

July, 1926

Twenty Cents

# BIRTH CONTROL REVIEW

A Conscious Control of the Birth Rate



By EDWARD BEGG

# THE AMERICAN BIRTH CONTROL LEAGUE, INC

**Headquarters**  
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**Telephones**  
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# SOME ACTIVITIES OF THE AMERICAN BIRTH CONTROL LEAGUE

<i>Date</i>	<i>Place</i>	<i>Group</i>	<i>Speaker</i>	<i>Date</i>	<i>Place</i>	<i>Group</i>	<i>Speaker</i>
<b>JAN</b>				<b>MARCH</b>			
3	Baltimore, Md	Baltimore Open Forum	Mrs Snnger	9 10	Northampton, Mass	Smith College	Dr Cooper
4	Baltimore, Md	J H Med Women s Assn	Mrs Sanger	9	Westfield, N J	League of Women Voters	Mrs Sanger
6	New York City	College Settlement	Mrs Sanford	11	Washington, D C	Penguin Club	Mrs Sanger
10	New York City	Judson Memorial	Mrs Sanger	11	Villa Nova, Pa	Committee Meeting	Miss Grew
11	New York City	Women's Iown Club	Mrs Sanger	12	Washington, D C	Am Assn Univ Women	Mrs Sanger
11	New Jersey	Belle Women s Club	Mrs Jones	12	Boston, Mass	Medical Meeting	Dr Cooper
11	Haverford, Pa	Marn Line Med Soc	Dr Cooper	13	Philadelphia, Pa	Ethical Culture Soc	Mrs Sanger
11	Haddon Heights	Haddon Heights Assn	Mr Meves	15	Trenton, N J	Hearing, Assembly	Dr Stone
12	Maplewood, N J	Ieg Dept Women s Club	Miss Grew	15	Boston, Mass	Medical Meeting	Dr Cooper
12	New York City	Annual Mtg B C League		16	Jersey City, N J	Lions' Club	Mr Meves
12	Irvington, N J	Home and School Assn	Mr Meves	16	Marion, Pa	League of Women Voters	Miss Grew
13	Poughkeepsie, N Y	Medical Socety	Dr Cooper	17	New Haven, Conn	Medical Soc Meeting	Dr Cooper
13	Philadelphia, Pa	Phda , Branch Comm	Miss Grew	18	Providence, R I	Medical Meeting	Dr Cooper
14	Camden, N J	Walt Whitman Meeting	Mrs Kennedy	19	Chicago, Ill	Ahraham Lincoln Center	Mrs Sanger
14	Westerly, R I	Med col Society	Dr Tilton	22	Worcester, Mass	Clark Univ Liberal Club	Mrs Sanger
16	Brooklyn, N Y	Clinic	Dr Cooper	22	Haverford, Pa	Invitation Meeting	Miss Grew
18	Trenton, N J	N J Conference	Mrs Kennedy	24	Flushing, N Y	Good Citizens League	Mrs Jones
19	Morristown, N J	Medical Society	Dr Cooper	27	Boston, Mass	20th Century Club	Mrs Sanger
20	Montclair, N J	Woman's Club	Mrs Sanger	29	Cumberland, Md	Medical Society	Dr Cooper
20	Philadelphia, Pa	Phila , Branch Comm	Miss Grew	30	Roanoke, Va	Medical Meeting	Dr Cooper
22	Baltimore, Md	J H Obstet Dept	Dr Cooper	30	Villa Nova, Pa	Exec Com Meeting	Miss Grew
23	Brooklyn, N Y	Brooklyn Library Forum	Miss Grew	31	Johnson City, Tenn	Medical Meeting	Dr Cooper
26	Montreal	Woman s Club	Dr Cooper				
26	Summit, N J	Community Club	Dr Cooper				
26	Hoboken, N J	Rotary Club	Mr Meves				
28	Baltimore, Md	Dinner	Dr Cooper				
28	Camden, N J	Plant Spec Co	Mr Meves				
29	Washington, D C	Howard Med School	Dr Cooper				
30	Washington, D C	G W Med School	Dr Cooper				
<b>FEB</b>				<b>APRIL</b>			
1	Camden, N J	Woman's Club	Mrs Jones	1	Chattanooga, Tenn	Medical Meeting	Dr Cooper
2	Camden, N J	Magnolia Women s Club	Mr Meves	2	Kingston, Tenn	Medical Meeting	Dr Cooper
2	Reading, Pa	Invitation Meeting	Miss Grew	2	Passaic, N J	Y M C A	Mr Meves
1-8	Philadelphia, Pa	Local Physicians	Dr Cooper	3	Asbury Park, N J	Women s Club	Mr Meves
3	Camden, N J	Parent Teachers Assn	Mr Meves	5 6	Orlando, Fla	Medical Meeting	Dr Cooper
3	Trenton, N J	First Unitarian Church	Mr Meves	7	St Petersburg, Fla	Medical Meeting	Dr Cooper
4	Northfield, N J	Atlantic Co Rep Club	Mr Meves	12	Ardmore, Pa	Ardmore, Members	Miss Grew
4	Swarthmore, Pa	Swarthmore Group Meeting	Miss Grew	15-16	St Louis, Mo	Convention of L W V	Mrs Jones
6	Camden, N J	Woman's Club	Mr Meves	15	New York City	N Y Univ, Y M C A	Mrs How-
4	Brooklyn, N Y	Bklyn Hgts Pub Forum	Dr Cooper				Martyn
6	Philadelphia, Pa	Meeting of Officers	Miss Grew	15	New York City	Tea	Mrs Sanger
8	Philadelphia, Pa	Pennsylvania Members	Dr Cooper	15-17	Monroe, La	Medical Meetings	Dr Cooper
8	Philadelphia, Pa	College Club Meeting	Miss Grew	19	Riverside, N J	Riverside League	Mr Meves
9	Schenectady, N Y	Medical Society	Dr Cooper	20	Asbury Park, N J	Medical Meeting	Dr Stone
9	Ardmore, Pa	Invitation Meeting	Miss Grew	19 23	Dallas, Tex	Med Meeting A M A	Dr Cooper
9	Alden, Pa	Woman's Club	Miss Grew	21	Rutherford, N J	Rutherford Lions Club	Mr Meves
10	Schenectady, N Y	Kiwanis and Rotary Club	Dr Cooper	22	hew York City	N Y U, Y M C A	Mrs How-
10	Camden, N J	Y M C A	Mr Meves				Martyn
11	Union City, N J	Womans Club	Mrs Jones	23	Passaic, N J	Y M C A, Friday Cluh	Mr Meves
11	Camden, N J	City Legislature	Mrs Jones	25	Bronx, N Y	Young Peoples' Social Lg	Dr Knopf
16	Syracuse, N Y	Syracuse University	Dr Cooper	26-28	Globe, Ariz	Medical Meetings	Dr Cooper
15	New York City	Masons Club	Dr Garth	26	Philadelphia, Pa	College Club Members	Miss Grew
17	Camden, N J	Dental Society	Mr Meves	27	Ardmore, Pa	First Pub Mtg, A B C L	Miss Grew
19	Bethlehem, Pa	Northampton Med Society	Miss Grew	27	Brooklyn, N Y	Kiwanis Club	Mr Meves
21	Philadelphia, Pa	Liberal Club	Mr Meves	28	Wyomissing, Pa	Woman's Club	Miss Grew
22	Poughkeepsie, N Y	Medical Society	Dr Cooper	30	Albuquerque, N M	Medical Meeting	Dr Cooper
23	Towaco, N J	Woman s Club	Mr Meves	30	Reading, Pa	Social Workers	Miss Grew
24	Bath, Maine	Bath Medical Society	Dr Cooper				
26	Newark, N J	N J Birth Control League	Mr Meves				
28	Brooklyn, N Y	Brooklyn Clinic	Mrs Sanger				
<b>MARCH</b>				<b>MAY</b>			
1	New York City	N Y U Liberal Club	Mrs Sanger	1	Gallup, N Mex	Medical Meeting	Dr Cooper
1	East Orange, N J	League of Women Voters	Mrs Timme	3	Sante Fe, N Mex	Medical Meeting	Dr Cooper
2	Erie, Pa	First Unitarian Church	Dr Cooper	3	Clinton, N J	Women's Club	Mr Meves
3	New York City	Mothers Club	Mrs Sanford	3	Pennsylvania	Girls Industrial Home	Miss Grew
3	Westfield, N J	League of Women Voters	Mrs Sanger	4	Raton, N Mex	Medical Meeting	Dr Cooper
3	Haddonfield, N J	Parent Teachers Assn	Mr Meves	4	hew York City	Neighborhood Association	Mrs Sanger
3	Atlantic City, N J	Debate—Hibernians	Mr Meves	6	(Pueblo, Rocky Ford, Cannon City, Colo)	Medical Meetings	Dr Cooper
4	Philadelphia, Pa	General Meeting	Miss Grew	6 14	Denver, Colo	Medical and Lay Meetings	Dr Cooper
4-5	Springfield, Mass	College	Dr Cooper	6 7 8	Atlantic City, N J	Conference N J W Club	Mr Meves
5	Englewood, N J	Woman's Club	Mrs Sanger	7	Philadelphia, Pa	Group of Women	Miss Grew
6	Providence, R I	Congressional Work	Dr Cooper	8	Tuckerton, N J	Moving Picture Theatre	Mr Meves
8	Camden, N J	Kiwanis Club	Mr Meves	10	New York City	Nurses Alumnae Assn	Mrs Porritt
9	Passaic, N J	Rep Woman s Club	Miss Grew	12	Swarthmore, Pa	Committee Meeting	Miss Grew
				13	Boulder, Colo	Medical Meeting	Dr Cooper
				13	Denver, Colo	Colorado Univ Med Meeting	Dr Cooper
				13	Denver, Colo	Social Workers Council	Dr Cooper
				14	Denver, Colo	Denver Club (Men s)	Dr Cooper
				14	Sterling, Colo	Medical Mretrng	Dr Cooper
				15	Greeley, Colo	Medical Meeting	Dr Cooper
				16	Pueblo, Colo	Spec Lay Meeting	Dr Cooper
				18	Flagstaff, Ariz	Mercy Hospital Nurses	Dr Cooper
				19	Flagstaff, Ariz	State Normal School	Dr Cooper
				19	Flagstaff, Ariz	Coconino Co Med Soc	Dr Cooper
				26	Ocean Park, Cal	Medical Meeting	Dr Cooper

# BIRTH CONTROL REVIEW

Four Steps to Our Goal — Agitation, Education, Organization, Legislation

VOL X

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No 7

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## OUR CONTRIBUTORS

EDWARD BERQE *Sculptor*, The *Statuette* reproduced on our Cover represents his little son, aged three playing for the peepers. He names it "Discord,"—one of the frogs is out of tune. Mr Barge has exhibited his work at the leading art institutes and academies of America

EDITH HOUGHTON HOOKER a *Feminist Leader* wife of *Donald R Hooker, M D*, of *Johns Hopkins Medical School*

ELLSWORTH HUNTINGTON, *Explorer*, has lived in Turkey, Mesopotamia, Turkestan, Persia, Siberia, Manchuria and China. Associate Editor, "Geographical Review"

L. QRISWOLD WILLIAMS, *Universalist Pastor* President, Reading (Pa) Branch of the American Birth Control League

DOROTHY DEMING, *Director*, *Visiting Nurse Association*, Holyoke, Mass

GEORGE H DAY Judge of Juvenile Court and of Police Court of Hartford, Conn

IVAN BLOCH, *Writer* and *Critic*

PIQUI NORTON, *Spanish*, born in Ban Salvador Central America Interested in social and economic questions

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# Birth Control Review

VOL X

JULY, 1926

No 7

## EDITORIAL

CENTURIES long mankind has used the little child, the tender new-born baby, as a scourge to punish **guilty** parents—parents who have infringed the sex-code of the churches. It is amazing that in this century of the child such a method of punishment should be allowed to **persist**, and it is only because we have **been** hardened to the idea by long **familiarity** that we do not **universally recognize** now how **terribly** shocking it is. With half of our **minds** we try to exalt motherhood, and to reverence the **relation** between mother and child. Pictures, statues and images embody this **sentiment** of adoration. With the other half we think of a child as **retribution** for unholy sex relations—a consequence of **evil-doing** by which the woman who has "sinned" is shamed. Even married people, **whose** union the Church has blessed, are only permitted the fullest **expression** of **their** love for each other, on condition that they take the "consequences" in the shape of a perhaps unwanted baby, who is thus condemned to come **into** the **family** regardless of its mother's health, the comfort and welfare of **its** sisters and brothers and the peace of **mind** of its father. For it there may be no proper **provision**, no room in the home, insufficient food, no happy **loving** mother to care for it.



THE old Hebrews got rid of their sins by **laying** them on the head of a goat, which was then driven into the **wilderness** "**bearing** upon him all their **iniquities**" Christians have taken, instead of an animal peculiarly well fitted to take care of **itself**, a little helpless **child**, as the scape-goat for **its** parents' **iniquities**. The figure of the scape-goat has stood always for loneliness, desolation, but the fate of the **illegitimate** child, divided from **its** fellows by the brand of its shameful birth, has been made a thousand times more painful than that which befell

the goat in the desert. The figures as to the **comparative** mortality of **legitimate** and **illegitimate children** tell part of the story. More of it is revealed in the records of our prisons and our institutions for dependent and defective children. Even for the unwanted **child** in the family the fate is not much better. Underfed, underclothed, **dwelling** in a shamefully congested home, deprived of its **right** to joyous **childhood** and the **loving** care of a happy mother, it is not only the **instrument** of **punishment** to its parents, but it also **inflicts** suffering on its brothers and sisters, who as members of large families run greater **risks** of filling the ranks of **child laborers** and **becoming** inmates of **institutions** for the defective, the delinquent, the dependent. What could be more **immoral** than that these little **innocents** should be tormented. In an effort to check the morality of a few adults, we have been committing offences **against** little children. Surely those who call themselves **Christians** need to be beware lest they earn the fate pronounced by **Christ** on "whosoever shall offend one of these little ones."



FORTUNATELY out of the darkness of **this** medieval morality we are coming into the **sunshine** of a new **ideal**. Through Birth Control the **baby** may be assured of welcome and opportunity, of life worth having. The sacredness of motherhood takes on a new meaning, when motherhood is chosen freely and is a crown of happiness, not a brand of infamy, nor the shadow of an Indulgence. The century of the child dawns only when the **child** is wanted, welcomed, given all that is necessary to its development and happiness, and when the coming of the **child** is completely and for ever separated from all thought of retribution and **punishment**. Only thus can we build up the new morality, which must characterize the Century of the **Child**.

OVER eighty million dollars a year are spent in New York City for welfare work. Such is the estimate of the Welfare Council, as described in the *New York Times* for June 6th. Of this amount \$30,000,000 comes from taxation, and the other \$50,000,000 from private donors. Every kind of agency for the relief of suffering is included under the survey of the Welfare Council. There are 247 organizations in the field of Child Welfare, 342 agencies are concerned with family welfare, 234 agencies provide hospital care, medical preventive work and mental hygiene, and there are 262 societies devoted to educational and neighborhood activities. The work has been carefully organized to do away with the great amount of duplication which formerly characterized charitable work in the great city. But the pity of it is that there is no attempt being made, by any organization under the Welfare Council, to end the need for all this charity and dependence and to place the families in a position where they may be self-supporting and free from the necessity of appealing to any of these numerous organizations and agencies.



THE work of the Welfare Council is endless. The Social Workers in the various agencies look forward to ever-increasing needs and ever greater demands for money from generous givers and from larger city taxes. The work of one year does nothing to end misery and want permanently, and the writer of the article in the *Times* foresees that "in the future it will be increasingly difficult to maintain the present volume of contributions to charitable endeavors." "Financial support," he adds, "does not grow in proportion to the increasing needs of social welfare institutions. Competition for gifts is becoming keener. The era of diminishing returns, the Social Workers say, is not far off." Perhaps this is a good omen for the Birth Control movement. If the donors, large and small, of these fifty millions of voluntary contributions are tiring of their fruitless giving, they may come to realize that there is one cause to which they could give hopefully, knowing that their gifts would go to end social misery and not to perpetuate it. Surely then instead of finding it difficult to raise an income of less than \$60,000—a mere drop compared to the amount spent by any single one of the larger welfare agencies, the American Birth Control League would be importuned to accept, and expend in its mission of salvation, hundreds of thousands of dollars, each giver feeling that he or

she was giving for the ending of misery, pain, poverty, and dependency, not merely for its alleviation and continuance.



THE Sesqui-Centennial Exposition in Philadelphia will have a very special significance in the Birth Control movement. For the first time in a great national and international exposition, Birth Control has been allotted a due place. The booth of the American Birth Control League is in the Educational Building, between that of the National Council of Women and that of the Mental Hygiene Society of Pennsylvania. There it will stand with its display of literature and exhibits from now on until December. Special weeks have been allotted to states where there are active Birth Control groups, and prominent women have undertaken to act as hostesses during these weeks. The staff in the booth will consist largely of volunteers, who will attend to answer questions and distribute literature. Fifteen minute talks on Birth Control will be given daily in the auditorium and efforts are being made to recruit our speakers from among the very best that the states have to offer. The exhibits will be of peculiar interest. Months have been spent in research work for the charts, and material has been gathered from international authorities on questions of food, population and health. It is our hope that every one of the readers of the BIRTH CONTROL REVIEW who visits the Exposition will report at the booth, and will spread the news of its existence and position among their friends. If there are any who can volunteer as helpers, we beg them to communicate with Mrs. Anne Kennedy at Headquarters in New York.



IN preparing to bind the recent issues of the BIRTH CONTROL REVIEW, we find that we are short of the number for January 1924. If any of our subscribers have extra copies of this issue, we shall be very grateful, if they will send them to "The Birth Control Review," 104 Fifth Avenue, New York City. Another request we wish to make of our readers is for clippings of any items of interest in regard to Birth Control that they may see in their local newspapers. We are discontinuing our Clipping service for the present in the hope that our loyal friends will more than make good the deficiency.

# The Tap-Root of the Subjection of Women

By EDITH HOUGHTON HOOKER

**T**HERE are two concepts of the **origin** of the **subjection** of women which represent **respectively** the modern **feminist** and **anti-feminist viewpoints**. The **feminists** hold, or appear to hold, that the **egotism** of man is the major factor in the **situation**, whereas the **anti-feminists** place the **responsibility** upon Nature, who is alleged to have **ordained** that woman should forever be the weaker vessel.

Both of these concepts fall far short of the truth and for the same reason, they regard woman in too **limited** a way. To the **feminist**, woman appears as a fully developed **competent** human **being** unjustly hedged about by **artificial restrictions** that prevent the **expression** of her **potentialities** and hamper her in **earning a living** and in the development of a career. To the **anti-feminist** also, woman appears as an adult but of a very **different kind**. She is not fully developed as a grown man is, nor is it **desirable** that she should be so, for her **special gift** of **maternity** compensates for and **necessitates** her **having** rather rudimentary human **characteristics**. The **anti-feminist** is **married, marriageable** or a grandmother, she is a **semi-invalid** and a **natural** dependent. She is an offense unless she **has**, has had, or **awaits** a baby in her arms. Her human **potentialities**, both mental and **physical**, are so **inferior** to man's that it **constitutes** a **tragic** farce for her to attempt to enter into **competition** with him. **Occasional exceptions** but prove the rule.

## *Inadequate Pictures of Women*

These two **pictures** of woman are almost equally **inadequate** in that they both leave out of account the fact that woman, **like** man, has at least seven ages **instead** of one. The **feminist** woman is a being of the future, she **predicates** the infant, the **child**, the young **girl**, **enjoying** an unhampered youth, **relieved** of bound feet, of bound **waist**, of bound **mind**. She is free to develop, and what is of **still** more moment, she **is** able to develop, for she is forever young.

The **anti-feminist** woman on the other hand is a being of the past, on her **the dead** hand rests **compellingly**. Her **abilities** are **atrophied** through **disuse**, her **ambition** is stunted by being **deprived** of its natural **nutriment**, her **initiative** is broken by too great **discouragement**. She **finds** fulfillment only through motherhood, her success is **vicarious**, her **virtues** are the **passive virtues** of old age.

With these two **conflicting visions** in **mind**, it follows as the **night** the day that the **feminists** and

the **anti-feminists** should come into sharp **conflict** with regard to the status of **their** sex. To the one group dependence is anathema, to the other it is the very breath of life, hence each **explains** the **subjection** of women in a **different** way. The modern **feminist** blames man, because he **conspicuously** blocks the path to **opportunity**, the **anti-feminist** blames nature, or to be more exact **credits** her for the **situation**. But both are wrong. **Neither** nature nor man is the **responsible** agent.

The **subjection** of woman, and her **emancipation** as well, is of **intrinsic** and not of **extrinsic origin**. While it is perfectly clear that in our male **dominant civilization** woman is under the heel of man, still it is **likewise** clear that woman **has** placed, and is **still** placing, the heel where it is. She is not **and** has not been merely a **passive** factor in the scheme.

## *A Broader View*

In **this connection**, we must broaden still further our **vision** of woman herself. She is not a being of one but of several **generations** and bears both the past and the future in her bosom. She is grandmother, mother, daughter and **child** at the same tune. The **ideals** that she holds, the **ambitions** towards which she **directs** her **energies**, the goal that she marks off for herself, belong not to a single epoch, but are in large measure the **heritage** of **time**. They are both the seed and the harvest. She **trails** not only clouds of glory, but clouds of **archaic** custom and **tradition** when she comes.

Now it is reasonable to assume that customs are **instituted** by the race, and **conditions** established only on a **basis** of **actual** usefulness. Property, **marriage**, slavery, democracy, **communism**, cannot take root or **survive** in purely **theoretical soil**. They must have some functional **relation** to the **life** of man, or they go **quickly** into the **discard**. Witness the **rapid dissolution** of **Utopias** and the success or **failure** of past **revolutions**. Witness too the **amazing** growth of the **feminist** movement over the whole planet during the last century. From an **age-long position** almost equal to that of the chattel slave in **degradation**, women have, in less than a hundred years, **improved** their status until it approaches that of men. **This** is a phenomenon unparalleled in the annals of the race and may be shown to be due to two **converging** factors which were **previously** absent.

Before the machine era had dawned, before **preventive** medicine had commenced to **accomplish** its

beneficent ends, both men and women were under a kind of **compulsion** of **which** they are now relieved

As flowers turn to the sunshine, so by some subtle art, the **will**, the actual preference of human **beings**, seems to lean toward the welfare of the race. It is to be remembered that **institutions, which** when outgrown appear wholly malevolent, such as chattel slavery or the **divine right** of kings, have been embraced over long **periods of time** by a humanity of the same germ-plasm as ours. This would be incomprehensible unless the relation of human **beings** to the **social** order were continually in a state of **flux**. A custom that had functional usefulness a century ago may be useless today, it then becomes rudimentary and **disappears**.

With the **institution** of the machine era human slaves became replaced by **iron slaves** with, as a by-product, the **civil war**. The development of the **domestic industries in mill and factory outside** the home automatically altered the sphere of woman. **Simultaneously preventive medicine** transformed the problem of population by **reducing the mortality rate**. For the first **time** the **racial** welfare demanded fewer, rather than more, **offspring**, and the mother-drudge **became unnecessary**. Again, as a by-product, the equal rights movement evolved.

### *Ongzn of the Subjection of Women*

Among the **earlier feminists**, such as Mary Wollstonecraft and Fanny Wright, the true source of the subjection of women was more or less clearly recognized. They placed the **responsibility** where it belongs, on women themselves, and though it brought about **their own destruction** lived their **lives** as free women. **Theirs** was the **impossible** task of **attempting to establish ideals** before their **time**. In **their own lives** they perhaps **failed**, but in the greater life they **achieve** magnificently.

The **origin** of the subjection of women **lies in** the **simple facts** of reproduction. While full **fertility** was **required** for the **social** welfare, women under the conditions of **civilization** could not compete successfully **with men**. It was a case of the development or **abrogation** of the **racial life**, so woman, compelled by the stern forces of **evolution**, chose the **inevitable way**. Her energies were consumed in the bearing and rearing of **children**, with the result **that** she was forced to look elsewhere than to her own efforts for support. **Where** was it more natural for her to turn than to her mate? The **relation** of the sexes thus **achieved a bias** from which it has not yet escaped. **Marriage and prostitution** developed as two **sides** of the same **shield**, for sex was a matter of economics and not of love. **Having** but one **quality** of wares to barter in exchange for a **livelihood**, the sex of women became **unnaturally**

emphasized. As the actual usefulness of women in **marriage** waned the stress became even more exaggerated. Corsets, **high heels**, elaborately **coiffed hair**, hoop **skirts**, gorgeous and **unhygienic** costumes, **deliberate invalidism**, **nothing** was too dear or too difficult **if it would entice** the male. Alone in the whole animal kingdom, the human female thus emerged more magnificently attired than the male. But by the same token she **infringed** a natural law, the law of sexual **selection which** vests the **right** of choice of mate **primarily in** the female of the species. The **list** of **rights** that women abandoned in **offering** their sex in exchange for maintenance is enormous, **it includes practically** all of their legal **rights**, even those **pertaining to their own children**, **it includes their property and political rights and their right to an education**. But **it is** unfair to assume that the egotism of man alone drove them to this cruel bargain.

### *Changed Conditions*

A country club tea, a **fashionable** dance, the **ideals** of the modern finishing school for young ladies, today offer adequate **evidence** to the contrary. Sex was and is a **thing** for women to gamble with and the **occasional priceless prize**, still upholds the competition.

But the racial needs have changed, and **therein** lie the seeds of **destruction** for the **dying** order. Short skirts, bobbed hair, **practical shoes**, **girls' athletics**, the business woman, the **professional** woman, all are **indications** of the trend of the **times**. The machine age and **preventive medicine** have altered the function of woman in the **social** order and she cannot but respond. She **wishes** to vote and presently she does so, she **wishes** to smoke and no man greatly cares, she shocks her mother more often than she does her dancing partner by her **independent** ways.

The **feminist** movement is a **thing** of the **mind**, of the heart, **it will** alter and **purify** the relation of the sexes, **eliminating** venal **relationships within and outside wedlock**, **it will improve** the race stock by **making** love, not lust, the **basis** of **fruitful matings**. **It will magnify** the treasures of the race in art, in **science**, in possessions, by **substituting** the work of two adults for that of one.

But the **emancipation** of women would be **impossible, inconceivable**, without the voluntary control of **reproduction**. The **relation of Birth Control** to the **feminist** movement is comparable to the **relation** which the foundation of a house bears to the superstructure. **It is essential, fundamental**, not only to the **emancipation** of women, but to the **contemplation** of their **emancipation**. Women cannot

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# The Effect of Overpopulation on Chinese Character

By ELLSWORTH HUNTINGTON

**W**HAT\* are conditions of life where people are crowded together like that? Let me tell you a story. **Certain districts** in Chma are so **poor** that even in good seasons the peasants do not expect to **raise** enough food to support themselves through the year. In a good year they may raise enough for ten or eleven months, or **in** rare instances enough to last through the year. In an **ordinary** year **they raise** enough to last **nine** or ten months. What do they **do**? They finish up the work in the fall, then they apportion out enough of their grain and other crops for seed the next year, put it in big earthen jars and seal **it** up. Then they measure out enough to support themselves from the time they **begin** the spring plowing, through the period when the crops are **being** sown and are making **their** first growth, until the time when **it** is possible to get something from the fields to eat the next year. They put that away in earthen jars, then they eat up what is left. After that they seal up their houses and wander forth as **professional** beggars visiting this village and that **in** groups of fifteen or twenty. They work when they get the chance, **if** anybody offers a job they snap it up, but **in** that part of China there are **thirty** men for every job. Why don't they go to the city to work? That is useless. The city **is** full of people **without** jobs. So they wander and steal. One interesting little **item** is that they leave their houses almost unprotected. The houses are made with mud walls and thatched roofs. They seal up the doors and **windows** with mud bricks, **leaving** the seed grain and food **inside**, and then go off with confidence that no one will enter the house. **This** type of poverty and wandering **is** so common that **it** has become taboo to enter a sealed house. The wanderers **will dig** through the walls of other houses and steal anything they can get **their** hands on, but **will** not touch the grain set aside for the spring **planting**.

## *Low Mentality of Villagers*

The **American** relief workers who went there during the last **famine** were much interested in these villages. They attempted to apply **some** psychological tests. It was rather **difficult** and the results were the merest **approximations**. Nevertheless, **it** is quite clear that those poor **villagers** are for the most part of very low **mentality**. The relief workers thought that the **majority** were subnormal.

\*Excerpts from an address given at the Sixth International Birth Control Conference. For full paper see "Proceedings," Vol. II, page 43.

That is why **they** cannot get work **in** the city. Even if one **does get a** job, **he is** likely to be so stupid that he cannot hold **it**. Anyone who wants a **jinriksha** coolie, for example, **is** not going to employ a stupid man who can't remember what he is to do, provided a better man is available. Thus **villagers** of **this** poor type cannot better their conditions by **seeking** jobs away from home because they have to compete **with** others, so they starve and their condition grows worse and worse. The **difference** between the prosperous people of northern Australia and the **poverty-stricken** northern Chinese seems to illustrate the contrast between under-population, **with** enormous opportunities, and over-population with practically no opportunity at all.

## *Contrasts of Intelligence*

"But," you say, "all **this** is not due to over-population and under-population. How about the civilisations of those two peoples? The British and Australians have a much higher **civilisation** than the Chinese." **I admit** it. You also say that the racial character of the British is higher than the racial character of the Chinese. **I do not admit** that wholly. **I admit it** as to the particular poverty-stricken people whom **I** have been describing, but not as to all Chinese. **Why?** Because, for example, a merchant **in** Shanghai is one of the most able men **I** ever met. He runs a fine store which the people of **Shanghai** say is better than the foreign stores. **I** have met other **Chinese** who seemed to me like my own colleagues at Yale, after **I** got acquainted with them. The contrast between the most competent and the least competent Chinese is **essentially** the same as between the most competent and least competent Americans. The **difference** lies **in** the relative numbers of competent and incompetent. Chma seems to have an **extraordinarily** large percentage of incompetents.

Now let me try to **point** out how over-population has a very **distinct** effect on character. **I** mean by this that where over-population **prevails** the people not only are weak from under-nourishment, but are probably **inherently** less strong mentally, **physically** and morally than people of the same race who have **migrated** to more favorable environments. This appears to be due to a selective process which seems to me to be of the utmost **importance**.

**This is** the way **it** works. In the **famine** sections of Chma, people would get along **fairly** well if nature **would** be steady, but nature **will** not be

steady Years **with good** crops are followed by years **with bad** crops, and then come the **famines**. The people are thus subjected to **terrible** pressure, and **sometimes** the pressure touches everybody. In ordinary **families**, to be sure, the **richer** land owners get along very well, but the rest of the population tend to be pressed outward and become wanderers like the beggars I have already **described**.

### *Selection of the Unfit*

When the Chinese move out from their **villages** under the pressure of **this terrible** famine, the ones who are most **active**, most **energetic**, most far-sighted, are likely to be the ones who move farthest and stay away longest. They perhaps say, to themselves "Let's go far enough to get away from the crowd of refugees—far enough so that we shall shake off the curse of our **neighbors**." On the other hand the slowest and the stupidest are the most likely to linger near the old home. The worse the **famine**, the more likely there is to be such a separation of the competent and incompetent.

After the famine, what happens? Often the whole **population** is forced to stay away two or three years. The droughts often last several seasons. The floods may spoil the land by **depositing** salt, so for at least a season or two no crops can be raised.

During the years of enforced absence the **brighter** and more capable **migrants** find something to do and become **established** in new **kinds** of work. They do not rush back at the first chance. If they do, they may have a terrible time, for the land is poor, and **will not yield** such good crops as before. And there are many other **difficulties**. On the other hand, the poorest and **stupidest** people, those who have not found work elsewhere, hurry back to the old homes as soon as there is the slightest opportunity. Moreover, many of the people who succeed in the **cities** or in distant parts of the country never come back, **while practically** all of the poorer peasants do so, unless they **die**. Thus the great over-population and the **famines** lead eventually to a separation of the brighter and the duller elements of the population.

### *Selling the Pretty Girls*

One **significant** feature of most Chinese **famines** is the sale of **children**, boys **sometimes**, but mainly **girls**. This is common in China at almost all times, but **during** famines it **rises** to enormous **proportions**. When all the food is exhausted, what can people do to get a **living**? The only resource left is to sell their **children**. The prettiest **girls** are sold first because they **bring** more money. **Ordinary** girls sell for about \$2.50, and the pretty **girls** for

as much as \$25 and \$30. Only the healthy ones can be sold, and the **healthier, brighter** and prettier they are, the more **likely** they are to be lost forever to the **villages** and to fall to become the mothers of the next **generation**. Part are sold as **wives** to poor men in **villages** beyond the **famine** area, but the more **attractive** ones, which generally means those **with brighter minds**, are likely to be taken to cities where some become concubines of **rich** merchants and many are put into houses of **ill fame**. "Well," you say, "all **this** may weaken the **racial** stock of the **famine villages**, but it strengthens the **stock** elsewhere, **especially** in the **cities**." But does it? The **cities**, to be sure, get many able Chinese from the rural **districts**, but then what **happens**?

### *More Competent Dze Out*

In practically all cities the death rate is **higher** than in the **surrounding** country **districts**. In ordinary **statistics** this fact is often masked by the further fact that the cities contain a **relatively** small percentage of both old people and **children**, the two age-groups among whom the death rate is highest. When allowance is made for **this** fact and for the deaths of non-residents, only about **six** per cent of the large **cities** in the **United States** have death rates lower than those of the remainder of the states in which they **lie**, and probably none have rates as low as those of the surrounding rural **population**. In the parts of the United States where the **population outside** the big cities is mainly **agricultural**, the **city** death rate averages not far from 50 per cent greater than that of the rural **districts**. **This** happens **in spite** of the vast sums spent to preserve our health in the cities. Moreover, the **city birth** rate in any **given** race is much lower than that of the rural **districts**, **especially** when we reckon it in **proportion** to the women of **child-bearing** age.

In China **this** contrast between the **cities** and the farming population appears to be much stronger than in the United States or Europe. No exact data are **available**, but we know that the city death rates are enormous. Moreover, the rough estimates made by **foreign physicians** indicate that the Chinese **birth** rate, at least in the cities, is by no means as great as has been supposed. In fact it appears to be lower than in the United States.

The **relation** of all this to Chinese **famines** and to over-population is **obvious**. When the more competent Chinese go to the **cities**, their **birth** rate is lowered and their death rate **raised**. As a result the **city** people **die** out. If the **cities** were not replenished from the country they would apparently **dwindle rapidly**. Thus the **migration** of the stronger elements of the **population** to the **cities**

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# Paying the Debt to Motherhood\*

By L. GRISWOLD WILLIAMS

**H**ISTORICALLY, civilization is due to motherhood. Men are apt to think themselves lords and masters of the world, but the fact is that all that goes to make **civilization** has been the result of woman's efforts. The **primitive** mother, under necessity of caring for her children, created the home, the basic unit of society, while man wandered at liberty, coming for shelter to the home which woman had established. All the arts of the world came about through woman's need to care for her offspring. She made pottery to aid her in preparing their meals, she invented weaving that she might protect them from the cold, she discovered the value of soil cultivation in her struggle to provide them with food. From agricultural arts have grown both industry and modern civilization, with all it **holds**—**cities, industries, arts and sciences**.

But motherhood has a **higher** function than the creation of physical bodies and provision for their material care. The mother's greatest responsibility **is** the creation of personality. This is something that cannot be left to **institutions**—**schools and colleges**—for we have learned from modern psychology that the great trends of character development are settled **in** every individual before the age of three or four, whether they are to be slaves or creators, followers or initiators, joyful or sad, is largely settled **in** the unconscious influences that come from the mother in those early years. She has an **influence** which can never be safely delegated to anyone else. The creation of personality is far more important than the creation of the physical body, which sometimes takes place **without** very much thought or concern. The soul comes to its highest flowering only through the effort of intelligent far-seeing mother love.

We owe motherhood for human bodies, for civilization. Now as woman steps out from the kitchen where she has been **chained** to the sink and the stove, into all organizations which help to shape **personality**, we find these gaining more and more from her impulses, and we are beginning to realize our higher debt to her. But has it **in** any way been paid?

## Woman as Property

In the earliest **version** of the ten commandments, woman was spoken of as the property of man, for in ancient Hebrew days, the wife was bought and paid for by her husband, who thereupon had control of her. As the centuries passed, the idea of

the husband's control persisted. In European peasant lands today, woman still walks barefoot through the fields, cultivating the ground, while her husband sits at home **enjoying** the fruits of her labor and conducting village councils. In our own country, we find in the struggle against child labor, people depending on the work of their children. Motherhood is used for the profit of business, woman still produces children to lighten the labor of adults. We, in America, are apt to think ourselves very progressive, but we put a penalty on motherhood. There are fourteen other countries where it is safer to be a mother than in the United States. Every year in our country **20,000** mothers die preventable deaths in childbirth, as do also a quarter of a million babies. If we took **seriously** our debt to motherhood, we might do something about this. In government appropriations, more money is given for the study of the breeding of animals than for the care of mothers. We allow mothers, performing their sacred task, to go back into factories long before they ought to do so, at the expense of their children as well as themselves.

## Are Mothers Fairly Treated?

Do we treat mothers equally in the home and is the mother recognized as equal **in** its management and control? Interesting figures are **given** in savings account records **in** New York. Out of **1600** accounts made by husbands, only **79** were joint accounts, showing only that number who had enough faith in their **wives** to put their names along with their own in a bank account. Even yet women are not paid a salary in the home, they are still slaves **earning** their food and clothing.

Does a mother own her home? Have we given her the "fruit of her **hands**?" The answer is of course negative. In Manhattan only six per cent of the homes are owned by those who live in them, in **Philadelphia** only twenty-six per cent, and in only a small percentage of these has the mother any control. We are very far from giving the mother control of the institution she has created. But the control of the home is only one of the exterior factors of the situation. Woman is **still** the property of her husband on the statute-books and the struggle now going on to remove these laws, finds opposition from the unwillingness to allow mothers control even of their own bodies. And if, in the pursuance of the **function** of motherhood, a woman should come to death or injury through the evil acts

\* Part of a Mothers' Day sermon, preached in the Church of Our Father, Universalist, Reading, Pa.

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# DREAMS AND AMBITIONS

## Mothers Whose Problems Are Not Medical

Is health the *only reason* which *justifies* a woman *in demanding Birth Control*? The *mothers* whose letters are *given* below do *not think* so. If these *women* came *for information* to the *New York Clinic*, they *would*, under the *present law*, have to be *turned away*. Yet how can anyone say that the reasons they gave are *insufficient, selfish or vicious*? They affect the welfare of *families* and of the *nation*, and *women must* be *given freedom* through *Birth Control* to act as *guardians* of *this welfare*.

### Want the Children Raised Right

Pennsylvania

I am a woman of 30 years and have been married 10 years and I have five children. We are poor people and my husband and I are always worried about our children. We have a hard time to get them everything. Me and my husband do without a lot of things we ought to have, and the children haven't everything they need. My husband works every day, but it is hard. Everything is so high. It wouldn't be so bad if that was all, but we can have some more babies, and I am sure we should all have to suffer. I would like to see my children raised right, but how can you raise them right when you have so many and nothing to raise them on. I work hard every day. I have to do all my sewing, for we cannot afford to buy things made up. My husband doesn't want any more children and I don't. We are awful careful, but I am so afraid, for I know it will happen, and I don't know what will become of us. I never had no chance in the world, for I come from a large family and my mother and father had a hard time. Sometimes we think we could get along, if we just wouldn't have any more. I pray every month, but I never know if I will come around or not.

### "Those Dirty, Neglected Children"

Pennsylvania

I am a young woman of 23. I have two children, a girl of 3½ years and a boy 6 months old. I have a terribly hard time giving birth to a baby. I have been compelled to employ an expert doctor each time and be taken to the hospital.

These two babies have cost us more money than we can afford, as my husband is employed in the mines, and our income will not permit us having more children.

I live in a small mining town, surrounded by large foreign families. They usually have from five to nine children, and as I sit in my home looking out of the window

on the dirty street in front of us, and see all those dirty, unkempt and neglected children playing in the gutter, I shut my eyes and cry bitterly when I think of the future. Suppose I'll have five or six.

I think I would be committing a crime in bringing them into this world, and then see them neglected, without proper food, clothing or education, and send them out to work as soon as they are able to get a job.

### Dreams for the Future

Idaho

I'm only 24 years old, and have two lovely children, a boy 4 and a girl 3. I was married when I was 18 years old and have had four children, the first and last are dead.

We are very poor people, trying to pay for a little ranch, and my husband is a very hard worker, but I've been a drawback with so much sickness, for when I'm pregnant I'm very miserable and suffer the whole nine months through. We can't afford a hired girl, so I just have to drag through it and at times I get so blue that, if it wasn't for my little ones, I could cheerfully give up, as my husband gets irritable too at such times.

I know there must be some way out, as so many women are not having babies all the time. I love the little ones, and only wish my four had lived. But as God didn't see fit, I don't want to take a chance and leave my two without a mother.

I have my dreams for their future, as every mother does, and want them to have the education that I never could have and lovely home that also I never had.

I've lost all desire, for the reason I'm afraid, and my husband accuses me of being stingy and not loving him, but I cannot help it, as I try very hard to overcome it. Married life would be a lovely pleasure if it wasn't that we poor women have to worry over that, as most do, and the doctors won't help us, as we cannot pay the price as the women with money can.

## It Takes Work and Strength

Kansas

I am **30** years old and have been mamed **7½** years I have two sweet **babies** hving and have lost 3 at 7 months, and as I have gone through a great deal of suffenng, I would hke to have your help on Birth Control

I **love children** as well as any one could We love them so well, that we don't care to bnng any more into the world for they may not be properly provided for as they should It takes strength and work to keep **children** respectable, it makes my heart ache to see little ones not cared for

I think I have an ideal husband He **is** so good to me and the **kiddies**, and in every way When night comes he **is** home or we are **with** him, and I can say he also feels we have all we can care for **in** the nght way, for at least a few years or till we have a larger pocketbook than we now have

We have also practised **continnence**, but of course it always ends **in** and causes all kinds of quarrels and hard feelings, and even **brings** up the **subject** of prostitution, and what woman, **if** she loves her husband, would send him to such places to get what she could give and would gladly **give**, **if** only she could feel sure there would be no more unwanted children from such intercourse I have brooded and **worried** over this state of affairs **till** I have become **bitter** and utterly **discouraged**, and how can a woman be a happy mother and a fit companion for her children in such a state of mind?

## A Mother of Six

West Virginia

I am **34** years old and am the mother of six children, and our **financial** means are **limited**, and I am **afraid** more children would be burdensome, and at the same time we would not be able to educate and clothe them as they should be My husband and I are very affectionate toward each other, and we are both ignorant of how to protect ourselves from more children other than to **live** apart, and we just can't do that

## Only Absolute Necessities

New York

I do not ask information of you out of sheer **curiosity**, but out of what I feel is **necessity** I am a mother of six **children ranging in** years from 14 to 2, and have undergone two abortion operations Am **30** years of age and **live** in terror of the future and more unwanted **children** We are people of very moderate means and it **makes** us hustle to make both ends meet, so to speak Luxunes are unknown to us, the absolute **necessities** are all we can **afford** We **realize** we have **committed a crime in having** too large a **family**, but what can we do when the family

physician cannot be made to tell you even the shghtest idea of what to do

We have tned since the birth of our **third child** to limit our family by trying out all **different** so-called preventive means, given us by well-meamng neighbors and **friends**, only to find they are not sure, and always comes another unwanted child Of course we learn to love them (much as I have prayed they would be born dead) and that makes the hurt greater

## An Ambitious Wife

Pennsylvania

I have been marned for six months, and I don't want to have any children for at least a year and a half, or probably two, the reason being mainly **financial** My husband is a young engineer, and if you know anything about engineers, you know that we are far from affluent Not only that, but he contracted debts to go through school and we are economizing in every way to pay these, and again, he has another term at Tech before he is graduated, which we hope can be **accomplished** next year **with** my help, as I feel confident that I can **get** a position in Boston that **will** enable us to hve through the term At present our aim and **ambition** in hfe is to get his degree and to pay his debts, so that we can breathe freely and do what we hke without feeling that we have no **right**

## "Not a Roof of Our Own"

Oklahoma

I have 2 children, the oldest is 5, the other 2 Have been married 9 years When the first one was born, I had convulsions It **died** at birth Just a year there was another one It was dead a week before it was born Just **13** months there was another one He is **living** but was sick all the time till he was 3 years old, in 18 months another one, it **died** before it was born Then 4 months **mis-**carnage Just a year till another one came He is still living I had a miscarriage last October The children were all boys but the last one We are poor We haven't a roof of our own My husband has to work by day work for a living, hasn't got a steady **job** Don't believe I can stand it any more Please help me so I can help raise my children

## "We Are Poor"

Arkansas

I am the mother of seven chddren, six **living**, and I sure have my hands full taking care of so many, for we are poor people My baby **is** two years old, and I am **in** dread of another all the time, as so many mothers are I love my **children** that I have and **will** do my best for them But, as we are poor, that **isn't** very much I Bave four going to school

## Book Reviews

MODERN CRIME ITS PREVENTION AND PUNISHMENT The Annals of the **American Academy** of Political and **Social Science**, May 1926 Vol CXXV, No 214

**THIS** is a **symposium** on a much abused subject, **disclosing** almost as many viewpoints and approaches as one would find in a less carefully selected group of observers. The papers reveal an amazing number of criminal procedures, **varying** geographically, and a perusal of the **entire** volume of 286 pages will **convince** any thoughtful person that no panacea is at hand and no one remedy will remove all the ills we suffer from. Frequently, the remedy offered is more **grievous** than the **affliction**. Recently, a happy proposal was made to fix all bail at a figure which would ensure offenders **remaining in custody until trial**, in order that **criminals** might be prevented from **pursuing** their **sinful** course while under **indictment**. The proposal has charm but overlooks the fact that not all persons against whom charges have been brought are **guilty**. Far sounder is the policy of Judge Lewis (p 124) who says, "We **believe**, some of us, that punishment swift and sure and **light is** far more **effective** than **punishment** long delayed and unduly severe." If you **emphasize** the "swift" and the "sure," the "light" may well follow.

Hon Ellen C Potter in her "Spectacular Aspects of **Crime in Relation to the Crime Wave**" (p 1) effectually **disposes** of the **crime** wave and makes it **plain** that it is no novelty **with which** we deal. You cannot **tie** the blame **into** one bundle and lay it on the doorstep of the courts, the newspapers, or any other single agency. Crime has not **increased**, but, on the contrary, has decreased in proportion to the **population** (p 18). Nevertheless, we have what Dr Kirchwey has called elsewhere "a chronic condition of **criminality** in our **American civilization** which far transcends that of any country of western Europe or of our English **neighbor** to the north of us." We probably always **will** have it in greater or lesser degree. The causes are **legion** but it seems to me that Major Adams in his "**Observations and Experiences as Superintendent of the State Police of Pennsylvania**" (p 143) has made an unusually acute analysis worthy of more detailed and exhaustive treatment. "The law enforcement **machinery** of the **United States** is made up of several more or less independent or **disassociated units** only **co-ordinated** by the fact that none can **reach** the full purpose for **its being** **without** the co-operation of the others. Each of these **units** is frequently actuated by influences which are opposed to each other, and the results are frequently unsatisfactory, or negative."

We haven't the unified police systems of western Europe. We are forty-eight sovereignties **with free right** of passage from one to another except when **extradition**

is sought. Identification bureaus are occasional and of every degree of **efficiency**, owing no duty except to the local groups that created them. Companionship with western European **countries is impossible while these things** are so and they probably always **will be**.

What then is the remedy? Let us study to improve each weak spot at every point in our machinery. An **appointive** judiciary is better than an **elective** one. Prosecutors **appointed** by the court are better than prosecutors dependent upon **election**. Grand **juries** are unnecessary except, perhaps, in **capital** cases (p 117). The accused should be permitted to waive jury trial (pp 107, 117). Parole **is** rarely used and freely abused. Probation **is** in **little** better **plight** (see the **condition** found by the Baltimore **Crime Commission** and the excellent remedy, p 104). Preventive work **is** in **its** infancy. Let us **insist** on all the facts and refuse to be stampeded by glimpses and partial truths. We have made progress and there **is** no reason why we should not continue to do so.

GEORGE H DAY

"THE WHITE MONKEY," by John Galsworthy  
Charles Scribners Sons, New York

**THOSE** who are acquainted with Mr Galsworthy's "**Forsyte Saga**" find in "**The White Monkey**" the same atmosphere of **British** conventionalism, but **with** a new element of modern **sophistication**.

Mr Galsworthy accounts for modern **society** in this manner: "Eat the fruit of life, scatter the seed, and get copped doing it," proceeding to demonstrate to us the truth of his epigram, using his story as the table upon which he spreads **his** facts, **consisting** of the lives of two young couples both struggling through **life** each with a **different aim**.

There is no doubt that Mr Galsworthy **explains** his epigram in all clarity in **picturing** to us the rather **insipid life** of the well-to-do couple **involved** in the search for an **intellectual** existence, and then contrasting it **with** that of the other couple at odds with the material ends of **life**. The **combination is** that of profound ennui, relieved **here and there** by a dash of **vivacity**, **coming in** the form of the troubles of the **Bickett** couple.

The problem in **Fleur**, always **trying** to satisfy her Intellectual self, **is** taken care of in time. She has been **voluntarily childless** and her maternal **instincts diverted themselves into** other **channels** without complete **satisfaction**. When she discovers that she **will** become a mother, her balance **is** re-established and her ungratified impulses thus smooth out into the true course of life.

Mr Galsworthy's book **is interesting**. Its style **is brilliant in clarity**, and the story **is** well developed, and yet, would the book have been so popular had **it** been written by someone else?

IVAN BLOCK

THE LAW OF BIRTHS AND DEATHS, by Charles Edward Pell T Fisher Unwin, London 12s 6d

**T**HE first edition of Mr Pell's book appeared in 1921. Since then his theory has received an immense amount of criticism, but no notice of any of this criticism was taken before bringing out this new edition. There is still evident the unscientific effort to make facts fit into a preconceived theory, for Mr Pell evidently arrived at his "law of births and deaths" without waiting for investigations which would have justified the formulation of such a law. The "law" can hardly be accepted as such but, as a hypothesis, it is stimulating and helpful. It points the way for further study, and suggests possibilities that need investigating. Although Mr Pell shows no grasp of the need or the usefulness of Birth Control, his book proves plainly that an uncontrolled birth rate is wasteful and cruel. It may be that nature takes care of births and deaths and effects a rough balance between them. But the balance is only arrived at through bitter suffering, and it would seem that man, endowed as he is with Intelligence, ought not to allow so important a matter as the reproduction of his race to remain at the mercy of uncontrolled forces of nature.

OUR CHANGING MORALITY, A SYMPOSIUM,  
Edited by Freda Kirchwey Albert and Charles Boni,  
New York

**T**HE essays contained in this volume first saw the light in the New York *Nation* which courageously opened its columns for the discussion of the thorny problems of modern morality. The value of the book is necessarily very temporary. A few years hence some of these essays will read like chapters on the extinct dodo, and it will be impossible to arouse any interest in subjects such as here discussed, just as it is now impossible to feel living interest in the question of a hell of actual burnings and torture. But this is not saying that the book lacks interest at present. It has the compelling pull of a problem which is not only disturbing the public mind, but is also arousing turbulent emotions such as always rage when innovations are suggested in regard to sex or religion. The writers include Bertrand Russell, Elsie Clews Parsons, Edmnd Muir, Isabel Leavenworth and M Vaerting, to mention those whose views are perhaps best known. It is hardly necessary to add that the essays are strongly feminist, and that, by most of the authors, Birth Control is taken for granted as necessary to any newer and higher morality that civilization may evolve.

A G P

"Mere numbers," says Professor Ellsworth Huntington of Yale, "count for nothing in many cases; a dense population is the greatest of curses, as it has been in Ireland, China, Japan and Germany."

## Periodical Notes

In Good *Housekeeping* for May, Kathenne Glover has an article on "Making America Safe for Mothers," in which she describes the slow progress of the movement for safe maternity. She tells of the hard lot of the mothers in the West—in Montana, Wyoming, Idaho, and the Dakotas, in the woods of Michigan and Wisconsin, and in other States where care during confinement is so insufficient and casual. The efforts now being made to extend provisions for nursing and medical attendance to these women she attributes entirely to the Sheppard-Towner bill. If she had gone more deeply into the subject, she might have discovered at the root of the new sentiment the idea and the ideals of Birth Control, for it was not until the advocates of Birth Control upheld the right of mothers to choose when or whether they would bear children that the nation awoke to a consciousness that the choice must be made tolerable, and that there was a possibility that women would refuse to accept the dangers and terrors of childbirth if nothing were done to extend to them the benefits of scientific aid. An interest in better maternity conditions is undoubtedly one of the results of the campaign for voluntary motherhood.

In the *Atlantic Monthly* for June, Faith Fairfield contributes a slightly new point of view to the time honored controversy concerning the relative abilities and possibilities of men and women. Her emphasis is on two points. First the inferiority complex usually created in the girl child in her earliest years, and second the extreme ranty of the woman, living a full, normal, married life, with motherhood included, as is necessary for woman's fullest development, and yet able to give herself to creative work as a man, backed up by a devoted wife, is able to do.

It is encouraging to find Birth Control, or any rate the control of population, advocated in the newspapers of many of the small towns of the United States. A widely syndicated article on this topic appeared as an editorial last month. It emphasized over-population as the "chief cause of poverty, war, overwhelming tragedy." "Over-population of any country," it stated, "may be a tragedy for it and its neighbors—first an economic tragedy for a nation unable to make a living, and then a military tragedy for everybody around."

The *Catholic Review* of Baltimore for May 21st, quotes from the Ave Maria, the statement of a R. C. priest in a western state concerning the Irish Americans of his parish. The children in 130 families averaged two to each. The parochial school which could accommodate 150 pupils had an attendance of 55 or 56. "Unfortunately," commented the *Review*, "we hear of other parishes, east and west, where naturally, or let us say, by night, there should be many more children. The evil of race suicide is not restricted to Protestants."

# Too Many

By DOROTHY DEMING, R N

**R**AIN sweeping down the chasm of city street, pounded heavily and steadily against the windows of Mrs Sattling's tenement

"Always rains on my kids' birthdays," Mrs Sattling remarked, watching the visiting nurse take out bottles and bundles from her bag

"Yer need a lot 'er truck for a baby don't yer?" she sighed "Always, always rains"

"How many children have you, Mrs Sattling?" "Eight dead, seven living That there is my youngest" A thick forefinger indicated a bunch of child, asleep on the floor, clad in shirt and diaper

"This will be your sixteenth baby?" The nurse's voice was incredulous

"Sure.. No pride, only discouragement in her tone

She turned fiercely, "Honest to God, Nurse, it ain't the pain I mind, it's seem' the little things just shrivel up and die It's like plants, they bloom for some people, and for some they don't Kids just don't live for me John said last night he'd leave me if this one passed He can't stand any more funerals and bills John's good tho'—really, only sort'er shiftless See, it's rainin' harder"

Shiftless! Yes, thought the nurse, looking at the decrepit stove, the soiled walls, the row of greyish, ragged underclothes sagging from a line overhead

From one of the two bedrooms came the scuffling and shouting of some of the seven living Later the balance trooped in from school, wet, their clothes smel'ng of unclean bodies One of the boys had a dull vacant look in his eyes

"What school do you go to, sonny?" the nurse asked him

He giggled and slobbered a little

"Aw, don't ask the dunce," John the oldest scoffed "He don't know—ask him somethin' easy"

They all laughed, the "dunce" loudest of all

There was no lunch ready, so the half dozen children were sent to a neighbor's Mr Sattling came in, bringing the doctor Mr Sattling had been drinking, not shiftlessly His speech was thick and his thinking slow The doctor told him to be down on the cot and sober up, as he might be needed to help later

"Wha' for? I got you ter help, and the nurse here Whadeyer mean, help? I'm sick er bables—no help for me I'll help pay fun'ral bills She

can't keep bables I pay doc' ter bring 'em, un'er-taker ter take 'em Tha'sall .. And he lurched off to the cot

Events happened fast after that—the nurse called a neighbor to help Mrs Sattling's faint courage ebbed

"I don't want this baby, Doc—honest I don't," she moaned, and indeed it looked for a time as if she would not have this, nor any other baby However, nature and skill brought her safely back to life, and she smiled when the nurse brought her the baby, freshly bathed and dressed, and put it in her arms

"Do you think I can keep it, Nurse, this time?" she asked wistfully

"Oh, I hope so, Mrs Sattling She is a beautiful baby She weighs twelve pounds"

"I'd like ter name it after you Nurse, can I?"

"Surely—thank you Let's show her to your husband..

"Yer don' need ter, I seen it Too big I know babies—too big It'll die, like all the rest"

Mrs Sattling smiled at the baby, and cuddled her against her breast

\* \* \* \* \*

When the nurse called the next day, Mrs Sattling was sitting up in bed

"Go in the front room and see the baby, Nurse She's all fixed up"

The nurse went into the front room, smiling at Mrs Sattling for her eagerness in showing off her sixteenth baby The room was dark, and she could not see the baby's crib

"Pull up the shade so you can see her good, Nurse"

So the nurse pushed aside the soggy shade On the table in the corner of the room was a little white casket In it lay her namesake, dressed in fine white silk a spray of artificial roses in her baby hand

"Oh, Mrs Sattling "

"Yes, you see she went I can't keep 'em I don't have any luck She looks nice, don't she?"

"But Mrs Sattling "

"There now, what did we tell yer, Nurse?" Mr Sattling boomed into the room "I know babies Too big Doc said so too Kids just don't live for us Looks nice, don't she?"





## News Notes

### UNITED STATES

#### New York

**T**HE American Birth Control League has arranged for a booth at the Sesqui-Centennial Exposition at Philadelphia, where educational work will be conducted. The booth opens on July 1st, and it is the plan of the League to have groups in attendance from all the States where Birth Control work is being actively carried on. The booth is admirably situated, and there will be opportunities for frequent lectures in the auditorium of the Educational Building. A hostess from each state will be appointed and volunteers are requested to send their names to Mrs. Kennedy at headquarters in New York. The Pennsylvania group whose chairman is Dr. Stuart Mudd, is giving hearty co-operation and offers of help have already been received from New York, New Jersey, Connecticut and other states. Among the hostesses are Mrs. F. R. Hazzard, New York, Mrs. George H. Day, Connecticut, Mrs. Albert Walker, Texas, Mrs. Elizabeth McManus, California, Mrs. Oakes Ames, Massachusetts, Mrs. George H. Dunning, Penna., Miss Ruth Vincent, Col., Mrs. Edith Houghton Hooker, Maryland, Mrs. F. L. Rieke, Kentucky.

#### Arizona

**D**URING May, Dr. Cooper spent five busy days in Arizona, speaking three times at Flagstaff—to 250 students of the State Normal School, to the nurses at Mercy Hospital, and to the Cocomino Co. Medical Society. At Phoenix, he addressed the Phoenix Co. Medical Society, and at Yuma, the Yuma Co. Medical Society. The members of the medical societies showed very deep interest. At Yuma, every doctor in town was present. Arizona faces problems of population due to the presence of hundreds of people who have come for their health and whose, frequently large, families are often left a charge on public funds. There was consequently an eagerness for Birth Control information on the part of the doctors.

#### California

**A** LUNCHEON, attended by nearly three hundred people, was given by the Alameda County Birth Control League at the Hotel Oakland, Oakland. The arrangements were under the direction of Mrs. George Rigg, and Mrs. H. G. Hill, president of the League presided. The speakers were Dr. James F. Cooper, Medical Director of the American Birth Control League and Mrs.

Kemper Campbell, a well-known attorney from Los Angeles. Much interest was shown, and wide publicity was secured in the newspapers of the Pacific Coast.

The Los Angeles Chapter of the American Birth Control League at its annual meeting in May, elected the following officers: President, Mrs. Frances Noel, Vice-President, Mrs. Clara Warne, Secretary, Mrs. Margaret Lowe, Treasurer, Dr. Percival T. Gerson, Chairman of Advisory Board, Dr. Aaron J. Rosonoff.

The Los Angeles Birth Control Clinic which was established in April, is already proving its usefulness. It is under the directorship of Clara Taylor Warne, R. N.

Mr. Percy Clark, of the Faculty of Cornell, whose campaign for Birth Control in the Far West was announced last month, is receiving requests from many cities in California, and also from Oregon, Washington, Colorado and other western states.

On June 2nd, in Oakland, Dr. James F. Cooper made two addresses. The first at a luncheon of the Commonwealth Club, Eugenics Section, when the audience included ten doctors, the second to doctors only, at the Alameda Co. Public Health Center, with Dr. Shepherd of Berkeley presiding. At these and other meetings, Dr. Cooper made convincing answers to Dr. Ewer's attack on Birth Control at the annual meeting of the California Medical Association.

On June 3rd, Dr. Cooper addressed the Federation of Parent Teachers Associations at Oakland. There were 400 delegates present, with Mrs. H. Ward Campbell, president, in the chair.

On June 4th, at San Francisco, Dr. Cooper addressed a meeting of medical men, convened by Dr. Joseph Catton who presided. Educational work in San Francisco is much behind that in Los Angeles, but much interest was shown and several of the doctors offered their hearty co-operation.

On June 11th, the Butte County Medical Society, meeting in Chico, was addressed on Birth Control by Dr. Cooper. Every doctor in the town was present and there was 100 per cent of interest shown. The town is too small for the establishment of a clinic at the present time, but all the doctors are ready to co-operate.

#### Colorado

**D**URING May, Dr. Cooper spent some ten days in Colorado, the longest stay being at Denver. He spoke also at Pueblo, Colorado Springs, Ster-

Imig and Greeley. In Denver he addressed five meetings. A Public Church meeting, the Social Workers' Council, Denver Men's Club, Denver Co Medical Society, and the University of Colorado Medical School. At all these meetings deep interest was shown, especially by the doctors, many of whom are ready to co-operate in the work of Birth Control.

### Michigan

**P**RESIDENT C C LITTLE of the University of Michigan, who is also President of the International Birth Control Association, is continuing his courageous efforts for Birth Control, in spite of the agitation which has raged around his utterances. At Grand Rapids, on May 19th, he addressed the Women's University Club, and pleaded for widespread knowledge of Birth Control to put an end to the "appalling murder" represented by some 1,250,000 illegal abortions which he asserted are performed annually in the United States.

### Pennsylvania

**A**N active branch of the American Birth Control League was organized in Philadelphia in May, as a result of work done in Pennsylvania by Miss Elizabeth Grew. The President is Dr Stuart Mudd of Villa Nova, Vice-Presidents, Malcolm Bissell, Mrs George A Dunning and Mrs Imogen Oakley, Secretary, Mrs H Wilson Moorhouse, Treasurer, Mrs Marguerite S Goldsmith. The General Council includes over seventy prominent men and women of Eastern Pennsylvania.

### Washington, D. C.

**O**N May 27th, Mr Hoover, Secretary of Commerce, added the weight of his Cabinet position to the warnings against possible over-population in the United States. In speaking to the National Conference on Weights and Measures, he declared that scientific discoveries will be necessary to keep pace with the growth of the American population, or "the old prediction that increasing population will become the victim of starvation may come true."

### CUBA

**I**NTEREST in Birth Control is beginning to show itself in Cuba. There is, as is to be expected, strong opposition from the Roman Catholic Church, but the need of the women is great. Mrs L Stuart Houston of Havana has recently been in the United States, and while in New York called at Headquarters of the American Birth Control League. Mrs Houston writes for La Mujer

Moverna, and also lectures to women on various topics. She is planning to do elementary educational work for Birth Control in the columns of her paper, though it will have to be under a certain amount of disguise, to allow of its appearance. Mrs Houston was accompanied by Miss Angela Lastra, a trained nurse of the Ledon Uribe of San Rafael y Mazon. Miss Lastra also expressed deep interest in Birth Control, and both women were anxious for information and literature.

### ENGLAND

**A** MEETING, presided over by the Mayor of Salford, was held on May 20th in the Pendleton Town Hall. Its purpose was to answer the attack that had been made on the Salford Birth Control Clinic by the R C Bishop, Dr Henshaw. There was a full attendance, but in spite of wide advertising there were few opponents present. Resolutions were passed asking the government to remove the ban on Birth Control information at the Health Centers. The speakers included Mrs J L Stocks, chairman of the Clinic, Dr Norman Haire, Lord Balfour of Burleigh and Professor Carr-Saunders. Mrs Stocks gave a description of the work of the Clinic and showed how false were the statements that had been made by opponents. Dr Haire dealt with the medical aspects of Birth Control and Professor Carr-Saunders with the population question, especially in regard to England and Wales.

Most interest, however, attached to the speech of Lord Balfour, who had taken a leading part in the debate in the House of Lords on April 28th. There is perhaps no other man in Great Britain whose advocacy of Birth Control could be of so much benefit to the cause. His attack on the present government policy is the more noteworthy because he stands high in the ranks of the Conservative Party. Following are extracts from Lord Balfour's speech as reported in the English press.

"The question under consideration was the giving of contraceptive information by properly qualified medical people to married women who had very real need for it. This information would be better given at a welfare centre than at any clinic, however well conducted, and the Salford clinic would only function until the Minister of Health took the action they advocated. The present attitude of the Ministry was an absolute prohibition against giving any Birth Control information in the welfare centres. It amounted to a definite coercive interference between doctor and patient: doctors at the centres thought certain information was good for their patients, but were not allowed to give it. Opponents seemed oblivious of the fact that Birth Control was there, and the only question was whether we

were going to allow the information to be given by doctors, or to drive people to quacks and persons who made money out of it

"Opposition to Birth Control came **entirely** from people who opposed it on **religious** grounds, and said it was contrary to the laws of God and nature. With the utmost respect for people actuated by **religious** motives, said Lord Balfour, he would ask them whether **it** was not a little dangerous to **mix** up natural law **with** the law of the Almighty. Our whole **civilization** depended on interference **with** nature's laws. The right of the strong over the weak was the law of "nature, red in tooth and claw," and he did not see how any **religious** person could maintain that. He had even heard it said that the use of contraceptives was murder, but continence **itself** was murder in exactly the same sense.

"Then **it** was argued that it was wrong to use public money for purposes of which some taxpayers **did** not approve, but there were people who believed that all war was a sin against Almighty God, yet who had to pay **their** 4s in the pound to **main-****tain** the army and navy. Again, there was the argument that the sexual act was only justified when there was a definite intent of procreation. This, said the speaker, seemed to him a "dismal, morbid, and cheerless theory of life." It amounted virtually to the dissolution of the **married** state. To oppose the use of Birth Control on such moral grounds was to use a parallel argument to that brought forward by people who, when chloroform was invented, objected to **its** use in childbirth on the ground that **it** **interfered** with the "Divine curse on women!"

The Birth Control controversy continues to rage in Great Britain. In borough **council** after borough council the question **is** **discussed** and votes in favor or against the **giving** of Birth Control **information** at the Health Centers are passed. The stronghold of the opposition is, of course, the pulpit of the **R. C.** Church but there are also **ministers** in other churches who are taking a similar line of opposition. Rev. Basil Bourchier, **preaching** in **Man-****chester** on May 11th, declared that "if ever there was a creed which cut **right** across what God **said**, it is that of those who advocate in any form Birth Control." He then described conditions in Soho, London, where he "knew of cases of one room **shel-****tering** five, six, or even seven people of both sexes and unrelated." Yet he **continued** "I know of no sign today more disquieting than the refusal of so many to bring children **into** the world—by **artificial** means and **preventatives**. I think of all the **soul-****destroying**, nerve-paralyzing **maxims**, the most pernicious is the maxim **which** cries out to the world, 'Safety first'."

## PAYING THE DEBT TO MOTHERHOOD

(Continued from page 223)

of her husband, he is not responsible under the law. We have not even given to mothers the recognition that their bodies are their own. We have **failed** to **give** into woman's hands the control of the function of motherhood—to allow her to say when and how she should become a mother, by keeping from her the knowledge of the control of conception. This, **it** seems, is the climax of **injustice** **which** we visit upon the mothers of the world.

The tragedy of motherhood, in spite of the happy **things** we are apt to say about it, lies in the fact that a mother comes to the end of her services after twenty years or so, useless. She **is** put on the **indus-****trial** scrapheap, having no voice as to what shall become of her. She is passed from child to child, not as she **wishes**, but as she may be supported, a pensioner waiting to die. Contrast the joy in a mother's heart when she brings a **child** into the world, with **this** final tragedy in her soul, when she recognizes that life has passed her by and she waits in the shadows for the release of death which is long in coming.

People are often heard to say "Money could never **pay** my mother for what **she** has **been** to me." But those same people do not try to pay with money, but are content to take it out in **sentiment**. But mothers can be paid with money largely, for the tragedy of their lives is preventable. But **how?** I am not proposing a **political** program, but an ideal of simple justice."

Motherhood is a profession **which** should be so **recognized** and for **which** there should be definite **training**. It ought to be a disgrace for any woman to bring a child **into** the world that she has not wanted and prepared for. Only those who are trained and can care for children in an **enlightened** way have a right to bear children. And such mothers should be paid for motherhood, for the greatest **addition** to **society** is enlightened free **per-****sonahty**, **which** **it** **is** the function of mothers to bring into the world.

If mothers were given training, **financial** aid, assistance that medical science could bring, and if they were paid from taxes placed upon all, our social burden would be lighter, and general taxes would be less. For now we begin at the wrong end. Instead of devoting attention to pre-natal care and paying in some small part with money our debt to motherhood, we build **penitentiaries** to care for criminals, homes for the feeble-minded, refuges for unwanted children. There should be some plan by which some of the taxes should be **utilized** to **give** health and freedom to worthy mothers. In simple justice we should **give** them "the fruit of their hands."

# Aspects of Birth Control in Latin-America

By PIQUI NORTON

**I**N Latin-America, Birth Control began to be known about five years ago. Before that the subject was almost unknown and rarely mentioned. Since the war however, hundreds of persons came to the United States from South and Central America, people who before used to go to Europe to educate their numerous children and who now bring them here. They heard about Birth Control as a sane course of limiting the number of offspring, they compared the size of their families to that of the average American. These Latin-Americans returned to their respective countries, thought, talked and practiced Birth Control to their advantage. This way it became known in Latin-American countries that it was possible to limit the size of a family to a convenient number and by it to save the health of mothers and the purse of fathers. And also, to give what children they had advantages they otherwise couldn't have given them.

## *Opposition to Birth Control*

There are two main factors opposed to Birth Control in Latin countries, the main one being the Church and the second the indolence of the people in regard to vital facts. Those little Latin republics are strictly Roman Catholic in religion and rather narrow-minded in ideas. Women are kept ignorant of sex matters and when they marry they plunge in blindfolded. The average Latin man considers ignorance of such matters in a wife as an essential quality for married bliss. He is not the one who has to bear child after child and wreck his health by it. Matrimony need not be a burden if they learn that knowledge and reasonably limiting the number of children make for happiness in married life. The women are indolent, to be plain too lazy to apply a remedy to their trouble. They turn to that more sinful way of limiting child births, i.e., to abortion. It is not at all rare for a woman there to have several forced abortions in a few years and yet remain at peace with her conscience. They lose their health, become ruined morally as well as physically and at thirty they look like fifty. One can not fail to wonder why they think abortion is better than Birth Control, no sane person can doubt that it is far wiser, more humane, to prevent frequent child births by the harmless uses of contraceptives, than to kill a forming child, a little life that did not ask to be born. For that is what abortion is a crime.

It is known that a woman who bears too many children loses not only her health but also her good

looks and strength. Her outlook on life becomes colorless. Latin women are very beautiful as a rule, but they marry very young (between 16 and 18) and have child after child. Often their families include from 6 to 10 children, with two either half-witted or sickly. It is impossible to give 8 children the same care, chance and education that two could have. Divorce is also prohibited and frowned upon by their religion and Latin women just bear their load of bringing children into this world of odds, like reproducing machines or like animals year after year. They are in sore need of Birth Control. Large families are not always harmonious, jealousies creep up even among the immediate members, as it is nearly impossible to treat all of the children alike, to feed, clothe and raise them well. If the rich and well-to-do were the ones that had the numerous children it would not be so bad, but it is the middle and poorer class that have and cannot afford them. Why? Because the higher classes are more educated, are not so fanatic or ignorant and have learned and practice Birth Control. Is it not much better to prevent children when they cannot afford them than to raise half a dozen badly? The first duty of motherhood should be to do the best for the child, then why have six when you could only care for one? Birth Control is the scientific way of preventing births and it is the sane, sensible method of arranging marriage and planning for the future. Better give the death-blow to the crime of abortion so prevalent among Latin people. This can be done through Birth Control and none but the most callous or ignorant person can fail to see the humane side of this question. It is far better to prevent evil than to have to cure it.

## *Undesirable Practices*

Another practice done in those countries (and in many others) is a certain operation that removes the probability of child births. But such a thing ages women and causes general damages to their health. Why not avoid all that through Birth Control? Fortunately, during the last five years Latin women have awakened from their centuries of indolence and have learned more about the vital question of bearing children, that after all, concerns women most since they are the ones that "pay the price" of each birth. They are at last awakening to the fact that it is up to them to set the number of children. A healthy woman might have three children if she wanted to, but a sickly or diseased one should not. It is no longer "how many children

the husband wants" but rather "how many can the wife have," without damage to herself or them

After some time of studying the question from all angles, I can safely say that if it were not for the strong opposition of the church in Latin America, and if the women had not been kept ignorant for so long regarding sex matters, they would have had Birth Control long ago. As it is now, they are coming to their senses and demand to know more and to consider whether they want six children or one. Before, they merely had the task of bearing one after the other with a few abortions now and then. Such is the case of Birth Control versus abortions and other criminal practices and evils related with sex matters. Latin women need Birth Control badly. They are beginning to realize that it can turn marriage into happiness instead of a drudge-maker and wrecker of health. There is a rich field for Birth Control and although the odds are many the fight is on and the harvest will be plentiful.

## Books Received

**MODERN CRIME, ITS PREVENTION AND PUNISHMENT**  
The Annals of the American Academy of Political and Social Science, Philadelphia

**WOMEN OF TODAY, INTERNATIONAL** From Women of Today Press, N. Y.

**THE REPRESSION OF CRIME**, by Harry Elmer Barnes  
George H. Doran, New York \$2.50

**THE HOUSE**, by Grace Kellogg Griffith From the Penn Publishing Co., Philadelphia

**MDAS**, by C. H. Bretherton From E. P. Dutton & Co., New York \$1.00

**PEGASUS**, by Col. J. F. C. Fuller From E. P. Dutton & Co., New York \$1.00

From Dr. Sendi Yamamoto, Udimati, near Kyoto, Japan. Seven magazines from March to September, 1925, entitled *Birth Control*, and five magazines from October 1925 to March 1926, entitled *Sex and Society* •

**A MANUAL OF NORMAL PHYSICAL SIGNS**, by Dr. Wyndham B. Blanton From the C. V. Mosby Co., (St. Louis) \$2.50

**HEREDITY**, by Prof. A. Franklin Shull From McGraw-Hill Book Company, Inc., (New York)

**GENETIC STUDIES OF GENIUS, Vol. I**, by Lewis M. Terman From Stanford University Press, Stanford University (California)

**MENNESKEAVLEN UNDER KULTUR**, by Otto Lous Mohr From the Author, Oslo, Norge (Two pamphlets in Norwegian)

\*These magazines are in Japanese and if any of our Japanese friends in the United States would like to have a reading of them we shall be glad to loan them

## OUR CONTEMPORARIES

### BERTRAND RUSSELL ON BIRTH CONTROL

Let us follow an ordinary human life from conception to the grave, and note the points where superstitious morals inflict preventable suffering. I begin with conception, because here the influence of superstition is particularly noteworthy.

If the parents are not married, the child has a stigma, as clearly undeserved as anything could be.

If either of the parents has venereal disease, the child is likely to inherit it.

If they already have too many children for the family income, there will be poverty, underfeeding, overcrowding, very likely incest.

Yet the great majority of moralists agree that the parents had better not know how to prevent this misery by preventing conception. To please these moralists, a life of torture is inflicted upon millions of human beings who ought never to have existed, merely because it is supposed that sexual intercourse is wicked unless accompanied by desire for offspring, but not wicked when this desire is present, even though the offspring is humanly certain to be wretched.

To be killed suddenly and then eaten, which was the fate of the Aztecs' victims, is a far less degree of suffering than is inflicted upon a child born in miserable surroundings and then tainted with venereal disease. Yet it is the greater suffering which is deliberately inflicted by bishops and politicians in the name of morality. If they had even the smallest spark of love or pity for children, they could not adhere to a moral code involving this fiendish cruelty.

—BERTRAND RUSSELL in "What I Believe"

The Jefferson County Union of Fort Arkinson, Wis., through its brave and friendly editor, H. L. Hoard, is doing valiant work for Birth Control among its subscribers and readers. Here is a short quotation from one of many little editorials driving home the lesson of Birth Control: "Agreeing to prevent war and then multiplying humanity at high speed so as to incite war is illogical. Either help God with Birth Control or give Him back his deadly bacteria, so He can cut down surplus population the same as He has done for 60,000 years or more. It isn't fair to God to take this mean advantage of Him. Everyone can see that He favors a Vanced World Life instead of just the three H's—Humans, Hogs, and Hominy."

ON THE MANAGEMENT OF A BIRTH CONTROL CLINIC, by Evelyn Fuller. From Society for the Provision of Birth Control Clinics, 153a East St., London, S.E. 17. One shilling.

Practical directions for the furnishing, equipment and conduct of a Birth Control Clinic.

## Books by Margaret Sanger

**Happiness in Marriage** . . . . \$2 00

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## THE EFFECT OF OVER-POPULATION ON CHINESE CHARACTER

(Continued from page 222)

means the **diminution** of such elements in the rural districts. Fortunately they are not completely **eliminated**, but they have been depleted to an **alarming** degree. The people who are left in the rural districts are largely those whose **chief** claim to **survival** is an **inert, stoical, and economical** temperament **which** enables them to weather the frequent famines by means of **patient** endurance. **Their dominant qualities** by no means lack value, but they lose much of **their** value through the fact that they appear to have been **acquired** at the **ex-**

pense of **initiative and inventiveness**. That then is what **over-population** and **famine** seem to do to the parts of **China** where they occur. They seem to produce an unfavorable natural selection **which** gives rise to a far-reaching change in the inherent quality of the people.

## THE TAP-ROOT OF THE SUBJECTION OF WOMEN

(Continued from page 220)

be free, cannot develop **their potentialities**, cannot even **begin** to plan **their** lives, as long as they are subject to haphazard **pregnancies**.

Almost all women **desire** children, but they do not desire more **children** than they and **their** husbands can support. Moreover, if a woman is to be **economically** independent, and upon that her **emancipation** depends, she must plan her **pregnancies** at convenient **times**.

Of even more moment, however, so far as the **feminist** movement is concerned, is the **translation** of motherhood from the **involuntary** to the voluntary sphere. The **gift of life** will never be conceded its true **racial** value until it can be withheld. The **recognition** of motherhood as the most **precious** of all services to the state is **intimately** bound up with the Birth Control movement. What can be had for nothing is seldom paid for, hence the endowment of motherhood must await a larger knowledge of Birth Control.

It is **interesting** to observe that even the most radical **feminist organizations in America** do not include Birth Control in their programs. **Expediency** doubtless is in large measure **responsible** for this negative policy. A **certain** increase of **emancipation** is necessary for women as a precursor to even a **recognition** of their needs. It is no easy task for women to overcome a habit of dependency that reaches back through countless ages.

As involuntary motherhood is the tap-root of the subjection of women, so **will** its final **uprooting** be the last symbol of **their emancipation**. The time has not yet come, when in the full sense of the words, women dare to be free. But the new day is **dawning** and before the long **night** comes, women **will** take their lives in their own keeping.

For **there** has been a voluntary **subjection**, not **born** of nature, nor created by man, but entered into in the **sacrificial spirit** of motherhood. While the race required it, woman **with** generous, though unknowing hands, placed her **life** upon the altar.

But now the need is no longer there. The full cup, life, love, **children**, personal fulfillment, stands ready to her **lips**. She and her mate **will drink** of it together and be glad, when the courage to be free **quicken**s her sleeping soul.

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