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Twenty Cents

BIRTH CONTROL REVIEW

Let Reason rule, rather than Chance



**Modern
Marriage**

Etching by MARY CASSATT

THE AMERICAN BIRTH CONTROL LEAGUE, INC

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BIRTH CONTROL PRIMER



Facts We Have Learned About Birth Control

WE DEFINED Birth Control as the conscious regulation of the birth-rate. The use of harmless, mechanical and chemical devices for the prevention of conception is the most practical method of Birth Control. The dangerous and growing evil of abortion can be prevented by the use of these simple devices of contraception. The spread of knowledge concerning the use of contraceptive methods is forbidden by law, because of the forces of ignorance, indifference, prejudice and superstition.

Why is Birth Control Necessary?

The following reasons have been given

- I THE HEALTH OF MOTHER AND CHILD
- II THE HAPPINESS OF MARRIED LIFE.
- III THE RELIEF OF OVER-POPULATION
- IV THE IMPROVEMENT OF THE RACE.

This month we give

Reason V.—THE PREVENTION OF POVERTY.

One of the great causes of present-day poverty is over-population. When poor families have an unlimited number of children there is little chance for these children to rise above the level of unskilled and unorganized workers. As the supply of unskilled labor increases, lower wages and lower standards of living follow.

Careful investigation has shown that a family of five require an income of \$2 100 a year to live comfortably in modern cities. But statistics show that nine-tenths of the workers in this country earn less than \$2,000 a year. The answer to the problem is the limitation of the number of children in proportion to the income available.

SURELY it is better
to have thirty-five
millions of human beings,
leading useful and intelli-
gent lives, rather than
forty millions struggling
for a bare existence

—LORD DERBY

In families where the income is low it becomes necessary for the mother to go out to work. The children are left without her care. Often also the children must go to work at an early age, and the older ones have to bear the burden of caring for the younger brothers and sisters. Hence the problems of Child Labor and Little Mothers.

BIRTH CONTROL is a practical and efficient means of avoiding poverty, destitution and pauperization and of raising the standard of living of the wage earners.

BIRTH CONTROL REVIEW

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

VOL XI

MAY, 1927

No 5

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EDITORIAL

AT THE legislative hearing at Hartford in March there was only one opponent to the Birth Control bill. This was a woman, who based her objection on the harmfulness of Birth Control methods. She said that her doctor, to whom she had applied for contraceptive **information**, had told her that there were more women in hospital at that moment from **injuries** caused by attempts at Birth Control than had ever suffered operations or severe illness from overmuch child-bearing. One would like to know whether **in** this statement the doctor confounded abortions with the use of contraceptives. Most probably he did, for it is a common error on the part of those who have not carefully studied Birth Control. The statement was countered by Dr. Hannah Stone, Director of the Clinical Research Department of **the American Birth Control League**, who said that in all the thousands of cases treated since the department opened, there has not been one instance of injury done by the methods recommended. The statement and the counter statement have, however, a **wide** importance for the Birth Control movement, for they mark the change from the **simple** demand for freedom for Birth Control **information** to the demand for better Birth Control. This new demand calls upon the doctors and scientists to bring **their** skill and knowledge to the problem, and to **give** to the subject some **approximation** to the study and devotion which have been lavished on the combatting of tuberculosis or cancer.



THE demand for better Birth Control is even more marked **in** the **English** movement than it is here. There has never been any law **against** the **communication** of **Birth Control information** by one person to another **in** England, whether the m-

formant is a doctor or not. Nor has the sale of contraceptives been forbidden by law. In fact various makes of contraceptives are openly displayed in the windows of the drug stores, and have been so displayed for many years past. But the leaders of the Birth Control movement have **wisely** insisted on the necessity of clinics, at which women can be decently and properly instructed, and the contrast between this better **Birth Control** and the nostrums, superstitions and **ignorant** traditions, which formerly represented the only preventives known to the women, has produced a revulsion of feeling against back-fence and bootleg contraception. The women of England are now demanding that Birth Control information be given at all the maternity centers which are maintained throughout England and Scotland under the **direction** and **with the support** of the British Government. While the demand here has hardly reached this **point—here** we are as yet satisfied to have the right to open clinics **without the interference** of the law—there is an equal insistence on scientific and reliable Birth Control—and insistence that is bringing about a revolution in the attitude of the medical **profession** towards the whole question.



PESSIMISTIC as it may seem in the face of the hopeful stirrings of a modern and united China, **the** article which we publish this month on the Chinese plague problem is peculiarly **timely**. China is the great example of War, **Famine** and Plague, **as** regulators of human numbers. It is **the** classic modern instance of "**positive checks**" under the Malthusian Law. It is hoped and, by many people, expected that a strong, idealistic and **demo-**

cratic government set up by the Kuomintang (Nationalist Party) will put an end to the internal warfare, and establish China on an equal footing with foreign powers. That will not, however, settle Plague and Famine, and the first steps of a united government should be to attack, by all means in its power, not war alone, but all these natural enemies of the nation. In its platform, ratified February, 1926, the Kuomintang has a plank providing in a general way for the development of natural resources and for census taking. It would seem to us that Famine and Plague control should overshadow all other public projects, and that these should not wait, but be specifically recognized by something more than the vague generalities contained in this platform.



BUT present day tentative platforms are not the only answer. The answer is, we are assured, to be found in the growing intelligence of the Chinese people. It is in the enlightened public opinion that is growing up from end to end of China, since the inauguration of the "language movement" ten years ago. The creation of a demand for Birth Control is part of this system of public education.

One of Mrs. Sanger's most vivid memories of her visit to Peking, in April, 1922, is a crowded and enthusiastic Birth Control meeting held at the National University. The meeting was called by Dr. Hu Shih, foremost Chinese humanist and recognized by vote of his own people as one of the twelve greatest men in China. If greatness is to be judged by achievement this must be true, for when ten years ago he returned from study in the occident, he effected in what seems an incredibly short time, a literary and linguistic renaissance. He and his colleagues brought together what had been written in the vernacular, and made the speech of the people the language of a rapidly growing press and educational system. Hundreds of "napkin-sized" newspapers sprang up, and were read eagerly by people to whom newspapers in the classic language had been sealed books.



THROUGH this means, through thousands of educational leaflets and through lectures, popular education has spread rapidly and a democratic and wide-spread public opinion now exists in

China. Birth Control, introduced by Mrs. Sanger in 1922, is part of this educational programme.

A Nationalist Government, Dr. Hu assures us, will not oppose Birth Control. Such a Government, strengthened by an enlightened public opinion, may even be expected to foster Birth Control, perhaps to give the example of a nation of the Far East leading the world in support of one of the most effective curbs on the blind forces of Nature. Dr. Shih is not a member of the Nationalist Party, though he is in sympathy with its aims. This is perhaps well for his democratic educational plans, and perhaps it would be just as well that Birth Control should come not as a Government policy forced on the people, but in response to a demand from the people adopted by the Government. With no Government opposition, the Chinese will have only religious superstition to fight, and they will find the weapons for that great fight in the opening up of their own minds.



THE sum of ten million dollars is being spent annually for school health activities in the United States, and, for the 75% of the pupils in our public schools who are physically defective, but little good is accomplished. This is not the random statement of an outsider, it is the sober consensus of opinion of delegates to the National Education Association at an annual convention at Dallas last month. That it is a sober and conservative statement is shown by the fact that an intensive study of a group which failed of promotion in one school showed that in most cases the failure was no accident due to childish indifference. With 84% of the children, their backwardness was caused by some physical defect. The National Education Association holds that the health work of the public schools is injudiciously planned and the money largely wasted. In this opinion we concur, and we trust that the exhaustive survey of the situation which the educators are planning will lead them to the conclusion that some of the health work which is to cut down this enormous proportion of physical defect, should begin long before school. It should begin not only before babyhood and before birth, but before conception. With a general knowledge of Birth Control mothers would be spared the tragedy of bringing into the world children to whom they cannot hand on a proper physical and mental equipment.

Marriage Today and in the Future

One of *our* articles on modern *marriage* based on sermons preached by John Haynes Holmes at the Community *Church* of New York They are the first *discussion* of the subject in the *pulpit* from a courageous and at the same time *religious* and truly conservative *point of view*

I

Why Get Married?

I AM first of **all** impressed by the fact that **the** problem of marriage, a subject so **intimately** related to the central functions of experience, and of such peculiar interest, to every human being, is so seldom discussed in any constructive and thorough-going way. The publication of Count Keyserling's current book on marriage **is** an event of first class importance, not only because of the **brilliance** of the book **itself**, but also because of **its uniqueness** in the field of contemporary literature. Amid the flood of volumes now pouring from the press, I can think of **only** one other book upon the subject **which** is worthy of mention. I refer to Margaret Sanger's recent work on "Happiness in Marriage." For the most part this subject is left alone, apart at least from the sentimentalities of fiction and romance, though people would probably rather **listen** to a sane and honest **discussion** of the marriage problem than of any other question whatsoever.

There are two reasons, **I imagine**, why we have so **little** discussion of this subject like that so splendidly exemplified by Count Keyserling and his collaborators. In the first place, the old taboo upon all questions which have to do with relations between the sexes is still extant in our **civilization**. More has happened to that taboo in recent years than had happened to it before in as many **centuries**. I can think of nothing more amusing than to **imagine** the sensations of our grandfathers and **grandmothers** if they could come back to earth, and see our girls and hear what they are **talking** about to their young men. Silence upon the sex question is almost as hard to discover these days as clothes upon the female body. Yet **I** cannot get away from the **suspicion** that much of **the** talking and **acting** going on about us **is** the most superficial kind of pose. We are having a perfectly **glorious** time skating on thin ice. But when it comes to a real, honest-to-goodness discussion of marriage and all that it involves, we are just about as timorous as we ever were. Bernard Shaw had this fact in mind when he declined to contribute to Count Keyserling's symposium on the subject, **declaring** that he would "read the volume with interest, knowing that it **will** consist **chiefly** of **evasions**."

BUT THERE is a second reason why marriage is not more frequently and adequately **dis-** discussed. Marriage as we know it in our part of the world—namely, the monogamic relation between men and women—is regarded as the fixed and final, indeed, as the only thinkable, solution of the problem of the sexes. What is the use of discussing what is already settled for good and all? But **is** it settled for good and all? That is a question which **I** hope to answer with considerable elaboration in the last of this series. Meanwhile, at whatever hazard of misunderstanding at this time, **I** want to lay down the proposition that no question is ever settled, no institution finally and irrevocably established. **I** am too much of an **evolutionist** not to believe that our social arrangements, **like** our railroad timetables, are "subject to change without notice." The changes may not be great, they may never be made at all. But the way must always be wide open for experimentation. Not otherwise can progress be assured.

Man has only begun to work out his problems and establish his forms of life. To regard anything, therefore, as final, is as absurd as it is dangerous. And even if certain institutions—such as marriage, for example—should prove to be more or less permanent, they should still be subject to discussion. For each new generation, as it takes over its inheritance from the past, must accept the **abiding** good not as a convention but as a conviction. They must know its values as compared **with** those of possible alternatives, and must be prepared themselves to improve in form what their ancestors have perhaps successfully established **in** substance. There is nothing sacred, therefore, about marriage in the sense that it **is** sacrosanct and thus untouchable. Just to the **extent** that we believe in marriage, we must put it on a basis which is scientific and progressive, not sentimental and traditional. And this means **discussion**, full and free.

•On account of **demands** on our space the **articles** are excerpts merely, **reprints** of the sermons **in** full can be **obtained** for 10c from the Community Church, 34th Street and Park Avenue, New York City

NOW WHAT is the meaning of this institution which may be defined as the union of one man and one woman in the status of the family with the sanction of the law? What are the motives which lead to this union of men and women? Why has marriage become so central a fact in the economy of society, and why does humanity, in spite of doubts and disillusionments, keep right on getting married? There is no more impressive passage in Count Keyserling's discussion of the marriage problem than that in which he refers to the persistency of people in idealizing a relationship which they know, in most cases, perhaps, to be anything but ideal. There must be some "explanation," he says, "why generation after generation, though personally unhappy and disappointed, has always held up to youth a picture of marriage as the estate of bliss." And he finds this explanation, after much elaborate argument, in the conviction that, happy or unhappy, "marriage must prevail."

We can best understand the meaning of marriage, as contrasted with its form, by starting out with the declaration that marriage in any form is an attempt to regulate, control and dignify the sex relation. We can best state the problem of marriage, in the light of its meaning, by making the further declaration that the sex relation, in the case of human beings at least, has a two-fold aspect or function.

IN THE first place, there is the function of Reproduction. Sex relationship is a means to the perpetuation of the race. It is the one means nature seems to have devised for the continuance of life upon this planet. In the beginning it would seem as though nature had no means of insuring her survival except by extending the results of the reproductive process into terms of infinity. But gradually there came a change. Quantity gave way to quality. Nature, of her own volition, seemed to be narrowing the range of sex relations, putting limitations and restrictions upon the reproductive process, that life might not merely expand in area, but climb in level of aspiration and attainment.

It is at this point that man and his control of the sex relationship come along. What nature seems to have begun by some blind instinct for race improvement, man now took up with conscious and deliberate purpose. His argument was perfectly simple. The fruit of the sex relation is offspring. The advent of offspring is fruitful in its turn for good or evil to humanity. The idea, says Bernard Shaw, that sex intercourse "is a private concern between the two parties with which society has nothing to do," is too ridiculous to be consid-

ered. What has, or what may have, social consequences of unmeasured good or ill, must inevitably be put under the control of social sanctions. And it is the recognition of this fact that has given us the institution of marriage! From earliest times to the present day, society has insisted upon its right to regulate the sex relation in the interest of the race. This regulation, in the past, has taken various forms.

Promiscuity has yielded to polygyny or polyandry, to temporary monogamy and these have been followed, in all higher societies, by the system of monogamy which we have today. Among human beings, in other words, where conscious self-direction has been in control, exactly as among animals where instinct has been the only guide, the trend has been steadily toward permanent relationships, and toward monogamous unions. It would seem as though the devices of men were only an extension, so to speak, of the ordinances of nature. In any case, the farther we go and the higher we climb, both in the natural and in the human order, the more certain becomes the tendency toward monogamous marriage.

THE EVOLUTION of marriage, as we know it, says Herbert Spencer, "has gone hand in hand with the evolution of human intelligence and feeling—Monogamy has long been growing innate in the civilized man."

Marriage, therefore, as an attempt to control and dignify the sex relation, has to do in the first place with reproduction, and, from this standpoint, may be defined as a method of regulating reproduction to the end of improving as well as multiplying the human race. Why do we get married? To beget and rear children, under the best conditions, as our contribution to the race, that we may fulfil what is perhaps the highest duty of man—to transmit to the future what he has received from the past.

But this is not the whole of the story. Marriage, many full and perfect sense of the word, cannot be confined to reproduction. The most beautiful part of a true marriage, in the closing years, comes after the reproductive process is over. Many wonderful marriages, for one reason or another, prove to be unfruitful. Many persons enter into the marriage relation without any thought of children, or definitely with the thought of not having any children at least in the early years. All of which means that there is something else involved in marriage besides reproduction! And we find this something else when we recognize that there is a second aspect or function of the sex relation—that aspect or function which we call "Love." By this is meant the practice of sex intercourse as an end in itself as well as a means to the end of procreation.

(To be continued)

Poverty and Plague in China

By WU LIEN-TEH, M D (Cantab), M A , LL D

THE long history of China is full of political upheavals, of changes of dynasties every few hundred years, and of famines and plagues after wars and inundations. During the Chou Dynasty (about three thousand years ago) proper registers were kept of **medical** colleges, practising **physicians**, of **birth** and deaths, but then the size of the country and of **its** population was not one-tenth of what **it is** nowadays. Poverty was unknown, and the extremes of **destitute** and wealthy, such as we see at the present time, were not encountered.

To be poor and yet **upright**, to become a high official and yet **retain** the **simplicities** of life, to succeed and yet **remain** modest—these formed the **foundations** of Chinese **philosophy** and are still practised to a large extent. But the advent of Western **civilisation**, with **its** apparent prosperity, its greater **material** comforts, **its** time-saving machinery, has exerted a considerable **influence** on the life of the people. For instance, the introduction of modern plants, such as cotton mills, flour **mills**, iron and shipbuilding yards and all sorts of factories, has meant an influx of country people **into** the **cities**, and has **materially** affected their lives. While **in** the fields they **lived in** spacious huts and spent most of their time **in** the open, in the crowded cities they had to **shift** as best as they could, being often confined to ill-ventilated and ill-kept sleeping rooms after long hours in the **factories**. Their food is also **insufficient** and irregular, so that although their wages may be increased their actual comfort **is** certainly decreased. Moreover, the ever-attendant temptations of city life are **with** them, and few have the chance or the **will** to **withstand** them. Among these may be included **prostitution**, opium, gambling and cigarettes. The **first** leads sooner or later to some form of venereal disease and **incapacity** to work. The second, which habit was much more prevalent **prior** to **its** prohibition **in** 1907, results **in** a lack of energy **in** physical and mental effort as well as depletion of their **hard-earned** income. The third, though indulged in during the New Year holidays (for at other times they are too busy or too tired to **indulge in** the games), **still** has been known to wreck many **promising** careers and still **contributes** mostly to the crime wave in the foreign settlements. Lastly, the cigarette habit has spread far and wide among both men and women, so that the total **business in** this line alone comes to little short of one hundred **million** dollars.

Is it a wonder then that **in spite** of increased circulation of money throughout the masses and an apparent improvement of **their** comforts, more poverty **is** seen side by side with greater luxury, while our hospitals have to treat more cases of consumption, wounds from firearms, accidents happening in streets and factories, and even drug **addiction**. The reckless spender is now more common, and many a **family** has been known to wait in vain for the hitherto filial son to **remit** part of his earnings for their support in the village home.

Foreign Innovations

It should be remembered that modern **time-saving machinery** has largely been introduced by foreign traders. At the present time the biggest and best **equipped** cotton-spinning and coal-mining plants are owned by foreign firms in the treaty ports. For instance, the huge coal mines of **Tongshan** (**six** hours by rail from Peking) are owned by the Kailan **Mining** Administration, started over twenty years ago by Mr Herbert Hoover. Its coal is sold all along the coasts of China, and as far down as Singapore. I was asked by our Government to investigate repeated outbreaks of relapsing fever in this **region** twelve years ago, and as a result of my researches recommended **certain** simple **delousing** precautions, such as provisions for **bathing**, a louse **disinfection** apparatus, so that the clothes of the miners could be rendered innocuous and better housing **facilities** for the workers. Being under foreign control, such proposals would have to be undertaken by the **administration**, for the **mining** coolies are either too poor or too ignorant to look after themselves.

Again, quite a number of **disinterested** missions from England and **America** have recently **visited** the cotton mills of **Shanghai** to **inquire into** the **condition** of child labor. As a result of **their** findings, these social workers have strongly urged the capitalists to improve the lot of their workers, so that children of tender years might be protected and less burdensome conditions established. China is a land where **labor** is plentiful and cheap, and hence a tendency may exist to **utilise it** solely for the benefit of the shareholders of companies operating out there. Because of **extraterritoriality**, **Chinese** law does not apply to foreign firms and humane methods adopted by foreigners **in** China **will** find a **quick** response by the people.

Mortality from Epidemics

When outbreaks of epidemic, like the plague, visit the land, they find a fruitful soil for their activities. The over-worked laborer, being taught no hygiene and therefore ignorant of the simplest methods of prevention, becomes a ready victim to their inroads. I have been through three big plague epidemics (1910-11, 1917-18 and 1920-21) when 60,000, 15,000 and 9,000 persons died, and so may speak with some authority on this question. It is always the poor and ignorant who suffer most. Add to this the fact that plague attacks crowded cities, and most of all insanitary dwellings, whether a home or an inn. A striking example in my experience comes vividly before me. During the last outbreak of 1920-21, I visited a mining center in Manchuria, called Dalainor. The mine was owned by the Chinese Eastern Railway but leased out to a Jewish contractor. Four thousand Russians and four thousand Chinese were employed, the former for lighter work, such as carpentering, machinery, supervising, etc., while the latter had to do the digging. Moreover, the Russians had much better housing accommodations. The Chinese were herded in semi-underground dwellings, with just a skylight for light, a door for ingress and egress, and no windows. During the three months (January to March, 1921) when plague raged there, out of four thousand, one thousand Chinese died, but only four Russians lost their lives, also out of four thousand. To show you that the Russians were as susceptible as Chinese when placed under similar conditions, the example of Manchouli, 18 miles to the west, may be quoted. In this city, during these winter months, many Russian destitute refugees were crowded in underground inns with poor Chinese. When plague overtook them in January to May, 1921, they died as readily as the Chinese, for out of 1,141 deaths, 334 were Russian.

If we turn to the bubonic form of plague, in the spread of which the domestic rat plays such an im-

portant part, we find it in China, just as in India, attacking the poorer classes of the population, since man and animal often share living and sleeping quarters. But bubonic plague is practically confined to the two coastal provinces of Kwangtung and Fukien, whilst pneumonic plague is mainly located in the cold province of Manchuria. But, whatever the type, the remedy follows the same lines of approach, namely, to eradicate the rat by building rat-proof houses in the south, and to build better ventilated houses in the north.

How does the plague problem affect the work of the Neo-Malthusian League? It is believed that the population of China has been stationary between 400 and 425 million during the last decade or so. Perhaps, according to the Pearl-Reed theory, the maximum has been reached. Perhaps the masses have practised for centuries some sort of Birth Control, such as nursing children for at least a year. Perhaps the excessive mortality of infants, as compared with recent American standards, has partly contributed to this condition. Perhaps the frequent floods followed by famines, occasional pestilences, wars, etc., have done their share. But whatever the causes, it behooves friends of that ancient land of culture to remember a few things:

1 Find new paths of trade by helping to develop the resources of the country and utilise the best brains of America and China for the purpose.

2 Introduce not only machinery, but also adopt humane methods of application such as are found in the best states in this country and England. Do not repeat the class bitterness between capital and labor.

3 To those Interested in missionary efforts, see that the converts are taught practical education, especially in the vocational line, for a full stomach is more conducive to the Christian spirit than an empty one.

This article is part of a paper read at the Sixth International Birth Control Conference.



Mother and Child

Joy comes and goes
Fireflies flickering in night,
A light, once whole,
Now broken
And scattered over life
Stars in space

Sorrow remains, star-encircling—
Unbroken, unwavering
Space, herself,
A gray-eyed mother who,
To the sob of the universe,
Nurses laughing babes on her breast

Yet the babes shall, one day
Consume their mother

SARA BARD FIELD

"The Book of Marriage"

By MARY AUSTIN

ACCORDING to Herman Keyserling* all marriage, like Ancient Gaul, is divided into three parts. First there is Keyserling's own Correct Statement of the Marriage Problem, which confines it strictly to the "marriage of convention" as practiced in middle Europe up to 1914. Then there is a discussion of Marriage in Space and Time, which ranges narrowly along the backward edge of this modern period, and in such space as can be intellectually cognized by ten philosophers and novelists of Middle European outlook, one East Indian poet and one American psychoanalyst. Finally there is Marriage as an Eternal Problem in which Eternity apparently means so long as men and women remain markedly what they are at present. This part of the discussion is carried on by one Englishman, ten middle Europeans and one Buddhist with a Berlin address, most of whom achieved the peak of intellectual distinction previous to a date which is carefully left unmentioned. Add to this that the book itself contains about 160,000 words and it will easily be seen why most American reviewers appear to have given it up early in Count von Keyserling's Correct Statement.

NEVERTHELESS the Book of Marriage is worth the week's laborious reading it demands. Keyserling's explicit restriction of the discussion to the highly conventionalized institution of marriage as found among the upper-middle classes of European society, and his exclusion of all questions of other relations and reactions of sex mortality, does not quite keep out of the work of his collaborators a troubled sense that, somehow or other, Hamlet is still governing the action of the play, in spite of the determination of the other actors not to notice him. They do, however, keep it up for the first 200 pages or so, to an extent that causes the reader to rub his eyes and wonder amazedly, "Could it be, after all, that they *didn't* have a war over there?" And at the end of another hundred to decide that if Bernard Shaw were about to marry Ellen Key, one could present them with a copy of "The Book of Marriage" hopeful that they might find therein the "key to every individual problem arising in married life" that the author postulates, but to no other of one's acquaintances. For the biblical adjuration of the author in his preliminary statement to the read-

er to "give himself up entirely, mind and soul, to the ideas" of the book, is valid only for those who are looking for Bibles to read and have already accepted the author's philosophy. This is equivalent to saying that fifteen years ago "The Book of Marriage" would have been accepted at almost its author-editor's evaluation.

NOT THAT the book does not contain much that is soundly informing. Two chapters, one on Chinese marriage, by Richard Wilhelm, and another on Indian marriage by Rabindranath Tagore, are interesting and competent. But with China in revolution, largely against European imposition, and in India the scions of generations of immature fathers and undeveloped mothers showing themselves incompetent of revolt, neither of these studies of marriage reduced to the final stages of convention, afford support of Keyserling's general proposition of marriage as an "independent category of reality," and "an indissoluble relationship of bi-polar tension," as he so illuminatingly puts it. It is not until the reader gets out of the hands of professional philosophers and onto grounds dealt with by the novelists, and particularly by the women contributors to this symposium, that the faintly derisive reaction which it excites in the American mind is replaced by a feeling of direct contact with the subject.

EVEN here, though our own Beatrice Hinkle contributes a crisp chapter on marriage, amid new world conditions in a democratic society, in which Keyserling's bi-polar foci are thrown out of alignment, the reader is still largely instructed by protagonists who have accepted the marriage of convention as against the marriage of inclination, who have grounded themselves upon the psycho-analytic philosophy, and assume a stratified and fairly static society. There is also a general assumption of family limitation as an undisputed practice, which is not the case in the Americas, nor even in southern Europe, and perhaps not to the assumed degree in all classes of Middle Europe. Neither does Keyserling's figure of marriage as an ellipse, in which husband and wife occupy separate foci of equal, but not identic force, hold good for our modern industrial society. Originating in an age when the home was the center of life-sustaining activity, the bi-polar organization of the family has

*The Book of Marriage, by Herman Keyserling and Others. Published by Harcourt Brace & Co.

only been maintained in effect by estimating the traditional and sentimental functions at the same face value as the economic and protective, an estimate that America both in theory and effect refuses

SEEN from the American situation, Keyserling's *Self* appears an unequal pair of concentric circles in which the wifely and maternal function is completely enclosed within the economic. It is only in rural districts where the wife's relation to family sustenance is factual, that the figure of the ellipse is even approximately accurate, and though we do have a smaller percentage of divorces among our rural families, this apparent advantage is offset by a higher percentage of insanity among farm women. For although the American reader admits all the strictures that can be made against the open evils that attend marriages of inclination in the United States, he remains unconvinced that they are to be remedied by a return to a type of marriage originating in conditions that are now rapidly breaking up even in Europe.

FOR THE gaping omission of this Book of Marriage is that it includes no study of marriage in a normally evolving, unself-conscious society. Yet there do remain throughout the world, societies of sufficient primitive normality to furnish this much needed study of marriage "as an independent category of reality," unaffected by the reagents of civilization. Of all the contributors to this symposium only Jung gives evidence of a dawning realization of a type of marriage,—reverberations of a fact ringing just beyond the modern field of observation—in a society in which the whole of erotic conduct is not infected with the self-generated toxins of that civilization. Had there been such a study of marriage available, derived from living models rather than from clinics and libraries, somebody would certainly have discovered that one of the missing cogs in modern erotic adjustments is the element of religious mysticism by which, in earlier societies, the energy of what Jung calls the *animus* and *anima* of erotic experience are distributed and discharged. It is probably under the strain of this lack that the modern marriage of mystical inclination breaks down in an America where every other sort of mysticism, except that of wealth-producing, is under suspicion. What was once largely supplied by the mysteries and ecstasies of a competently ritualized relation to Immaterial Reality, posed as Godhead, is here demanded of the mate in continuous supply. Even Dr. Joseph Bernhardt, though he is introduced to us as the

leader of a religious revival, falls to grasp, in his essay on Marriage as a Sacrament, the part played in the superior stability of such marriages, by the mystical character of the society that maintains them. Marriage can only remain a Sacrament where the relation itself is not charged with the whole duty of supplying mystical values.

ONE other item marks out this book, scholarly and profound as it often is, as the expression of a sharply defined regional cultus. That is the failure to make place for Democracy as the milieu in which a choice of mates is affected. Every other aspect of this problem, which is posed by Keyserling in the third part of his book, as one of personal planes, receives adequate treatment. Intelligent choice should be within the planes natural to the parties involved. But it is evident that the only planes understood by our philosopher are those of the sifted and settled society which produced him. Throughout he remains oblivious to the growing effort in America to discover, in the personal index of the individual, the key to his particular plane. Had not Count von Keyserling himself and the majority of his collaborators utterly failed to realize this well defined movement of Democracy to substitute the Personal Index for inherited social status, that petty and pathetic chapter on proletarian marriage would never have found a place in the book. For what has America — or modern Europe — to do with a proletarianism which is defined as "the lack of any high aims in life," and the proletarian as one "who does not feel the unity of life and has no sense of responsibility."

POSSIBLY the want of that optimism which has come into large areas of modern American life, on discovering that the Proletariat is no such thing, has something to do with the note which prevails throughout the symposium of acceptance of marriage as a terrific, a near-tragic problem. Fifteen, ten years ago this would have been received with much less patience than it is today. That stable marriage is a desirable end, worth considerable sacrifice to attain, and in its nature inseparable from such sacrifice, many more people will admit today than could be found admitting it in the youth of the present generation. But that is far from admitting the somewhat fearsome adventure of marriage as a fetter which emerges alike, and possibly unconsciously, from Buddhist and Christian, psychoanalyst and philosopher. One can easily imagine young America after a thoughtful perusal of "The Book of Marriage," resolving valiantly to go out and get married just to show people

May, 1927

Varied and Powerful Testimony

THE CHICAGO SYMPOSIUM which was held last December had the very practical purpose of **financing** a **Fifth Birth Control Clinic** in that city. The speakers included a social worker, a **psychologist** from a juvenile court, a sociologist, a clergyman, a physician and a **biologist**. We are able this month to give the reasons why four of these speakers from such different fields support **Birth Control**.

The testimony of Dr **William Allen Pusey** comes first. Dr Pusey made a nation-wide **sensation** when, a few years ago, he startled the medical world by making **Birth Control** the subject of his presidential address, as head of the **American Medical Association**. He spoke on

Civilization and Birth Control

This meeting has to **consider** one of the important **topics** that confronts **civilization**. Intelligent people, who have **given** thought to the subject, are generally agreed that the present is a **critical** period in the modern cycle of **civilization** and they are not a few who believe that **civilization** is now at the cross roads, to use the **striking** phrase of Professor East. One of the most important factors of **this situation** is the population problem, and the **crux** of that problem is whether **mankind**, with the exception of the most **intelligent**, is to go on breeding **without** thought of the number of its progeny or its **quality**. These problems of **society** as a whole are not the only problems in which **Birth Control** is involved. That problem, like most great problems, touches the **individual** man in his most intimate affairs. Sexual morality, **marital** happiness, the good of the home, its prosperity and **discipline**, the **happiness** of children and the question of **giving** them an opportunity in the world—these problems are all **involved** in the question of **Birth Control**.

And so the Chicago Woman's **Aid** is **showing wisdom** and enlightenment in **giving** this afternoon to the discussion of **this problem**. It is an **encouraging** sign to see meetings of this sort. They have only freely occurred **within** a few years. The **subject** has been taboo and there has been a common **impression** that those interested in it were chiefly faddists. Now **things** are changing, no one need be on the defensive in having an **interest** in this problem, it is evoking the interest of the most **intelligent** section of **society** throughout the world.

And it is **particularly** fitting that women should meet for discussion of this question. It is, of course, man's problem as well as it is woman's, but it is women who bear the **chief** burden of hardships that **Birth Control** seeks to ameliorate. The pain and anguish and death,

grief at the loss of **children** whom they cannot properly care for, at the lack of opportunity in life of those that **survive**, these are women's burdens. Women have the **right** to **insist** that they may know how to regulate their sexual lives—not crudely and dangerously, but **intelligently** and properly—and they should not cease in their fight until the privilege of **this knowledge** is allowed them.

Dr Louis L. Mann, **Rabbi** of the Sinai **Congregation** and member of the Faculty of the **University of Chicago** followed. Dr Mann came to **Chicago** from New Haven, and even in that **conservative** New England **City** he had shown his courage and borne testimony to his **interest in Birth Control** and **Social Hygiene**. He spoke on

Religion and Birth Control

Religion, because of its very nature, must take its stand for **Birth Control**. It **believes** in cosmos, not chaos, in choice not chance, in free will, not fatalism. It must, therefore, believe in children by choice rather than by **chance**—and this is what **voluntary** parenthood—a better phrase than "**Birth Control**" really means. Let those who argue that **Birth Control** "**interferes with nature**," refuse to weed their garden and **permit** it to be "**natural**."

Religion cannot evade the challenge of **Birth Control** because of its interest in the poor. **Statistics** show how after the **third** child, poor people can no longer **maintain** their **economic** independence, and under-nourishment, maladjustment, disease, poverty and loss of self-respect set in.

Religion is concerned with communal welfare. As such, it ought to encourage those physically, mentally, morally and **spiritually** fit to have more children and decrease the propagation of the unfit, the epileptics, **syphilitics**, **morons**, **imbeciles**, degenerates, etc.

The child should not only be well-born but also welcome. **Religious** interest in the child calls for its sanction of voluntary parenthood. We fought for national "**self-determination**" in the great war, why should we not be in favor of **individual** self-determination in peace?

Religious interest in morality is an added argument for **Birth Control**. The child should not be looked upon as a "**penalty for sin**" but a blessing that was desired. It is a libel upon human **kind** to say that this "**penalty**" alone keeps people from **promiscuity**.

Birth Control also receives its support from **religious** interest in motherhood. Without it, woman becomes a **breeding machine** as she was in ancient Greece, void of a soul but necessary to produce slaves and soldiers for industry and war.

If you don't want **visitors** unannounced, why not **apply** this to "little visitors" as well?

In **barbarism**, nature is **superior** to man, in **civilization**, man is **superior** to nature. **Birth Control** is a product of **civilization** and an Instrument for the further development of **civilization**.

The **third** witness was Professor Thomas D. Eliot, of the **Sociology Department** of the **Northwestern University**. His subject was

The Ethical Aspects of Birth Control

In morals, as in matters of taste, people are apt to become **dogmatic**. **Aside**, however, from so-called **intuition** and **traditional dogma**, those opposed to **Birth Control** imply in their arguments that

Contraception is **repulsive** or **unnatural** because **artificial**, is **wrong** because **tradition** **stigmatizes** it, implies acceptance of "sex **necessity**". They **believe** that **contracepted unions** are or tend to be **without** love or **destructive** of love, and **sensual**, that they are **depersonalized** and **exclusively self-regarding**, lead to **excesses** or **degradation**, and **imply exclusively selfish motives in marriage**. For such **critics** the **opportunity** offered for these **evils** not only **involves** them but is **ethically** to blame for them, and they therefore feel that no good results can **justify** **contraception**.

Against these **contentions** those who approve **Birth Control** **claim** that

Artificiality does not **perforce** mean **anything "against** nature", **tradition** and **taboo** offer weak **presumption** and poor proof for any sexual dogma, and acceptance of **Birth Control** does **not** **imply** **sex-necessity**. They **maintain** that voluntary parenthood among refined people need not **impair** love, procreation by **sensual** people does not **necessarily** **spiritualize** the **union**, nor is it the only means of **spiritualizing** the **relation**. They hold that acceptance of **Birth Control** does not **imply** **childlessness**, nor **brute** lust, nor **excesses**, nor **degradation**, nor **selfish** nor **luxurious ambitions**. They contend that these **evils** should therefore be **laid** to character defects, **attitudes** and **traditions**, **which** can be successfully attacked on more relevant **lines**, and that **contraception** is **justified** if the good results are shown to be **sufficient** to offset the **admitted dangers** and if the alleged bad results are shown to be not **inherent** in it.

The **positive** benefits from **Birth Control** are largely **social-economic** or **social-ethical**, as well as **ethical** in the narrower sense. They have been **sufficiently** stressed, **occasionally** exaggerated, by **its** **protagonists**, but they seem far to **outweigh** the actual and even alleged dangers. Directly **within** the ethical field, however, there is **positive** **gain** in **putting** both **continence** and procreation on a **basis** of moral **attitudes**, **opportunities** and **sanctions** sounder

than the present **basis** of fear, Ignorance, and **accident**. The act of reproduction becomes at last a voluntary, controllable, and therefore morally **responsible** act of free souls.

Finally we give the **testimony** of Professor Charles Manning Child, **Zoologist**, of the **University of Chicago**, who spoke of

Biology and Birth Control

To the **biologist** **Birth Control** appears **primarily** as an attempt to **improve** the environment of the **individual** by **limiting** reproduction and so **controlling** **population**. The **direction** of **evolution in animals** has been in general toward the **limitation** of reproduction and the decrease in waste of life. This has been **accomplished** by the development of **definite** **breeding** seasons, by the **deposition** of eggs only in a **particular** **environment** and by care of the young. **Birth Control** is an attempt at further progress along these lines with the **aid** of human **intelligence**. It is a step in **evolutionary** progress of the human race. There can be no **question** concerning its **Importance**, both as regards the **individual** and as regards human **society**. The best **society** from the human **viewpoint** is the one **which** **furnishes** the best environment for **its** members. A part of the environment **consists** of other members of the same **society**. **Birth Control**, **intelligently** **applied**, cannot but **improve** **social** **conditions** by **limiting** the reproduction of defective or low grade stocks and by **maintaining** the **size** of **families** **within** such **limits** as to **provide** better **conditions** for their members. Real progress **lies** in **improvement** of **quality**, rather than in **increase** in **quantity** of the human race. **Birth Control** appears to be an effective means of **improving** human **quality**, and as such, an **aid** to human progress. Even **granting** that it is an **experiment** of **which** we cannot perhaps see all the **possible** results, the **biologist** has **learned** not to fear **experiment** and the advancement of knowledge **resulting** therefrom.



A SMILE FROM KITTY MARION

A little old woman who passes Grand Central every day stopped to talk to one of the newsmen there, and feeling that I was the subject of **conversation**, I asked him after she had left "What was her trouble?" He **replied**, "She thought the government was **paying** you for **selling** that **paper**, and though she had seen you here for years, she **said** she'd never seen you sell one."

To **give** **life** **well**, it **must** be **given** **gladly**. There **can** be no deeper tragedy **than** an **unwilling** motherhood.

C G HARTLEY

May, 1927

An Unwanted Intruder

By MARION MACKENSIE, M D

"**W**HERE'S the baby?" I asked
"E's at the back of the bed Dr," she answered I espied a slight lump, poor wee fellow he was none too big, but what could one expect, the ex-baby being a barely a year

"Let me have a look at him," said I, moving to lift him out

"Let 'im be Dr, you see I've not told them yet"
"Not told them, how's that?" I asked astonished

"Well you see my 'usband came that tired like last night that I thought I would not bother 'im, and he was that cross at me being in bed I said nowt, and t'babby was that quiet the children never noticed him when they got in from school As 'e sleeps all the time I didn't feel like telling 'em, there's that many on us already"

"And do you mean to say your husband does not even know?" I asked

"Nay, 'e went off to work at six this morning and I adn't the 'eart to say owt"

"Good Lord," I ejaculated "How many have you?"

"This is the eighth Dr, and all of 'em under twelve

At that moment there was a wild rush up the stairs and Jane the eldest burst into the room

"Mooother, mooother," she shouted, "it isn't true, it isn't true, one o' t'nayhors says as 'ow you 'ad a babby last night, but I told 'er 'ow it wor' a lie, there wor' no babby in our 'ouse"

Then, noticing me, she turned on me angrily, stamping her feet and said "Nay Dr, you 'avent 'ad the face to bring another babby 'ere when t'other one can't walk yet"

The mother lifted the bedclothes and pointed wearily to the sleeping baby

Jane flung herself down by the bed weeping stormily She buried her head in the bedclothes and between her sobs said "Nay mooother, you know as how you promised me there never would be no more It's a shame and our John that 'eavy to carry and Doreen 'ardly walking

"I stood awkwardly, not knowing what to say, distressed by the mother's look of guilt before this youthful tribunal

Jane continued to sob loudly and at last exploded "I thought as 'ow I should never 'ave to wash nappies again I am fed up, I am" Saying which she jumped up, and prepared to fling herself out of the room

Ye Gods, and they talk of the low birth rate! I felt I must do something

"Jane," I said, "I know a lady who would like a little boy baby, perhaps your mother would let her have him"

Jane turned and looked sullenly at the new arrival, who opened his blue eyes and seemed to gaze back "Then she shan't 'ave 'im, she shan't Now you've brought 'im you've got to leave 'im," said she, picking up the baby in her arms "But," said she, glaring at me suspiciously, "you ain't got to bring no more, you 'avent"

"Oh mooother, look 'es smiling at me" She hugged him in her arms "Never thee mind lad, I'll wash tha nappies for thee, that I will," she said

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A Tragedy of Too Many Children

THIRTY-THREE-YEAR-OLD Mrs Stanley Scygiel, with her eleven surviving children of a brood of seventeen, sailed yesterday for her former home at Warsaw, Poland, on the Berengana She is going to a place, she said, where raising big families is less of a financial strain than in the United States Before the Berengaria reaches Southampton, the ship's doctors beheve, Mrs Scygiel will have become the mother of her seventeenth baby

Just before the ship sailed Scygiel, husband and father of the record-breaking family, kissed each one of his big flock, told them to be good children, and sadly kft the ship He explained "I am going back to Lansford,

Pennsylvania, where I work in the mines Though I make pretty good pay, we figured that we could not raise our steadily increasing family on my wages So my wife decided she would take the children to Poland, where living is much cheaper Even with the big fare I am paying for them it will be cheaper in the long run for them to hve in Poland Of course, I will send them my wages every week They can live better there on them than here"

The miner doesn't expect to see his family again, he said, "until they are old enough to support my wife and me"

—New York American, Nov 28.

A MENACE TO MARRIAGE

Most marrzagsr are made *with* the hope of *children* and *their coming links* the parents by a *com-*
mon znterest more closely *together*. But when the famzly *grows* beyond health or strength or pochet
book to *provide* for, the *link becomes* a *double* handcuff. The *mother* fears *the* father *an his relation*
as husband and the father learns to dread the *unending* stream of mouths *which his wages* cannot
fill. Thus, what *should* make the *union* stable, *becomes* one of the most *fertile causes* of *dissension*,
separation, or *desertion*.

"Losing my love for him"

Michigan

What can I do to prevent *having* any more children. I have two dear little *children*, a *girl* and a *boy*. But that is all I can properly care for, clothe and educate. I am 24 years old and have been *married* 4½ years. My little girl is 2 years 8 months, and my baby boy is 1 year 6 months. As they are only 14 months apart I have more than I can do to take the proper care of them and do all my own housework, as I am not fit for very heavy work. Both my children are very dear and the picture of health. My little *girl* took 3rd *prize* in the *Michigan* State Better *Baby* Contest. But *with* the constant dread of *bringing* another little soul *into* the world, *which* I know I could not half take care of the way I should, I am *getting* nervous, cross and *irritable*, and my husband cannot understand why. My husband is a *mechanic* in a garage so you can *imagine* the washing I have for him *besides* my other work. I am gradually *losing* my love for my husband through this cause and only *submit* to his *cravings* as a duty, but there is *nothing* in it for me but fear.

"Decided not to go back"

Canada

I have had just such an *experience* as you cite in "Woman and the New Race". Dare I hope that there is a sure *contraceptive*? Even my doctor says the only surety would be an *operation* and after my *experiences* I don't feel I can *risk* that. Can you tell me something, really? I would be thankful every day I *live*.

My husband is a teacher. We are both college *grad-*
uates and I lived as *intelligently* as I could. Neverthe-
less this is the story from ten years of *marned* life. We
were *married* *during* the war and *lived* together about 28
months out of three years before I become pregnant. Not
a soul offered any *advice* about the unwseness of that,
when conditions were so abnormal. I lost *twin* boys in a

5 months *miscarriage*. 17 months later I had a little *girl*
who died of *pneumonia* when 24 days old. In 15 months
I had a 6 pound boy who came at 8 months. He got
jaundice and died when 6 days old. For a year and a
half I kept free by using ———. No one told
me to take longer to get strong and as we were *anxious* for
a baby I had a big 9 pound 10 ounces boy the next year.
He had *jaundice* very badly, but *survived* and is our only
one today. When he was 10 months old, to my horror I
found myself *again* pregnant. Both this and the former
boy were a result of a neighbor's *advice* about Birth Con-
trol, so I place no confidence in *gossip*. I was threatened
at 4 months *with* a *miscarriage*, but dragged along *until*
between 7 and 8 months. I had an embolism of the lung.
A week later a large *vaginal* hemorrhage. Then they
took the baby, a little girl *with* deformed legs on account
of an excess of *fluid*. In two weeks time a cellular growth
developed in the *vagina*. That afterwards *subsided* and
phlebitis in both legs ran *its course*. After months of
hideous suffenng, do you wonder I have any *interest* in
life left? I am *living* to look after my baby. I have
decided not to go back to my husband, unless I can know
of an absolutely certain contraceptive. I could bring the
boy up better in a home *with* my husband, *but* I know I
would never survive another pregnancy. Can you help
me? Oh can you?

Living apart

California

I am a *married* woman and have three *children*. I have
also had *miscarriages*, how many I *will* not state. At
present I am not living with my *husband*. I just had my
last *miscarriage* three weeks ago, and you don't know how
tired I am of it all. I am just 22 years old and it seems
all there is for me *in life*. I am not very well either. The
doctor tells me not to *have* any more that I will go into
T B if I do, but he *will* not tell me what to do to keep
out of the family way. So how can one do what he *tells*
you? I have *tried* everything any one ever told me to try,

but **nothing** does me any good. The doctor told my husband to use —, but he would not use them. No man likes to use them, I guess. We can't blame them much for that, but if I could find something sure I could be happier, and not **have** to worry all the time. I hope I have made my case clear to you.

Separated for Two Years

Pennsylvania

I am a mother of three children and am only **24** years old. My baby is **11** months old. I am not very strong and I would **like** to have **you** **advise** me what to do to prevent having any more for a while. My husband has just bought a **little** lunch room, and don't make much, and I haven't much in my house, as **everything** is so **expensive**. It takes **everything** to dress the **babies**. I am keeping away from my husband as much as I can, and that makes us quarrel all the **time**. We had been separated for two years, but I thought that as this was the only **thing** between us, it was a sin, so I took up **with him again**. I can hardly sleep at night worrying, **afraid** of becoming pregnant again. I had a **friend** kill herself a couple of weeks ago she **tried** to cause herself an abortion, but I would not do that as I think it is a **sin**. There are hundreds dying from **doing** harm to themselves. Hundreds of women **like** myself who are not afraid to risk their **lives** to help you to get this **information** to poor women like myself.

Would go back if - - -

New York

I am a young woman, **28** years old. I have a boy **8** years old. My husband left me when my boy was one year old, so I worked hard for **him** to bring him up well. I **married again** two years **ago** and my husband don't want any **children** and I don't know **anything** except going to doctors. But I can't do **this** any more, as I have been so often. The last **time** I was in the hospital very **sick**. So I left my husband and went back to work and support my boy rather than to do on **living** with my husband and go through the same **again**. For my boy's sake I would go back to my husband, if I only had something to protect myself. If you could, please help me out.

"We didn't marry to live apart"

Canada

I am **writing** to you as a last **recourse** to save our home from **destruction**. My wife has just had her first **child** and it has almost cost her her life, the doctor says that if she has another he cannot save her. I asked **him** about **doing something** for her to **eliminate** the danger and he said that he **considered** Birth Control a crime and that nature must take **its** course, even to the **price** of a good woman's **life**. He recommended **separation**, but we **didn't** marry to live apart.

It seems as though fate was taking a hand in the matter for the other day a part of a paper fell into my hands and on it was your address and now I am appealing to you for help. I feel **certain** you can help us, **if you will**. I am just a **working** man, but I am **willing** to pay for **advice** to save my **wife**. We have **tried** various **things** recommended by different people but we haven't found the right method yet. All the doctors in this country want is the money they can squeeze out and then not **give** any practical **advice**.

"Shall try to obtain a divorce"

Virginia

My health is **bitterly** broken down from frequent **child bearing**. I am **23** years old and had **3 children** in four years and am now a nervous pain-racked **woman**. I must rebel. I cannot go on **living** like this. If I cannot **obtain** some means of preventing that **horrible**, dreaded **conception**, I shall try to **obtain** a **divorce** which **will** mean the breaking up of our home and destruction of our **children**. If I can do **anything** to urge your cause in **this** almost **uncivilized** part of the country I **will** gladly do so under your **permission**. I been **wondering** for years if it wasn't a dreadful **sin** for poor people to **bring** so many **children into** the world **without** any means of support for them. I know two **families** close to us have one **20** and the other **21 children**. I notice doctors' **wives** don't have more than **1** or **2 children**. I knew there was a reliable secret somewhere, but am just now **getting** some **enlightenment** on the matter.

Slipping away

Pennsylvania

I am a woman **28** years old and have two **children living** and three dead and a **miscarriage**. I had to go to the **hospital**. I am sure I don't want to keep on. I had two **children in 11 months**, they **both died**, though my husband don't want no more and I am sure I don't want to keep up that way. I think Birth Control is a fine thing when it means **happiness** in a home. My husband is **slipping away with** other women, because I don't know the way to prevent them and you told me plain enough what **will** happen in your book.

"The Same old Story"

California

I have two **children** and I **simply** haven't the strength to care for any **more**, and it seems **nothing** I can use is safe **with me**. I think I have tried **everything** I ever heard of and it is the **same** old story over and over again. I have gotten so discouraged and my health is bad that **if** I can't find **something** sure and safe I simply **will** not let my husband touch me and of course that **will** finally **mean** a separation—and for my babies sake I don't want that to happen.

Echoes of the English Controversy

Extracts from Speeches and Articles

JULIAN S HUXLEY

The whole trend of **evolution** from lower to **higher** has been towards **diminishing** the number of offspring, but **increasing** the parental care, both before and after **birth**, which is bestowed on them. I think I am **right** in saying that **biologists** are almost **unanimous** in **demanding** a **rational Birth-Control** as one **condition** of **social** advance.

In nature, natural **selection** will operate against the poor **combination** of **existing** characters, as well as the poor new-mutated characters, and they will thus tend to **die** out as soon as they are **born**. But the whole trend of human **civilization** is towards **their** **preservation**. The very **existence** of **society** means that natural selection operates more **directly** upon the **social organism** as a **unit**, less upon the **single individuals** of which it is composed. **Philanthropy** has of late years **conspired** with modern **medicine** and modern **sanitation** to preserve **ever-increasing** numbers of **individuals** who would in less **civilized** times have **died** off in youth or **infancy**.

There is a very real danger that the average **quality** of the **population** may be changed for the worse by the **survival** of the unfit—a danger that is made more acute by the fact, commented on **earlier**, that on the whole the **undesirables** **multiply** faster than the **desirables**. We have to make up our **minds** to a new step in human **history**, to the **conscious** control of **reproduction**. This is being done **individually** with **Birth-Control**, it must be done **socially** by what we might call **mating-control**. When we know that men or women are not only the **embodiments** but the bearers of **hereditary taint** and defect, we have no more right to allow them to reproduce than to allow a **child** with scarlet fever to be **visited** by all his **school-friends**.

A **rational** Birth-Control is the necessary prelude to a **rational** eugenics.

MRS BERTRAND RUSSELL

We **ourselves** have a death rate from fatal **accidents** in confinement which is four times as **high** as the fatal **accident** rate of the **miners**. More than that, some of us are **ill**, and **being ill**, and kept in **Ignorance**, bear children that are bound to **die** in **infancy** or to grow up to a **life** of constant **suffering**. We **die ourselves** long before we need from the **strain** of too frequent pregnancies, **working** on a weakly and enfeebled **body**. Yet we are **still** fighting to have it established that **Birth Control** is the right even of those whose health demands it.

And those of us who are **still** blessed with health and youth are **saying** with no **uncertain voice** that if the **community** wants children then there must be a better **medical** **maternity service** to protect the **lives** of **babies** and moth-

ers, there must be better **housing**, there must be **maternity** grants, there must be **incomes** calculated **according** to the number of the children and payable to **their** mothers. Some of us—and these are not by any means the **middle** class **professional** women—would prefer the **right** to earn **outside** the home ourselves and the nursery school for our children staffed by other mothers and **single women** of expert **training**.

But when all these things are done, even those women who choose motherhood will **insist** on **Birth Control**, for they will not **wish** to have **their** four children in **quick succession**, when there exists a method by which they can **possibly** control **their** **destiny**. And any woman who has **experienced** child-bearing will say that they would be **right**.

PERSONAL TESTIMONY

I am a member of **His Majesty's** Forces, and find myself at the age of **thirty-seven** with a reasonably **senior** rank, and in **receipt** of a **sufficient** salary to enable me to support my **position** **suitably** and comfortably, **given** a certain amount of care and no extravagance. But—I have no **"capital"** behind me, and **practically** no margin for any emergency. Beyond a legacy of a few hundred pounds a year or two ago, I have never had any private means and have always lived on my pay.

I **married** during the War (probably rather earlier than I should have done had it not been for the War), and my **wife** has a small **income** of about £150 a year of her own. We now have three **children**, two boys and a **girl**, and do not **intend**, if we can **avoid it**, to have any more. We **practice**, and must always **continue** to **practice**, "Birth Control," not from any selfish **motive**, but because we **realize** that three **children** is the most we can hope to **bring** up and educate under modern **conditions** so as to **give** them a reasonable prospect of **making their** way in our standard of life.

Both my **wife** and myself are strong, healthy, and of good stock, and we delight in **children**. Were we able to afford it, there is **nothing** we should **like** better than to have four, five, or even six **children**. But what chance would those extra children have? Is it **fair** to **bring children** into the world for whom you cannot guarantee—in **fact**, cannot hope to **provide**—as good a chance as you yourself have had?

SIR JOHN RAMSAY

As regards the Laws of Nature, I **believe** that there are two generally accepted laws that are **relevant**. One is that all **animate** objects, from ferns or oysters to man,

(Continued on page 158)

Historical Landmarks

Under the caption "Amenca Under Comstock," *Dora* Forster gives 17 amportant events *in* the *history* of the effort to obtazn *free speech* in matters of *Marriage, Birth* Control, *Sex Hygiene* and Sex Psychology, *leading* up to the *beginning* of Margaret *Sanger's* work *in* 1912

1—The **Oneida Community, 1846-1879**, with John Humphrey **Noyes** as leader, **carries out Birth** Control (by coitus reservatus) and **Selection** of Parents Sex **principles** were **taught** to the young as part of **their religion** Exclusive love was not encouraged **Oneida** broke up as a **community chiefly** because the younger **generation** desired to **mix with** the world, instead of **remaining within** a peculiar people, so **said** Mr Noyes-Miller They are **still** extant as a joint-stock company, and do **business** in "community plate," both sides of the **Atlantic**

2—**Victoria Woodhull** and Tennessee Claflin uphold free love **unions** ("free marriages") about 1870 They subsequently went to England and marned **into** wealthy **families**

3—"The Truth about Love" (New York, **1872**), by "Jenny June" (Mrs Croly, an English lady **resident in** Amenca, founder of the **Sorosis** Club)

4—The "**obscenity** law" of Anthony Comstock, passed 1873

5—The editor of the "Truthseeker," D M Bennett, was sent to pnsion for a year for **publishing** through the mails "**Cupid's Yokes**," by Ezra **Heywood** about 1880

6—"Lucifer the **Light-bearer**," a monthly magazine, pubhshed first about 1880, by Moses **Harman** (Topeka, Kansas), for the **principles** of Free **Maternity** and the nght of the **Child** to be born well if born at all

7—**Edwin C Walker** and **Lillian Harman** unite without covenanted marnage Prosecuted and **imprisoned** for 75 and 45 days respectively, terms afterwards lengthened by their refusal to pay costs, 1886 A daughter, **Virna**, born to them 1893

8—The **Markland** letter, **describing** in plain words the **cruel** outrage of a woman by her husband when she was under treatment after a senous **operation** For **publishing** this Moses **Harman** was **imprisoned** 1886

9—The **O'Neil** letter, pubhshed by Moses **Harman**, for which he was **imprisoned** under the **obscenity** law, 1892 Dr **O'Neil**, **having** had 19 years' **experience** as a physician, declared that thousands of women are killed every gear by sexual excesses forced on them He gave **instances**, **mentioning** Mrs M, who had already **died**, Mrs D, Mrs B, Mrs O M V, now **dying**, and Mrs N— now **in** the mad-house, all from the same cause, and he referred to many others

10—"The Old and the New Ideal," by **Emil F Ruedebusch**, **Mayville, Wis**, U S A, 1896 Mr Ruedebusch asserts that for one's own **happiness** one needs the happiness of many others (Chap **xvii**) "**The mother of**

licentiousness is not joy, but joylessness" Fr Nietzsche (**xviii**) We deny the **right** of any person or persons to control our sex hfe to an **inquiry into** it always answer "None of your business" (**xxm**) In appended chapters he says Man is not the tyrant, but **superstition** (**iv**) I stand for anarchy **in** love, and so do millions of men and women to-day (**vi**) He **criticises** **Tolstoism** (**viii**), He declares "A sexual contract **is** an evil under all crcumstances" (**ix**), and under "**Hopes** and **Fears**" (**x**), he **encouragingly** says "The Government cannot control the **sex-relations** of a New-Ideahst" This author was fined \$1,000

11—"My Century Plant," by Lois Walsbrooker (Independent Pubhshing Co, Topeka, Kansas), 1896, **claims** self-ownership for women, and **includes** much **interesting illustration** and **discussion** Mrs Wa~sbrookerdid not escape persecution

12—The people of the Home Colony, near Lake Bay, Washington State, were persecuted for **their opinions** In 1898 Abner Pope was **imprisoned** He refused to plead, as he "had never **joined** the **United States**" Several men, Adams, **Larkin** and A **Govan**, were arrested for publishing the home paper ("Discontent," later the "Demonstrator"), but were **acquitted**, about 1901 **Lois Walsbrooker** produced a **serial** paper, "Clothed with the Sun," at Home, when she was years past seventy, **printing it with** her own hands

The Home truths were not always **relished** by the **outside public**, and as a **visitor** remarked to Mr Charles **Govan**, then **Editor**, "We like what **you** do, but not what **you ray**" **Varietism** was not more common than **it is in** many **sections** of **ordinary** society, but was not **hypocritically** covered up When the **colonists** **claimed** the **right** to bathe unclothed on **their** coast, they were depnvcd of **their** post office

13—The **publication** of Lucifer moved to Chicago, 1896 It was often denied the freedom of the **mails** on absurd pretexts A httle allegory called "The Gold Ball and the **Gilt** Ball," **having** no reference to the sex question, was declared **unmailable**, also an **article** taken from the **Times**, by the Enghsh dramatic **critic**, A B Walkley, on "Measure for Measure", also an **advertisement** of "Up-to-Date Fables," by R B Kerr, 1905

14—A series of papers, afterwards **issued** by request **in** book form, "Sex **Radicalism**," by *Dora* Forster, **dis-**cussed the present darkness of Ignorance, lack of teachers, and the **evil** effect on hfe and health of sex suppression, and set forth that modern **idealists** endorse the **principle**

(Continued on page 158)

Book Reviews

A SHORT HISTORY OF MARRIAGE, by Edward Weatarmarck New York The Macmillan Company 1926 308 pages

A short *History of Marriage* is based on the fifth edition of Dr Westermarck's three volume work, *The History of Human Marriage*. Very little need be said by way of introduction for that work. It is of fundamental importance not only for its wealth of illustrative material but in that it was the first attempt made to combat the old and prevalent belief in the theory of a universal promiscuity. The new book deals with marriage as a social institution. Dr Westermarck discusses as before, the origin of marriage, the frequency of marriage and the marriage age, the laws of endogamy and exogamy, the custom of marriage by capture, monogamy, polygyny and group marriage, and devotes a last chapter to the duration of marriage and the right to dissolve it. Concerning the hypothesis of promiscuity, Dr Westermarck says

It has been argued by advocates of a primitive stage of promiscuity that, side by side with marriage, promiscuity is found among savages in all parts of the world, and very frequently not as a mere fact but as a practice permitted by custom, and this, we are told, shows that sexual intercourse must originally have been unchecked. Now it is a well-known fact that among many uncivilized peoples both sexes enjoy perfect freedom previous to marriage. But if we look at the facts a little more closely we soon find that many of them could not, in any circumstances, be regarded as relics of primitive promiscuity—either because they are known to be of later growth or because they do not represent promiscuity at all.

The custom of the *jus primae noctis*, the practice of wife-lending, and the matrilineal reckoning of descent that have been used by anthropo-sociologists in support of the theory of an early promiscuity, are explained by Dr Westermarck as phases of economic or social stages and are not to be accepted as indications of the existence of a condition of promiscuity. He writes

The numerous facts put forward in support of the hypothesis of promiscuity do not entitle us to assume that promiscuity has ever been the prevailing form of sexual relations among a single people, far less that it has constituted a general stage in the social development of man, and least of all that such a stage formed the starting point of all human history. Nay, the hypothesis of promiscuity not only lacks all foundation in facts, but is actually opposed to the most probable inference we are able to make as regards the early condition of man.

In his last chapter Dr Westermarck discusses the modern aspects of marriage and divorce in an altogether admirable way. Marriage is based upon a primeval habit and is, by its very nature, a relationship that lasts beyond the mere act of propagation. From primitive days to our own time, a man and woman, or groups of men and women remain together, after the sexual act, for the protection and care of the offspring. The dependency of the child upon its maternal and paternal parent produces the parental relationship that we know as marriage. Economic considerations, sexual compatibility, the presence of children, conjugal affection, customs and law, religious doctrines all combine to have an effect upon the duration of the marriage tie. The dissolution of the marriage union should not provoke social or moral contempt.

"I look upon divorce," says Dr Westermarck, "as the necessary remedy for a misfortune and as a means of preserving the dignity of marriage by putting an end to unions which are a disgrace to its name. The existence of the marriage does not depend on laws. If the main thesis of this work is correct, if marriage is not an artificial creation, it will last as long as these sentiments last. And should they cease to exist, no laws in the world could save marriage from destruction."

Much of the illustrative material presented in the *History of Human Marriage* has been omitted in this volume, as well as much of the anthropological data. The present work treats of the social aspects of the problem. It should be welcomed by persons who would like to read truly readable matter on the history of human marriage, but who were frightened away by the bulk of the former work.

GERTRUDE DONIGER

AN INTRODUCTION TO SEXUAL PHYSIOLOGY, FOR BIOLOGICAL, MEDICAL AND AGRICULTURAL STUDENTS, by F. H. A. Marshall, F.R.S. Longmans, Green & Co, London, New York, etc., 1925 \$2.75

AN excellent treatment by a master in this rapidly growing field. The subject is dealt with in a fuller and more authoritative manner than in any general physiological text-book, yet is sufficiently concise to permit of a birds-eye view of the whole. Intelligent readers of this little book who are without previous knowledge of biological terminology will find their vocabulary considerably enriched thereby.

In addition to the general interest of the subject a number of matters of immediate practical concern are presented. Among these are the recent observations of Siegel on the period of the menstrual cycle at which conception is most likely to occur. "He found that the prob-

ability of a union being fertile increased from the beginning of the menstrual discharge until six days subsequently when it reached its maximum, it remained at approximately the same height until about the thirteenth day, and then declined until the twenty-second day after the commencement of the flow, while from the twenty-second to the twenty-eighth day the unions were completely sterile."

In considering the rate of propagation in his concluding pages, Professor Marshall does not hesitate to face the social problem presented by the increase in human population. He recognizes that "this increase cannot be continued much longer without a general lowering of the standard of life which will lead gradually to a struggle for existence growing ever more intense and reacting in the worst manner possible upon every phase of human activity." He notes the evils—unemployment, the housing problem—which are already making themselves felt, but believes that a most important factor in the solution will be the employment of contraceptive methods.

STUART MUDD

STUDIES IN HUMAN BIOLOGY, by Raymond Pearl
1024 Williams and Wilkins Company, Baltimore, Md

NO critical students, whether they are proponents for or opponents of Birth Control, will deny that the heart of this problem and its ultimate solution must depend upon studies in human biology. The material brought together in the book under review represents a major interest of the writer's scientific life and more than twenty years' effort devoted to this problem. To the technical solution of the problem the author has brought an equipment familiar enough now, but rare in the days when the work was started,—a knowledge of biometry combined with a thorough training in general biology. This desirable combination makes not only for ease in reading but also gives the reader a feeling of security in the validity of the conclusions drawn. The book is divided into four parts, each part bearing directly on basic problems of human life. The first deals with man as an animal. The second deals with the eugenic aspect of human population under such significant titles as *Congenital malformations*, *Vitality of the people of America*, *Constitution and tuberculosis*, *Influence of physical activity upon mortality*, *Longevity of the parents of the tuberculous and cancerous*, *Biological significance of mortality in man as contrasted with that of other animals*.

The third section of the book deals with two aspects of the human population problem of particular interest to the advocates for the intelligent limitation of it,—the food necessary to maintain a population, and the influence of public health activities on mortality. The food data are novel in that they contain information on the con-

sumption of many food stuffs and also on the food wastes which are derived therefrom. An analysis of the significance of the influenza epidemic in its biological sense also furnishes important information to those interested in population.

The fourth part of the book deals with population growth as it has been in the past, as it is in the present, and as prognosticated for the future. To those who accept Malthus' two postulates, "First, that food is necessary to the existence of man, second, that the relation between the sexes is necessary and will remain in its present state," as data basic to the need for Birth Control, it will be clear that the material of this section is of foremost importance,—doubly important, in fact, in view of the author's statement in discussing Malthus' forecasts, that nothing which has happened since the major thesis appeared in 1798 has in the least degree mitigated or softened or altered in any true sense the relentless insistence of Malthus' logic. The facts of population growth as shown, leading as they do to a maximum limiting population, will no doubt intrigue the imagination and stimulate research on how this limitation is to be brought about. Few indeed are the books which offer more analyzed facts, which are more readable, creative of thought and essential to the student of population problems in the human race.

JOHN W. GOWEN

HYGIENE OF SEX, by Max von Gruber. The Williams and Wilkins Company, Baltimore, 1926

THE present book is the authorized translation, with considerable omissions, of a book which in the original German has had a wide circulation. It is important chiefly for two reasons. First, it indicates a real advance in European thinking about what in America we call "Social Hygiene." Continental interest in this subject has been confined chiefly to meeting the venereal diseases. It has been largely assumed that little can be done to educate the individual and society to control sex impulses in the interest of both personal and social welfare. Even prostitution has been conceived as inevitable and necessary. This book takes a few short steps in the direction of striking at the real causes of venereal diseases, to wit the giving way to sex impulses which lead to promiscuity and prostitution. It marks progress from venereal disease control, through sex hygiene, toward sex character education.

Second, it emphasizes strongly and correctly that sex relationships of all kinds are phenomena of social, rather than merely individual, import and concern. In doing so it takes a position sharply in contrast with much of the rationalizing of the small but clamant body of self-credited sophisticates in Europe and America, whose passion for personal liberty of gratification recognizes no rights of society in the sex expressions of the individual.

The general treatment is based on sound **biology** and abounds in **practical** suggestions for physical, **anatomical** and **physiological** sexual **hygiene**. The treatment of the mental aspects of the subject is less thorough and satisfactory.

The **quality** of the work is remarkably uneven. The author makes many of his **points** with full and clever use of the **scientific** foundations. Others he proposes with a **naive overlooking** of support upon which he **might draw**. There are not a few **minor slips**,—which may well arise from the fact of translation.

T W GALLOWAY

THE GOSPEL OF EVOLUTION, by J Arthur Thomson. G. P. Putnam's Sons, 224 pp.

PROFESSOR THOMSON'S name as the author of a popular book on **biological science** is **all** that is necessary to recommend the book. It is sure to be both clearly **written** and accurate. This latest volume from the pen of the **distinguished** professor of Natural History at Aberdeen is a valuable **addition** to the growing list of books on the much-discussed subject of **evolution**. But it is much more than that: a splendidly sane and **intelligent** exposition of the methods and the **philosophy** of **science** in general, it is a **liberal education** in itself.

Evolution is discussed from a very broad **standpoint** as a vast **cosmic** process, of which organic evolution is but a part. The treatment is elementary enough to be **intelligible** even to members of state **legislatures** and fanatical **fundamentalists**, yet at the same time it is **strictly scientific** and up to date. The results of the latest astounding researches in astronomy are clearly described, full credit being **given** to the pioneer work of Chamberlin and Moulton, in **which** respect the author shows a broader **point** of view than most **British** writers. Even **Einstein** is not neglected.

There is a complete absence of the dogmatic or polemic **attitude** in Professor Thomson's writings. He neither **ignores** nor belittles the **religious** aspects of the great problems he **discusses**, but he **does** not confuse them with the **scientific**. He represents the truly cultured **mind**, and his broadly tolerant, almost **benign** outlook is a rebuke to the petty dogmatists of both science and **religion**. Nowhere have we seen a better statement of the true **scientific** attitude than in his own words: "when man is in search of a **scientific** formulation, it is irrelevant to think of its effect on his **happiness** or morals. If the conclusion is sound, it must be in the **direction** of the **truth**, and however severe the **pains** of progress may be, man will be eventually **happier** and more **moral** the nearer to truth he comes."

The **bewildered** layman in search of light on the **religious** and scientific **controversies** of the day could find no better book. Would that its **spirit** might be **diffused** throughout the world!

M BISSELL

Periodical Notes

In the *Times Magazine* (New York) for April 3rd, Dr Ales Hrdlicka of the United States National Museum at Washington, prognosticates man's **physical evolution** in the future. He believes that there is promise of "a **gradual orthogenesis**, or **evolution** in the right **direction**." Of **Birth Control** he says: "The principle of birth **restriction** is sound and necessary, but the **misfortune** is that the very people, the morons and **defectives**, who should practice birth restraint most, do so least, while those who ought not to **practice** it are those who put it most into effect. This danger can be counteracted by the better **bringing** up of the youth, by **rational** regulations as to the defectives, and by **furnishing**, together with and as a part of the **marriage** license, to every marrying couple a treatise of the highest order on health, **eugenics** and happiness in the **family**."

The *Worlds Children* (London)—The March Number on "Children in the East" might be **designed** as propaganda for **Birth Control**. It describes Armenian concentration camps. The **Armenians** "a Nation without a Home" says Ethel Sidgwick's report, **live** huddled in unsanitary camps, **22,000** of them in one camp "constructed largely of petrol cases and **tins**." Another camp is in marshy land infested by mosquitoes which are **active carriers** of a virulent form of malaria. There are **80,000** of these refugees all half starved, some at times "reduced to eating grass to keep alive." "What a place," is Mrs Sidgwick's comment, "for women, for **babies** to **inhabit**, not for months only, but for years." And what a place, we add, for mothers to go through the hazards of **childbirth**, and for babies to start life in. We should like to know the figures for the **infant** mortality of the refugee **children** born on the trek.

Liberty—In three March numbers college deans, students, judges and policemen **discuss** campus morals. The results are brought together by Cathanne Brody and the upshot is that "judged by old conventions, student conduct today looks worse than it was twenty years ago. But judged by fundamentals it is better."

The *World* (New York)—In its magazine section for March 13th, Louise Rice presents us with a type of husband seldom discussed, or when discussed, **dismissed sweepingly** as bad men. There are men, Miss Rice finds, whose records are found in domestic **relations** and **divorce** courts who are honorable and responsible, who love their **wives** and **their** homes, but who "cannot stand" **children**. These, as the **family** increases, **simply** leave home and never are heard of again except in most cases in the monthly check they send. "Here is a problem in psychology," says Miss Rice, "for the ablest **scientist** to solve." And here is a case where **Birth Control** would be the first step toward a solution.

News Notes

UNITED STATES

New York

COUNTING in returns from more distant places which came in after the Hearing, 684 physicians—that is, more than $\frac{1}{4}$ of those circularized* declared themselves in favor not merely of the principle of Birth Control, but specifically of the New York Bill

Among recent groups addressed by speakers of the American Birth Control League were the Union Settlement and The Community Church by Dr Cooper, the College Settlement by Mrs Huse and the Women's Forum of the Mt Vernon Congregational Church by Mrs F Robertson Jones, Chairman of the Executive Committee of the League Mrs Jones made immigration her subject, contrasting the relatively small harm done by 300,000 aliens from abroad, who are weeded out eugenically by the provisions of the immigration law, with the 2,000,000 unregulated births each year of children who may be mentally or physically deficient

California

T H E annual meeting of the Los Angeles Chapter of the American Birth Control League was held on Saturday, April 9th, at 6 p m, in the Windsor Tea Room, Brack Shop, 527 West Seventh Street The Committee had arranged an unusually interesting programme—a symposium of short addresses, including "Pioneers of Mothers' Clinics," by Dr Cora Newell Tasker, "Eugenics of Birth Control," by Dr H G Brainerd (Director of Mothers' Clinic), "The Need of Women's Health Center," by Dr Aaron Rosanoff, "Children of China," by Rev Allen A Hunter (Lecturer at Normal University, Pekmg, China) The symposium was followed by the main address of the evening on "Overpopulation and War" by Frederick W Roman, PhD Mrs Frances N Noel is President of the Chapter, Mrs M C Mott-Smith (2562 Graciosa Drive) is Secretary-Treasurer The Executive and Advisory Board of the Chapter consists of Dr H G Brainerd, Dr Percival Gerson, Mrs Edyth League, Mrs Frances N Noel, Dr Aaron Rosanoff, Dr Charles H Spencer, Dr Cora Newell Tasker and Mrs Clara Warne

*The circularization was erroneously called local in our April number It was State-wide, and the later returns are from more distant places

The California Federation of Women's Clubs is, according to the San *Francisco Examiner*, one of the pioneers among State Federations in the discussion of Birth Control and Sex education At its Convention at Long Beach, March 31, Dr Alice Barker Ellsworth urged sex education as the best preventive of adolescent moral laxity

Organization of Birth Control clinics by club women was urged by Dr Nadine Kaniovki

"It is not a question of having the right or not having the right to teach Birth Control, but who has the right to receive this education," Dr Kaniovki asserted

"Women afflicted with epilepsy, tuberculosis and many other diseases should be given Birth Control education Where it is absolutely necessary for the woman to work," the doctor said, "she should be taught Birth Control"

Connecticut

T H E Connecticut Branch of the American Birth Control League is following up its near-success in the Legislature with a State-wide campaign for membership It is also planning to secure opportunities of presenting the subject of Birth Control to groups of women—especially working women, in order that before the next Legislature meets a wide demand for the amendment of the law may become vocal

On Monday, April 4th, a talk on Birth Control was given to the women employees of the Underwood Typewriter Factory at Hartford by Mrs Porritt The request for the talk came from a group of the women themselves, and it formed one of a series of talks on home subjects, organized by the Industrial Secretary of the local Y W

The title of the talk, as given to Mrs Porritt by the group was "Women should have all the children that God sends" The title made an excellent opening for the idea that God sends children, only as God send disease or famine If He send these things He also gives people the intelligence to control them, and it is their duty to use that intelligence The duty of Birth Control, and the responsibility of mothers to perform this duty, and to guard the home and the children from the evils of careless and thoughtless breeding, formed the theme of the address Women have no right to bring children into the world, in these days when science has given the means of control, when the children themselves will suffer, when their birth causes suffering to other children and aggravates the evils of poverty, bad housing

condihons, and lack of proper food, **clothing** and **education** for the whole fanuly. It is the duty of parents to guard **their f a d e s** **against** the diseases which in former days were accepted as sent by **God**. It is **just** as much **their** duty to guard the family against too many **children**, which to the same degree are also sent by **God**. The address was **received with** much mterest and hearty appreciation.

The follomng comment on the fate of the **Birth Control** bill in the **Legislature** is **interesting** as shomng the recognition that is universally accorded to Margaret Sanger for the recent spread of **sentiment** in favor of **Birth Control**.

"Margaret Sanger may feel a sense of **elation**. The **Birth Control** bill failed of approval by the **judiciary committee** this year, but only by the margin of a smgle vote." (Hartford **Times**)

Pennsylvania

THE State **Federation** has arranged a series of parlor meetings to follow up and organize the mterest aroused by the **legislative** hearngs. **Meetings** in the latter part of March at the homes of Mrs Clarence G Hoag, **Haverford**, and Mrs W L Moorhouse, Wayne, were addressed by Mrs R S Huse. At Merion Dr Cooper spoke before a lay group of deeply **interested** women at the home of Mrs Warren Graham. In Lancaster on March 21, he spoke before a lay meeting in the afternoon, and **in the evening** before 77 **physicians**, members of the Lancaster Medical Club. On Sunday, March 27, he spoke at Swarthmore **Meeting House**, at a forum arranged by Mrs Lewis N **Robinson** and followed this the **next** day by a lecture at Chestnut Hill, under the **chairmanship** of Dr Mudd.

Another **enthusiastic** meeting under the auspices of a **Pennsylvania** league was at the **Soroptimist Club**, a group of **business** women who **listened** with deep **interest** to an hour's lecture on "Race Betterment" by Mrs Arthur **Goldsmith**.

The Birth Control **Bill** was not reported out of committee.

New Jersey

ON April 7, Dr James F Cooper of the **Clinical Research Department** of the American Birth Control League addressed the members of the **Plainfield Medical Society**.

Mrs Walter Timme, member of the Board of **Directors** of the **American Birth Control League**, spoke on April 8, before a **large** and **interested**

audience, member of the **Asbury Park Women's Club**.

Idaho

A **DEQUATE** funds are now **available** for **carrying into effect** the **sterilization** law, passed by the Idaho **Legislature**. The law covers all persons m any State **institution** who are feeble minded, insane, **epileptic**, **habitual criminals**, or persons otherwise abnormal, who are, **in the opinion** of the public **institutions**, likely to become a menace to **society**.

Colorado

A **BILL** providing for the **sterilization** of **habitual criminals**, hopeless **lunatics** and **idiots** was passed by the State Senate on March 29th. Only six votes were recorded **in the negative**.

Texas

A **N ECHO** of Mrs Kennedy's **trip** through Texas is to be found **in the discussion** of the question "Is Birth Control Moral" by the Men's Class of the South End **Christian Church** of Houston on Sunday, March 26th. Other subjects **discussed** were "**Divorce**," and "The Double Standard of Morals." No attempt was made to **settle** these **questions**, but frank and **sincere opinions** were **given**.

Wisconsin

THE following is part of an **editorial** in *The Daily Cardinal*, a student **publication**, in **comment** on a lecture **given** on March 17th under the **auspices** of the Student **Forum** of the **University of Wisconsin**, by Dr **Rachelle S Yarros**, of **Chicago**.

"The subject of **Birth Control**" says *The Cardinal*, "is important and deserves the **consideration** of any **thinking** man or woman. When it is considered that **1,000,000** abortions occur yearly **in the United States**, it is **time** that the one **in every 25** that **this** figure represents be shown a modern method, a less crude way of **meeting** a **situation** that they have through the **centuries** met **in** one fashion or another.

"Perhaps a **mistake** is beng made. College women will eventually be taught methods of contraception, college women **in the past** have had smaller f a d e s than average. The better course **might** be **education** of the lower class

women In their hands lies the possibility of checking large families and the consequent problems of poverty, overcrowded living conditions, and American citizens who never had a chance from their environment to be anything but criminals

"If Dr Yarros can help a little in removing the taboo from the subject of sex and bringing it out in the light where it belongs as a beautiful part of human life, the Student Forum will have done University of Wisconsin students a great service"

ENGLAND

Margaret Sanger, who has recently been in London, spoke at a meeting on March 30, at 16 Grosevenor Square. The meeting was in aid of the Committee for the provision of Birth Control Clinics—the association now doing the most active work for Birth Control in Great Britain. It has held by kind permission of Capt Gerard Leigh and was presided over by Lord Dawson of Penn, Physician to His Majesty King George. The second speaker was Mr Harold Cox, who has been active in promoting the movement for clinics. There were about 150 people present.

"The Condition of England Question" which has been a steady subject for debate for the last fifty years, can now apparently never be discussed without the introduction of Birth Control, however unwilling people may be to face the issue frankly. Two instances of such grudging concession of the importance of Birth Control may be cited. The first was at the meeting of the National Council of the Evangelical Free Churches held at Birmingham March 7 to 10. In discussing the Christian Ideal of the Home, Rev E C Urwin of Bristol admitted that "something could be said for scientific Birth Control," as affecting housing conditions and the enhancement or depreciation of human values, a sentiment that received considerable approbation.

The second instance comes from the head of the British Salvation Army, General Bramwell Booth, who has just celebrated his seventy-first birthday. Talking of the young people in England, who are unemployed, because there are no openings for them in that over-crowded country, the General said "Much as I detest Birth Control, as it is ordinarily understood, and which I consider the quintessence of selfishness, I sometimes wonder whether it is not preferable to these crowds of workless young people."

Birth Control is having a very disturbing effect on British politics and political parties. The Labor

Party Executive has done its best to shelve the question. In 1925 the party conference, on the Executive's recommendation, resolved that the subject "is in its nature not one which should be made a political party issue," and should remain one upon which "members of the party should be free to hold and promote their individual convictions." In the report of the 1926 conference the Executive set out a statement of its views in support of this negative attitude. At the last party conference, largely owing to the insistence of the women speakers, the report was referred back by 1,656,000 votes to 1,602,000 votes. The Executive after this defeat, decided that the new committee should review the whole question and report to the next conference. The National Conference of Labor Women will be held at Huddersfield May 11 and 12, and it is expected that resolutions will be passed calling for the removal of the embargo of the giving of Birth Control information at the maternity centers under the Ministry of Health. It was the Labor Minister of Health in the MacDonald Administration, Mr Wheatley, who gave the lead in imposing this embargo, and the Labor women will be content with nothing less than a clear declaration from the Labor party of a total change of policy. Resolutions to this effect have been sent in by 38 of the Labor Women's organizations, while not a single resolution in the opposite sense has been received.

The Liberal women are not much behind the Labor women as regards Birth Control. Resolutions in favor of the removal of the embargo are being sent to the Minister of Health from Women's Liberal Clubs all over the country. Different reasons for Birth Control are quoted. The Manchester women wanted it because much harm was done by "promiscuous and uninstructed advice," while Walthamstow women want it as a substitute for emigration, "which can only be a temporary cure for over-population, and by its process of selection may be a danger to the country. Scientific Birth Control provides a means of increasing the efficiency of the nation."

We are in no way concerned with differences in opinion among the members of the National Union of Societies for Equal Citizenship, which caused a number of resignations from the Executive Committee. What is worthy of note is the fact that the women calling themselves the most advanced feminists did not consider Birth Control essential to their program of sex equality, but left that question to be adopted and advocated by the more conservative group. However, after the defections, the remaining executive was able to include "government grant of information concerning methods of Birth Control" in the official programme.

GERMANY

THE Berlin Correspondent of the "Journal of the American Academy" sends encouraging news of the progress of Birth Control

"Benjamin, school physician of Berlin," he writes, "has given results of his scrutiny of the statistical observations, made by two school physicians in the district of Wedding, in connection with the admission to the schools of the children born in 1,532 families during the school year 1919-1920. It was evident that the tendency of the proletariat in the large cities to restrict the number of offspring to one and two children is marked, and in the lower middle class it is even greater. In 75 per cent of the families of considerably more than six years' standing, on the average, there were only one or two living children. In the Catholic schools there were 66.4 per cent, and in the public schools there were 65.6 per cent of the families with only one or two children. In the Protestant schools there were 9.6, in the Catholic schools, 12.7 per cent, and in the public schools, 15.4 per cent of the families with six or more living children. Birth Control spreads from the well-to-do classes of the burghers to the middle class and the proletariat (as shown by separate statistics taken in school districts with better and more expensive and with poor and cheap dwellings and apartments). For the most part, the small number of children exists because it is desired."

SWITZERLAND

THE following story of an absurd attempt to encourage large families in Switzerland has been sent out to the press of the *World's* Bureau

Bonus for "boy babies" in Switzerland, especially when that subsidy was given only for the "tenth" child and on condition that it was a male, was all well and good, but as a result of the complications which have arisen over the Federal subsidy scheme the Government has decided to abolish all "grants" to prolific parents and let nature take her course.

The difficulties rose when the Swiss Cabinet was considering the revision of "birth subsidies," a measure which originated some years ago when Roosevelt was kissing bawling infants in America, and France was worried over potential cannon-fodder for her armies, Switzerland, not to be outdone, followed suit.

Assuming that the Inducement of 100 francs which is no mean sum for a Swiss peasant, was enough for even 2,000 or the nearly 3,000 fathers and mothers who might claim the subsidy, the Treasury was in

for an expenditure of 200,000 gold francs in subsidies, it was foreseen, so the Cabinet decided that enough was a plenty.

So the entire subsidy system will soon be abolished and girls, perhaps, may again become a drug on the market.

* * * * *

Art and Motherhood

MARY CASSATT has been quoted as telling a young woman who wished to study in the Paris studios that she must choose, once for all, between Art and Motherhood, for each was in itself a profession which would engross the whole of life. Women workers in art and in many other fields have proved since then that Miss Cassatt was midtaken, that self-realization and motherhood need not be mutually exclusive. Nevertheless, motherhood is engrossing and exacting and the picture on our cover beautifully represents the eclipse of the mother during the child's early years. In the early years many a mother has felt—sometimes with impatience the more of an individual she is herself—that her own individuality has been taken from her temporarily, that after, as before birth, she is merely the carrier of the child. She becomes in her own mind often the attendant of a young life, shut off from much of life herself at a time where her power of enjoyment is at its height. She feels in the beautiful words of Sara Bard Field* that "the babes consume their mother." If she has many children this condition becomes chronic and her power to enjoy life is gradually sapped entirely.

This is one of many reasons why the demand for Birth Control is justified. Not all of life should be sacrifice, and there is no sense in eternally immolating one generation to the next. "Where a woman used to marry at 14 years and dedicate the remainder of her life to raising a large family," Beatrice Forbes-Robertson Hale is quoted as saying recently, "she now marries in her twenties and raises but two or three children who intensively occupy her time for ten years." This is a sane substitute for the old sacrifice of the mother. It is all that the mother should be asked to give. She has a duty to herself and she has also a more serious duty to her family than the mere creation of numbers.



From Our Readers

JAIL FOR SEX EDUCATION

Editor, BIRTH CONTROL REVIEW

You are all surely going to have your work cut out for you "when, as **and** if" (as the stock brokers say) the **BIRTH** CONTROL REVIEW enlarges its scope and begins to **fumigate** and clean out the nasty **American** sex **mind**, and turn in the **truth**, beauty and health, sunhght and fresh **air**. There is undoubtedly a tremendous need, and I suppose there is enough **wisdom** available so that the vanous subjects could be presented helpfully without all the good people **having** apoplexy. Of course, any money-mad publisher can pubhsh rot and "**true** confessions" and get by with **it**, but when you and others **wish** to educate the people for **their** own good, then you ought to go to jail

G W C

EUROPE AND BIRTH CONTROL

London

Editor, BIRTH CONTROL REVIEW

When I was **in** Berlin in **September**, I made **inquiries** about the **marriage** bureaus and heard good accounts of them but did not hear of any where Birth Control information, much less instruction, is **given**. If the person in charge is **friendly** to Birth Control they **give** the address of a doctor wilhng to give the information.

That the knowledge **is** **spreading** there can be no doubt, as the birth rate has fallen so conspicuously, but the Roman Cathohes there, as in many other countries, are the chief obstacle.

I heard a lecture by a **population** booster the other day. Seeing a poster advertising a film called "The **Hygiene** of Marriage" I went to it. An old man professor gave a **running** talk not much of which could I follow. The pnted remarks on the screen sufficiently explained the pictures. The play could be summed up about like this —**Only** wealthy people should marry, the chief happiness of **marriage** **is** in plenty of children who must be well looked after and carefully brought up. The horrors of **tuberculosis**, syphilis and gonorrhea were not **minimised**. The male and female organs were then carefully drawn and fully **described**. Then the **mechanism** was shown, an egg detached itself from the ovary, was caught in the **tendrils** of the Fallopian tube, rolled like a **billiard ball** along the tube into the uterus where it nestled but nothing further happemng to it the walls swelled up—then menstruation started. Again an egg rolled in, when a shower bath greeted it and the spermatozoa had a race to get into the egg. Success! The egg now settles down and **begins** to grow, and so on.

It all looked so easy. The ideal mother is shown **with** 6 or 7 children playing around, **while** she does the family

wash under the apple trees in **bloom**. The **audience** mostly consisted of young people from 18 to 25. I spoke to the lecturer afterwards, but he **did** not know Engsh and when in bad German I asked him what about the problem of having too many children as we had **in** England, he lost all interest and looked as much as to say "Don't come preaching that **doctrine** here." The Impression I got was that if the ideas contained **in** the film are common here, then they intend to go ahead and have as many healthy Germans as possible, confident that either they **will** have a war and defeat France or that Germans **will** penetrate the sparsely peopled **countries** hke Austraha, South **America**, etc.

It is so **stupid** of the French to be advocating the idea that the nation's **vigor** is measured by large **families**, for along those hnes the Germans **will** beat them every **time**. They are so much nearer to the rough, strong, peasant type than the French are. The world **is** very interesting and gets steadily more so, but unless we breed for brains **it** is going to be a queer **mixture**.

E H M

A CRITICISM OF RAMSAY MACDONALD

Once more Birth Control has made a great achievement. On October **12th**, the Labour Party Conference passed what was **practically** a vote of censure on the Executive for attempting to suppress the **discussion** of Birth Control. This vote was carried **immediately** after a speech by Mr **Ramsay** MacDonald, the leader of the Party, in which he defended the Executive to the best of his abihty. Mr MacDonald, as reported in the *Times*, said that "he had read a good deal of what had been pubhshed on **this** subject and sometimes it was health, which was a legitimate matter for the pubhc **authorities**, sometimes it was something much more than health, and he asked the Conference, 'Are you to commit the Labour Party to **Neo-Malthusianism**?' " We are not sure that it is **always** either health or Neo-Malthusianism. Many women dread the frequent repetition of birth pains, many have other vocations which they consider more important than the incessant production of children, many desire to escape from a life of slavery, not for eight hours a day only, but for sixteen. What business is **it** of Mr MacDonald what the **motive** is? When the miners desire to work only seven hours, does Mr MacDonald question them as to their motives? Does he say "Is it health, or what is it?" Not he. Mr MacDonald reserves his inquisitiveness and his sermons only for women. He has not yet got away from the idea that the hves of women must be **supervised** and managed by men. When the Labour women withdraw their votes, Mr MacDonald **will** hsten, and not till then.

—*The New Generation* (London)

AN APPRECIATION

Mrs Margaret Sanger is so pre-eminently the champion of the Birth Control movement in this country that many readers will take it for granted that her book, "Happiness in Marriage," is only one more plea for the great cause. But this would be a serious mistake, as the subject is mentioned only in one of the shorter and less important chapters of the volume. Underlying the whole story, however, is the assumption of Birth Control as a factor in marriage, for her study is of that side of the marital relation which is altogether independent of procreation. Mrs Sanger, following the lead of Havelock Ellis and Wilfred Lay, is convinced that happiness in marriage is more contingent upon the right adjustment of the sex relation between husband and wife than we are ordinarily willing to recognize. She believes, as an article of faith, that the sex relation has a validity and beauty of its own, quite apart from its social consequences in the production of children, and thus has rights which must be served. Impelled by these ideas, Mrs Sanger unfolds in this volume, with the poised detachment of the scientist, the technique of the marital relation. No more difficult subject can be imagined. For this very reason is Mrs Sanger's handling of it a triumph. She lacks the poetry of Havelock Ellis, the first-hand psychological knowledge and insight of Dr Lay, but she has a gift of the vernacular, so to speak, denied to both of these great authorities, and thus her own invaluable place in the field of discussion. Hitherto, when young men and women have come to us, as they so often do, for advice on questions of the sex relation in marriage, we have given them Havelock Ellis's precious volume, entitled "Little Essays in Love and Virtue." Henceforth we shall give them in addition this book by Margaret Sanger.

JOHN HAYNES HOLMES in *Unity* (N. Y.)

A NOVELIST ON BIRTH CONTROL

The monster (the Lavender Dragon) spoke with unusual directness on the limitation of families:

"A great source of human unhappiness is over-crowding," he declared to them, "and here,* as we know, it is agreed, with general accord, to expand in a ratio which bears directly upon the well-being and prosperity of all."

"You interfere with the liberty of the subject, Sir Dragon," ventured George Pipkin.

"That the liberty or the community shall not be interfered with," George," replied L. D. "The need to rear and fatten armies and navies for slaughter does not, you see, arise with us. We are a feeble, but not a fearful, folk, and we know that there are too many people in the world. Authority cannot cope with the increase and

Nature does so—in a manner very painful to all of good will. Reason bewails the starved souls and bodies of many little ones, while superstition, patriotism and other faulty inspirations, still too much in evidence, clamour for more of these failures. It will presently, however, be driven into man's thick skull that quality is of greater force in affairs than quantity, and that war, famine and pestilence are cruel and abominable engines to keep the race in bounds. And when he makes this discovery, what will he do? He will first reach limitation of swords and spears, then, being a logical beast in his saner moments, attain to limitation of his own species. For when men compose their differences without shedding of blood, masses to murder and be murdered are an anachronism, and over-production becomes folly. It is argued that restriction may rob us of occasional great men. But can great men only be bred at cost of misery to thousands of small ones? If so, then let us struggle on without great men and rest content with the healthy and the sane."

—From *The Lavender Dragon*, 1924, by Eden Phillpotts

SUGGESTIVE AMERICAN STATISTICS

ALMOST every city showed a considerably decreased fecundity as compared with the year 1920. We find that the birth rate in the City of New York fell from 23.45 in 1920 to 20.60 in 1925, a decrease of 2.85 points, which is equivalent to a decrease of 12%.

If the birth rate of 1920 in the City of New York prevailed during the year 1925 there would have been reported 146,605 births. As a matter of fact there were 128,790 births filed during the year, a loss to the population from this source of 7,815. The birth rate in Chicago in 1920 was 24.30, in 1925 it was 19.91, a decrease of 4.39 points. If the birth rate of 1920 in Chicago had prevailed there would have been 72,784 births reported in 1925, as compared with the actual number of 59,639, a loss of 13,145. Philadelphia showed a decrease in the rate of 3.95, Los Angeles a decrease of 3.87 points, Cleveland a decrease of 3.06 points, St. Louis a decrease of 1.5 of a point, Boston a decrease of 2.35 points, San Francisco showed a decrease of 4.62 points, Pittsburgh a loss of 5.6 points.

It is very evident that the decline in the birth rate which has taken place during the past quarter of a century throughout the civilized world is especially prominent in the United States. As to the factors causing this decline in birth rate there is hardly any question that the restriction of immigrants during the very recent years, the dodging of parental responsibilities, the seeking of personal comfort and the propaganda on Birth Control have all been responsible in part.

The distinction of having the highest birth rate was earned by Detroit with a rate of 25.79 per 100,000 of the

*In the Dragons' rational Utopia.

population Pittsburgh came next with a rate of **24 30**, Boston with a rate of **23 60**, Newark, **23 46**, Buffalo, **23 19** San Francisco had the lowest rate of **12 75**, and as a low infant mortality rates goes hand in hand with a low birth rate, it is not **surprising** that it made the best showing of all the cities as to infant mortality Los Angeles was the next lowest with **15 55** The rate in New York City was **20 60**

WILLIAM H. GUILFOY, M. D.,
Bureau of *Vital Statistics*, New York City



Periodical Notes

Journal of Social Hygiene (New York)—In the March Number, Thomas D. Ehot, from whom we publish a contribution this month, considers the current objections to the Birth Control Movement. The **objection** that the movement is not necessary, as everybody uses **Birth Control** already, he answers very effectively by the statement that the need today is in reality greater than ever, for the Birth Control of common use is not dependable and the organized movement of today is for "Control of Birth Control."

The *Chicago Tribune* reports Dr. Victor Levine of Creighton University, at a recent meeting of the Nebraska Academy of Science, as predicting a population of seven billion in three generations, "or two **billion** more than the earth can support."



Books Received

LOVE'S PILGEIMAGE, by Upton Sinclair, California

EDGAR ALLAN POE, by Joseph Wood Krutch Alfred A. Knopf, New York \$3.00

HUMAN CONDUCT AND THE LAW, by Mary C. Love George Banta Publishing Co., Wisconsin

LOVE'S COMING OF AGE, by Edward Carpenter Vanguard Press, Inc., New York 50c

ANTHONY COMSTOCK, by Heywood Brown and Margaret Leech Albert and Charles Boni, New York \$3.00

RED LOVE, by Alexandra Kollontay Seven Arts Publishing Company, New York \$2.60

THE FATHER IN PRIMITIVE PSYCHOLOGY, by Bronislaw Malinowski, Ph.D., D.Sc. W. W. Norton and Company, Inc., New York \$1.00

MARRIAGE

THE JUNE NUMBER OF THE WORLD TOMORROW

HAPPY MARRIAGES — WHAT MAKES THEM So?

A discussion of the personal relationship element in marriage—by Frederick H. Harris

UNSUCCESSFUL MARRIAGES — WHY?

Specific cases which illustrate the typical racks to be avoided—by Mr. and Mrs. Hornell Hart

BEFORE MARRIAGE WHAT?

Preparation for marriage
by Dr. and Mrs. Ernest R. Grover

THE ECONOMICS OF MARRIAGE

The wife's income—by Dr. Emeline Hutchinson

WHEN AND HOW SHOULD MARRIAGE BE BROKEN?

Separation and divorce—by Professor Earle Eubank

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Of *The Birth Control Review* published monthly at New York, N. Y. for April 1, 1927. State of New York, County of New York.

Before me, a notary public in and for the State and County aforesaid, personally appeared Mrs. Mary Sumner Boyd, who, having been duly sworn according to law, deposes and says she is the Managing Editor of *The Birth Control Review* and that the following is to the best of her knowledge and belief a true statement of the ownership, management (and if a daily paper, the circulation) etc. of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 4111 Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher—American Birth Control League, Inc., 104 Fifth Ave., N. Y. City
Editor—Margaret Sanger, 104 Fifth Ave., N. Y. City
Managing Editor—Mary Sumner Boyd, 104 Fifth Avenue, New York City
Business Manager—None

2. That the owner is: (If the publication is owned by an individual, his name and address, or if owned by more than one individual, the name and address of each, should be given below; if the publication is owned by a corporation, the name of the corporation and the names and addresses of the stockholders owning or holding one per cent or more of the total amount of stock should be given.)

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3. That the known bondholders, mortgagees, and other security holders owning or holding one per cent or more of the total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None

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MARY SUMNER BOYD

Managing Editor

Sworn to and subscribed before me this 17th day of March, 1927.

GEORGE MENKES

[SEAL]

(My commission expires March 30, 1928)

ECHOES OF THE ENGLISH CONTROVERSY

(Continued from page 146)

tend to increase more rapidly than do the means of subsistence. The other is that those only survive and reproduce their kind who are most fit to survive in the circumstances existing at the time.

Throughout the ages, Nature's ways of keeping population in check have been pestilence and famine while men have been driven to employ war, infanticide and abortion. Nature's methods are better, for they eliminate the weakest, but the cunning of man has, in civilized countries, practically abolished pestilence and famine. There appears to me to be no stability in this condition. The scientists of various departments are waging a ceaseless war against disease.

If you turn to man's method of preventing over-population, the prospect is not more pleasing. We all know that war has not yet been abolished, infanticide is no longer practiced in this country, but abortion still continues to be quite a general and very terrible practice. I am told that it ruins the health of the women, and when it is unsuccessful it is often most injurious both to the mother and the child.

The conclusion to which I am trying to lead you is that Nature has provided methods for limiting population, and that therefore population must be controlled either by old methods or by such methods as may be revealed by scientific research and accepted by public opinion.

F. A. MACKENZIE

Ten feeble children brought up by a alum mother, most of them doomed from birth to be a burden on the nation, are a loss, not a gain to us.

HISTORICAL LANDMARKS

(Continued from page 147)

of self-control, but not that of abstinence and social coercion. They admit the ideal of constancy, but not that of enforced exclusiveness. They reject compulsory maternity and persecution of unmarried mothers, and oppose bonded sex-service, asceticism and Ignorance, for either men or women. A clumsily-worded letter of an opponent printed by Moses Harman led to his imprisonment, 1904-5.

15—Ida Craddock, who wrote "Right Marital Living," was hounded to death, 1906, by the arch mail spy Anthony Comstock. Having the prospect of imprisonment at a trying time of life, she preferred the quicker death of suicide. She left valuable unpublished papers in safe keeping.

16—"Lucifer" was replaced by "The American Journal of Eugemics," 1907, and continued till the death of Moses Harman in 1910.

17—The movement for sex enlightenment is now represented by the American Birth Control League, originated by Mrs. Margaret Sanger, 1912.

—From *The New Generation* (London)



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