by personal **ambition** and reverently **united in** our **vision** of the glory of the inheritance which we are **giving** to the **generations** which will succeed us. It is in this **spirit** that I hope our Conference will enter on its labors, and I hope it will be blessed by posterity.

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