

# BIRTH CONTROL REVIEW

*Fewer Children Better Born*

“ . . . I believe, that to wait till the moral sense of man becomes a great deal more powerful than it is now and till then to allow countless generations of children to suffer privations and untimely death for no fault of their own is a great social injustice which should not be tolerated.”

*Rabindranath Tagore*

*to Margaret Sanger*

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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

DECEMBER, 1925

No 12

## EDITORIAL

**R**ABINDRANATH TAGORE, Hindu poet of international renown, whose works are read in all the languages of Europe and Asia, receiver of the Nobel Poetry Prize and founder of the great international university Visva-Bharati, in Bengal, has declared himself for Birth Control. His letter to Mrs. Sanger we publish this month.

Mahatma Ghandi's recent attack\* has made the subject a live issue in India and Rabindranath Tagore has placed himself on the opposite side from the great ascetic. Tagore is known as one who stands always for what in his opinion is the humane position and who, once his stand is taken, is prepared to suffer in defence of it. His frank and free support of this agency of civilization befits a poet whose understanding of human nature and whose sympathy for the sufferings of mankind throughout the Orient has made him a Buddha, almost a divine being, in the eyes of Eastern peoples.

His championship cannot fail to have far-reaching effects in India and throughout the East. This is so not only because he is already a great leader but because men will recognize that the poet, the student and interpreter of humanity, is a better teacher of practical morality than those ascetics who, with a certain unconscious cruelty and stupidity try to remake mankind, building on foundations against nature.

While the head of Visva-Bharati, the great international university, has taken this humane stand two small Christian Colleges in India have declared for reaction. Wilson College in Bombay has dismissed from his professorship of mathematics Professor R. D. Karve, whose splendid reply to Mahatma Ghandi we quoted in the September Review. At the same time Hislop College in Nagpur City has relieved Professor N. S. Phadke, one of the pioneers of Birth Control in India, from his duties as professor of philosophy. Both were offered the opportunity to recant and both pre-

ferred to retain their convictions and sacrifice their means of livelihood. Both though without funds are now concentrating on work for Birth Control.

The struggle is thus beginning between humanitarians and ascetics in India. It is beginning without funds and friends of India are encouraged to aid financially through the BIRTH CONTROL REVIEW. With Tagore as leader and such lieutenants as these to teach India that the real issue is not between Birth Control and self control, but between Birth Control and starvation, abortion and infanticide there is no doubt about the outcome.

**T**HE comment we publish this month by the Registrar of the California Board of Health on the birth rate gives an encouraging picture of the small families and many of them which are characteristic of our western coast. Of even greater general interest is the registrar's analysis of the factors of general application which affect birth rates. At the opposite poles, he tells us, are two, good free land and high educational standards. "As the one disappears and the other is established on higher planes," says he, "the birth rate goes down," and he points out that California has only 33 per cent of illiteracy, while those regions which have the highest birth rates have up to as high as 13 per cent of illiteracy. In other words, that intelligence and common sense which makes the middle class limit the size of their families to their incomes can be made to operate throughout a population. This has always been the contention of the American Birth Control League. But we point out that firmly as they may believe in it, many people even in states with a high educational standard do not have access to knowledge of the means of "procreative prudence" and we believe that the state with the ideal educational and health systems would, instead of penalizing, include in its public educational work the dissemination of contraceptive instruction through the proper channels.

\* See BIRTH CONTROL REVIEW for September

**S**ANITATION and medical science have in the last century added twenty years to life. They have raised the average span of life in the United States from 38 to 58 years. The conquest of the microbe has progressed so far that medicine is, according to a recent statement of Dr. Charles H. Mayo, turning its attention again to the treatment of the individual. By this means Dr. Mayo believes that life will be still further lengthened. Indeed, Sir Ronald Ross predicts that in another century the average will be raised by science to 150 years. So we may hope in a generation or so to be young at fifty and still alive thirty years later. With Pestilence conquered and Death delayed there will be in the world of the future but two of the dread Horses of the Apocalypse—War and Famine. But these two will be the more monstrous in a world where the old do not make way for an unregulated flood of new life. Famine and war, competition for food and competition for space, may more than nullify the alleviation of human misery by the conquest of disease and the prolongation of life.

“**P**ERSONS least able, intellectually and materially, to provide for children, are having ‘whole rafts of them’” This statement, recently made by Hornell Hart, professor of social economy at Bryn Mawr, provided the New York Evening Post with the opportunity to drag out of its burial place one of the favorite fallacies of unthinking opponents of Birth Control. “Out of poverty,” oracularly declared the evening daily, “we get our Franklins, Lincolns, Edisons, Fords—the list of scholars, statesmen and industrialists is too long to mention.” Our Franklins and our Lincolns were not the products of overcrowded, unsanitary slums. They were born of strong virile stocks. They came into a world rich in color and opportunity. No great man in this or any other country was ever born of impoverished and tainted parentage, nor was the seed of his genius irremediably blighted by hereditary defects. The inspiring heroism we find in the lives of the great is the triumph of genius over obstacles. But no intelligent person should fall into the mistake of supposing that these obstacles—of which poverty is the most outstanding—are the cause of genius.

There will always be obstacles in the path of genius, which, we hope, will triumph not because of them, but in spite of them. In the meantime, some self-satisfied authorities should learn to revise their conception of the real meaning of poverty. Poverty is not merely a lack of money. Poverty today means

overcrowding, congenital defect, impoverished heredity, the increased burden of the delinquent and the dependent upon the responsible elements of the community, the extravagant waste of motherhood and childhood, all factors of the most incalculable and sinister importance in preventing and checking the full development and fruition that lies buried in the heart of humanity. We who are fighting for the liberation of motherhood and childhood through the instrument of Birth Control, are inspired by a vision of a world in which great men and great women may grow to their full and noble stature—a world in short of great men and women, a world in which great characters will be not the exception but the rule.

**T**HE committee on Immigration and Colonization of the Social Service of Canada comments with just alarm on the type of immigrant whom children's agencies have been bringing out of late years. It instances one agency which brought out 135 girls, of whom 88 were either defective or insane and who, from the point of health and morals, included 89 cases of prostitutes, jail records, more than one illegitimate child or one or both of the venereal diseases. A record not unlike this is furnished by the Toronto General Hospital from a group of 131 women in its wards who had come to Canada as child immigrants. The government presumably, will take steps to prevent such importations in the future. But what of its importations from “The Beyond”? Those social agencies, the hospitals and the doctors are not yet convinced of the need of shutting out by contraceptive means people from just these same classes passing through the port of birth.

**E**ACH month the Clinical Research Department of the League furnishes eugenic as well as economic and personal arguments for Birth Control. Here are two of these living arguments—mothers who should not have had children, children who should never have been born. Case Number 1 is a young woman, scarcely more than a girl, whose three babies, one, two and three years old, all give evidence of being mentally defective. Case Number 2 is a woman with four deaf and dumb children born close together. This mother is very near a nervous and physical breakdown. These are not exceptional cases, they are only two out of many which show the need of Birth Control as a social and medical measure.

*Subscribers are urged to send notice of change of address at least three weeks before it takes effect.*



SANTINIKETAN, September 30, 1925

Dear Margaret Sanger

*I am of opinion that the Birth Control movement is a great movement not only because it will save women from enforced and undesirable maternity, but because it will help the cause of peace by lessening the number of surplus population of a country, scrambling for food and space outside its own rightful limits. In a hunger-stricken country like India it is a cruel crime thoughtlessly to bring more children to existence than could properly be taken care of, causing endless sufferings to them and imposing a degrading condition upon the whole family. It is evident that the utter helplessness of a growing poverty, very rarely acts as a check controlling the burden of over-population. It proves that in this case nature's urging gets the better of the severe warning that comes from the providence of civilized social life. Therefore, I believe, that to wait till the moral sense of man becomes a great deal more powerful than it is now and till then to allow countless generations of children to suffer privations and untimely death for no fault of their own is a great social injustice which should not be tolerated. I feel grateful for the cause you have made your own and for which you have suffered.*

*I am eagerly waiting for the literature that has been sent to me according to your letter, and I have asked our Secretary to send you our Visvabharati Journal in exchange for your BIRTH CONTROL REVIEW*

Sincerely yours,

*Abinorath Jagore*

# Malthus: Right or Wrong?

By MALCOLM H BISSELL

*A Summary of Recent Scientific Findings in Regard to the Basis of the World's Food Supply*

## Part I

THE remarkable revival of interest in the population problem in recent years is a familiar fact. Since the Great War a flood of books and magazine articles dealing with various aspects of Malthusianism has deluged the western world and even provoked a repercussion among the crowded millions of the East, where ever-present poverty and misery have bred a hopeless resignation to the evils of life.

Some of this Malthusian literature has been scientific, and some merely popular. In the former class are the studies made by numerous economists, geographers and statisticians, and among these several noteworthy American contributions have appeared during the past year. At the last winter meeting of the Association of American Geographers, held in Washington, D. C., two particularly interesting papers on the population problem were presented by leading American geographers, one of them the president of the Association. They represent two different methods of approach to the problem, and lead to strongly contrasting conclusions. Taken together, they furnish an excellent basis for a review of the Malthusian doctrine in the light of modern knowledge.

The first of these papers was published in the *Geographical Review* for April, 1925, under the title, "Looking Back at Malthus." Its author, Professor Mark Jefferson, one of the most distinguished American geographers, has made a careful study of census figures. These, in connection with certain marked economic and social tendencies of the present day, lead him to the conclusion that Malthus was wrong in his fundamental idea and that it is not likely that there will ever be any real shortage of food in the world. Over-population, he thinks, will never be a serious problem.

### Doctors Disagree

In strong contrast to this view are the conclusions of Dr. Curtis F. Marbut as presented in his presidential address of December 30th, published in the *Annals of the Association of American Geographers* for March, 1925, under the title "The Rise, Decline and Revival of Malthusianism in relation to the Geography and Character of Soils." This is in many respects one of the most noteworthy papers that has ever been published on the popu-

lation problem. It approaches the subject from a new and striking point of view, that of a specialist in the study of soils (Dr. Marbut is in charge of the soil surveys of the United States Department of Agriculture)—and brings out facts which have hitherto been largely overlooked. The conclusion which Dr. Marbut draws is that Malthus was essentially right, and that food supply is a restricting factor which will limit the growth of population much more mercilessly in the future than in the past if man continues to breed without forethought.

Two such contrasting opinions, both coming from authoritative sources, lead one to examine more closely the bases on which they rest.

### Slowing Down

Jefferson has analyzed with considerable care the census returns of all civilized countries as far back as they are available. He finds two things particularly notable. First, the almost universal fact of increase of population—"persistent, almost unfailing increase"; secondly, a marked tendency for the rate of increase to slow down. This slowing down is pronounced in the case of the United States, it has brought the annual percentage of growth from 4.08 between 1800 and 1820 to 2.10 between 1900 and 1910, in spite of the addition of 33,000,000 immigrants.

With these facts in mind, Jefferson proceeds to "put Malthus to test." He shows that in practically no case is the Malthusian principle that population tends to increase in geometrical ratio borne out, and that nearly all former estimates of future populations have turned out to be too large. He next attacks the second part of the Malthusian principle, which states that food increases only in an arithmetical ratio. Since all food is ultimately derived from plants, it is evident that it must be subject to the same law of increase that applies to animals. Furthermore, man's food does not "increase" at all nowadays—man produces it, and its quantity is determined by the economic law of supply and demand, rather than by biologic laws. We can always produce more when we have to. Bumper crops are an economic calamity to the producers, and our productive capacity is so much greater than our consumption that we are always putting on "Eat More Food" campaigns—"Eat More Raisins,"

"Eat More Meat," etc. Food as nourishment has become secondary to food as a money crop

Finally, there is no danger of an indefinite increase in the earth's population because of the increasing effectiveness of the "luxury check." We tend to spend less and less proportionately for food and more for other things. We want more luxuries, more pleasures, fewer children. This tendency, most marked among prosperous and progressive nations, is increasing, and is likely to spread to all the world. Malthus is reversed—the decline in population growth is most notable among people who have the most to eat. There is little prospect that there will ever be a lack of food, if famine occurs in one region, there are always plenty of other regions from which food can be sent to supply the deficiency.

Now let us turn to Marbut's views. He is interested in analyzing the causes of the great increase in food production which has been such a striking characteristic of the last century and a half. The decline of Malthusianism was the result of this increased food production, which during the nineteenth century far outstripped population increase. Two factors were responsible for this increase in food production. First, the greatest agricultural revolution in the history of civilization, which by the use of fertilizers and improved methods of cultivation, brought about not only a much greater production per acre, but also an increase in the area of land under crops, because it abolished the necessity of leaving one-third of the land fallow every year. The second factor was the opening up of vast areas of new lands, principally in Eastern Europe, North and South America, Australia and parts of Asia.

### Black Soils

These facts have been more or less emphasized by other students of the population problem, but their full significance is brought out by Marbut in a new and striking way. He shows that the soils of Western Europe are, from an agricultural point of view, of relatively poor quality both physically and chemically, and that under modern scientific methods they have reached practically the limit of their productivity. The increased yield of grains from these soils resulting from the great advances in agricultural practice did not suffice to produce a world trade in breadstuffs. This did not occur till the latter part of the nineteenth century, and was due almost entirely to the opening of new lands.

Here is the most illuminating part of the whole paper. For these new lands are "black soil" areas,

Western Europe. They are incomparably superior in quality from an agricultural standpoint, and it is almost entirely from them that the exportable surplus of grain which forms the world trade in breadstuffs is derived. Hence the possibility of continuing to provide food for a steadily increasing world population depends on whether or not we can (a) increase the productivity of these black soils, or (b) open up new areas of land.

### Diminishing Returns

To both of these questions a negative answer must be returned. The inexorable law of diminishing returns seals the fate of the first alternative, for the very fact that the black soils are inherently richer than the lighter-colored soils of Western Europe means that artificial fertilizers have a much smaller effect upon their productivity. Still more significant, however, is the fact that the productivity of these soils is limited by available moisture rather than by the character of the soils themselves. They are richer soils largely because they are located in continental interiors where the rainfall is relatively slight, and soluble mineral plant foods have therefore not been leached out. Unless, therefore, we can hope for favorable climatic changes, we cannot expect greatly to increase the yields from these rich soils.

As to the second alternative, opening up new areas of black soils, little need be said. Some extension of present areas may be looked for, but it cannot be great, and in comparison with what has already been accomplished, it can have but a limited effect. It seems evident, therefore, "that the future contains lurking within it no possibility of such an increase in production as has taken place during the last half century through the utilization on a large scale for the first time of the black soils of the world." Malthus appears to be justified, the prospect of a shortage of food is by no means a mere hallucination.

The doctors disagree. They are looking at the problem from different points of view. Jefferson has been poring over census figures. He points to France as an example of what we are coming to, and seems to feel that race suicide rather than overpopulation is the real menace. Marbut is thinking in terms of agricultural possibilities. He sees that they are not unlimited, and that we cannot go on much longer as we have been going.

The majority of careful students are unquestionably inclined to share Marbut's rather than Jefferson's view. But majorities are not always right.

In this case, however, it seems clear that Jefferson has failed to take a sufficiently broad survey of the problem. His emphasis on the declining *rate* of population growth is overdrawn, and his description of food as a surplus quantity and an element of decreasing importance in the social economy of the world does not apply to the great mass of mankind. The conditions which exist in the rich and still relatively thinly settled lands of the New World cannot reasonably be used to paint a picture of luxury and abundance for all the inhabitants of the earth.

Population has not, it is true, increased geometrically according to the formula of Malthus. But Malthus did not claim that it ever had or would increase at such a rate. He merely stated a *tendency* or theoretical possibility. His critics have very generally overlooked this fact, as Marbut points out. Similarly, the Malthusian principle of the arithmetical increase of food was only a crude way of recognizing the truth more adequately stated in the law of diminishing returns.

It is easy to find reasons for the failure of population increase to maintain a geometrical ratio. But this failure is far from proving that Malthus was wrong. In fact it comes much nearer proving that he was right. When the United States had 10 mil-

lion people, the addition of 10 million more meant a 100 per cent increase, whereas at the present time it means less than 10 per cent increase, and when we have 200 million inhabitants it will be only 5 per cent of the total. Yet it can hardly be denied that we shall have more difficulty in finding rooms and providing food for a 5 per cent increase in population in the year 2000 than we had for a 100 per cent increase in 1810. Jefferson has overlooked the law of diminishing returns. Since the amount of arable land is definitely limited, the really critical factor is whether or not an indefinite increase in production *per area* is possible. If not, there must obviously be a decreasing production *per capita* as long as there is any growth of population. O. E. Baker, of the department of Agriculture, has shown that since about 1907 the per capita agricultural production of the United States has been steadily declining. In other words, we have already entered the period of diminishing returns. Since our manufacturing production depends on raw materials, it must eventually show the same tendency. But the wealth of a nation depends upon its production, and hence it follows that with a steadily increasing population, a decline in per capita income and standard of living are inevitable.

(To be concluded)

## “With Child”

By GENEVIEVE TAGGARD

Now I am slow and placid, fond of sun,  
Like a sleek beast, or a worn one  
No slim and languid girl—not glad  
With the windy trip I once had,  
But velvet-footed, musing of my own,  
Torpido, mellow, stupid as a stone

You cleft me with your beauty's pulse, and now  
Your pulse has taken body. Care not how  
The old grace goes, how heavy I am grown,  
Big with this loneliness, how you alone  
Ponder our love. Touch my feet and feel  
How earth tingles, teeming at my heel!  
Earth's urge, not mine—my little death, not hers,  
And the pure beauty yearns and stirs

It does not heed our ecstasies, it turns  
With secrets of its own, its own concerns,  
Toward a windy world of its own, toward stark  
And solitary places. In the dark,  
Defiant even now, it tugs and moans  
To be untangled from these mother's bones

—From *For Eager Lovers* (Thomas Selzer, New York)



# The Attitude of Theologians Toward Birth Control

By HAROLD COX

THE practice of birth control diminishes the anxiety and adds to the health of married women, it improves the physique and the life-prospects of children, it tends to lessen the grave national danger of over-population

Why then do the theologians oppose this movement? I will deal seriatim with the arguments which I find that in practice they employ

1 They say that birth control is "unnatural" But so is the wearing of clothes and the habit of living in houses Marriage itself is unnatural The progress of the world depends on man's success in modifying the forces of nature to suit human convenience The only "natural" people are those who live and behave like savages This same type of argument, it may be added, was at one time used to condemn as "unnatural" and therefore wicked, the employment of anaesthetics to diminish the woman's pain in childbirth

2 Regardless of the present size of our population, many theologians continue to quote the Biblical text "Be fruitful and multiply" According to the Book of Genesis this injunction was given to Noah and his sons immediately after the Flood, at a time when there were only eight persons on the earth Its relevance to modern conditions is not obvious Nor is it easy to see how priests can reconcile the continued quotation of this text with the practice of celibacy

3 Equally frequent is the appeal to the Biblical story of Onan Theologians habitually treat this story as a conclusive condemnation of the practice of birth control In so doing they twist the words of the Bible from their obvious meaning If any person will take the trouble to read carefully the 38th chapter of the Book of Genesis, and to compare it with the 25th chapter of the Book of Deuteronomy, he will see that the offence for which the Lord slew Onan was his refusal to raise up seed to his brother These chapters make it perfectly clear that according to Jewish custom, when an elder brother died the next brother was required to marry the widow and to beget offspring from her The first-born child was then regarded as the child of the deceased brother Onan objected to begetting a child that would not be his, and therefore took measures to prevent conception But his sin would have been the same if he had abstained altogether from connection

The story goes on to relate how the disappointed widow next tried to obtain the third brother for a

husband Failing to do so, she disguised herself as a harlot and waited at a spot where her father-in-law—the head of the tribe—was likely to pass The plan was successful and she conceived When her father-in-law a few months later heard that she was with child he ordered that she should be brought forth and burned Fortunately she was able to prove that the expected child was his And then everything ended happily She had twins, and in due course of time the father of the illegitimate twins, who was also the father of the two deceased husbands, died at a ripe old age in the odour of sanctity It is curious that this story of primeval Judaism should be used as a basis for religious dogmatism by modern theologians

4 Many theologians assert that the sole purpose of marriage is the procreation of offspring This assertion happens to be in direct conflict with the teaching of St Paul In chapter VII of the First Book of Corinthians, St Paul deals very fully with the question of marriage He says not a word about procreation What he does say is "To avoid fornication let every man have his own wife and every woman her own husband" He emphasizes the same point of view in the words "It is better to marry than to burn" St Paul, while regarding celibacy as the highest state, recognized that sexual desire was an over-mastering instinct and sanctioned marriage as the best means of gratifying that desire I find it impossible to understand how in face of this emphatic statement by St Paul any clergyman can continue to assert that the only purpose of marriage is procreation

5 Some theologians, deliberately ignoring the doctrine laid down by St Paul, try to find an argument in the facts of nature for the proposition that sexual intercourse is only allowable for the purposes of procreation They rightly state that the desire for sexual intercourse is an instinct implanted in all animals to secure the continuance of the race They then proceed to argue that since God created the sexual instinct for the specific purpose of race preservation, it is an interference with the Divine Will if man indulges that instinct for any other purpose than the procreation of offspring This argument is superficially plausible, but it overlooks the fairly obvious fact that procreation is not the necessary and inevitable result of every act of sexual gratification Married couples eagerly desiring a child often live together for many months before the wanted child is conceived Conception is never a certainty It depends

*To imply that Birth Control is against Christian ethics is to read into the teachings of Jesus a rigidity foreign to them. What can we know of the mind of Jesus in the matter except to surmise that He would, as ever, preach the larger charity and the broader view, and have compassion on the multitude*

—LUCY O KINGSTON in *The Friend* (London)

on the chance that a microscopic male germ may collide at the right moment with a microscopic female germ. Equally significant is the fact that after conception has taken place, husband and wife may frequently enjoy the mutual pleasure of sexual intercourse though obviously no new child can then be created. If then we accept the Christian belief that all the instincts and capacities of man are the deliberate work of the Divine Creator, it follows that God Almighty has deliberately endowed men and women with the power of enjoying sexual gratification under circumstances when conception may not—and even cannot—ensue. When God has thus created man, by what right do theologians assert that the sole purpose of sexual intercourse is the procreation of offspring?

6 To this question some theologians reply by saying that what they condemn is the use of artificial methods to diminish the chances of conception, this is the interference with the Divine Will of which they complain. The value of this contention can be tested by a simple analogy. God has given man the capacity to enjoy sea bathing, but that enjoyment is accompanied with the risk of drowning. Is it then an interference with the Divine Will for man to learn to swim or to use a life-belt? In the matter of sexual relationship God has created in man two separate instincts—the desire for pleasure and the desire for children, God has made these two instincts distinguishable and distinct. Why then is it a sin against God for man to take measures to secure the distinction?

7 The final argument of the theologian is that even if birth control is in itself morally justifiable, it is socially dangerous because it may lead to sexual immorality by removing the risk of conception. The argument would be more convincing if sexual irregularity were a new phenomenon in the world's history, and were directly traceable to the spread of birth control knowledge. This hypothesis is contradicted by well-known facts. Prostitution has existed from time immemorial in all countries of the world, stories of marital infidelity are to be found in the oldest literature as well as in modern divorce courts, the birth of illegitimate children has been a constant incident in all ages. Therefore the

implication that the world's standard of sexual morality is going to be suddenly lowered if men and women learn how to prevent unwanted children is entirely without foundation.

Possibly some unmarried women who would hesitate to run the risk of having a child may decide to indulge their inclinations when that risk is removed. On the other hand, many unmarried men who now consort with prostitutes would marry at an earlier age if they knew how to limit the prospective family. It is at least possible that on balance there would be less irregularity and more happy marriages. But in any case the social mischief resulting from irregular unions not resulting in childbirth, is insignificant in comparison with the hideous evils that follow the production of unwanted babies. Thousands of married women, especially in the poorer classes, live in constant terror of a fresh conception. That terror makes them regard their husbands as tyrants rather than as lovers, and destroys the mutual affection on which married life should rest. If an unwanted conception occurs the woman in despair often has recourse to abortion. Those theologians who condemn birth control appear to shut their eyes to the fact that the practice of abortion is widespread throughout the country. Married women would no longer be driven to seek refuge in this dangerous practice if they were taught satisfactory methods of birth control.

As above pointed out, the evils that follow unregulated procreation affect not only the individual woman and the individual family, but the whole nation. To argue that these evils are to be allowed to continue for all time, lest a comparatively small number of unmarried women should enter into irregular unions, suggests that there is a serious lack of humanity in the theological mind. In effect the theologian says that he does not care how much needless misery may be imposed upon the world, provided only that the unmarried woman is kept to the straight path by the fear of conception. Married women are to suffer lest the unmarried should err. Incidentally the doctrine involves a complete inversion of the Christian view of child bearing. The generally accepted Christian view is that children are sent by God as a blessing to their parents, the theologian evidently believes that one of God's purposes in sending children is to punish sin.

The truth of the whole matter seems to be that many modern theologians have inherited the view of some of the early Christians that sexual indulgence is in itself sinful. That view probably arose as a protest against the excessive glorification of sex which was common in the pagan world. It led

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## The Vaughan Saga

*This editorial from the WOMAN'S LEADER (England) rises to heights of indignation and pity that make comment unnecessary*

ROCK FERRY has again been the scene of a grim tragedy. It concerns the affairs of the Vaughan family—a father, mother, and six children, these last ranging from 12 years to 5 months, and including a little girl of 3, who had fits, 'was not a normal child,' and could not walk. The Vaughan family inhabited two rooms. Mr Vaughan was a railway checker on the L M S Ry. It was subsequently stated that his wages enabled him to give his wife 37s a week for household expenses, leaving 15s or 16s for himself. Exactly a fortnight ago Mrs Vaughan was arrested for stealing a suit of clothes. She was released on bail, and when her husband returned in the afternoon from work there were some hard words over this deplorable affair. An hour later he went out and remained out for the rest of the evening. During that time and in the intervals of getting six children to bed—one of them a helpless invalid, one of 18 months, and one of 5 months—Mrs Vaughan doubtless had time in which to meditate upon the events of the afternoon and the probable events of the morrow. The effect of her meditation was that when Mr Vaughan returned at 10 p.m. and renewed the interrupted altercation Mrs Vaughan expressed the opinion that life under such conditions was not worth living, and that she did not propose to continue the effort of living it—an opinion, it appears, which she had expressed on other occasions. Upon this note the labors of the day ended.

Early on the following morning, and without waking Mr Vaughan, she arose, dressed the six children, put the three who were unable to walk into a perambulator, left her two-roomed residence of evil memory, and conducted its six youthful residents out over the mud flats of the River Mersey. This involved some going backwards and forwards, as it was not easy to move so large and helpless a contingent in a single body. However, having assembled them all at a point where the water became deep and the tide swift, she pushed them into the water, subsequently plunging in herself. At this point Maisie, aged 12, John Arthur, aged 8, and Elizabeth, aged 6, who not having been engaged like their mother in the business of life for 35 years, were less conscious of its burdens, resisted violently and managed to extricate themselves from the water. Mrs Vaughan, however, was able to add to her earlier social qualification of 'thief' the further qualifications of 'suicide' and 'wilful murderer.' Bessie, aged 5 months, Nellie, aged 18

months, and the sub-normal Elsie subsequently shared with her the glory of a well-attended funeral at the expense of a sympathetic local football club, the dignity of which was somewhat marred by violent and riotous demonstrations of hostility towards Mr Vaughan who, it was felt, had not been over-generous regarding the proportion of his wage allotted to household expenditure.

Meanwhile, in an imaginative moment we visualize the disembodied Mrs Vaughan coming up for judgment in a higher court than the one which would have dealt with her had she survived to answer to her fellow citizens for the stolen suit of clothes—a court in which crime is more elastically defined and evidence more exhaustively considered. We choose to believe that its verdict is 'Neither do I condemn thee.' Upon the possibility of a wider indictment drawn against some person or persons indirectly concerned we prefer not to speculate.

### *"Virgin Spaces"*

In the course of the discussion on Birth Control, which occupied a morning's deliberation at the N U S E C Summer School, Dr Isabel Pulteney, who expounded the anti-Birth Control case, made an astonishing statement. She said, if our memory serves, that she had never been appealed to by a mother for help in the avoidance of an unwanted child. This statement is indeed so astonishing that we fear we may have stupidly misunderstood its author. Nevertheless we left the meeting with the impression that in Dr Pulteney's view the reluctant mother of a redundant family is a bit of a myth—at any rate a dubious foundation for sentimental exaggerations. It is possible, however, that our astonishment is misplaced. After all, one does not ask bread of a person whose pocket is patently bulging with stones. All the same we venture to record the fact that her experience is wholly dissimilar to our own and to that of a large number of medical practitioners and social workers with whom we have exchanged reminiscences.

She added, further, that the problem of excessive or congested population could not have any serious bearing upon the justification of Birth Control, since so many virgin spaces of the earth's surface still remained available for cultivation and human sustenance. It is interesting to speculate upon the social and economic process by which their existence

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# Birth Control in Relation to Child Employment

By OWEN R. LOVEJOY

THOSE of us who wear the label of social worker are often accused of having a singularly naive and simple faith in the efficacy of legislation to remedy the ills of the world. During the present campaign for the adoption of the federal child labor amendment, this deluded trust of ours in the power of governmental regulation to do away with an evil without getting at the underlying causes of that evil, has continually been held up to ridicule by our opponents.\*

Speaking for myself, I shall have to confess that I am only too painfully conscious of the limitations of legislation. We do, of course, agitate for better laws, but we believe in legislation only as a mechanism for expressing a social conviction. Nor can any amount of remedial or corrective activity, whether legislative or otherwise, bring the remedy humanity requires. The Child Labor Committee cannot fold up its tents like the Arabs as soon as it succeeds in writing a good law into the statute books. It will then have a much harder task ahead of it—that of helping change the conditions, social and economic, that give rise to child labor. That would indeed be an Herculean accomplishment, for child labor, like all other social evils, is the product of a multiplicity of causes. And it is bound to be an unpopular task.

Multitudes of people can be enlisted in the dramatic task of building hospitals, sanatoria, orphanages, prisons, homes for the feeble-minded and insane—or to contribute to feeding the hungry—who are utterly cold to any proposal looking to such standards as will tend to decrease the need for these agencies of relief, by a discovery of the causes of human misfortune.

## *Chief Cause of Child Labor*

As to child labor, it is scarcely necessary to enumerate the more important of these causes. They will readily occur to all. If I were asked on the basis of my experience with child labor to give the one cause which in my opinion is more potent than any other in bringing about child labor, I would unhesitatingly say that large families beyond capacity of one person to support, lie nearest the cause of the problem.

This opinion may be challenged. Some statistical-minded person may ask, and rightly so, for the proof on which I base my conclusion that the premature employment of children and unlimited

spawning are as inseparably linked as the proverbial Siamese twins. Unfortunately, the social sciences at the present time must admit that as sciences they are still in the teething stage. Methods of quantitative measurement are still being evolved, and the study of child labor in relation to other social problems has seldom been measured accurately. One study has been made, however, which throws some light on the intimate relationship between large families and child workers. In the summer of 1922 a study was made by several organizations of the problem of tenement homework in New York City. Industrial homework, as you know, is a system of manufacture in which work is sent out to be done in the homes. Articles are taken from the factory, carried to the homes of the workers in large quantities, and there some part of the process of manufacture is carried on.

## *Home Work*

This is done almost entirely by women and children because the pittance earned would not support a man. The work is popular because it presents a way of earning money and caring for babies at the same time, and the result is to push their earnings down to the lowest possible limit. In this system are incorporated all the worst evils of the factory system. Whole families strain their eyes under dim gas jets, trying to finish their stint for the day, or to get out rush orders which they must do under penalty of losing their job.

The study covered families in which women alone worked as well as those in which children worked. Naturally we were interested in isolating the factors which influenced some of the parents to work their children, while others took the financial responsibility entirely upon themselves. We compared the income of the fathers and found the average in the two groups to be the same. The rents paid by the two groups were also the same. Then we compared the size of the families, and there we found the difference. In the small families the children were allowed their freedom after school was done—in the large, they were forced to come inside and sew on coats or make artificial flowers. The average number of children in the group where there was no child labor was four, while the average number of children in families where child labor was rife was seven. There was the significant cause of child labor, in the large families the economic burden was so great that all those children old enough to hold a needle were forced to labor for the food of the younger ones.

\* Paper before the Sixth International Neo-Malthusian and Birth Control Conference.

### *Physical Effects*

But statistics have little human significance. Let me tell you about one of the families we studied. There were 6 children and the father was a porter earning \$20.00 a week. All the children above 10 years were helping their mother finish coats. "Well, what you gonna do?" she told the visitor, "Husb' no earn mooch money, gotta 6 childre', and another on the way. All childre' gotta help, or we no eat!"

The lack of knowledge with which to limit the size of families can be said to produce a vicious circle of social evils. The first result is to force children to work long before they are physically capable of carrying such a burden. There follow, all too often, physical deformities which have grave influence, in turn, upon the maternal function, and often upon the offspring themselves. Young girls employed in a sitting occupation for eight or ten hours a day are apt to develop spinal curvature. Children sitting at desks in school take muscular exercise at intervals to relieve this strain, but the factory child works four or five hours at a stretch! It is recognised by physicians that curvature of the spine is a deformity of most severe type. It is not only a menace to health, but so affects the pelvis that serious difficulties are encountered in giving birth to children, and even the child itself may be crippled! I remember one woman whose two children had been brought into the world only by means of Caesarian operation. When seen by one of our workers, she was in despair because another child was soon to be born, and the doctor had warned her that another child would prove fatal. "My God," she said, "What am I going to do?"

So the circle goes on—too many children—premature employment—physical deficiencies, and then back again to too many children. It is unthinkable that those who are not physically capable of bearing or supporting children should be forced into giving up their very lives simply for lack of contraceptive information.

### *Cripples' Children*

Take the thousands of people injured every year in industrial accidents. Year after year they bear children who die because of someone's else physical handicap. In other words, innocent children suffer because their parents are financially unable to give them proper care. I knew a man who lost both hands in a Pennsylvania mill at the early age of 11. In spite of that, he married and had seven children, all of whom went to work as early as the law would permit—and there wasn't much law in those days.

Another man was hurt in a subway accident eight years ago, and has since been unable to work, ex-

cept to help his wife at home. His wife has had fifteen pregnancies and has only five children still living. Five others died after the accident, some from tuberculosis because of malnutrition, bad housing, lack of proper care, etc. Two little ones are still young enough to be on bottles, but the older three have to work. One is seventeen, one ten and one seven. Two of them never finished school—they went to work too early. They had to!

Such cases as these could be multiplied to indicate how distant is the goal of children's rights.

### *A Serious Dilemma*

What is the solution? We face a dilemma which cannot be escaped. Either fewer children or better organisation of industry and distribution. All reason and logic point to the former. At least for the near future no relief appears except by such expedients as are advanced by the Neo-Malthusians—to improve the quality of the race by the spread of information which will tend to subtract the incapable from the functions of procreation, and will add intelligent purpose as a controlling factor.

At present we are doing neither. We catapult children into the world by the accidental explosion of passion and ignorance—and erect legal stockades to keep truth from entering. And then we doom whole armies of them to child labor, disease, overcrowding and hunger, because the stock of goods to meet their needs is not enough to go round. It is a ghastly confession of human inefficiency—an industrial cannibalism which has to feed upon its young to live.

### *Race Deterioration*

The very classes of people who ought to be eager to help populate the earth with capable, virtuous, happy and beautiful offspring are the ones who, fearing either that the earth's supplies will be exhausted so that there will not be enough to go 'round or that in their own case they will not be able to assure to their children a fair opportunity in life, are withholding from the race their proportion of its future population. The ignorant, self-indulgent, vicious, the mentally inferior and the physically unfit, on the other hand, undeterred by any such considerations, personal or social, continue to propagate their kind and thus more and more tip the balance in favor of the victory of inferiority and race deterioration.

We may well ask, "What Price Education"—or "Eugenics"—or "Health Service"—or any other of our beneficent ideals and pursuits if we stop at this half-way station. We have snatched the reins from the ruthless but almost unerring hand of na-

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## GIRL MOTHERS

*Almost two thousand years ago a girl mother of the poor bore her first child, and he became one of the elect of the earth and the founder of a great religion. Most young mothers of the poor are, like her, girls far under twenty. They start with high hopes of great destinies they will prepare their children for, only to find that their powers are limited to child bearing—a never ending stream of children. They have scarcely enough to feed and clothe them. It is beyond their powers to keep them well and normal, much more so to mold them on a heroic scale. As long as this is so, as quantity and not quality is our standard, our young mothers will be doomed to produce, not Christs and Buddhas but a race of the unfit.*

### "Life Is'nt Much Satisfaction

Florida

I have been married a little over two years and have one child and one about five months pregnant again so you know what a condition I am in. I am only eighteen years of age. I married when I was sixteen so you know how I have enjoyed married life, and I can't express in words how glad and thankful I would be if you would tell me some prevention, as I know two is all we can take care of like they should be as we are not rich people and I am ignorant of any prevention of pregnancy at all. I have tried to live hoping that some time I would find a way and I wish and I know I would appreciate as much or more than any one else. For life isn't much satisfaction as I know you already know. I have a good husband also a hard working man. He tries to make us a good living and I know he would appreciate your help as much as I will. So if you will or possibly can help me in some way (and I don't believe you would regret), I will appreciate it. I will close, hoping to hear from you in the near future.

### A Young Girl's Story

Pennsylvania

One of my friends gave me your address and told me that she thought you might help me if I wrote to you, so I am writing this letter to ask you to help a poor little orphan girl and mother. My husband and I haven't been married quite 5 years, he was 18 and I was 16 and either of us had little knowledge of what marriage meant only that we loved each other dearly and he wanted some one to cook and make a home for him. I wanted some one to love me and buy me more clothes and make a home for me for I knew my grandfather would not live much longer. But two months before I was 17 a little girl came to us. (Now a beautiful curly haired girl of 4 years) April 28, 1920. Then I went to live with him and my mother-in-law and nephew steady and I began to get discouraged. September 19, 1921, another little girl

came to us, but she was only 8 months and only lived three days, so put extra expense on us as well as sorrow in our hearts. Then September 9, 1922, less than a year, a little boy came to us, April 19, 1924, another little boy came. They are all healthy, but the baby cries most of the time so I can't get near all of my work done. I nursed all my babies until I became pregnant again and though I was very strong when I was married I tire easily this summer and my hair is turning gray. My dear husband had the Flu and we didn't expect him to live in February, 1920, and since then he isn't so well. He coughs so some nights he can't rest and some days he seems to loose his strength so he can't work. He has been to the doctor several times but they don't think he will ever be the same again. Every winter he is laid off for a couple or three months and then we get in debt and this summer we can't seem to get them paid up. We keep our grocery bill and rent paid and pay what we can with the rest, but as he doesn't get quite one hundred a month it doesn't go far, so we have wondered if there wasn't some way not to have any more babies for a few years until I get my strength and we get paid up and get a little home of our own to raise them in. My grandmother had 12 children and raised all but one, but I know it must have been by good luck, for she has told me that sometimes all they had to eat was corn or rye bread and butter, potatoes and fruit for weeks at a time and before the last three were born she was sick half the time, but she thought that was her duty. She told me how mean men were and that they didn't care how a woman felt only so their passion could be satisfied and that a woman's duty was to have children, that God would not send more than could be taken care of some way, and that women who took things and done things to keep from having babies were to be shunned, they were the same as murderesses. If you can tell me what to do I would thank you always and help to further your cause, and my husband will, too, for he is as anxious as I am that I should get strong and that our children have proper food and clothes, and if we have another so soon I don't know what we will do for we can't afford to hire any one to help me.

## Two Puny Little Girls

Mississippi

I feel that I must write you and see if you can help me. I married when only sixteen and after ten months was the mother of a little girl. I did not want more children soon but sister told me it was a terrible sin to prevent it. And I had no mother to take the matter to as mother died when we was quite small. So there was no other one for me to ask and I felt there was nothing that I could do so after eleven months I had another little girl that was very little and sickly. It is now three months old and has been sick every day of its life. I am now only eighteen and the mother of two puny little girls and I feel that I can bear no more soon, as I have all my life been little and sickly and since my children came I have never seen a well day. Since the birth of my last baby I have blind and nervous spells. I would rather die than to have another one soon. I know I would never get over it and I can not give the two babies that I have got half the care they should have on account of my health, so I pray if there is any way you can help me that you will. I am trying to keep away from my husband all I can but it causes quarrels and trouble between us all the time. I pray that you will free me from this trouble. I pray to hear from you soon.

## Three Children at 19

West Virginia

I am a young mother of nineteen years, have three children, the oldest not four years old yet and the youngest one month old. I purchased one of your books, "Woman and the New Race," last week hoping to get from it how to prevent child birth. We are very poor people and can't afford to keep the children we have like they should be kept.

## "Remedies"

Texas

I was only a high school girl at the age of fifteen when I married the man of my choice who was twenty-one. He being older than I, I thought that he knew how to prevent children coming too fast, so we tried a "remedy" and at the end of two months and a half I was pregnant, at eleven months we were the proud parents of a girl. At the advice of a sister-in-law I now tried another "remedy." My baby was only ten months old when I again became pregnant. At seven and a half months another girl was born, but with careful nursing she is now two years old. Since she was born we have been using another method which I know is not healthful to either of us. My oldest baby is three years and five months of age, the other one will be two June 18th and I will be twenty in September. I had an operation for appendicitis last September so I would like to put off child bearing a few years. My hus-

band is good and true to me, has never visited questionable places even when he was single. We are renters and are of the working class of people you speak of in your book who are absolutely ignorant in a way.

## Health is Gone

Ohio

I am a young woman eighteen years of age and have a baby girl seven months old. A year and a half ago I ran away and got married. My husband had no money, only just what he had coming on pay day, so we started out with nothing and in ten months my baby was born. I have been in ill health ever since and barely weigh a hundred pounds. My husband has an ulcerated stomach and must be operated on soon. My mother is kind enough to keep my baby for me so we can both work and get a start in life. I love my baby dearly and some day want several more, but just now you can see it not only would be cheating ourselves and baby, but would be unfair to the newcomer to bring it into this world without even a home to offer it. So, as thousands of other women, I live in fear and dread from one month's period till the next. Now if you can tell me some helpful thing to do without causing yourself to get in trouble, I shall always be grateful.

## She Asks a Rest Period

Montana

I was married at the age of eighteen. Had a five-month miscarriage after being married six months. One year after that I had another miscarriage. In five months I became pregnant again, by being pregnant again, by being under doctors' care all the nine months I was able to bring birth to a baby girl. Having been real sick at both miscarriages, I am very weak and sick, hardly able to do my housework and care for my baby. Am very nervous and am bothered with female trouble. My baby is now seven months old but I would like to have several years of rest in order to gain strength and get back my health before having any more children. I have used a preventive given to me by a physician after the second miscarriage which did not work with me, as I became

## Works Night and Day

Pennsylvania.

I am writing to you to see if you can help me. I have three children in 4½ years and am expecting to have another. We have a little store to make a living because my husband is not able to work. I have cried night and day for my children because they can't have the right care. I work night and day. In daytime I stay in the store and in the night I have to wash clean and cooking. If it wasn't for my children sometimes I feel like taking poison but I

From *The Bookman*

ELLEN KEY 1850—1925

## HER BIRTHDAY MONTH

*Danger to the possible children or to the mother herself, the fear of pecuniary or personal insufficiency for the bringing-up of the children, the desire of using all one's powers and resources for an important life-work, a Malthusian point of view on the question of population—these and other motives are regarded by the evolutionist as good reasons for limiting or altogether abstaining from parentage. And in this respect the individual is allowed freedom of choice also as regards the method which best agrees with the opinion of science on hygiene, and with its own on morality and fitness—From LOVE AND MARRIAGE*

## The Average Man and Birth Control

By WALDO FAWCETT

**W**HAT is the average man thinking about Birth Control? The so-called "man in the street," the man without special knowledge of this or any other subject in the realm of sociology

We know what the average woman thinks—and feels. Her letters pour into the American Birth Control League offices by the thousands, and not in vain.

The least articulate group in which we are interested is that constituted of mere work-a-day husbands and fathers. But they are thinking, thinking independently, perhaps selfishly, but nevertheless thinking, they have their opinions, and they are important. But what are they? It is not easy to know, though it may not be difficult to guess.

Because the average man is not completely articulate, we are especially interested in a series of letters on Birth Control published in successive issues of the *Roycroft* magazine, the organ of the friends and followers of the late Elbert Hubbard.

The first of these communications is signed John B. Engle, a militant critic of kaisers, kings and "divine" potentates, apparently a radical of the old school. Mr. Engle says:

"The recent old-time mother of civilization lived in the 'country' close to God and Nature. She bore many children and then died a peaceful, natural death, after nearly a century of years. The 'modern' mother is environed by the telephone, the movies, the motor car, and the air traffic. Her family (if any) may be a jeweled chatelaine bag or a poodle dog, or both."

That is all Mr. Engle has to say touching Birth Control, but it is enough to draw the fire of W. H. H. MacKeller, of Peekskill, N. Y., who responds in part as follows:

"Why pick on the mothers? I hold no brief for the childless woman of the chatelaine bag and the poodle dog, but on the other hand, why, in a rapidly crowding world—why insist upon every woman becoming an incubator?"



"The world is not suffering for population. Two-thirds of the earth's inhabitants now sit down to a scanty meal. Increase of population, beyond certain limits, means crowding. Crowding makes for discontent, and national discontent makes for wars. We have just witnessed how it worked out in Germany. Eh, what?"

"The love of offspring is one of the noblest attributes of the human character, but that does not prevent a man from loving three children as well as he may love ten.

"Moreover, he may educate three better, and occasionally remove his nose from the grindstone long enough to enjoy one fleeting day of life. And mother, instead of hatching her brood and lying down to a 'peaceful and natural death' may find time to catch her breath and look betimes beyond the realm of the dishpan and the washtub.

"Fecundity was woman's crowning achievement in the days of Tubal Cain, but in this day and generation the human race may better turn its attention to improvement by selective breeding rather than by haphazard families of prodigious size."

Mr MacKeller's argument causes William H. Fetzner, of Bethlehem, Pa., to "take his pen in hand" to suggest that

"Woman is that part of the human race through which God intends to multiply the race. I have never seen a mother who did not love every child she bore.

"I'm sure the mother who hatched her brood, whether they be three or ten, lies down to a more peaceful and natural death than does the woman who nurses a poodle dog on her lap. And the man with such a woman for a wife is willing to work and grind for her and her brood, even if the joys and pleasures of this world are few and far between for him. There will be a reward for each and every one of us some day, and the poodle dog will not gain more for its possessor than the true image of our maker.

"Why do two-thirds of the earth's inhabitants sit down to a scanty meal? Not because the population is too large, no indeed, but because there exist men who think more of the almighty dollar than they do of little children, sent here to multiply on the earth until He comes again.

"When it comes to overcrowding the world, there is some one in a better position to regulate its limit than are we here below."

The final expression is from H. K. Frederick, of St. Joseph, Mo. He says

"There should be no law or rule, nor even the least insinuation, that all parents should raise large

families. Rather let circumstances take care of this, for life contains nothing so distressing as a horde of half-naked, half-starved youngsters such as the tenements of our large cities contain by the thousands.

"Surely three well-bred, well-fed, and well-clothed children, though possibly no more loved by their parents, are far more lovable and desirable to others than ten dirty, bedraggled starvelings.

"If 'father' is a man of sufficient means to properly provide for ten, then, by all means, let there be ten. This, in these times, would well nigh take a millionaire, and for the average parents, three or four children will keep Dad's 'nose to the grindstone' and Mother well within the 'realm of the dishpan and the washtub'.

Mr. Frederick closes with a repetition of the last paragraph of Mr. MacKeller's letter.

Of the four average men represented by these statements, two are for and two are presumably against Birth Control. That the former have the better of the argument we sincerely believe. Mr. Fetzner's contentions seem particularly faulty to us, since they rest on faith and not on facts—his pretended acquaintance with the purposes of God is not convincing, meantime we have facts in the world we know with which we have to deal—if we are wrong, then the Mormons and Mr. Fetzner are right, and our one duty is the mad creation of lives regardless of all except celestial consequences.

## CRIME (?)

By Elnora Chesterman Hall

I was conceived by accident,  
Born, an unwelcome intruder,  
Doomed to fight disabled in a hostile world  
Yet, all this, you say, is human and quite proper,  
Any measures of avoidance—cruel and criminal

I was reared in vice, neglected  
Sinned against by man,  
In my turn I sinned against him,  
When each had done his worst, you took my life  
All this, you say, is lawful—call it justice

## ANOTHER COUNT AGAINST US

Birth Control, practised by poultry breeders, is going to put a high price on Thanksgiving and Christmas turkey this year.—*News Item.*

## Book Reviews

### A GREAT NOVEL AND SOME LESSER ONES

**CRUEL FELLOWSHIP**, by Cyril Hume Doran, New York \$2 50 •

IT is difficult to write of "Cruel Fellowship" without using superlatives. It is a painful book, too painful for those who read novels for amusement. For these almost any other book named in these paragraphs would serve better. Nevertheless, it is one of the outstanding books of the year, of many years indeed, for it is, unlike most best sellers, a contribution to literature.

The cruel fellowship is the fellowship of sorrow.

The story is of a lonely little boy whose outgoing instinct for love and happiness is stifled by a family of stodgy mid-Victorian adults. Diffidence, lack of self-confidence or self-respect which prevent him from mingling freely with other people and forming friendships, go into the making of the thread of life. The boy as he grows up becomes a figure contemptible and at the same time impressive, colossal in his misery and loneliness, for whom every attempt at happiness turns into tragedy and shame.

The final catastrophe in early manhood sets him upon a sordid degraded path for the rest of life.

It would be misleading to ticket by a single term this great analysis of suffering. "Cruel Fellowship" is not what someone has called "a synthesis of psychoanalytical elements", it is a work of art, a complete and unified portrait of a soul. Yet it is doubtful if Cyril Hume could have attained the insight into the hidden tragedy that can be wrought into the mind in its making if it had not been for the work of the Vienna School of psychologists who have made so great a contribution to both science and art.

"Cruel Fellowship" has realism without cynicism, sympathy without sentimentality. It is a book that will not be easy to forget, the more so because the reader has glimpses now and again—too realistic glimpses—of himself in the self-abasement of this poor boy.

"Cruel Fellowship" is Mr Hume's second book. "The Wife of the Centaur," his first, was a finished product of its kind, but the second so far surpasses it in deep human appeal and conviction of fundamental truth that we feel his work is only at its beginning. There is some self-portraiture in "The Wife of the Centaur." At self-portraiture many novelists of high rank stay all their

lives, but in "Cruel Fellowship" Mr Hume has been able to leave himself as hero and enter the soul of another man.

Few male writers can enter the souls of women, but we believe that Mr Hume is one who could and we should like to see from him a companion study of a woman. We should like to see her, not a lightly balanced individual like the boy in "Cruel Fellowship," but a normal woman whose character, happiness and work are distorted and impeded through life by the repressions which most parents strive to implant in girls in the first years of childhood and which are not inflicted on most boys.

"THE MARRIAGE GUEST" comes second to "Cruel Fellowship"—but second magno cum intervallo—in this group of novels. A woman chooses the wrong one of two lovers. She turns in spirit from her husband on her marriage night and only keeps from hating him by creating and living throughout her married life the phantasy that he is the man whom she rejected. This is a phantasy well known to nerve specialists, not uncommonly found, for example, in husbands thwarted in some way and unfaithful to their wives, but the book does not carry conviction in its presentation of this type of erotic experience. It is unsatisfactory also in delineation of character and development of the story. It touches the surface of its subject and has no moments of inspiration.

"LIFTING MIST" by a younger member of the family of Frederick Harrison is a disappointment. It essays to cover in the life of an older boy the same field of awakening sex-consciousness as Hugh de Selincourt's "One Little Boy." It lacks, however, the sincerity, simplicity, and insight which distinguished "One Little Boy."

"NAKED CAME I out and naked shall I return" is the theme of the "Naked Man." A minor longs to be a farmer, inherits a farm but has no heir by his barren wife. The story tells how he gains a child through the self-sacrifice of this wife, loses young wife, child, and land and comes back to this first wife bereft but at peace. It is a serious effort but never rises to the heights of great fiction.

In "Bread and Jam" a group of young people who are tending toward those vices and irresponsibilities associ-

\* THE WIFE OF THE CENTAUR, by Cyril Hume Doran, New York. \$2.50

THE MARRIAGE GUEST, by Conrad Bercovici Boni & Liveright, New York \$2 00

LIFTING MIST, by Austin Harrison. Seltzer, New York \$2 00

THE NAKED MAN, by Vere Hutchinson Century Co., New York. \$2 00

BREAD AND JAM, by Nalbro Bartley Doran, New York \$2 00

HIGHLAND ANNALS, by Olive Tilford Dargan Scribner, New York \$2 00

YOUNG MISCHIEF AND THE PERFECT PAIR, by Hugh de Selincourt A & C. Boni, New York \$2 00

THE MISTY FLATS, by Helen Woodbury Little, Brown & Co., Boston \$2 00

KEPT, by Alec Waugh A & C Boni, New York \$2 00

SOUNDINGS, by A Hamilton Gibbs Little, Brown & Co., Boston. \$2 00

ated with "flappers" are brought back to the straight path by a middle-aged mother to whom the virtues of the older school still cling

In the heavenly beauty of the North Carolina mountains, in "Highland Annals," a community of natives are made to live their lives of poverty, overcrowding and overbreeding and still to express in themselves some of the tender elusive poetry of their surroundings

"YOUNG MISCHIEF" is a light and somewhat fantastic tale of two young people who succeed by rather daring measures in breaking down the reserve that has grown up between a rather formal husband and wife

"THE MISTY FLATS" means according to the verses which introduce the story the dead level of the commonplace. The name only too well describes the book, which is an attempt suggestive in a feeble way of what May Sinclair did with genius and conviction in "Mary Olivier." It tells in a lifeless way the story of a young girl whose loves and whose career are thwarted by the demands of an egotistical mother

"KEPT" is a cheap and unconvincing effort to present the lives of a group of sex parasites, male and female

"SOUNDINGS" is a moral little tale of a young woman who wants a child, whose marriage plans are surrounded by difficulties and who yet succeeds in adjusting life to her demands without violating the accepted moral code

M S B

## BOOKS RECEIVED

From E P Dutton (New York) *PROMETHEUS*, by H S Jennings \$1 00

From Peoples Institute Publishing Co., (New York) *BEHAVIORISM*, by John B Watson

From Longman's and The World's Children (London) *THE INTERNATIONAL YEAR BOOK OF CHILD CARE AND PROTECTION*, edited by Edward Fuller \$2 50

From Servants of India Society (Bombay, India) *ALL-INDIA SOCIAL SERVICE CONFERENCE, REPORT OF FOURTH SESSION, 1924*

From Boni & Liveright (New York) *TOLERANCE*, by Hendrik Van Loon.

From Dorrance (Pa.) *THE WAY OF THE WALKING WOUNDED*, by B F Borchardt \$1 75

From C V Mosby Co., (St Louis, Mo.) *OBJECTIVE PSYCHOPATHOLOGY*, by G V Hamilton, M D

From Williams & Wilkins Co (Baltimore) *STUDIES IN HUMAN BIOLOGY*, by Raymond Pearl

From D Appleton & Co (New York) *THE MOTHER'S RECOMPENSE*, by Edith Wharton \$2 00

From Harvard University Press (Mass.) *A PRESENT DAY CONCEPTION OF MENTAL DISORDERS*, by Charles MacFie Campbell, M D \$1 00

From Institute for Government Research, Children's Bureau (Washington, D C) *SERVICE MONOGRAPHS OF THE UNITED STATES GOVERNMENT*, No 21

From Chas Scribner's Sons (New York) *SOCIAL CLASSES IN POST-WAR EUROPE*, by Lothrop Stoddard \$2 00

From Macmillan Co (New York) *CHRISTINA ALBERTA'S FATHER*, by H G Wells \$2 50

From Little, Brown & Co (Boston) *THE PRESENT ECONOMIC REVOLUTION IN THE UNITED STATES*, by Thos Nixon Carver \$2 50

From New Republic (New York) *OUR ENEMY THE CHILD*, by Agnes de Lima

From New Republic (New York) *THE CHILD, THE CLINIC AND THE COURT* A symposium on Juvenile Delinquency \$1 00

From Century Co (New York) *COMMON WEALTH*, by C G Campbell \$3 00

From Century Co (New York) *ALMOST HUMAN*, by Robert M Yerkes \$3 00

From Boni & Liveright (New York) *DARK LAUGHTER*, by Sherwood Anderson \$2 50

From J P Lippincott Co (Philadelphia) *DYNAMIC PSYCHOLOGY*, by Thomas Verner Moore, Ph D, M D \$3 00

They sat at a marble topped table, flooded with light by incandescent gas. In the glare the waiters seemed blacker, smaller and more stunted than by the light of day. Their faces were pallid, with a touch of green; their hair and moustaches were almost blue black. Their energy was that of automata. Victoria looked at them, melting with pity.

"There's a life for you," said Farwell, interpreting her look. "Sixteen hours work a day in an atmosphere of stale food. For meals, plate scourings. For sleep and time to get it, eight hours. For living, the rest of the day."

"It's awful, awful," said Victoria. "They might as well be dead."

"They will be soon," said Farwell, "but what does that matter? There are plenty of waiters. In the shadow of the olive groves tonight in far-off Calabria, at the base of the vine-clad hills, couples are walking hand in hand, with passion flashing in their eyes. Brown peasant boys are clasping to their breast young girls with dark hair, white teeth, red lips, hearts that beat and quiver with ecstasy. They tell a tale of love and hope. So we shall not be short of waiters"—W L GEORGE in "A Bed of Roses"

# Motherhood — a Group of Pastels

By FANNY E SHUTTS, M D

## WAITING

'Tis Christmas Eve, and I stand without a wee small bungalow among the trees It has been a glorious day, but the true Christmas spirit has failed to come to rest within my heart

The door opens, and a woman stands there to greet me I wish that you might see her Soft brown hair frames her strong young face, with its clear brown eyes She is wearing a soft clinging blue gown, with white about the shoulders, and a soft white shawl dropping from her arm to the floor

I see that the greatest hope that can look from a woman's eyes beams from those clear brown eyes

I step within A fire glows in the grate, and Christmas greens and candles add to the harmony of color

She takes me to her room, and I see all the wee soft things awaiting the little guest Too sacred for me to touch they seem, and as she talks, all of joy to come, and not the pain, I think I see a halo of light about her head Strong in body and soul, she waits with perfect calm

A joy creeps into my heart, and I pass out with bowed head, a better woman

## HELEN

Red gold curls tossed and quivered, as Helen of three Summers, danced in wild abandonment to the music of her own heart

Daintily lifting the hem of her fluffy white frock, in one tiny hand, she raised the other in a repelling gesture, seeming as she retreated, to stay the future

She courtesied to the happy past, and flew forward to embrace the present Pointing to the floor, she said "That's the lake," and with an outward sweep of her arm, "There's the woods"

Blue eyes grew more bright, and pink cheeks more pink as the dance continued

## OUR BABY

(From a Letter)

I know the baby misses you He looks up every time the door opens, and I can see the laughter come into his eyes, just as it does when you romp with him, then a wee little cloud floats across his face, and he looks about to have the mystery explained

He is so wonderful I am more thrilled every day by the beauty of him Surely there can be nothing more marvelous in all the world than to have been his creators I am awed by the magnitude of it

Today he found his feet, those tiny pink flowers, that floated on pink stems above him By great effort he tugged a rebellious foot to his mouth, and with gurgles of joy, like a little brook talking over a bed of rocks, he captured his big toe and held it fast in his mouth, a willing prisoner

## THE MOTHER

It was quiet in the delivery room It was quiet, when we should have been hearing that most welcome of all sounds, the first cry of the new born infant, the cry that dispels the weariness of the long hours of waiting, and brings forgetfulness to the mother, forgetfulness of the hours of pain and suffering

I had grown fond of the young Irish girl, as I guided her through the months of waiting, and I had looked forward to the time when she should hold her baby in her strong young arms, but now it was quiet

They carried the baby out and left me alone with her I could not keep the tears back Finally she said "Is the baby dead?" I said "Yes, the baby is dead" Her husband came to the door She turned her face toward him and said, "It's been a long hard struggle, and the baby's dead"

## SUM OF LIFE

Tell me not from Cold Spring Harbor  
Life is nothing but germ plasm,  
Nor declaim from Cold Ann Arbor  
It is just a psychic spasm

Life is vital, life is solemn,  
And the grave is not Woods Hole,  
Weismann holds your spinal column,  
But Lamarck still owns your soul

Let us, then, be out acquiring  
Characteristics good and gay,  
Or, if we can't, keep on admiring  
Those we have now, anyway

—DEVERE ALLEN in *The World To-Morrow*

## OUR CORRESPONDENTS' COLUMN

## FOR THE NEGRO

## AN APPEAL TO THE CHRISTMAS SPIRIT

W Va

TOSCAN BENNETT,  
Director of the Labor Department

I received the leaflets and I thank you for sending them. I gave them out to the striking people as we have been on strike for three years come the first of April and we live in tents. We are union people and we lived in tents all winter without any floor, just the tents over the top of us. I would join the American Birth Control League, but I have no way to get the money. I read the leaflets you sent. Everything on them is true the way we have been living is just what people send in to us, old clothes they can spare they send in to us. I have five children and one of them in the hospital now with St. Vitus' Dance and heart trouble, rheumatics in his legs so. We have just to live half enough to eat, no doctor, and nothing to work on, what I read in your leaflet is true for we are going through it. If life was a thing that money could buy the rich would live and the poor would die, so ever I get money I will join. Perhaps you know of some one that has some old clothes that they could send me, if so I will be glad of them. You can send me more leaflets I will pass them around.

Yours sincerely,

MRS B—

## FECUNDITY AND INTELLIGENCE

Editor, THE BIRTH CONTROL REVIEW

Dr Pearl's article, "The Differential Birth Rate," in this month's Birth Control Review interested me. He comes to a conclusion which I have expressed in my book, "The Inheritance of Mental Diseases," in which I claim that a large birth rate has nothing to do with feeble-mindedness or intelligence. It is an index of the cultural level of the group.

I refer you to that book, also, so that you may know that it is not at all true that the feeble-minded necessarily have large birth rates. No one ought to form any opinion at all about the birth rate, or anything else at all about the feeble-minded, on the basis of the hypothetical Jukes, Kallikaks, and the like. It seems to me that Birth Control has excuse enough for existence without claiming too much, without stating that Birth Control will wipe out mental disease or feeble-mindedness, or anything like such claims. So long as we do not know the cause of the very largest part of feeble-mindedness and mental diseases, it is a little premature to rush in with assertions of this kind.

Very sincerely yours,

A MYERSON, M D

Editor, BIRTH CONTROL REVIEW

Kindly accept this letter as a token of sincere appreciation of your article which I have just finished reading in *Collier's Magazine*, August 15th, in which you so intelligently and timely pointed out the evil of bringing children into the world—if I may use that term, without due thoughtfulness.

Unfortunately this is the first time I have had the pleasure of reading anything on this subject, which I consider so vital at this time, even though it has been one of my pet subjects.

I am hoping that your influence will be felt among the masses of three races in particular, the Hebrew, the Italian and the Negro. From casual observation it seems to me that these races are less observant of Birth Control than any others. No doubt you will say differently. The latter, of which I am a member I feel is improving considerably. I refer to my group because of the advantage of observation by affiliation.

Ever since I have been old enough to reflect back to the days of struggles of my parents in their efforts to raise a family of nine, which resulted in the death of my mother at a comparatively young age, I have felt the need of such teachings. Some people will attempt to defend their ignorance by saying that it is God's will. I cannot agree that God intended that man should burden himself down with more than he can comfortably carry, and deny himself the happiness which this beautiful life offers.

With sincere wish for the continuation and success of such noble work, I remain,

Yours sincerely,

O RICHARD REID

## PERIODICAL NOTES

The subject of the July number of the *Annals of the American Academy of Political and Social Science*, is American Policy and International Security. Many causes of insecurity are discussed by authorities, but nowhere is pressure of overpopulation mentioned. "Co-operation," "education" and like catch words as cures for insecurity and war, run through its pages but no practical program is offered, for the reason that the real underlying problem is nowhere faced or even formulated.

*The Christian Science Monitor* (Boston) has an interesting editorial on the scope of the European problem of overpopulation created by our present immigration policy. *The Monitor* believes that "there is clearly no problem of migration, viewed as a world problem. The pressure which underlies it has always been one of the

great causes of war during all history Unless it is intelligently studied and solved, it is likely to become a cause of war again in the future It is surely time that the great nations of the world should give to it their serious attention sitting around a table together" The only constructive suggestion for relief the *Monitor* has to offer the nations sitting around a table together, is the opening by common agreement of the empty spaces of the earth until, one after another, they are filled up

Birth Control is given no place in the thirty or more studies that make up the group of contributions on New Values in Child Welfare, in the September *Annals of the American Academy of Political and Social Science* (Philadelphia)

The October number of the *Critic and Guide* (N Y) contains an important contribution to the historical records of the Birth Control Movement in G Hardy's account of the work and personality of Paul Robin, French pioneer Of his influence in France M Hardy says "The whole literature of the subject, all the writings upon the problem of population were, more or less directly, the outcome of his inspiration"

In recent numbers (August and October) of the *Eugenical News* (N Y) are articles on the decision throwing out the Sterilization law of Michigan, on Infant Mortality and the Survival of the Fittest by Charles Herrman, M D, and on Social Eugenics and Birth Control in Russia by Peter Tutyshkin, M D, delegate from Russia to the Sixth International Neo-Malthusian and Birth Control Conference Dr Herrman does not believe that the prevention of infant mortality is from a biological point of view detrimental to the future of the race He holds, on the other hand, and brings forth good evidence for the belief, that our present effort to save infants has reduced the mortality not of the congenitally weak, but of strong infants exposed to accidental diseases that take off strong and weak alike

Dr Tutyshkin's article tells of the widespread scientific movement in Soviet Russia for improving the racial stock Of this movement Birth Control is recognized as an essential part and one local health department at least, that of Moscow, gives instruction in contraceptive measures to physicians in the city hospitals

The third in the Forum (N Y) series on war, peace and population is E M East's "War or Peace" in which he develops the idea that "what Havelock Ellis called the 'conquest of the birth-rate,' and not the international conflict still so vivid in our memories, will be the World War of the twentieth century" Earlier articles (September and October) are by H P Fairchild and F A Woods The next of the series is to be by Havelock Ellis

## Sex a Political Issue

IN an address before members of the Liberal Party, John Maynard Keynes, editor of the *Economic Journal* (London) and one of the leaders of liberal thought in England, announces the advent of sex questions in politics His statement and the response of his audience has been widely commented on by the press The speech ("Am I a Liberal?") is thus reported by the London *Daily News*

This is what he said

"The questions which I group together as sex questions have not been party questions in the past But that was because they were never or seldom the subject of public discussions All this is changed now

"There are now no subjects in which the big general public is more interested

"They are of the utmost social importance Some of them are deeply involved in the solution of certain economic questions

"I can't doubt that sex questions are bound to enter the political arena

"Birth Control and the use of contraceptives, marriage laws, the economic position of women, the economic position of the family—in all these matters the existing state of the law and of orthodoxy are still mediæval, and altogether out of touch with civilized opinion and practice and with what individuals, educated and uneducated alike, say to each other in private

"Let no one deceive himself with the idea that the change of opinion on these matters is one which affects only a small educated class Let no one suppose that it is the working women who are going to be shocked by ideas of Birth Control or of divorce reform For them these things suggest new liberty and the emancipation from the most intolerable of tyrannies"

Mr Keynes went on to insist that such questions should be discussed at political meetings

"A party which would discuss these things openly and wisely at its meetings would discover a new and living interest in the electorate—because politics would be dealing once more with matters about which everyone wanted to know and which deeply affected everyone's own life"

Up to this point the bomb had not perhaps actually exploded The real shock came when Mr Keynes insisted that the government itself should take up Birth Control

"Birth Control touches on one side the liberties of women, and on the other side the duty of the state to concern itself with the size of the population just as much as with the size of the army or the amount of the budget"

The reverberations of the explosion hardly died away when a pretty, golden-haired girl rose at the back of the hall and warmly supported Mr Keynes

# Our Federal Work

*These Mothers Count on You to Add Your Tithe to Their Mite*

CIRCULARIZATION of a list of 60,000 interested persons, the majority of them life members of the American Birth Control League, has brought returns in money and where money was lacking in offers to aid in other ways, information about candidates and local physicians and expressions of heartfelt sympathy and encouragement. The amounts are small, very small in many cases, and these donations are an indication of the poverty and desperate need for relief of that large body of women who make the most urgent demand for Birth Control.

One Kentucky woman crippled with rheumatism, sends a dollar and says that it is only the money spent on her illness that prevents her from sending more. Another from Arizona just out of a six months sick bed, has no money at present to send but promises to send some later. She is one of many, from California, Idaho, Virginia, North Carolina and other states of the union who send small bills as a beginning and promise, if their plans turn out well, to send others just as often as they can spare a little from household expenses.

One is banking on hope. She sends a little and writes, "I am short at present but expect to have some in a few months and if I do you will hear from me again." Another considers the matter crucial enough to enclose a small check though she writes that her husband is on the edge of bankruptcy.

A South Carolina mother sends what is a large check for a poor woman and expresses her delight that for the first time she has enough over to make a contribution to the League, to which she has planned for years to contribute. A woman who has been supporting and caring for two aged invalid parents sends \$5.00. Her father has just died and she writes, "I find that it takes money to live and money to die."

Another writes "I regret that it is impossible to make my contribution larger, as the money could not be used to better purpose."

Another "I will send you \$1.00. I couldn't send more. This has been one hard year on us. Work has been so scarce here. I would like to take the Birth Control paper again, but I just have never seen my way clear since my paper run out. I sure have done all I know how to do for your cause."

Our oldest subscriber writes "I have been for years a subscriber to your magazine, and I think I am the oldest present subscriber. I am half way

along in my 89th year. But that does not diminish my interest in Birth Control. I think there is no other question before the world that is of so much importance. If I could afford it I would send you a check for a thousand dollars, but I am not, but I can send \$5.00 and you will find that enclosed."

These are a few of the messages with small bills. It is not much money all told, but it is much taken out of lean pocketbooks. Many and sincere also are the messages from those who cannot even send a small bill. One offers work. "I will work," she writes, "and ask my friends to work. I want this bill passed!"

A Pennsylvania woman writes her sincere regrets and tells this story to explain why she does not help. "I would if I could but I cannot. I would gladly give \$50.00 if I could but let me tell you a story. I married at 14 and to a man 8 years older than me. And I had 6 children in 11 years and my man is a drunkard too, and I had to work since I could remember and last year my man never worked but 5 months and 2 weeks and the children have nothing to wear only second handed and I work too. I am 27 years old and I have lived it seems to me, 50 years. I tell fortunes for 25 cents too at night and do all of my work and take care of 2 babies, 2 and 4 years old. I have not got in the family way again yet thanks to you so you see how it is with me. I have one boy 10 and one 6 and a girl 8, so you know it takes a lot to feed 7 in a family. Excuse my writing for I have had no one to learn me. Goodbye from your loving friend."

Another from an Illinois farm writes in these terms "Please excuse me for not sending you any money as I just possibly can't do it. I am digging potatoes and taking a man's place trying to make some money to get a few clothes for this winter and am going to pick corn too. Would sure like to be able to get your monthly reports, and if I am ever in shape so I can will send you some money for your good work."

These are human documents filed in the case for the Federal Bill.

From a social worker in a New England state comes the summing up of the meaning of all these human stories. She sends \$2.00, "wishes it were \$200.00," and writes "I am deeply interested in your movement for I teach the very poor. Our welfare and social work is of high order but your message is the message they need. We have 6 to 10 children in a family, and in the slum districts."

## News Notes

### UNITED STATES

#### New York

ADDRESSES made before groups in New York City during November were Stuyvesant House, East 9th St, where Miss Sara Takson spoke in Yiddish, the New York League of Business and Professional Women, 25 East 39th St, addressed by Mrs Anne Kennedy, and a meeting of the New Era Club on East Broadway by Mrs Elizabeth Grew. The Chairman, Jacob Shulman, writes of this address that it was "one of the most interesting and instructive which we have been privileged to hear for some time." Four hundred men and women crowded into the hall and more than 300 had to be turned away.

In the latter half of November Dr Hannah M Stone spoke before the Jefferson County Medical Society at Watertown and the Labor Temple, New York City and Mrs Sanger before the members of the Congregational Church at Kew Gardens.

The date of the annual public gathering under the auspices of the American Birth Control League had to be changed to November 28th, when a luncheon meeting was held at the Town Hall Club, New York City. A full account of the addresses will be given in a later number of the REVIEW.

Among visitors to headquarters in the last month have been some influential orientals who desired to carry information about Birth Control back to their native land. These were Captain Itsuki Nagino of the Imperial Japanese Medical Corps at Tokio, who is in this country to take a course with Dr Adolph Meyer of Johns Hopkins, Mrs Shin Inouye, secretary of the Tokio Red Cross, and, representing a group interested in bringing Birth Control to the Orient, Mr George W Shepherd, of the Congregational Mission at Hong Kong.

On October 9th Dr James F Cooper, Medical Director of the Clinical Research Department of the American Birth Control League, spoke before the Tioga County Medical Society.

#### Arkansas

ON October 26th Dr James F Cooper addressed the Craighead Medical Society of Jonesboro. The next day he spoke at Little Rock before the Pulaski County Medical Society, at the largest meeting the society had held in many years. The local press reported the meeting in full.

#### California

THE last biennial report of the California Board of Health comments on the low birth rate—about 22.7 in 1923—which that state shares with the other state of the Pacific coast. The analysis of the situation and the causes is worth quoting in full.

"In order to determine other features of the low birth rates in this state," says the report, "and to discover, if possible, the causes which underlie them, an examination was made of available data bearing upon this important subject. It was found that among married women, child-bearing is more universal in California than in that portion of the nation represented in the birth registration area of the United States, but that California women have smaller families. That is to say, there is a smaller proportion of childless marriages in this state, but the average issue per mother is less than in the registration area as a whole, and the average interval between successive births is greater. The figures indicate that in the registration area 10.6 per cent of the married women never have children, whereas in California only 6.5 per cent remain childless. On the other hand, among those women who do have children the average issue is 3.30 per hundred mothers in the registration area and only 2.66 in California. Hence, while child-bearing is more general among the women of this state, the early termination of this function on the part of California women, together with the greater intervals between successive births, results in a low birth rate. The birth rate is a function of two principal factors, namely, good free land and educational standards.

"As the one disappears and the other is established upon higher planes, the birth rate goes down. This has been the history of birth rates throughout the development of this country. In any area where the free land is all gone and a high birth rate persists, it usually indicates low educational standards and a reduced degree of average intelligence. In California, not only is the free land all gone but detailed population studies indicate a high general average of intelligence, coupled with advanced educational standards. Only 3.3 per cent of the population aged 10 years or over is illiterate in California, whereas in the areas having the higher birth rates the proportion runs close to 13.0 per cent. Under these conditions a more general appreciation of the economic stress of raising a family is to be expected. There was a time when raising a large family simply necessitated cultivating more land, which was to be had for the taking, and children were taken from school and put to work upon it.

"If there were no good free land locally, a family could 'go west.' But these conditions no longer exist. We can go west no further and are now turned back upon ourselves. In fact we are beginning to go east. About 150,-



000 native Californians are living in eastern states and only 37 per cent of our population is native to this state. All our good land is taken and prices are high. A child must now be educated under higher standards, which means an increasing economic burden for twenty years or more, and the majority of family incomes are limited to the earning capacity of the father.

"We therefore find that the birth rate and incidentally the practice of contraceptive methods or Birth Control, are dependent upon conditions which lie at the foundation

## Illinois

**THE** Illinois Birth Control League conducts two medical centres in Chicago where contraceptive advice is given to mothers. These had in April 1925, after ten months experience in one centre and about three months in the other, an experience of over 500 cases, on which the League has published a brief report.

About half the mothers advised were American, the rest representing 24 foreign nationalities. In religion six-tenths were Protestants, three-tenths Catholics and the rest Jewish.

The Centres charge a small fee owing to Health Commissioner Bundersen's refusal of a license to operate as free clinics. Many of the patients are however, very poor, the fee being paid in such cases by some social or charitable agency.

The work does not, under the Illinois Law, have to be restricted to sick women and the women applying for information divide sharply into three classes. Young women just married who wish to postpone having children for a few years until they can make a home, cases in which the health of either husband or wife makes children impossible, those many cases of too large families and too little money to take care of them.

Many of the cases are very pitiful, as the following examples show.

Case No. 59—Referred by United Charities and Municipal Tuberculosis Sanitarium. The man is 54 years of age, street cleaner, Colored-Protestant. The woman is 40 years of age, married at 20 and in twenty years has had sixteen pregnancies. Of the fourteen children, whose ages range from seventeen years to eighteen months, seven died in infancy.

Case No. 318—Referred by United Charities. The man is 28 years old, laborer. The woman is 20 years old, German-Catholic, married at 19. Both feeble-minded. One child feeble-minded.

Since the report was issued the number of patients has risen to almost 900.

Medical Centre No. 1 is at 308 N. Michigan Ave., Medical Centre No. 2 is at 1347 N. Lincoln Street.

On October 13th Dr. Cooper addressed the Champaign County Medical Society and on the twenty-second he addressed the County Medical Society at Cairo.

Dr. C. C. Little, President of the University of Michigan and chief executive officer of the International Federation of Birth Control Leagues was the chief speaker at a conference held at Chicago November 16th, under the joint auspices of the Women's City Club and the Illinois Birth Control League. Other speakers at the conference were Prof. Thomas D. Eliot of Northwestern University, Mrs. Pethick Lawrence of London, Mrs. Benjamin Carpenter, Dr. Rachelle S. Yarros, Dr. William Allen Pusey, Mrs. James F. Porter, Horace J. Bridges and Joel D. Hunter.

## Kentucky

**ON** October 23-25 Dr. Cooper was in Paducah, where he addressed two meetings of women's clubs and a group of doctors at the house of Mrs. Louis Rieke. The local papers reported the meetings and an effort will be made to have a large public meeting later in the winter. Of his medical meeting a correspondent writes: "One of the doctors present says he considers Dr. Cooper the best informed man and the most brilliant who has ever talked to Paducah doctors."

## Michigan

**ON** November 18th President C. C. Little of Michigan University gave an address on Birth Control and sterilization of the unfit before the annual convention of state public health officers.

## Missouri

**DR. COOPER** spent October 15-17 in St. Louis where he addressed a hundred members (executive and field workers) of the Social Workers' Association and a large meeting of the Visiting Nurses Association. "I feel," he writes, in comment on these meetings and on many personal interviews with social workers, clergymen, physicians and others, "that most social workers and nurses who have had much experience can be counted upon as interested in Birth Control."

October 18th he held several meetings in Kansas City, speaking twice before groups of social workers, at a conference of social workers and at the Women's City Club, and before the Jackson County Medical Society. The press gave splendid publicity to the meetings.

A few days later he held a medical meeting in a mountain district, at the town of Mansfield in the

Ozarks, where local physicians heard his address and told him of the acute need for Birth Control in the large families of poor whites

### Pennsylvania

ON November 24th Mrs Sanger spoke before the Woman's Club of Swarthmore and later at a dinner given by Mrs Louis N Robinson

### Texas

THE last days of October Dr Cooper spent in this state of long distances where he addressed medical groups at Marshall and Paris "I like this pioneer work," he writes of his journey between one night stands "Tomorrow I am to go 100 miles by bus—real covered wagon stuff" October 31-November 1 Dr Cooper spent in Dallas making arrangements with the enthusiastic help of social workers and physicians for a large public meeting November 6th and a medical meeting the day after The Dallas papers gave splendid publicity

### ENGLAND

Another English court is treading in the footsteps of Judge Cluer The wife of an engine driver stated at Croydon County Court that she had fourteen children to keep

THE REGISTRAR Are they all your husband's?  
WOMAN Yes

THE REGISTRAR Then he should have known better

This story is told in the *Birth Control News* (London) and the *Daily Mirror* quotes the incident in an editorial headed "A welcome change"

"It is now becoming quite common," says the *Mirror*, "for magistrates to reprove imprudent parents who come before them complaining that they cannot support their large families"

"Everybody is beginning to see what misery is caused by parents like these That is an advance A generation ago a case of this sort would have been greeted with sentimental gush about 'quiverfuls' and 'doing one's duty to one's country'"

"Let us rejoice that nowadays people are beginning to see that to bring children into the world in order that they may be ill-fed, ill-educated and ill-housed, is not an achievement to be proud of, but almost a crime to repent"

Another incident of the same kind is the case of a poor family with six children evicted and sent to the Northampton Workhouse The father's wages was 38sh 2d and the court official before whom the

case came suggested that the man's position was due to his large family, two sets of twins having been born in 16 months "People should not be blamed," he added, "for having large families, which were in accordance with the teaching of the Church, whilst the Ministry of Health refused to allow women attending infant welfare centres to be given the information they desired on the question of Birth Control"

### FRANCE

M G HARDY, our French correspondent, writes

We have here every year a Birth Congress (Congres de la Natalite) which was held this year at Clermont-Ferrand at the end of September There was nothing new, merely the habit of lamentations about an imaginary depopulation Resolutions were passed like those at preceding congresses and they, like the earlier ones, effect nothing toward increasing the birth rate What is demanded is special privileges, reduction of taxes and prices—in short, a sort of official charity to lighten the burden of large families This course the government has been engaged in for some time, and everything leads us to believe that with state finances as they are it cannot long keep up these practices but may have to reduce all special relief of this kind A further reason for expecting this is that M Caillaux, Minister of Finances, has ideas which are very like those of the supporters of Birth Control, for he at one time taxed large families heavily

However that may be, the object they are aiming at, increase of births, is far from being attained To read the papers, to follow the activities of those who are nicknamed "rabbit-warrenists" one would think that all France had gone crazy about large families, but there is nothing in it In spite of the law of 1920, which imposes silence on Neo-Malthusians, in spite of financial encouragement, the figures for natality which were 20.7 per 1000 in 1921 are 19.2 per 1000 in 1924 While France had in 1921 an excess of births over deaths of 117,000, she has in 1924 an excess of only 72,200

### GERMANY

THE *New Generation* (London) gives figures showing an encouraging decrease in the German birth rate since the war The death rate has between 1921 and 1923 remained stationary and the real birth rate (i.e., survival rate) was in 1923 432,006 as against 700,248 in 1921 The figures for 1924, though incomplete, are no less encouraging

## JAPAN

ACCORDING to press reports the spread of Birth Control and especially the activities of Baroness Ishimoto and Professor Abe, are alarming Japanese reactionaries. Militaristic Japan has, we are told, a corps of regular army officers whose duty it is to drill all half-grown male Japanese of the middle grade and collegiate schools. Hard times with high prices of rice and other necessities has turned the mind of the poor toward Birth Control. This threatens to make inroads on the army of the future so the police have begun an active campaign of repression. The average wages of a coolie are said to range between \$20.00 and \$28.00 a month.

Though it is suppressing work for Birth Control, the government is alarmed, according to press reports by the enormous infant mortality, which is almost equal to that of India.

## INDIA

THE strength of the growing Birth Control movement in India can be judged by the fact that Mahatma Gandhi himself has been forced publicly to enlist his tremendous influence against it. In reply to Mahatma Gandhi's article against Birth Control *The Oriental Press* secured from Mrs. Sanger a message to the people and press of India. India's response to Mrs. Sanger's message has been exceedingly satisfactory.

Newspapers and magazines from Calcutta to Karachi, and from Lahore to Rangoon have published Mrs. Sanger's article. And men and women of all walks of life have written Mrs. Sanger for guidance in matters regarding Birth Control. Among these are a Rajkot mother and a man from Malabar. The latter writes his appreciation of Mrs. Sanger's article in the *Hindu of Madras* and adds: "Birth Control is a great problem that confronts India, and is to be immediately solved for its future good, and as I am a citizen of that country I am desirous of knowing a remedy both for my personal good as well as that of my country. I agree to Mahatmaji's opinion as well as that of yourself. You may ask how one can agree to both. The answer is that if one is so advanced morally as to control the passion then Mahatmaji's opinion can be well put into practice, but as for an ordinary man like me (who are in the majority), we have to accept your principle."

Again, to our great surprise and deep satisfaction a Hindu priest writes thus from Delhi: "Great

number of families owing to the absence of the knowledge of this essential science are suffering to-day in India, and there are numerous instances where men and women have been compelled to act immorally because of their ignorance of the Birth Control science. World of realities and practices is very much different from book phrase moral sayings."

From an East Indian resident in America comes the following story which gives light on the suffering of Hindu child-wives from enforced maternity. He writes: "I am from India. I am writing you this letter to get some information to save my sister from an untimely death. She is now 27 years old. She was married at 14. From 16 years of age she was getting a child each year. A few months ago she had one making the grand total of 11. She had to undergo doctor's treatment every day of the year of her life. Doctors are ready to give medicine but never will do anything so that she may not have any more children. Children are not very healthy either. If she gets more children she will die and I do not think I will be able to see her when I will go back. When I came to this country about three years ago I thought I would try to get some information to save my sister. But unfortunate as I am I could not find any. And in these three years she had got three more children."

"Last year I got a letter from my brother-in-law that if nothing can be done then it will be hard to save my sister's life. So after reading the letters published in the Birth Control magazine, I thought that the only recourse left to me is to write to you for help. Won't you write me some information to save a human life?"

Rabindranath Tagore's special statement for the BIRTH CONTROL REVIEW in unqualified support of our cause is published elsewhere in this issue. Tagore is not only an immortal poet, but he is also one of the greatest thinkers of this age. His enlistment for the cause of Birth Control most decidedly adds a stupendous impetus to the movement the world over.

A story recently circulated in the press from the Hindu Community in the Vale of Kashmir is enlightening. Dr. Kathleen Vaughan, a resident English physician, reports that in this land of ethereal beauty the practice of infanticide is almost universal. When an unwanted child is born it is thrown into the nearest river or strangled. Many bodies of Hindu infants are taken out of the river when the barrage below the city is raised for cleaning purposes once a month, and there is evidence that a large proportion were not still-born.

## OUR CONTRIBUTORS

*Rabindranath Tagore, Hindu Poet, Philosopher and Educator*

*Malcolm H Bissell, Associate Professor of Geology at Bryn Mawr*

*Owen R Lovejoy, Executive Secretary of the National Child Labor Committee*

*Waldo Fawcett, Journalist and Writer*

*Fanny E Shatts, Los Angeles Physician*

## THE RACE BETWEEN FOOD AND NUMBERS

The United Press sends out an interview by E G Melford with Dr Joseph A Hill, assistant director of the U S Census on the future of American population

"Granting a continued annual increase of 1,200,000 a year, where will it end?" Mr Melford asked "How soon will the limit of room and food be reached?"

To which Dr Hill replied that the problem of space was not pressing "It is the question of feeding those who are yet to come," said he, "that will perplex and worry the future generation"

One reason why the food crisis is closer at hand than the space crisis is the drift of the people from farm to city For this, says Dr Hill "No one has a solution, for there is none save a natural one"

One side of the natural adjustment may be a rise in prices that will attract men back to the farms

Query—And the second?

Answer—Birth Control Limit the newcomers and give those here a chance to live useful lives Over-production, whether in wheat or human beings, is bad We need better physical and mental production not mere quantity

Q—Does the increase in population during the last ten years warrant such a speculation?

A—It does We increased by more than sixteen and a half millions in the last ten years Even with reduced foreign influx, we are likely to do better by 1930, for the added sixteen millions will have children too—and it all counts

Q—Do statistics prove anything?

A—Yes, all you have to do is to take the population per square mile In 1790 it was 4.5, in 1850 it had increased to 7.9 In 1860 it was 10.6 Then came great jumps In 1890 it had risen to 21.2 In 1900 it was 25.6, in 1910, 30.9, and 1920, 35.5

Among stop-gap relief measures when the food shortage begins to be felt Dr Hill suggested the developing of synthetic foods

*It is better to have a small sensible population than one which is driven mad by its own multitude*—GILBERT CANNAN

## HERITAGE

On the title page of the Strassburger Family Genealogy occurs the following quotation from William Maxwell Evarts, "The glory of the children is their fathers behold our heritage from them"

Similarly in the Smock Genealogy the title page quotes from Plutarch this statement, "It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors"—*Eugensal News*

"Birth Control is absolutely necessary to keep the world from being overcrowded It is one of the things that some people — the intelligent — just naturally understand Others not The French have practised it, for economic reasons, for years"

—CHAUNCEY M. DEPEW in *Hearst's International*

*A nation well regulated is like a Polypus, take away a half, its place is well supplied, cut it in two and each deficient part shall speedily grow out of the part remaining Thus if you have room and subsistence enough, as you may by dividing make ten Polypes out of one, you may make ten nations, equally populous and powerful, or rather increase a nation ten-fold in numbers and strength*

BENJAMIN FRANKLIN

Observations concerning the Increase of Mankind, etc., 1751

## BIRTH CONTROL IN RELATION TO CHILD EMPLOYMENT

(Continued from page 349)

ture and have said that we will control We rush the doctor and nurse to the birth chamber to save the feeble mother from death that she may live to give birth to other feeble children to add to the one just delivered We save the feeble child whom nature would mercifully put to sleep and we let him grow up to taint the race with his contribution of weakness We prolong the days of the tubercular that they may add to our stock their quota of those predisposed to the same disease We bring relief to the blind or weak of vision, the maimed, the halt, the mentally subnormal, to the same end We maintain gigantic agencies of so-called charity and material relief—growing more huge every year—to eke out the existence of those who otherwise would go under in the normal struggle for existence—and then what?

We leave the job there half done—a monster of achievement The result of which is obviously the net decline of vitality in the race, the achievement of a human animal who cannot stand on his own feet against the strain of life or wrest his own sustenance from the hard hand of nature

It is futile to urge a return to the gruesome *laissez faire* of the past. All motives of generosity, all considerations of sheer decency, all instincts of justice, answering in the affirmative the age-old question—"Am I my brother's keeper?" forbid it. But neither can we stay where we are. Modern science, love of liberty, religious tolerance and charitable relief having led the race out of the house of bondage, cannot now leave us to perish in the desert between the mountains and the deep sea. As a race, from now on we are forced to the choice which Patrick Henry demanded from himself—the choice between liberty and death—liberty for those who still sit in darkness—who by our stupid laws and inhibitions are shut out from the knowledge that would protect them and their offspring from the penalties of ignorance, or death for the whole lot of us.

### *Ignorance by Fiat*

The law makers who perpetuate on our statute books in the name of religion or love, or morals—laws which say in effect that we safeguard every human being in his right to help people the earth—declare an open season in procreation. They are enemies of the race. They deny to a woman the right to defend herself from the tragedy of maternity at the hands of an insane, feeble-minded, lecherous or syphilitic husband who would force her to become the mother of his children. They doom the hard-pressed truck driver—who lives in terror at the coming of his eleventh baby because he cannot feed the ten—to cut the bread of life still thinner or else become a connubial celibate. They forbid to the otherwise efficient and healthy woman the knowledge which would prevent the sapping of her vitality by excessive child-bearing. They expose helpless children to servitude, to the feeding and clothing of their younger brothers and sisters.

*Why?* In order that knowledge may be withheld from adult persons. Knowledge is truth, otherwise it is not knowledge. There may be reason for withholding some truth from children, though more and more we are coming to understand that the power of childhood to assimilate truth is much greater than we had thought. There can be no good reason for withholding truth from adults, especially when we know it can be used in a manner serviceable to all.

We are forced to go forward. The principle that parenthood should be a conscious, deliberate and voluntary act must be democratized. That information which the initiated possess and the thrifty may claim for a price from the medical profession must be made available to all. To hold that what every one knows is a practice of the foremost leaders in society, business, politics and religious organiza-

*"The problem of population is the most important concrete subject of inquiry confronting the human race"*

## BIRTH CONTROL

### Facts and Responsibilities

*Edited by*

ADOLF MEYER, M D



#### CONTRIBUTORS

Adolph Meyer	Herbert A. Miller
Margaret Sanger	R. McC. Chapman
Raymond Pearl	R. A. Spaeth
E. A. Ross	C. C. Little
E. M. East	L. J. Cole
C. A. Rubenstein	Eleanor R. Wembridge

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cent as a principle of human conduct—is to adhere  
to a contradiction too ghastly in its social fruit-  
age to endure Not over-population but over-popu-  
lation of the unfit is the peril which threatens the  
earth This could be combatted by the widest ap-  
plication of the principle, already accepted and ap-  
proved by eugenists, psychiatrists, religious leaders  
and social workers but held by this small lucky  
minority as a secret cult, to every stratum of so-  
ciety, even to those who struggle at the bottom—  
the principle that every child has a right to be well  
born or not to be born at all, to have a fair chance  
in the race for life or else be spared the tragic fate  
of an existence which can mean to him nothing but  
suffering or failure and to the race only disaster

**THE VAUGHAN SAGA**

(Continued from page 347)

might have been rapidly utilized to relieve conges-  
tion in the two rooms formerly occupied by the  
Vaughan family Interesting—but wholly futile in  
view of the cruder method of relief achieved by the  
short-sighted and impatient Mrs Vaughan But  
there remain other women similarly situated And  
we would remind those whose minds revolt against  
the existence of "positive checks" such as the one  
described in the foregoing note, yet condemn "pre-  
ventive checks" such as the one advocated by the  
N U S E C, that the problem is a very urgent one,  
whatever Dr Pulteney's personal experience may  
be

**THE ATTITUDE OF THEOLOGIAN'S  
TOWARD BIRTH CONTROL**

(Continued from page 346)

to propositions which even the sternest of modern  
theologians would hesitate to set forth in plain  
words For example, St Augustine wrote: "No  
fruitfulness of the flesh can be compared with holy  
virginity" St Jerome said "Wedded women may  
congratulate themselves that they are next to vir-  
gins" St Thomas Aquinas is even more explicit,  
he expresses regret that as the result of original sin,  
conception can only take place at the cost of vir-  
ginity In a word the early Christian fathers re-  
garded sexual intercourse as a nasty, unholy thing  
that ought to be avoided altogether if only it were  
possible to produce children without this act That  
view still lingers—perhaps in a somewhat milder  
form—in the minds of modern theologians Yet  
the same theologians profess to believe that all  
human instincts are divinely implanted



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