

Woman's Right

January, 1928

Twenty Cents

BIRTH CONTROL REVIEW

Dedicated to the Cause of Voluntary Motherhood



Courtesy of the Houston Museum of Fine Arts

AMERICAN MOTHERHOOD
By CHARLES W. HAWTHORNE

"The Mothers"

By MARY AUSTIN

Shall Women Be Free?

Hindu Motherhood

By N. S. PHADKE

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TEN GOOD REASONS *for* BIRTH CONTROL



In succeeding numbers of the BIRTH CONTROL REVIEW, we shall give Ten Reasons, one by one why women should be given the power, without interference by the law, to regulate the size of their families, using as the means

Birth Control

The Use of Harmless and Effective, Mechanical or Chemical
Methods of Prevention, called Contraceptives

Our reasons will be supported by statements of authorities and will be based on personal, social and international considerations

Reason I—WOMAN'S RIGHT

The first reason is nearest home It is Woman's Right, in a democracy, to decide whether and when she will be a mother.

Every fair-minded man and woman will see the justice of this claim A sense of dignity, freedom and responsibility toward motherhood is backed by the support of the representative thinkers of our day

Here is what a few of them say —

*TO create a
race of well-
born children it
is essential that
the function of
motherhood
should be ele-
vated to a posi-
tion of dignity
and this is impos-
sible as long as
conception re-
mains a matter of
chance*

Declaration of
Principles of
American Birth
Control League

“WOMEN'S desire for freedom is born of the feminine spirit, which is the absolute, elemental inner urge of womanhood It is the strongest force in her nature, it cannot be destroyed The chief obstacles to the normal expression of this force are undesired pregnancy and the burden of unwanted children Society, in dealing with the feminine spirit can resort to violence in an effort to enslave the elemental urge of womanhood, making of woman a mere instrument of reproduction and punishing her when she revolts Or, it can permit her to choose whether she shall become a mother and how many children she will have It can go on crushing what is uncrushable, or it can recognize woman's claim to freedom, and cease to impose destructive barriers If we choose the latter course we must not only remove all restrictions on the use of contraceptives, but we must legalize and encourage their use ”

MARGARET SANGER

“THE emancipation of women would be impossible, inconceivable, without the voluntary control of reproduction The relation of Birth Control to the feminist movement is comparable to the relation which the foundation of a house bears to the superstructure It is essential, fundamental, not only to the emancipation of women, but to the contemplation of their emancipation Women cannot be free, cannot develop their potentialities, cannot even begin to plan their lives, as long as they are subject to haphazard pregnancies ”

EDITH HOUGHTON HOOKER

“ARTIFICIAL Birth Control will further increase the independence of women, and their opportunities, besides maternity, of effective self-expression ”

J ARTHUR THOMSON

“KNOWLEDGE of how to regulate the size of the family is in the United States a class privilege The organized movement for the emancipation of women does not demand for wives unhindered access to knowledge of the means of limiting the family The movement is in the hands of women of the classes, who already have such access And yet, to hosts of hollow eyed mothers, release from the bearing of unwanted children would have a thousand times the practical value of access to the professions, or the right to vote and hold office Until she is rid of bondage to the results of the sexual demands lawfully made upon her by her husband, what is called 'emancipation' is a mockery to the wife of the poor man ”

EDWARD ALSWORTH ROSS

BIRTH CONTROL REVIEW

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

VOL XII

JANUARY, 1928

No 1

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EDITORIAL

A GAIN, as at Christmas-time for years past, the great newspapers of New York have made their appeals for "Neediest" cases, and have printed heart-rending stories in the effort, to raise large funds for relief. The papers count—not without reason—on what the *N Y Times* of December 14 described as "the boundless thrill" of giving. In a large majority of the cases, the suffering of little children is used to arouse generous impulses and to produce the "boundless thrills". The *N Y World* of the same date gave one pathetic example and added "While details may differ, there are many cases not unlike this. They form a pathetic total. Innocent children always have to suffer." Next Christmas there will be another set of appeals. There is no constructive plan here for the ending of suffering. Giving simply to alleviate without looking forward to eliminating the conditions which cause the suffering seems futile. Can it be that people enjoy so much the "boundless thrills" of giving that they are willing to allow little children to continue to suffer—little ones to be born to pain and suffering—in order to provide material for their "thrills"? It might almost seem so, when money pours in so easily in response to these appeals and it is so hard to get anything like sufficient funds to carry on the greatest preventive and constructive work ever inaugurated.



SUCH funds as are freely given for "Neediest" cases, would suffice to set on foot a national movement for the repeal of obstructive laws against Birth Control, for the education of the medical profession in the best modern scientific methods of contraception, and for the founding of clinics where such methods could be put into practice. There are many pathetic cases that come to plead for help to Mrs Sanger. But the plea is always for knowledge, for power to help themselves, not for alms or mere alleviation of continuing misery. If such

knowledge were available for all mothers, there would be an immediate drop in "Neediest Cases". A brief analysis of the Hundred Neediest presented by the *N Y Times* will prove this. In fifty-one out of the hundred, Birth Control applied a few years previously—perhaps only a year or two earlier—would have left the mother, or father self-supporting and in control of their own destinies.



TAKE such a case as this, No 37 "the mother was ill most of the time, and there were always the younger children crying underfoot. A month after Fanny's youngest sister was born, their mother died of anemia, etc." Will the societies that administer the Hundred Neediest Funds guard against the occurrence in future of such misery as here described, by giving to sick anemic mothers the power to control their own conception? Or this, Case 52 "The mother worn out by hard work and the struggle of trying to support herself and family of four children, has developed heart trouble and will never regain her health." Or this, case 65 "Their father, broken by his hopeless struggle to support a family of eight on the \$22 a week he earned as an unskilled factory worker, had tried to kill himself and has been taken to the hospital for the insane. In a few months the mother died of pneumonia." Or this, case 66 "His father, a former officer of the Italian army, lies at home ill of tuberculosis. They suffered terribly last winter from lack of warmth and blankets and the two youngest children died of pneumonia." But why multiply cases? Is not the moral clear? People should be allowed and taught to help themselves. We know by experience how thankfully they will accept this real and constructive aid. If our readers want the thrill of giving, surely the profoundest thrill would come from a sense of having helped in this, the only hopeful movement for the elimination of "Neediest Cases".

THE very poor mother recognizes that Birth Control is the foundation of her liberty. The more conservative groups of women also recognize its importance. The League of Women Voters is, state by state, either endorsing or studying the subject as a legitimate part of their program. Congresses of mothers, mothers' and women's clubs are asking for speakers on Birth Control and so are the women's political clubs. Only the advanced feminist group holds aloof. Yet Birth Control affects women far more vitally than men and freeing contraception from the hindrances of prohibitory legislation is not merely offering women a protection, it is yielding to them a fundamental right. From the National Woman's Party program of "Complete Equal Rights" with men (*Equal Rights*, June 18, 1927) Birth Control was omitted. Last August we pointed out editorially that without Birth Control the program of the party was incomplete, that until Birth Control was included, the vast majority of women, mothers of the poor and middle class, would obtain no share of freedom from their efforts. For unlimited maternity would put most of these women always at a disadvantage. "Equal Rights" replied in an editorial which we reprint in this issue*. From this editorial it would seem as if the National Woman's Party strove not for any particular laws but for general blanket legislation giving Equal Rights in all relations of life, and in making all laws and that they hold legal rights to be of no value without psychic freedom.



THIS is not a fair summary of the National Woman's Party program. Blanket legislation for equal rights they do push. They do work for blanket equal rights in marriage, but at the same time they push very definite concrete legislation for such partial rights in marriage as those concerning property, earnings, equality in divorce and equal guardianship of children. If women work for a law giving them equal rights to children born, why should they not work for a law, even more vital, giving them the right to determine whether or not children shall be born to them? If the aim of the National Woman's Party is complete equality between men and women it cannot consistently appear in a legislative hearing in support of an equal guardianship law, while it absents itself from the hearing on

*See p. 21

a Birth Control bill. That to work a revolution in the psychology of women is difficult, we agree and we agree that the ideal method of getting the largest number of women on their side is to choose "a program of common justice on which women of all shades of opinion can unite." But we submit that with this object in view they can choose no better subject than Birth Control. For it is proved to us over and over again by the thousands of women with whom we come in contact that there is a widespread emotional response to Birth Control, by women to whom as yet the other items of a feminist program mean very little.



THE demand for Birth Control is aggressive and with nine women out of ten it is their first demand. It is their first awakening to the ideal of women's rights. Birth Control is the foundation on which a feminism of the future, including all classes of women and opening all of life and opportunity to them, can be built. There never was offered in a woman's program a fundamental demand for freedom and self-realization on which so large a body of "women of so many shades of opinion" were ready and waiting to agree. The National Woman's Party is not unfriendly to Birth Control. We believe that a poll of this fortunate group, whose freedom to strive for equality for women has, as part basis, their own access to contraceptive information would show a majority of them eager to have the right to contraceptive information made universal. We ask that the subject be brought on its merits as a feminist demand before the next Convention of the party. We believe that the Convention will recognize that, as one member of their party expressed it, unlimited childbearing is the "tap-root of woman's subjection" and will decide that Birth Control should be included as fundamental in its program of equality in marriage.



A COMMON misapprehension of the real meaning of falling birth and death rates is well illustrated by the cut and news item which we reproduce this month from the *N Y World*. There has been a very great increase in the expectation of life, but this does not mean that this country will become a nation of doddering old men and women. According to the figures of the great life insurance companies, there is little improvement in the death rate for people over fifty. The drop in the death

rate, which has been accompanied by a heavy drop in the birth rate, means that babies born are surviving, and that there are fewer of those pathetic little funerals, fewer children born only to drag out a few months or years of suffering—a burden to themselves and their parents, and to society, and more healthy, joyous, normal children in our cities. Birth Control universally adopted, would mean a further drop in the birth rate, but it would not mean a dearth of little children. It would mean parents who had only the children they could support and only those who had a fair chance of health, mental and physical. It would mean our schools relieved of the backward children who have to be provided for in special classes, the sick children for whom so much has to be done in medical care and nourishment, the defective children whose mothers would never have borne them had they known how to control conception. It would mean a chance for the normal child to get a better education, for there would be more money available for bright and normal children, if our resources were not strained to the uttermost to provide for the human failures in breeding.



THE newspapers have of recent years done Birth Control far more good than harm. Editorials in papers throughout the country, on the World Population Conference, on the Japanese

population problem—brought home to us by the Pacific Relations Institute—and on the plain merits of Birth Control in its other aspects, are much more commonly favorable than unfriendly. Yet again and again the news on which these editorials is based—news which itself is given in a spirit of approval, is printed under a prejudicial headline. A characteristic recent incident is the N Y papers on the recent report of the British National Council on Public Morals. The report was, as we stated in last month's news, unequivocally favorable to Birth Control "for medical reasons or because of excessive childbearing or poverty." Yet few brought this out in the headline. Two papers indeed, not only used misleading headlines, but singled out a minor point in the report—the recommendation that contraceptive information should not be broadcasted to the unmarried—and by suppressing the rest conveyed the impression that the Council "condemned Birth Control as a public bane." One of the papers which did this is known as a friend of Birth Control. What is the reason of this? And why the common use of the unfavorable headline? Is it merely the headliner's love of the spectacular? Is it his prejudice attempting to offset the newswriter's approval, or is it an effort to conciliate the antis by sending the news off, as it were under a cloud? Whatever it is, the misleading headline is a serious menace in an age when most readers do not go beyond headlines, or, if they do, allow their interpretation of what they read to be tinged by the tone of the headline.



"The Mothers"

By MARY AUSTIN

BRIFFAULT'S work runs to 841 pages, of which about half is devoted to bibliography and index. The bibliography alone arouses suspicion by its amplitude. What the author of "The Mothers" sets out to do is to prove his thesis that, since man is congenitally of limited intellectual capacity his progress is owing to his access to the stored social inheritance which has been immemorially administered by the mothers of the race, by means of citations from observed primitive custom and tradition, as recorded in existing books. And there simply are not as many reliable written accounts of primitive life as Mr Briffault cites. There was nothing that could be called a scientific study of

primitiveness earlier than the past seventy-five years. What goes before that is mostly travellers' tales, and reports of missionaries whose interpretations of what they see are too often influenced by the wish to prove the savage in need of salvation. The author of "The Mothers" quotes what he finds in support of his thesis without examination into the authenticity of his material. This leads him frequently into pronounced contradictions, as will appear later. Greater care in the selection of his material would have rendered the book not only more important, but more readable.

Mr Briffault begins by assuming the superior influence of the traditional heredity over the physiological inheritance of mentality, in the life of the individual. The chapters in which this idea is developed are suggestively stimulating, though the

THE MOTHERS, A Study of the Origins of Sentiments and Institutions. By Robert Briffault. 3 Vols pp 841. The Macmillan Co. New York.

case is not quite proven by the citation of the few instances in which accidental isolation has deprived individuals of the traditional inheritance, and the assumption that deaf mutes are invariably of inferior intelligence. There is no reference to recent American inquiries into the nature of intelligence and scientific measurements of the same. Interesting as Mr. Briffault's premise is, one would like to see it carried further before subscribing to it. If the human mind is not naturally inherited, as he supposes, then of course the influence of the mother in an early mental development of the child is enormously important to human progress.

Limitations

Chapters on the prolongation of infancy in the human species and the casual relation of the male parent to his young offspring and an interesting inquiry into the origin of love, carry on the argument successfully, not so much by the citations but by the workings of the author's own mind which seem to clarify the subject most when least encumbered by the rubbish—an astonishing percentage of rubbish—of monumental reading. There is a clarification of the distinction between the sexual impulse and the mating impulse much needed in modern view points. Mr. Briffault does as well with totemism as most authors who study it wholly from books, without reference to its existing status among living tribes, and he follows the latest psychological theory in describing the appearance of paternal solicitude in the male as a "transference" of a maternal trait. It is not until he is fairly launched upon Motherhood that the nature of his thesis and the limitations of his method appear.

The limitations of the method consist in a willingness to quote anything in support of anything it seems to support. He quotes the American Indian tribes to prove that there is no such thing as conjugal love among them, and quotes them again to prove that women are more devoted and tender than men. He proves in one chapter that the moon is always feminine, when that suits his case, and in a later chapter that the moon is always male, which is why women are more interested in it. Moreover, such citations are too often merely statements made by more or less detached observers, they are not the results arrived at by collating all the evidence obtainable about the disposition of a single tribe toward a particular social issue. In demonstrating that married relations among primitive peoples are on a low plane, he wholly neglects the evidence of aboriginal poetry and story to the effect that savages die for love and cherish tender sentiments for the mate in about the same proportion as do more cultured races.

A Double Burden

His thesis proceeds under the double burden with which the author has saddled himself, first, of demonstrating that there is no such thing as natural intelligence, natural virtue, chastity, tenderness and truth, and second, of demonstrating that the social bias in all these matters originates with women. In pursuance of the first obligation Mr. Briffault drags out all the animality, the ancient indecencies, the unmentionable obscenities of primitive society, and, in pursuance of his second obligation, he proceeds to fasten them upon women. Women either invented these things or suffered them out of the natural conservatism and moral complaisance of the female mind. Even the occasionally elevating trends which crept into the human social system derived indirectly from feminine frailties, as when a reaction against incest was built up out of the mother's jealousy of the attentions paid to their sisters by her sons.

There are interesting new lights on the connection of women with religious origins, darkened unhappily by the author's necessity of proving that the most and the worst are to be credited to women. It is true, as Briffault says, that primitive women have secret religious societies, but he neglects to state that men also have such organizations, and that among the American tribes which have been studied, the number of such organizations among women is to the number among men as one to seven and one to nine of the societies in which men and women participate equally. It may be true that, as he states, some of the mysteries celebrated in these societies are obscene, and your reviewer has simply been fortunate in never having encountered such. It is however to be borne in mind that it is commonly death for the men who intrude upon such societies, and that it is only within the last thirty years that women anthropologists and folklorists have interested themselves in women's exclusive religious rites, and that none of these have yet reported the indecencies which Mr. Briffault accepts on the face values of travelers' accounts.

To What End?

What one feels all along the line of Mr. Briffault's argument, is that the thesis of the natural depravity of womankind has been pushed further than the evidence will carry it.

And to what end? According to Mr. Briffault's opening chapters, to the end that the social inheritance of man may be proven superior to his mental inheritance in the shaping of society, and that the influence of women on social origins is preponderantly the determining one. Actually it works out to

(Continued on page 21)

Differential Fertility

At the First International Population Conference

IN discussion on Professor Carr-Saunders' paper, representatives of Italy, Germany, Holland and Sweden took part. There was substantial agreement with his general conclusions. Of Italian conditions, Professor Corrado Gini, of the Central Institution of Statistics at Rome, said nothing. He analyzed the statistics of other European countries and brought out the fact that the different relative fertilities of nations might in a few generations produce changes in racial and social characteristics in Europe. He stated that, within nations, so great are individual differences in reproductive powers that "half of a given generation comes from a fraction which is a seventh or even a fifteenth of the preceding generation." Since this "capacity for reproduction is transmitted by inheritance" there should necessarily, he held, be a tendency for the capacity for reproduction to increase with the generations. Nevertheless in actual fact just the opposite tendency is, he believed, observable. Fertility diminishes with the generations. "An equilibrium of population thus results from two opposite tendencies."

This fact perhaps accounts, in part at least, for the dying out of the upper classes. He held that "An attempt to revive the reproductivity of the upper classes or of the nations of an older civilization, in view of the aptitudes which in the past led to their elevated position in society and in the world, to the detriment of the lower classes and of the less evolved nations who are preparing to take their place, would be a program deleterious to the progress of civilization and humanity."

From Germany and Sweden

Dr A. Grotjahn, (Professor of Social Hygiene, University of Berlin), noted a large decline not only of births as between classes but as between urban and rural districts of Germany. In great cities such as Dresden and Bremen, he found as between classes in 1901-1925 an actually greater rate of decline in the laboring than in the richer classes, with the result that the number of children born to rich and poor in 1925 were almost the same. In Bremen, for example, the wealthy districts averaged 1.27 children per family in 1901. There was a slightly higher rate (1.47) in 1925, while the laboring population, which in 1901 averaged 4.62 per family, had in 1925 only 1.89 births. Dr Grotjahn

stated that the use of Birth Control by rich and poor alike in the cities was the cause of the equality. He believed that the economic condition of both intellectual and manual workers was responsible for this. He recommended subsidies to the better types to encourage procreation.

In his statistics from Sweden, Dr Karl Edin (University of Stockholm), surpassed Dr Grotjahn's record for Bremen. Said he "I will give an abridged preliminary report of an investigation I made of social classes in Stockholm, for the years 1919 to 1922. I came to the conclusion that the working-classes in Stockholm at that time had a fertility in marriage 25 per cent lower than the fertility of the upper classes, and that at the same time the infant mortality of the working classes was 25 per cent higher than that of the upper

From Holland

For Holland, Professor H. W. Methorst reported 1926 as the lowest Birth Rate year. "A very powerful factor," said he, "among causes making for Birth Control is to be found in the stronger sense of responsibility which both parents feel as regards the bringing up of their children, and in that felt by the husband as regards the life of his wife. As the result of education, sports, limited alcoholism, sounder ideas as regards the application of hygienic measures, in short, as the result of high ideals, there has gradually grown a refinement of the human mind which opposes itself to the former idea that the cemetery should help to make the education of the remaining children possible."

"The more the idea penetrates that hygiene has its claims as regards the care to be taken of both infants and older children, the more will procreation become an action which is not altogether dependent on accident. Many of the reasons enumerated with regard to the lowering of the birth rate influence first the wealthier and more intellectual classes of society, whence these ideas gradually spread to other circles."

"Now there must be countries, and in each of these countries circles, where selfish motives will make themselves more intensely felt. Every possible effort will have to be made, lest love of ease and pleasure-seeking should be the causes of birth restriction. Not the efforts against this restriction, but the endeavors to uplift can do good work in this case."

"Much stronger, however, are the increase of responsibility and the more independent and personal judgment of today in these matters, much stronger and resistless"

From France and Britain

Professor Lucien March (University of Paris) stated that in France the limitation of births was the result of rational forethought for the standard of living. This was combined with a strong determination that the children should be as well off as their parents. The recent government measures against Birth Control have been dictated largely by a desire to repopulate depopulated rural districts.

From Great Britain, Dr. Ginsberg (London School of Economics) called attention to the inadequacy of intelligence tests as a basis for determining fitness. "In the first place," he said, "anyone who reads the history of the intelligence tests in European countries and in America will see that there is now almost no one connected with this matter who takes the view that the intelligence tests are

independent of the differing experiences of different classes

"In the second place, the fullest investigations made in respect of different social classes show that, if you analyse the specific tests, you see that the lower classes do worse in just those tests in which experience counts, for example, they do worse in defining words, where verbal facility and practice in abstract thinking is of great importance"

Dr. J. B. S. Haldane (Department of Genetics, Cambridge University) stressed the fact that inheritance is not a simple matter. "The fact," said he, "that a child may greatly exceed either parent in innate ability shows that some of the genes responsible are not simple dominants. They may be recessives, or the ability may depend upon the conjunction of several dominants or semi-dominants."

"The following measures would seem to be eugenic: equalization of the economic position of different classes, a uniform, full and compulsory educational system, and equal opportunities for family limitation in all classes."



A Momentous Report

By ANNIE G. PORRITT

THERE are plenty of people in the world who believe, or imagine that they believe that we live in an age of moral decadence. They look back to the "good old days" as a period when virtue flourished and when men and women were nobler and better than the young generation of today gives promise of becoming. Such people should read with care the "Report of the Special Body of Experts on Traffic in Women and Children" the first part of which has recently been issued at Geneva, under the auspices of the League of Nations.*

Such a report would have been impossible fifty years ago, when Josephine Butler was lifting up her voice in the wilderness against the current conceptions of the prostitute as a necessary evil, essential to the health of men, yet a lost soul, so degraded and sub-human as to deserve no pity, and to possess no rights. In those days governments and government officials were almost unanimous in believing in government regulation of prostitution, a regulation which reduced the unfortunate prostitute below the level of the slave in any country which still tolerated chattel slavery. It is not fifty years ago, but barely twenty years, since revelations in books and magazine articles—often ex-

aggerated or too highly colored but with a substantial basis of truth—brought home to the sheltered women of America the frightful results of the double-standard of morals, which had until then been complacently accepted by the average woman as well as by the average man.

Extent of the Trade

To the reader who does not remember the "bad old days," there is not much cause for congratulation in the Report now given to the world. The traffic in Women and Children—the term White Slave Trade was changed because it was found that there were colored women affected as well as white, and colored nations were concerned in the enquiry—still exists. The experts found it in active operation and found every degree of suffering and misery among its victims. They also found that many women were secured for the traffic by fraud, although the majority of the women concerned were willing prostitutes or had been in the "business" before they came into the international traffic. Of these inexperienced girls the Report states—

Another group of girls, which supplies perhaps the most tragic cases of those coming within the international traffic, is known in the underworld as the "greenies" or "inexperienced girls." These are for the most part girls

*Publications of the League of Nations, IV Social, 1927 IV 2

whose parents are in poor circumstances with possibly a large family of girls to support, and having no prospects or occupation at home, they are eager to take any opportunity which offers for leaving their country. Marriage is often the expedient adopted by the traffickers for securing such girls.

The *souteneur* does not hesitate to contract a legal marriage if the girl is worth the trouble and he can induce her to go abroad. He knows he can change his name or establish himself elsewhere.

The Age of the Victims

Even more pitiful are the very young girls who are victims. Girls under 21 are internationally protected under the Convention of 1910, but false declarations of age, altered birth certificates and the "protection" of being married women are all used to secure little girls of 14 or 15 for some of the countries where their "customers" prefer them young. "In Mexico", reads the Report, "*souteneurs* said that none but young ones are wanted. The Argentine Government reply states that foreign girls are always young. In Portugal 40 per cent of all prostitutes registered, including foreigners, are between 16 and 20 years of age."

Vice Regulation an Evil

It is a cheering fact for those who are deeply impressed with the evils of prostitution that the worst conditions and the greatest amount of disease are found in those places where vice is tolerated and official regulation of prostitution is the accepted policy. Twenty years ago the regulation of prostitution was very generally accepted as the only means of protecting the "good women" of the community and preventing the spread of venereal disease. The women and men who opposed the policy as an evil partnership of the Government in vice, were considered impractical dreamers. But the investigations of the experts clearly show that morality and expediency, in this matter as in so many others, in the long run coincide, and that, whatever evils may be diminished by the regulation of prostitution, evils many times more formidable are increased and encouraged. These facts are now widely recognized, and many countries have abolished the whole system of licensing houses of prostitution and attempting to segregate the evil. The attitude of the Belgian Government, in a report dated 1923, may be quoted as an example —

"The opinion is becoming more and more pronounced that the system of State regulation, originally established as a measure for the protection of the public health and as a guarantee of decency in the large towns, has in no wise fulfilled in these two respects, the expectations of its originators.

Alleging that licensed houses are recognized by the State—a claim that is in some sort borne out by the system of regulation—the proprietors

of these houses constantly renew and change the inmates by admitting younger members, and, by this fact alone, they are a permanent factor in the traffic in women. Houses of this nature apply to the special agents engaged in this type of recruiting.

In addition the inmates of licensed houses rapidly lose all will-power and moral sense, having fallen to the last state of abjectness, they are the constant victims of traffickers, to a far greater extent than clandestine prostitutes."

The Motive of Profit

The point here mentioned — that licensed or tolerated houses are centers of the traffic in women, is emphasized again and again by the Committee of Experts. Prostitution is an ancient evil, and it may be that it will never be entirely eradicated. But the prostitution that exists in modern cities, and especially in cities where it is officially recognized, is largely an artificial product, eagerly stimulated by numerous intermediaries as a source of profit to themselves. In the majority of cases the women themselves get little more out of their wretched business than a mere existence, harassed by their owners, by police and government officials, and loaded down with a burden of debt, from which those who live on them take good care that they shall never be able to free themselves.

The Report makes clear that the persons to strike at, if the trade of prostitution is to be minimized, are the men and women—chiefly men—who are in it for the sake of the large and easy profits to be obtained from it. In its summary it states —

"Profit is at the bottom of the business. It is the "third-party" element which makes the traffic in women so tragic an affair in its worst aspects. If the third party could be eliminated the battle would be largely won. Some countries realize this principle and punish severely *souteneurs*, madames and others who live on the proceeds of prostitution.

There are many countries where no such action is taken. Governments will be well advised to review their laws relating to living on the earnings of prostitution and, if necessary, to strengthen them."

Trade in Passports

The Committee of Experts found in some countries a lack of legislation for the control and punishment of these parasites on the most wretched of women. But a little extra vigilance in regard to passports and documents would undoubtedly do much to lessen their activities and to bring them within the scope of penal law. Under the system of passports and visas, as it has existed since the War, the promoters of the international traffic in women have necessarily had to resort to false documents to conceal their own identity and nature of their transactions. The experts found that the manufacture of false passports, visas, marriage and birth certi-

ificates, and identity cards has become a regular business, as has also the procuring of official blank forms to use for these fake documents. A good deal of the impatience and annoyance that ordinary travelers feel over the restrictions and delays due to passports and visas will probably be eased when it is discovered that these restrictions are of the greatest value in checking the nefarious trade in women, and that crimes against such regulations can be used to punish men even in those countries which as yet have not legislated against the souteneur.

Value of Public Opinion

The mainspring of all action to put an end to the slave trade in women is an aroused and informed public opinion. The Report comments on the growth of such a public opinion and cites some of the causes which have contributed to it. Credit is given to volunteer efforts and in especial to the pioneer work of Josephine Butler, who fought the cause of the prostitute, when to do so was to brave every kind of abuse and ignominy. Credit might also well be given to the pioneers in the movement for Birth Control, who insisted on better sex education and a more wholesome attitude towards sex, as well as on the right of the poor to restrict their families to such numbers as they could maintain. Mention is made in the Report of the frequency with which girls entering the trade are found to belong to too-large families, causing them to be willing to leave home and to go anywhere to escape the misery and starvation of their early years. But no mention is made of Birth Control as one of the prime remedies for prostitution—a remedy which would eliminate a large proportion of the unfortunate women who sink into its depths for lack of opportunity to secure happy childhood, fit education,

and means of self-support which shall leave them a margin of comfort and enjoyment as well as a bare existence.

U. S. and the Report

For all social workers, for all who care about the fate of the world's most pitiful victims, this report from the League of Nations is of inestimable value. Attention is often too much concentrated on the political aspects of the work of the League, and it may come as a surprise to some of its severe critics, to find that it is earnestly engaged in such humanitarian labors. The United States is not a member of the League, but when work of this kind offers, the United States is not backward in taking its part. When the League in 1923 appointed an Advisory Committee to advise the Council in regard to the traffic in Women and Children, it was the representative of the United States, Miss Grace Abbott, Head of the Children's Bureau, who recommended the appointment of a Committee of Experts to study the subject on the spot with the cooperation of the Governments concerned.

Miss Abbott's recommendation was accepted, the acceptance being made possible by the gift of \$75,000 from the American Social Hygiene Association to cover the expenses of the Committee of Experts. The Chairman of the Committee was Dr. Wm. F. Snow of the A. S. H. A. and the Director of investigations was another American—Mr. Bascom Johnson. The work accomplished is likely to mark a new epoch in the attitude of the world towards prostitution as a trade, to stir up backward governments to pass new legislation and to spur on even the most enlightened to new efforts towards wiping out this horrible blot on civilization.



Unto Her a Son is Born

She flung her soul across the Vast,
A ball of spark and mire
When it came to rest at last,
Heaven was on fire

—SARA BARD FIELD

Load

She is big with child again
Though never her body so arrow-shin
The dead are not carried in sight of men!
Heavy grows her heart with him.

—SARA BARD FIELD

The Hindu Mother

By N S PHADKE

NOT many days back I read the report of a lecture delivered somewhere in America by Dr Besant in which she emphasised the advantages of voluntary motherhood but also thought it necessary to exhort women to regard it as one of their sacred and joyful duties to exercise the function of motherhood. I refer to this lecture firstly because Dr Besant's is a historic name to all who know the history of the Birth Control movement, and secondly because what she said about the imperious necessity of keeping women always conscious of their obligation to be mothers seems to me to represent a fairly common attitude in the West. I have read several articles in English periodicals and not a few books where the writer evidently hesitated to be content with simply dwelling on the benefits of arousing mothers to their inherent right of a choice to be or refuse to be mothers. He invariably labored to supplement his treatment of the problem by describing the glories of motherhood and laying stress on the duty of procreation which every woman owes to the race.

This brought home to me with a great vividness the contrast between the mentalities of the average Hindu women and their average English sisters,—a contrast which is bound to make the details of the Birth Control propaganda remarkably different in the two societies and therefore one about which I propose to speak to my comrades of the other nations.

Hindu Virtues

The average Hindu mother has two outstanding attributes — virtues as they are called by the apostles of orthodoxy which is sometimes purposely confounded with true Hindu culture. The two attributes are first, a total lack of thought of her own bodily or mental welfare, and second, almost a passion to bear children. Both of these have come to be part of her very nature owing to the age-long traditions in which she is brought up. The endurance with which a Hindu mother bears all the hardships consequent upon a wedded life passes comprehension. Not even the martyr's readiness to be tortured can touch it. She believes that her only duty is to serve and to suffer. She believes that the sanctity of her wedded life is achieved in fullness only if she makes her life one long spell of agonies. She believes that her comfort is of infinitesimal importance in the vast economy of God's creation.

Being immersed in this philosophy she cannot ever see the propriety or the necessity of asking whether a certain thing conduces to her bodily well-being, or whether a certain thing is consistent with her rights as an independent unit of society. Both these ideas are foreign to her. And since they have for ages been foreign they have also come to be repulsive. The consequence is that it is hard to make a Hindu mother understand the philosophy lying behind the Birth Control movement. She cannot understand the justice of voluntary motherhood because she has for ages ceased to exercise her volition in any matter. No act in the life of the ordinary Hindu woman is voluntary. A few women are passing through university education but they form a microscopic minority, and the average Hindu woman is still a willing exponent of the Buddhist doctrine of self-abnegation.

Eaten By Her Children

Mary Cassatt's charming etching put on the May issue of this REVIEW would be defective from the viewpoint of the Hindu woman, since it shows only a partial effacement of the mother. Complete self-effacement is the guiding principle of the Hindu mother's life, and hence it is so very hard to make her understand that she has any rights. It is fruitless to talk to her of correct biology or correct ethics and religion. She thinks it profane to give any attention to these ideas. How different is this from the bold self-assertive attitude which has become natural with the Englishwoman!

Another unfortunate trait of the Hindu mother is, as I said, a passion to bear children. This is perhaps largely the other side of the first trait. For, having once put aside her own health as the last thing to be considered, she never stops to reflect how a series of pregnancies undermines her stamina and multiplies her responsibilities. She has come to regard the coming of plentiful children as a normal feature of married life. She not only accepts it as an inevitable fact but rather exults in it as a religious duty to bear plentiful children and if need be, to be "eaten up" by them. To die barren would be the worst kind of death to a Hindu woman. It would be hard to point out a Hindu woman who has selfishly decided to suppress her capacities of motherhood.

The Birth Controller in India has a very different task to perform than his comrade in the West,

(Continued on page 22)

The Healthy Basis of Sex

The section of Sex Relations in "Religion and Social Justice", by Sherwood Eddy of the National Council of the Y M C A is notable for its frank discussion of sex problems and its unqualified endorsement of Birth Control. We quote below Mr Eddy's healthful and outspoken pages on sex as the basis of what is best in man, which we are glad to feel will reach the wide and conservative audience to which the Y M C A appeals*

"WE are all confronted," says Mr Eddy, "with this central and intricate problem of sex. Of all the questions of social justice none is so delicate and difficult, probably none strikes so deep into the heart of human happiness and misery, none is so steeped in ignorance and blindness, as is this problem of sex. Not all of us are personally concerned with the problems of industry, race or war. But this is everyone's definite problem, it is associated with our profoundest emotions, here is where we live. Our prejudice in this field is supported by the most ancient authority and reinforced by patterns that seem built into our nervous systems. Concerning the other problems of social justice many of us are comfortable, impartial observers on the side-lines. Here we are all in the game. And it is not just a game. Here all of us have suffered together. Yet here where we most need sympathetic understanding and mutual help we have it least. Indeed, hovering over this subject, there seems to be a taboo of silence, of ignorance and of misinformation. So serious is the situation that it is perhaps not too much to say that more women and men, more in the ranks of youth and of age, are suffering in this sphere than from all economic causes combined, such as poverty, unemployment, bad housing, etc., more persons are being victimized than because of race prejudice, for it affects all races, and more casualties result from the conflicts of sex than in all the battles of the world war. How few persons there are, who in these matters are thoroughly informed, harmoniously masters of themselves, and radiantly happy in their sex life and relations, whether they be single or married!

"AT the dynamic center of man's life there are two major drives, two dominant instinctive tendencies—hunger and love. For weal or woe these rule the world. On the one hand there is the struggle for life, for self-preservation, self expression,

self-realization. And on the other hand, there is the struggle for the life of others, for social realization, for the fulfillment of one's isolated, fractional, lonely life in the completion of love. Love demands the sharing of life, if possible, with one member of the opposite sex, and then in the ever-widening circles of human affection and sympathy, in the home, the social group, the commonwealth and finally, ideally, with all humanity. But "love is the link of the perfect life." It is the link that binds man alike to the infinite and to his fellow man.

"For life with all it yields of joy and woe
And hope and fear

Is just our chance o' the prize of learning love "

"As the fragrant rose springs from its roots in the earth, so love—the greatest, highest, holiest, most glorious thing in life, because it is life realized—springs from the physical root of sex. Man's life is not, as ascetically conceived, lived in two separate, water-tight compartments, one the lower life of the flesh and the other the higher life of the spirit. It is rather one embodied and incarnate life with two aspects, physical and spiritual. To neglect or despise either is to emasculate life.

"MAN has been prone to make of sex a thing secret, or hidden, or unclean, to be despised or mortified. But if life is anywhere of divine origin it must be in its source and in the fulfillment of its end. In the sane and healthy opening chapter of Genesis we read 'God created man in his own image, in the image of God created he him, male and female created he them. And God saw everything that he had made and behold it was very good.'

"From the healthy basis of sex, which permeates all the life of the body, and when developed into its higher spiritual possibilities, all the life of the soul as well, there spring love and the whole impulse of creativity, manhood and womanhood, fatherhood and motherhood, the family and the home, our conception of God as Father, and man as brother, parental care and the highest mystical spiritual union, sacrifice and service, chivalry and courage, the love of beauty and of art, and many of the highest and holiest developments in morality and religion."

To regard the birth of a child as a piece of bad luck is an attitude towards the next generation which is so fundamentally immoral that it cannot be supported for one moment —DR H CRICHTON MILLER.

*Doran, New York

Maternal Mortality

By CHARIS U FRANKENBURG*

THERE exist, as we know, certain people who exude a fog and call it romance. At a public meeting the other day, a speaker describing the risks of childbirth—how the death-rate was six times as great as that of the miners', the classical example of a "dangerous" trade—was rebuked by her opponent who, in a shocked voice, protested against motherhood being referred to as "dangerous." "It is not dangerous," she said, "it is sacred." She went on to deny that the average woman dreaded frequent pregnancies—that she was monthly obsessed by anxiety—but her audience of working women shouted, "No! *It's true!*" The fog-monger talks to a slum mother about the joy of motherhood, and the woman, taking the line of least resistance, outwardly agrees. But when the visitor has gone, the volume of her recantation leaves no fog in the neighborhood, though possibly some bluish smoke. These people tell us that they have "worked for years among the poor and have never heard once of an unwanted pregnancy." They wouldn't have. Nor is one surprised to hear from a certain type of doctor that he or she has never been asked to relieve a woman of a pregnancy. No woman up against hard facts asks for bread from the romantic hand which so obviously holds a stone.

THOSE who try to obtain for the mothers the elementary right to go into their profession with open eyes, to regulate it according to their proved needs, hear an immediate outcry that the Sanctity of Marriage will be violated, and the Holiness of the Home (A familiar echo surely? "Independence will soil our women give them Chivalry!") Fog! Fog! Sanctity and holiness are not synonymous with ignorance and coercion. Let there be light! Let Science help the women to judge for themselves. And the curious thing is, that when the choice is free, the danger diminishes, and this is largely because the deadly abortion varies inversely with the contraceptive knowledge available. Witness France, where since the law against Birth Control, the number of *discovered* abortions has actually doubled. And the appalling death-rate of France is a by-word. Holland, where conception control has long been in force, has the lowest maternal mortality—half ours. The U.S.A., where it is restricted by law, has the highest rate in the world, three times that of Holland. Our infant mortality, of course, has followed the birth-rate

down, but it is not realized that the neo-natal deaths (under one month) follow our ghastly maternal death-rate, and have not been reduced for the last twenty years. (Still-births are often not even included in statistics.)

THE reason that new-born infants die is because the mothers are weak, and innumerable mothers are weak because of drugs they have taken and instruments they have used in the hope of getting rid of the baby. They do not tell the Romantics about this, and the Romantics cannot imagine why they do not flock to the ante-natal centres. But the unprejudiced worker, careful not to seem patronizing or shockable, when she asks the cherished and "sacred" mother what caused her four miscarriages, hears the truth. "Ee! Stuff!" This worker knows that the harassed experimenter with abortifacients is not likely to put herself under skilled supervision while she tries to get rid of her baby. She only calls in the doctor or midwife when she is hopelessly weakened, and ready to provide another "unexplained septicæmia or hæmorrhage," and another injured baby. *Why* do our mothers drink concoctions of lead and put domestic instruments to unholy uses? Read the report of the Medical Officer of Health for Manchester. "Fifty-four per cent of confinements in Manchester in households with only one family took place under conditions which made privacy impossible, and that in households containing two or three families 98 per cent." Read the case-sheets in the Birth Control clinics, consider the case of Albert Davies† referred to in a recent number of this paper, use your eyes.

Dame Janet Campbell, having stated definitely that factory employment is not physically harmful to women, adds that towns employing women in factories have the highest maternal mortality rates. Surely this is a proof that the women are tampering with their pregnancies in order to keep at work. We know, unofficially, how often they succeed, they only appear in police courts and death statistics when they fail.

IT IS a standing reproach to us that we have not yet discovered how to save the mothers." This is not the hysterical shriek of the sentimentalist, it is the considered public statement four months ago of the Minister of Health. Side by side with a

(Continued on page 22)

*Taken from *The Women's Leader* (England)

†See case at Chester Assizes, B. C. REVIEW, December, p. 339

Shall Women Be Free?

Women thought they would attain to Liberty when they fought for the vote But the vote has not given them what they sought They have still before them a greater and more fundamental fight Before they can be free, they must break the shackles of compulsory motherhood These letters show that women everywhere are awakening to the fact that the foundation stone of liberty is Birth Control

The Battle for Freedom

Massachusetts

To think that we of the United States are considered an intellectual race and yet the people can't see the value of Birth Control I am only one of many that live in dread from month to month in constant fear of more children. I have been married 20 years, and I have had 6 children and 2 miscarriages Both times I brought them on myself and nearly died, once in the hospital and once home I am 36 years old and my husband is 39 His health is not good and mine is not what it used to be My back is a wreck and so is my nervous system I can't do justice to the ones I have with this terrible dread hanging over me all the time My husband is good to me but the dread is there just the same I hate my husband to come near me. It is truly a terrible way to live

If I could help in any way to make Birth Control legal in this country I would be more than glad. I have a girl friend who has had 9 children in 13 years, a husband with small wages and another tragedy To be able to live in peace and happiness is worth fighting for I hope you and others who are able to carry on this great work will never be discouraged until the battle is won and the women of the world can live in freedom and peace

Hell on Earth

Arkansas

I am 35 years old, the mother of seven children, six living, and if there is such a thing as hell on earth I have lived in it for 16 years I have a 15 months old, unwanted baby that has been sick all of its life, it can't walk a step and I don't believe it ever will. I have hardly known what a night's sleep is since the sweet soul came into the world. I do love my children and worry much over them, but have got so many and suffered so much, have got broke down. Am't able to half care for them till I am almost crazy and the very thought of another baby runs me wild. But I have lived in constant fear and there's nothing could tell my suffering while in pregnancy Even my physician says he has never seen anyone in my shape, said it was a pity for anyone to have to suffer, so I begged of him to give me

something to keep me from getting that way any more he only prescribed — and said if I did get that way any more I would have to come and let him operate on me I have't any faith in — and I cannot stand to go through that I have to do my work and suffer till the very last and have to get up when my babies is a week old and do all of my work, not because we haven't had the money—just a cruel hatred of my husband who thinks of nobody but himself I was promised lots when I first married, if I would live saving and help him work in the field and get a start, so I did for 8 years, didn't buy clothes, could not go any where, was not permitted to go, and after we accumulated seven thousand I am't no better off, for he is just an old sport I am told my place is at home, keep up the house and his clothes and tend to the children. The money is his, he will do as he damn pleases

"None Would Vote Against It"

Maine.

I was married while young and now at the age of 32 have given birth to 5 living children and 1 miscarriage at 4 months My husband is a common working man. Without help from our parents, we could not clothe and feed our children properly There are many reasons why we should not have more. First, my doctor says I have pelvic deformities He says I must not have any more, but did not tell me anything to prevent it Went 4 years between the first 3 My husband has always tried to protect me since second child, as we knew that on his wages we couldn't care for more, but it does not always work as I have 3 more just the same. I had diabetes after the fourth child, and after 10 months found I was to have another which came a sickly little thing and oh! such a care. He is now one-year, but does not even sit alone I am almost a nervous wreck The thoughts of another almost drives me insane My father was insane for years before his death I shall be very thankful for any information you can give me I hope to live to see Birth Control become one of the legal laws of the U.S.A. Now that women have the right to vote surely none would vote against it.

"Now I can't Leave"

Pennsylvania

I am a young woman 18 years old and have 3 children, but a bad man. He just drinks and stays out late and then fights and whips me and my children. He is awful cruel to them and it almost breaks my heart to think of the way they are treated. Oh, if you only knew what a life I have. I would sooner die than give birth to another one, if it wasn't for my 3 children. I was only 14 when my stepmother forced me to marry him. I didn't want to, but I had to, and we never lived happy, for right after we were married he started to drink and stay out late at night and I would sit up and wait and cry about him, and after he come home he would lick me and the children. I have left him once, but he brought me back and that made it worse. But now I can't leave, since I have children, for it is pretty hard for me to get a job with 3 children, and I haven't any relations to care for us. So please help me for my 3 children's sake and mine. Christmas is almost here, but it doesn't seem like it to me. My oldest little girl is three and the other one is two and my baby is five months old. My two oldest ask me, "Mamma, when are we going to have Christmas so Santa will fetch us something," and that almost breaks my heart to see little girls have a nice time and mine none.

A Teacher Who Could Help if—

Texas

I married when I was nineteen. I am twenty-three. I have two girls. One will be three years old Sept 1st and the other was a year May 14th, and am looking again in June. We live in a small town and my husband is a carpenter getting \$4 50 per day. I am a teacher and could help a great deal if the babies did not come so fast. I taught while carrying my second child. My school was out just three weeks when it came. I got \$125 per month. Could have taught the same school, but there was another one coming.

Is There Freedom for Women?

New York

After all is there really such a thing as freedom for women? If so, I am prepared to dare anything that can free me. I feel it is impossible to go on suffering. I was like many others, healthy and charming when I married at the age of 23, but thirteen years of married life has changed me into a nervous and physical wreck. I have three nice little girls, which I love and want to protect from the same fate as mine. Then I have had three boy miscarriages, not from abortions, but due to extreme weakness. The last one, three years ago, I was at death's door. I carried the boy five months through mental and physical anguish, three doctors attended me, insisting it was better for me to have nature take its course. The

fourth a specialist, raised his voice and said impossible. I was then rushed to the hospital and operated on. The baby had been dead a long time. I was three hours on the operating table, but of course I was unconscious, and did not know what horror I went through till after. There in the hospital I would have welcomed death. The doctors, 9 of them, attended the operation and all came later and congratulated me for defying death. I was told having more children was impossible, but no means of anything which you term "contraceptive" was given me.

"I am Only a Tool"

Pennsylvania

I am the mother of five children and had one miscarriage and all of them are only 15 and 17 months apart and I am not strong. I am only 25 years now and am all run down. I just came from the hospital three months ago when my last baby was born, and the doctor said I must not have any more, but did not tell me an absolute sure way. I am under the doctor's care all the time and I cannot give my children proper care. They are all babies. My husband is brutal to me when I am pregnant. He said it would hurt no woman to have children. His mother had 15 and he thinks I ought to do the same and he denies me even the necessities of life. My last baby is so frail I am afraid he won't live, and it is because I was in such a run down condition all the time, I believe. I had rather die surely than to have any more. What would I give to know for certain I never would have to have any more—no matter what he said, and he goes out night after night and stays until 3 and 4 o'clock in the morning leaving me alone, sick or well, and drinks and gambles up his wages and keeps me pregnant all the time. Before I get one child weaned, I am 2 or 3 months along for another. It makes me "fighting mad" to think I am so helpless in his hands. I am only a tool for his convenience and you being a woman, can well understand how I feel.

The Life of an Unhappy Drudge

New York

Already I am the mother of two and my husband says it is up to me to keep from having more. I love my babies but do not want to be tied down with the cares and worries of a large family because I do not trust my husband. You will say that I shouldn't live with him and of course I would rather not under such conditions, but I have no money with which to care for the children, and the baby is but six weeks old. Can you give me some advice? Can you free me from the life of an unhappy drudge?

Book Reviews

WOMAN'S DILEMMA Alice Beal Parsons Thomas
Y Crowell Co New York 1926

SHALL women be as free as man are free? With this modern question Mrs Parsons introduces her latest book The answer plainly depending on whether men and women are inherently alike or insuperably different, she summons the testimony of physicians, psychologists, social philosophers and anthropologists to the problem

And what are the claims of these scholars? She catalogs them—that woman is infantile, that women are not natural tenders of children, that sex affects their physiological character, that men supply the variation in species, that women are inferior, as shown by their acceptance of a subordinate position, that functional periodicity and weak heart and lungs handicap women, that women are uninitiative and lacking in object, that women have shown less genius

Matching the conclusions of these scholars with the latest researches of present-day investigators, such as Doctors Hollingwood, Hinkle and Woolley, Havelock Ellis, Paul Bousfield, Mrs Gilman, Ellen Key and others, the inference results that the differences formerly believed to exist and to determine conduct either do not appear at all, or are substantiated by no conclusive evidence

With hypothetical inequalities thus eliminated, the author launches into her main theme, devoting the last six chapters to a logical, practical and thoroughgoing attack upon woman's consequent dilemma—home-making and an outside job

Looking back to the historical foundation of the economic status of women she contrasts their ancient position, as joint producers and administrators with their husbands, with the modern occupations of wives Solomon's ideal housewife

seeketh wool and flax,
She worketh willingly with her hands
She is like the merchant ships,
She bringeth her food from afar
She considereth a field and buyeth it
With the fruit of her hands she planteth a vineyard

She maketh for herself coverings of tapistry,
She maketh linen garments and selleth them,
And delivereth girdles unto the merchants

Our Colonial great-grandmothers likewise participated in practically all the labors of home and field. But the Industrial Revolution of the last century has progressively robbed modern women of their household industries. Today, missing the social and ambitional impetus of such work, they run to and fro seeking entertainment for their idle hours. Some, an increasing number, have left the fireside to seek gainful employment abroad. Most women

would combine home and job. How the home can be re-organized to meet the requirements of the new combination, without sacrificing its essential qualities is treated resolutely at this point, and in detail. The consigning to business houses of the mechanical phases of housework, pre-kindergarten schools, extension of school hours, recreational supervision, domestic training of husbands, these are some of the means now facilitating re-organization. Especial emphasis is placed upon the supplying of hot, cooked foods by co-operative or commercial kitchens. The effect of economic independence upon the woman herself—"vigor, confidence, physical and mental alertness"—will revolutionize her life, the author prophesies, and will also favorably affect society in general.

Readers of the book will be moved to enquire how Mrs Parsons will adapt her formula to mothers of large families. Six or a dozen children borne in rapid succession necessarily would throw her plan out of balance. Perhaps such mothers are out of the consideration, as also out of date. Limitation of the family may have been assumed throughout the argument, there being a statement that "ignorance on this subject is already being dispelled." However, family limitation must be written down as the most essential prerequisite of economic independence for married women.

ANNA HARBOTTLE WHITTIC

PORTIA MARRIES, by Jeannette Hamilton Gibbs
Little Brown and Company, Boston

FAR END, by May Sinclair, Macmillan Company, N Y
\$2 00

MORNING THUNDER, by Nalbro Bartley, Doran, New York
\$2 00

THE MOTHER'S RECOMPENSE, by Edith Wharton,
Appleton & Co N Y \$2 00

BEATRICE, by Arthur Schnitzler, Simon & Schuster,
N Y \$1 50

THE CASEMENT, by Frank Swinnerton, George H
Doran, N Y \$2 50

NOT since Henry Sydnor Harrison wrote "Angela's Business" ten years or so ago, has the woman's movement produced so delightful a document as "Portia Marries." The solemn and respectable opposition of Mr Harrison's day he discomfited with laughter at a time when a feminist novel in a serious vein would have had few readers. In "Portia Marries" Mrs Gibbs is able to write no less readable a novel in a different manner. There is a delightful sense of assurance, almost of impatience, about "Portia Marries" which shows how far we have gone in the last ten years. Portia, the woman lawyer who is more of a success than her successful husband, does not need to laugh at the opposition or to apologize and ex-

plain She simply lives her life and proves it good by test She has her own two children when she wants them and feels she can do well by them She cuts the ground from under the feet of the opposition by straightening out the muddled affairs of her "womanly" sister, who threatens to ruin herself and break up her home by an unending series of annual pregnancies We can think of no better light Birth Control literature to give a friend than "Portia Marries"

Beside Mrs Gibbs' book, "Far End," the story of a woman of the handmaid type, whose subservience makes one impatient with her unhappiness, is a very inferior performance It is disappointing to find that the creator of "Mary Olivier" understands the modern woman no better than to write this Sunday school book story of a dutiful wife

"Morning Thunder" is the story of a talent not great enough to triumph over the commonplace influence of a small town and a love of a very homespun type The most interesting character is not the heroine who failed to be heroic, but the mother who was in early life a servant but has all the moral and temperamental qualities of a great lady

"The Mother's Recompense" is cynically named and realistic in spirit A mother deserted a marriage of convenience and clung steadfastly through suffering to the man of her choice She returns to her grown-up children to find herself still ostracized and apologized for in a household of bootleg parties and casual infidelities

In "Beatrice" Arthur Schnitzler contributes another to his sympathetic studies of woman Like "Fraulein Else" the book is subjective The widow Beatrice wakes from her years of mourning to find that she is not innately moral or innately faithful to one memory With virtuous horror, she analyzes her feelings of awakening desire for several men of her own age who are paying court to her Then without warning she finds herself in love and mistress of a very young man The hesitations of the virtuous woman are lost in the strength of her love The tragedy with which the book ends is brought on, not by a return of her early compunctions, but by the horror with which she hears the young man discussing her with a companion and doing violence to her love with obscene levity It is the offense against love itself that causes her despair

"The Casement" is an attempt to present the mind of an adolescent girl shocked at being brought face to face with the realities of love It is by no means up to Swinerton's best, nor does it compare with Schnitzler's "Fraulein Else" in its intuitive understanding of a young girl But it does, not consistently but now and again, show flashes of understanding of the emotions of the neurotic young male adolescent who is one of the instruments of the young girl's awakening

M S B

THE FIFTEEN JOYS OF MARRIAGE Ascribed to Antoine De La Sale, *circa* 1388c 1462 Translated from the French by Richard Aldington New York, E P Dutton, \$3 00

THE key-note of this ancient dissertation on the relations between husbands and wives is the perversity of women and the sufferings they inflict on men That all unhappiness in marriage is the fault of the woman seems to be taken for granted "The woman shall peradventure prove way-ward and a shrew, there is no other kind of woman," writes the author Yet all through his censures runs the thread that the man ought to have the mastery that the woman ought always to be submissive, but that through the perversity of woman the wife continually succeeds in eluding the limitations of her sex and in gaining the upper hand over her lord and ruler It is interesting to see that even five hundred years ago there were rebel women, so numerous as to provoke such a philippic, and that the theory of masculine domination and superiority did not always work out in practice

THE EVOLUTION OF WOMAN, by G W Johnson, London, Holden and Co

GEORGE WILLIAM JOHNSON, had he lived, would now have been seventy years of age He was therefore, when he wrote this book, (published since his death in 1926) not an old man, as years go in literature and politics But in spite of this, and of his great liberality of view with regard to feminism and the equal moral standard, his book has the savor of the Victorian age It tells again, what has already been many times told, the story of the gradual advance of woman, especially the advances achieved in the fifty years preceding his death Mr Johnson writes with deep religious conviction, and with the earnestness and high-mindedness that might be expected from a man who in his youth was a devoted adherent of Mrs Josephine Butler His chapter on "The Last Barrier" is especially worthy of careful consideration by those who regret the tardiness of the church in accepting and honoring the service of women Except for this chapter, the book looks backward rather than forward, and the coming emancipation of woman through the power to control her own motherhood is not even glimpsed as part of her progress "from subjection to comradeship"

Periodical Notes

The Survey Graphic and *The Family* for December reprint the major papers of the Conference on Family Life in America, held last October Not one paper in this Conference, which had as its aim the clarification of all the factors that affect family life, touched upon Birth Control A paper on "The Social Heritage," by Professor W F Ogburn does, however make a comment that has a bearing on family limitation He takes issue with the

psychoanalyst, Dr A A Brill on his statement that the only child is destined more frequently than other children to be a neurotic and is otherwise ill-equipped for the struggle for existence Dr Ogburn finds on the contrary that "only children appear more frequently in "Who's Who" than in the general population" and that first children are also there in large numbers

Current History—(November)—To a symposium on woman, Leta S Hollingsworth contributes an article on the "lag" in religion and law that has imposed impediments to every step in women's progress "Law and Church," she writes, "resent the lifting of the burdens of reproduction, at present Birth Control is condemned in religion and law"

North American Review—(November)—The results of work to reduce the death rate of babies are described in an article on "Saving the Babies" by George E Vincent, President of the Rockefeller Foundation Especially significant are his statements that mothers under 19 lose babies in numbers above the average and that the first and fifth children of any mother have poorer chances of living than those in between The first child dies, presumably, from the special difficulties of first births or the mother's inexperience as to its care The fifth from malnutrition or those many other reasons for the low vitality of children of exhausted mothers "Spacing of babies" says Dr Vincent, "is apparently another factor to be reckoned with In general and within limits the law seems to be, the longer the interval the lower the mortality"

The Forum — (December) — In the opening article, "The House of Human Welfare," the future organization for straightening out tangled lives—of which he considers his juvenile and family court in Denver to have been a faint adumbration—is eloquently described by Ben B Lindsey Of conditions that militate against married happiness he says "Disagreement and quarrels between husbands and wives usually spring either from poverty and financial stress, or from their ignorance of how to make their sex life an asset instead of a liability They should have been instructed in scientific contraception before marriage, and they should have been taught how to make love But they have been taught nothing They blunder into marriage, into their marital sex relations, and into parenthood—the three most vital things in their lives—utterly uninstructed"

Plam Talk—(December)—This periodical starts the second month of its career with a general article on Birth Control by Havelock Ellis He treats of the subject "not only from the viewpoint of ethics but from the viewpoint of biology—of nature itself" He outlines the crude methods of limiting the human race in the past, and finds them too brutal for today "The only method" he writes, "which comes before us today as a reasonably practical

instrument—is the method of contraception Some day, let us be sure, the world will recognize all that it owes to those noble pioneers who, at the risk of obloquy, had the vision to see the fate that threatens man (through the ever increasing flood of human fertility) and the courage to face it with hope"

North American Review—(December)—Charlotte Perkins Gilman writes on progress through Birth Control She believes that "Margaret Sanger's appeal for the overburdened mother is a just one, it is enough to justify Birth Control" But she believes that there is an even larger foundation on which Birth Control as a feminist movement is to be based For in women's hands lies the power and responsibility to limit the numbers of the race, for the best interest of mankind

Harpers for December contains an article by Professor Julian Huxley entitled "Mice and Men" He describes the enormous proliferation of small creatures such as mice, voles and lemmings The periods of maximum numbers in these and many other "plagues" come in definite cycles, and then after increasing beyond the means of subsistence, they are usually killed off in tens of thousands by disease Thus seems the law of nature for uncontrolled breeding, a law which applies to the human race as well as to mice and rabbits It would seem that the opponents of Birth Control approve of the law and would put men and women again under its domain

Time—(November 28)—This weekly news magazine, published at Cleveland, gives more than two columns to a thorough exposition of the Birth Control Movement in the United States and England, its history and aims, the legal handicaps and the results so far accomplished

Books Received

GANDHIJI IN INDIAN VILLAGES, by Mahadev Desai S Ganesan Madras Rs 2

WHAT I BELIEVE, by William J Robinson, M D Eugenics Publishing Co New York \$2 50

REBUILDING THE CHILD, by Frank Howard Richardson, A.B, M D G P Putnam's Sons New York

THE SEXUAL LIFE, by J Rutgers, M D Verlag R A Giesecke Germany

SEXUAL LIFE, by Ben Zion Liber (translation into Yiddish) Rational Living New York \$1 00

MAN'S QUEST FOR SOCIAL GUIDANCE, by Howard W Odum Henry Holt and Company New York

OIL, by Upton Sinclair Sinclair Press California \$2 50

THE HUMAN BODY, by Logan Clendenning, M D Alfred A. Knopf New York. \$6 00

THE CASEMENT, by Frank Swinnerton George H
Doran Company New York

THE SHADOW EROS, by Henry Chester Tracy E P
Dutton & Company New York

THE OUTLAWRY OF WAR, by Charles Clayton Morrison
Willett, Clark & Colby Chicago \$3 00

PERSONAL HYGIENE FOR WOMEN, by Clelia Duel Mosher,
M D Stanford University Press California \$1 50

THE COMPANIONATE MARRIAGE, by Judge Ben B Lindsey
and Wainwright Evans Boni & Liveright New
York \$3 00

THE HERITAGE OF WOMAN, by Alice Ames Winter
Minton, Balch & Company New York \$3 00

THE WOMEN'S SIDE, by Clemence Dane George H
Doran Company New York \$1 50

THE SEVEN STRINGS OF THE LYRE, The Romantic Life
of George Sand, by Elizabeth W Schermerhorn Hough-
ton Mifflin Co New York \$4 00

Feminism and Birth Control

The Declaration of Principles of the National Woman's Party includes Equal Rights in the marriage relation. This connotes the right of the wife equally with the husband to determine the number of children they shall have. Until women have both in the law and in their own psychology an equal headship of the family with their husbands, women cannot exercise the right of Birth Control even when they believe in it and desire it. Among the very industrial women of whom BIRTH CONTROL REVIEW speaks (many of whom are simultaneously mothers and wage-earners), the psychological subjection of women is more potent to prevent their limiting their families in accordance with their means, wishes, and convenience, than are any laws on the statute books.

Women have never had an equal participation in law-making, an equal right with men to determine what shall be the laws respecting Birth Control. The National Woman's Party is seeking for women an equal share with men in making all the laws of our country.

The strength of the National Woman's Party has always been in its concentration on a definite purpose on which women of all shades of political, religious, and social opinion can agree. This singleness of purpose has also been the strength of the Birth Control movement.

We believe that women cannot exercise the right to limit their families if they choose unless they have Equal Rights in all the relations of life. Thus we might ask the American Birth Control League to place Equal Rights in its program as an essential part of its demands. But we know from our own experience that singleness of purpose makes for strength and for the speedy achievement of the purpose of any organization.

—From "Equal Rights" Aug 20th

(We comment editorially on this statement)

"THE MOTHERS"

(Continued from page 8)

the contrary conclusion. By all of Mr. Briffault's showing, woman has been so consistently unintellectual, indecent, immodest and generally lax that man simply couldn't stand her, he accordingly took marriage out of her hands and codified it, forced chastity and modesty upon her, took religion out of the cul-de-sac of witchcraft to which she had brought it and raised it to the level of speculative philosophy.

The achievements of civilization, he says, "have been brought about chiefly, if not exclusively through the operation of man's rational faculty. Women have had very little direct share in them." Further on he remarks that "The critical, analytical and detached creative powers of the intellect are less developed in women than in men." He repeats with variations throughout the final chapter all the ideas about the intellectual inferiority of women which, as Tom Paine said of government have "pedantically made themselves the cause of their effects." And in consistently warping his evidence to this view he has largely discounted many brilliant flashes of social perception, such as the distinction between sexual impulse and mating instinct, their essential antagonism, and the anti-social constitution of the family. His ideas of the future of marriage are imperfectly reconciled to the expressed notion of monogamous marriage as arising out of woman's desire to reserve the whole of man's economic energy for herself and her offspring, and his characteristically British adjuration to The Mothers occurs too shortly after his unqualified assertion that women never learn anything after the age of twenty-five, to have quite the effect on the woman reader that its author evidently meant it should have.

The final verdict of the woman reader is that the man might prove both provocative and important if he could but unwind himself from the vast cocoon which he has woven of unselected and imperfectly assimilated anthropological material.

* * * * *

Love and desire are as strong in a woman as in a man. Every psychologist, every man of the world, knows that. But we lie about it, we lie about it and lie about it as calmly as though lying were a venial offence instead of a deadly sin. For the moral code is not fulfilled by a woman's repression of her strongest passions, it is demanded also that women shall pretend and that men shall pretend that women are unnatural monsters.

—ROBERT BLATCHFORD

IN OLD NEW YORK



THE artist and the writer of the news item have failed to grasp the real meaning of the fall in the birth rate. There has not been in recent years any great improvement, judging by available statistics, in the lengthening of life for people past middle age. The fall in birth and death rates means merely that every child born has a better chance of surviving than he had in the days of very high birth rates. According to figures given out by the Metropolitan Life Insurance Company, the expectation of life at birth in the 16th century was only 21 years, in 1789 it was 35 years, in 1900 (in Massachusetts) it was 49 years, and in 1922, according to U S statistics, 58 years. This means that less than half of the children die young who died 250 years ago, but it does not mean that we have a large increase in the proportion of really old men and women in our population.

A COMPETITION—THE EDITOR'S DOG

The Editor's dog is four years old, and has had six litters of pups, half-a-dozen per litter. Suppose that none of these litters had been destroyed, how many dogs would the Editor have? It may be assumed, for the purpose of calculation, that of each lot of six pups born, five would have survived, that of the five, three would have been dogs and two bitches, that all the bitches would at the age of twelve months have begun producing litters of their own. Prize for Correct answer

—“The Countryman”, Oxford, England

THE HINDU MOTHER

(Continued from page 13)

though the ultimate Eugenic end is common to both. Here in India, instead of guarding the advocacy of Birth Control against leading to a wholesale refusal on the part of the womanhood of the country to bear children, one has to combat the exceedingly exaggerated willingness of women to exercise their procreative powers. It would be absurd to apprehend here in India that the Birth Control propaganda would create a dysgenic emergency in the form of a universal strike of mothers. The trouble with the Hindu woman is that she is too much imbued with the doctrine of the glories of motherhood. We have to teach her to underrate those glories a little. We have to teach her that there are other values in life—values which have been overlooked for centuries, and yet such as were properly recognized by the sages in ancient times.

MATERNAL MORTALITY

(Continued from page 15)

marked decline in the general death-rate, and a sharp drop in the infant mortality, our maternal death-rate has actually *risen* in the last ten years, and three thousand mothers are dying every year in childbirth in the British Isles. In addition there is a terrible proportion of chronic invalidism, and an almost universal debility among the poorer mothers. Conference after conference is held—doctors, surgeons, midwives, nurses, social workers. Medical papers throw their columns open to views on the causes of Maternal Mortality, and suggestions are put forward many of which cancel each other out. More maternity hospitals—stop bringing parturient women into hospitals. More midwives—leave all obstetrics to doctors, only the specialist—the general practitioner is best. The clearest demand is, however, expressed that a post-mortem should take place on every woman dying in childbirth, and this would be a valuable gain indeed.

But the seriousness of the problem is very far from being realized by any except the professions directly interested, at the London conference last July comment was made on the difficulty of making the public take the *practical* side of motherhood seriously. Here is work for women. We have women doctors now, and women in a strong position at the Ministry of Health. To our shame be it said that the chief profession of women is still conducted without the full help that science can give, and under abominable conditions, that most women wander blindfold into it, that they poison and maim themselves and their children in their efforts to escape, and are held down in their hell in the name of Religion and Morality.

Correspondence

FEMINISM VS MASCULINISM

We reprint two letters from the "Forum", since they are the spontaneous expression, one, of a woman's resentment at the encroachments of maternity, the other, of a man's blindness to such a woman's side of the question. They represent the extreme feminist and masculinist views.

Editor of *The Forum*

Why is it considered the duty of every married couple to have children? Fifty years ago public opinion made it every woman's duty to marry if she could possibly capture a man. It made no difference whether she was fitted for cooking or for painting, she must, if she were to occupy a place of honor in the community, settle down to housekeeping, giving up all other inclinations even though she might have real talent for business or for art. Otherwise she was "poor Aunt Sophie"—an old maid. That day, thank heaven, has passed. It is no longer considered a woman's duty to marry unless she happens to want to do so. The world has yet to be convinced, however, that it is not every married woman's duty to have children. The root of the trouble lies in the fact that for generations the tradition has grown up that all women, just because they are women, love all children just because they are children. Even to-day it takes a courageous person to admit that she is not fond of children. Yet there are many of us who, while we may have a certain instinct to protect and cherish our offspring, would, if we were honest, say that we lack that characteristic with which poets have endowed us, an unflagging mother zeal.

Mrs J. H. Czock, Buffalo, N. Y.

Editor of *The Forum*

The greatest distinction that democracy has conferred on education is in making it general. In doing this it has relieved the parents of numerous children from the fear that the early education of their children will be neglected. Society, for its own protection now assumes that burden for the family.

The presence of children, instead of being an economic pressure to deter parents from having large families, is a psychological stimulus for parents to make more of themselves in order the better to provide for their children. It is this struggle that keeps the world moving and society wholesome. No children means social stagnation. The eagle gets under her eaglets to assist them in their first erratic flight from the craggy nest. In the same way and to a nobler purpose, parents are spurred to give of their best to their offspring. What comparable spur has the childless couple of the leisure class? Or what comparable contribution to society?

RAYMOND McFARLAND, East Aurora, N. Y.

Editor's Note

This purblind attitude toward women's special part and hazard in maternity is not uncommon among men. Its prevalence is commented upon in a review of some recent books on eugenics, published in *The Eugenics Review* (Great Britain) and signed M. S. P. "It is curious," says this reviewer, "that in dealing with the fall in the birth rate, nearly all eugenic works ignore a very important factor, namely the woman who bears the children. The reader will search the admirable index of the great book written by Major Darwin, President of the British Eugenics Society, in vain for any reference to woman, pregnancy, or parturition. The assumption all through seems to be that children are a commodity like, say, motor cars, deliverable for cash, dependent only on one's bank balance. That children are, like motor cars, a source of expense, of trouble, and of great pleasure, few fathers will deny, but every mother knows that their delivery is not merely a matter of cash. For many women, pregnancy is little better than a tiresome illness followed by a major operation, and even for those to whom child-bearing comes easily, pregnancy and lactation bring a serious loss of physical, intellectual, and emotional powers, a loss most acutely felt amongst the intellectual and artistic. Nearly all women desire to bear one or two children (and those who don't are of no genetic consequence), but the number of women who, even with all the expenses of childhood and education guaranteed, would willingly enter on a sixth, or even a fifth or fourth pregnancy is surely very limited indeed."

EDITOR BIRTH CONTROL REVIEW

IN the November BIRTH CONTROL REVIEW you refer to an article by Kathleen Norris in which you say she is apparently ignorant of the real class for which Birth Control is intended.

I was never more surprised in my life when I found that Mrs. Norris was not in favor of Birth Control for if you will read her book "Certain People Of Importance," you will find one of the best arguments for the need for Birth Control that has ever been published, for in this book she gives a most vivid picture of the gradual descent of a woman from a dainty, attractive woman and a happy homemaker to a slovenly, careless person.

I am sorry that I can not tell you the pages but have not the book at hand. However, I think it is well along in the book.

You will, I am sure, fail, as I did, to understand how any one can show so plainly the need for Birth Control, and then profess to be against it.

ALICE P. CORNETT

News Notes

International

A "Comité International pour la vie et la Famille," which is stated to be "open to all men of good will" but is chiefly Roman Catholic in composition, and engineered by the R. C. Church, has been formed in Europe to combat Birth Control. Affiliated committees are being formed in the various countries, and every effort is being made to increase the membership. It is a proof of the progress of the movement for Birth Control that such an organization should come into existence, and the propaganda for it will do much to arouse interest in the subject and to keep before the general public the fact that it is possible to bring human reproduction under the control of reason.

PROTECTION for women workers, before and after childbirth, afforded by international convention through the League of Nations, has been officially ratified by Germany, first of eight leading industrial nations to register approval.

By the terms of the treaty a woman may cease work in industrial or commercial establishments on production of a medical certificate declaring pendency of childbirth within six weeks. Compulsory vacation with pay and free medical care are stipulated.

UNITED STATES

New York

TWO organizers have been at work in the State during December and the latter part of November. One of these is Miss Eleanore Von Eltz who is working with women's organizations to develop interest in the legislative work of the League. Miss Von Eltz has a long experience as organizer. She is a graduate of the New York School of Social Work and has made social surveys and taken part in other social service work.

Dr James F. Cooper has been speaking to medical men and stimulating interest in legislative work at Schenectady, Saratoga, Ballston, Amsterdam, Utica, Syracuse, Rochester, Batavia, Buffalo, Niagara Falls, Jamestown, Salamanca, Olean, Elmira, Binghamton, and Middletown.

The Mothers Club of New Brighton, S. I. and the Women's Union of the Brooklyn Society for Ethical Culture were addressed by Mrs. P. B. P. Huse, Executive Secretary. Mrs. Walter Timme, member of the Board of Directors, addressed Minerva Lodge No. 25 of the Sane Sisters at their

headquarters at 150 W. 85th Street, and Miss Mary Pokrass of the Clinical Research Department spoke before the Washington Mothers' Club, at 1387 Washington Avenue, Bronx, and at the University Settlement Mothers' Club, 184 Eldridge Street. A local branch of the New York League of Women Voters has also devoted one of its meetings to Birth Control. This is the Green County branch, whose chairman, Miss Seaman, held a lunch meeting at Catskill, December 15th.

At the Woman's City Club on November 14th, Dr. Ira S. Wile, took the affirmative side in a debate on Birth Control. Returns on a referendum of the Club following the debate gave 365 for and 33 opposed to the Club lending its support to any amendment to the State law forbidding the dissemination of contraceptive information, which receives the approval of a body of reputable physicians. Sometime in January the Club will call a legislative meeting of all social and civic organizations endorsing the bill to be presented by the American Birth Control League in New York State.

When any newspaper or lecturer makes a reference to the work of the American Birth Control League our headquarters are always inundated with appeals for help. Of late three lecturers have brought us hundreds of letters each week. One of these is Dr. M. S. Taylor, a lecturer on sex problems in the Middle West. Mr. C. F. Bley has broadcasted talks on the same subject for a Northern New York Radio Station and Judge Ben B. Lindsey's lectures throughout the country have brought an overwhelming response. It is a fact worthy of note that many of those who do not accept Judge Lindsey's whole philosophy of sex relations embrace Birth Control warmly, among these is one of his opponents in debate, a Jewish Rabbi of California, who is a warm advocate of Birth Control.

The Better Baby Contest at 144 Monroe Street lasted for a period of two weeks. On November 17th a second distribution of prizes was made, the winner of first prize this time being Sara Garasoff. The effect of this experiment has been felt in increased attendance at the Clinical Research Department, which is this year on full time.

The best attended church in New York is probably the Park Avenue Baptist Church whose pastor is Rev. Dr. Harry Emerson Fosdick and which includes John D. Rockefeller in its congregation. On December 4, Dr. Fosdick preached to 1,300 persons on Birth Control. "The greatest social prob-

lem of the present day", he said, "is excess population and its only solution is the general practice of scientific Birth Control" "This is a law-abiding universe," the preacher said "You cannot walk out of a six-story window and get away with it In a law-abiding world we cannot trust God to break His own laws, physical or spiritual We cannot launch our boat in a fog without a compass and trust God we will reach our destination That is magic There is no magic in true religion."

Dr Fosdick said that at present the world's population is being doubled every sixty years or less "In the United States," he said, "we are sufficiently anxious over the situation so that we have checked immigration. I am a restrictionist in immigration because I am not a sentimentalist From the standpoint of this country, we cannot handle the problem either physically or morally if, with the pressure of population, we let the teeming overflow of the world's peoples flow freely in, and second, if we should we would not solve anybody else's problem

"There is only one solution the scientific control of the birth-rate We should take the shackles off the physicians and tell the nations there is no hope for the solution of the population problem except in the scientific control of the birth-rate You cannot trust God to bring everything off all right if you let the earth's population double every sixty years If we sow that, we will reap starvation, unemployment, physical and moral decay"

New Jersey

WORK toward local and state organization was begun by Miss Henriette Hart, at that time organizer for the American Birth Control League, now State Secretary, in February, 1927. At first no publicity was given Both small and large meetings were held in private homes and the most prominent women in the State offered their homes and hospitality

The first meeting of this kind at which a local committee was formed and pledges received was held in Madison Mrs E D Merikle, Chairman, Mrs F H Lovell, Treasurer Short Hills followed Mrs Harold W Heck, Chairman (now deceased), Mrs Edward B Renwick, Treasurer Orange Mrs Wm A Barstow, Chairman, Mrs Percy H Ingalls, Treasurer Other members—Mrs S M Hersloff, Mrs T B Rogers, Miss E Walton, Mrs Hendon Chubb Englewood Mrs Thos Haight, Chairman, Mrs Dwight Kirkby, Treasurer, Mrs Harris E Adriance, Mrs Wm B Searborough, Mrs Orlando Wilcox, Mrs Blair Smith Plainfield Mrs Emmet G Quarles,

Chairman, Mrs E V Cox, Treasurer Newark Mrs Zachariah Belcher, Chairman, Mrs John White Howell, Vice-Chairman, Miss Florence B Halsey, Treasurer, Mrs Royal S Shaaf, Secretary, Mrs Wells P Eagleton, Mrs Edward Scudder, Mrs Joseph Spurr, Mrs Charles T Ashman, Mrs Stuart Young, Mrs Henry Young, Miss Jessie P Condit

In less than four months 30 meetings had been held, in 11 communities and these meetings had crystalized into the formation of committees

On April 17, the first state meeting was organized and addressed by Dr Hannah M Stone There was a splendid attendance, and prompted by the enthusiasm of the meeting the New Jersey Birth Control League was formed and officers *pro tem* appointed—Mrs Zachariah Belcher, State Chairman, Mrs John White Howell, State Vice-Chairman, Mrs Dwight Kirkby, State Treasurer, Miss Henriette Hart, State Secretary The directors are Mrs John T Gillespie, Morristown, Mrs Harriman H Simmons, Elizabeth, Mrs M L Carrick, Jersey City, Mrs F H Lovell, Madison, Mrs Emmet G Quarles, Plainfield, Mrs Percy H Ingalls, Orange, Mrs Edward B Renwick, Short Hills

Half the budget had already been raised and one of the most interesting and gratifying features was that among the first one hundred donors ninety-five had never before contributed to the cause

The interest reached its peak when in the latter part of June, Mrs Sanger met with the members of the State Committee at the home of Mrs George Marshall Allen at Convent, under the auspices of the Morristown-Convent Committee Mrs Willard King is Chairman of this committee, Mrs John P Gillespie, Treasurer, the directors are Mrs G Marshall Allen, Mrs Murray Covershell, Mrs Frederick Kellogg and Mrs H T Maxwell

Members of the State Committee representing eleven communities were present In every respect, it was an inspiring occasion Mrs Sanger expressed great joy over the progress which had been made, and gave the committee much encouragement and stimulation. Since then the committee has largely directed its efforts to securing the endorsement and cooperation of leading physicians Many committee members have interviewed their physicians and report that most physicians have expressed their "silent" approval

At the recommendation of the Plainfield Committee a County Medical Meeting was held at which the Medical Director of the American Birth Control League, Dr James F Cooper, spoke

The Englewood Committee succeeded in organizing a small group meeting of the leading physi-

cians in Bergen County, and through the quiet, but relentless pressure of the Newark women, a Physicians' Meeting was finally organized and a nucleus for an excellent medical committee formed

An indication of the spreading interest in Birth Control in New Jersey is the large number of invitations for speaking received by Miss Henriette Hart, at National Headquarters. Among the many requests are those of the Boards of the Visiting Nurses Association and the Hebrew Maternity Aid Association of Newark. Wherever Miss Hart speaks, she reports a very fair and open-minded attitude, although at many meetings the subject seems entirely new to the audience. At all meetings, requests for literature are made and several contributions have been received. Meetings have been held in Maplewood, Orange, Englewood, Summit, Morristown and Plainfield. The Plainfield and Englewood Committees have organized meetings where Miss Hart had an opportunity to confer with social workers representing Schools, Hospitals, Visiting Nurses, Day Nurseries, and charity organizations. Miss Hart reports very satisfactory interviews with several leading physicians in the State.

Mrs Huse addressed meetings on Birth Control of the Legislative Session of the Contemporary Club of Trenton (December 9th) and the Gloucester County Council of Republican Women at Woodbury (December 18).

Pennsylvania

THE Pennsylvania Birth Control Federation held a remarkably successful meeting at the Bellevue Stratford Hotel, on November 16. The speakers included Dr Haven Emerson, of the Committee on Maternal Health of New York, Mr James H Maurer, President of the Pennsylvania Federation of Labor and Mrs F Robertson Jones, Acting President of the American Birth Control League. Dr Emerson spoke of the work of his Committee in collecting clinical records, and preparing the way for progress in regard to Birth Control. Mr Maurer pleaded for the working class mother of a large family, who had to do all the work of the household, and declared that "if you treated a high bred horse like that you would be put behind prison bars in a few hours." Mrs Jones urged the necessity for legislation in Pennsylvania to make possible the establishment in the State of Birth Control clinics.

Mrs George A Dunning, Secretary of the Penn B C F reviewed a series of distressing cases which had come to her notice. These might have

been avoided, she said, had the State possessed the legislation demanded by Mrs Jones.

"The laws of Pennsylvania are archaic, pre-historic and impossible, and there is no practicing physician in this city who does not violate them," declared Dr Haven Emerson.

In reviewing some of the work done in New York Dr Emerson said "Clinics are provided and we have a series of clinical records showing the results obtained. But we are not prepared to say physicians should give advice on purely economic or social grounds. Progress will be made more quickly if it is done in relatively conservative channels."

The Pennsylvania Federation has organized a committee of physicians who are circularizing medical practitioners throughout the State.

A great step in advance was taken by the Pennsylvania Federation when Mrs Edith Ellicot Powers (Field Secretary) was given a hearing at the Convention of the Pennsylvania League of Women Voters at Williamsport, on November 16th. Not only was Mrs Powers given a hearing but her plea for support of Birth Control as "a necessary social measure" was followed by hearty applause and spirited discussion, and was backed by a speech by one of the strongest officials of the organization. This was Mrs E S H McCauley, Secretary of Welfare Committee, who said, according to press reports

"We need not only Birth Control facts but also the sterilization of the mentally, morally and physically unfit. As a means of cutting down the increasing insanity and feeble-mindedness in the State, some check must be used."

"Insanity is increasing three times as rapidly as the population. We must do away with the unfit. We will continue to go around in circles with our welfare work in the State until we adopt some plan of prevention."

"We will be continually demanding additional funds from the State to care for the dependents if their numbers are not checked."

"The \$50,000,000 bond issue for welfare buildings will be only the beginning of our needs if the problem is to continue to grow as in the past."

California

CARL RAVE of Petaluma was indicted at the end of November, for selling Birth Control literature in Petaluma. The action was brought under an old statute which makes it a felony to write or publish, or assist in making public, any means for producing a miscarriage or abortion, or

for the prevention of conception The law was passed in 1874 under the influence of Anthony Comstock, and shows the old confusion between the destruction of life by abortion, and wholly harmless contraception. It has long been a dead letter, and there are now three active Birth Control clinics in California. These do not come under the law, because they give medical advice, and do not depend in any way on literature for teaching methods of contraception. The case of Carl Rave has been taken up by the Civil Liberties Union, as an interference with the right of free speech. Mr Rave's wife, Caroline, was one of the early pioneers in the Birth Control movement and assisted Margaret Sanger in her early work. On December 4, the charges were dismissed on the ground that the law forbids printing but not distributing such literature.

Indiana

DR COOPER took the affirmative in a debate on Birth Control held on December 13th before the Public Forum of Hammond. His opponent was a Roman Catholic Priest. We hope to publish fuller details next month.

ENGLAND

PART II of the Report on Birth Control, mentioned in our columns last month, was published on November 14th. The Report has been made under the auspices of the National Council of Public Morals, and the first part, which appeared two years ago, concerned the ethical aspects of Birth Control. Each part is prepared by a special committee, and the present publication, which concerns the Medical Aspects of Contraception, has occupied the attention of a committee of medical experts for over two years. Mr Charles Gibbs, Senior Surgeon to Charing Cross Hospital was the chairman, and Sir Arthur Newsholme, K C B, Vice-Chairman.

The first finding of the Committee is that the amount of scientific knowledge as to the efficiency of contraceptives is very small, and that there is a lack of scientific data extending over a period of years. The general conclusions of the Committee were as follows:

- 1 That the prevention of conception is being attempted by a large number of individuals
- 2 That this number is probably increasing rapidly
- 3 That the reduction in the birth-rate is partially, and perhaps chiefly, due to the increasing use of contraceptive methods

4 That, judging from experiments on animals, diet may have an influence on fecundity in human beings, though, in view of the variations of fecundity in different communities in which no difference of diet has been detected, this remains to be proved

5 It is generally stated that contraceptives are producing a diminution in the number of offspring of those best able to bring up a family satisfactorily, but that they are not being used to the same extent by people who are unable to support their families, or by those who, owing to alcoholic tendencies, mental defect, or other inherited disease, are not likely to beget good citizens

Touching on the social aspect of the question, the Committee state that they "view with anxiety the indiscriminating publicity now being given by some persons to the subject of Birth Control. We repudiate the idea that innocence should be based on ignorance, but knowledge should be given judiciously, and some of the current publications on this subject we regard as a public bane, especially to young unmarried people."

The most important recommendation of the Committee reads as follows: "We are of opinion that no impediment should be placed in the way of those married couples who desire information as to contraceptives, when this is needed for medical reasons or because of excessive child-bearing or poverty. In this matter the welfare of the family, and especially of the children, should determine the common practice, and this welfare is not secured when there is only one child, or where too long intervals elapse between the birth of children."

As regards the method of giving contraceptive information the Committee places the responsibility squarely on the medical profession. Birth Control clinics, it states, ought to be under the guidance and control of experienced and judicious medical practitioners, and, further, hospitals should be centres for advice and instruction on the subject. When a hospital has an obstetric and gynaecological department, this would be the most suitable place.

The Report was signed by ten of the twelve members of the Committee, and certain of them appended additional reports. Among these was one by Mr C J Bond, F R C S, who expressed the belief that adequate knowledge of the factors which affect fecundity and of the best means of controlling conception are steps in the evolutionary process whereby mankind will be enabled to exercise a growing influence over human destiny, and whereby also the possibility of increasing the racial stock of innate capacity will be brought within the range of human control.

In a statement submitted to the Committee, Lord Dawson of Penn, Physician to the King, whose views on the subject under discussion are well known, asserted that there was no evidence that the use of contraceptives as such does either physical or moral harm to those who practise it, he added, "to ask that this generation should go back to the helterskelter method of having families is like crying for the moon"

The Committee was made up as follows Charles Gibbs (chairman), Sir Arthur Newsholme, late chief medical officer of the Local Government Board (vice-chairman), C J Bond, hon consulting surgeon of the Leicester Royal Infirmary, member of the Medical Consultative Council, Ministry of Health, etc, A K Chalmers, late Medical Officer of Health, Glasgow, Mrs Agnes Dunnett, medical officer, Brentford Anti-Natal Infant Welfare Clinic, etc, J S Fairbairn, obstetric physician at St Thomas Hospital, etc, A E Giles, consulting surgeon to the Chelsea Hospital for Women, Professor Leonard Hill, of the Medical Research Council, Frances Ivens, hon. gynæcological surgeon, Liverpool Stanley Hospital, F H A Marshall, Dean of Christ's College and Reader in Agricultural Physiology at Cambridge University, Charles Porter, M O H, Marylebone, and H R Spencer, consulting obstetric physician, University College Hospital, all of whom signed the Report, and Miss Letitia D Fairfield, M D, and barrister-at-law, and Sir James Marchant (secretary of the committee) who were not among the signatories

The medical profession in England is agitated over the increase in the numbers of the feeble-minded and insane, and is discussing the comparative merits of legislation to prevent the marriage of mental defectives, and sterilization It is pointed out that to prohibit the marriage of the feeble-minded would probably not lessen the number of children born to them, as such people would take little heed of the law Sir Arbuthnot Lane, a strong advocate of Birth Control has come out strongly in favor of sterilization, voluntary or otherwise, as a means of checking the increase of mental deficiency

On November 16, the Cambridge Union—the most noted Debating Society in Great Britain,—held a debate on Birth Control The subject was "That in the opinion of this House, a wider knowledge of contraceptives would be in the interests of both morality and social welfare" The division at the close gave a majority of almost 200 (512 to 315) in favor of the resolution An hour before the time set the undergraduates were waiting at the doors, and when the speakers arrived they had to force their way through the over-crowded audience One of the supporters of the resolution was Dr H Crichton Miller, ex-president of the Edinburgh

Union Society "I am not speaking in any light spirit", he said, "when I say that to regard the birth of a child as a piece of bad luck is an attitude towards the next generation which is so fundamentally immoral that it cannot be supported for one moment. Monogamy is not going to fall by the knowledge of contraceptive methods, but is far more likely to stand because of it The morality to look forward to is not that of a man who lives a sober life when he is living in a prohibition country, but of one who keeps sober despite the fact that he has a well-stocked wine cellar It is only when man has freedom to do otherwise and displays moral behavior, that he is worthy of the present level of education and culture"

The Bishop of Hereford was among the opponents He urged the encouragement of good stocks to breed more freely, rather than the reduction of the bad stocks

We would especially call the attention of our readers to the following appeal from Naomi Mitchison It offers an opportunity for aid to a most deserving cause, with the chance of securing a valuable memento The appeal was contained in a letter dated from River Court, Hammersmith Mall, 6, London

Our north Kensington Birth Control centre, on whose committee I am, is very short of funds, in fact it is really bankrupt. I have a scheme for selling books autographed by the authors and so making a little money. I know a good many authors and most are interested enough to do this, though they won't subscribe! But I wonder whether I could possibly ask you to let me put a notice to this effect into your paper? I think it must be widely read among intelligent people who might also be interested enough in literature to care to buy some of these books. I have books signed by Wells, Julian Huxley, A. P. Herbert, Rose Macaulay and many others, and could send a full list to anyone interested. I have also a few first editions of Aldous Huxley and other authors, whose books are of some value. If anyone cares to write to me here, I should be very glad indeed to let them know more about it.

FRANCE

A FRIEND sends the following account of a Birth Control meeting in Paris

A real surprise! Here in Paris, I have heard three frankly Birth Control speeches The —, a society that prides itself on being in the forefront of modern thought, announced a discussion on three books, Devalde's "La Maternité Consciente", V Marguerite's "Ton Corps Est a Toi" and P Feval's "Ton Corps Est a Moi" Nobody seemed, at first, to know anything about the subject

Some foolish talk about the Automobile Show and the capacity of women to drive filled up time and I began to think I had come in vain, but at last the chairman gave what he called an outline of the books. I only knew "La Maternité Consciente" and that he did not appear to have read, but I gathered that the others allowed or refused the right of a woman to decide whether she would become a mother. No one being found to speak of the books directly, the chairman called upon —, who, after a contemptuous remark that Marguerite's book was in-artistic and salacious, made a most excellent speech on the heavy responsibility of bringing children into the world, and the need for preventing the tainted from becoming parents. He might be a member of the Eugenic Society.

Then came —, and he talked pure Margaret Sanger. One would have thought he read the BIRTH CONTROL REVIEW and the reports of Birth Control clinics. He spoke of the "criminal law" which prevented "les pauvres bougres," who perhaps had their chief pleasure in sexual intercourse, from learning how to avoid the crime of conception. I don't think the audience understood him. Then — made an impassioned speech on the importance of heredity and the need for "naissances saines." The chairman now appeared to be getting rather nervous and declared time was up, so the meeting broke up. I must find out if the second speaker understands English, as I would like to send him the BIRTH CONTROL REVIEW. I shall try and get in touch with all three. But, considering the law, it was pleasing to hear such speeches made before an audience of at least 1,500.

Another English resident in Paris writes also of three public addresses on Birth Control, possibly the same as those just described. Her comment on the reaction of the audience is especially interesting. "I was much struck by the absolute ignorance and indifference of the audience. When Bon Temps said 'In one thing France stands first—in the rate of infantile mortality,' they cheered—they thought it was a merit to be first!"



A COMING EVENT

The annual meeting of active members of the American Birth Control League will be held January 12. On the same day a public luncheon meeting, at which Professor Henry P. Fairchild will be the chief speaker, will be held at the Town Hall Club. Tickets (\$2.50) can be obtained at Room 1904, 104 Fifth Avenue.

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☛ If you have such articles and cannot send them, phone Morningside 9381 and request that they be called for. Or if not in New York, send the package by mail. Be sure to mark your package "FOR BIRTH CONTROL LEAGUE."

Just think of the benefit to be derived from articles you no longer need, and act today!

A CORNER FOR KITTY MARION

Doubtless thousands have noticed, if they have not listened to her, the lone female who stands erect on the northwest corner of 34th Street and Broadway, holding a copy of a magazine in front of her at arm's length

Her lips move, but what she is broadcasting is always a mystery, as the clang of street cars, the roar of traffic and the blast of automobile horns render her vocal efforts negligible

When she makes her sales, if any, is also a mystery,* there seems to be reticence among would-be purchasers of making the "buy" of the magazine before a grinning populace

Yet there she takes her stand, day by day, offering her propaganda to a hurrying and heedless multitude. While waving her brand of literature in front of her she attracted the attention of a sturdy youngster, one of a bunch of seven trailing alongside and behind a comfortable looking and rosy-cheeked woman, who carried the latest addition to her family in her arms

The mother was busy herding her brood and had not noticed the solitary magazine dispenser

"Say, mom," said one boy, clutching her coat to stay her progress, "what's she sellin'?"

"Mom" took a glance, read the title on the magazine, stiffened up and with a sniff answered, "Her?—nothin' much. C'mon," and steered her juvenile galaxy around the corner, where a department store's windows stretched for nearly a block filled with propaganda for one Santa Claus, whose sphere of action would be woefully limited if the doctrines of the aforesaid magazine were all taken at literal face value—*Evening World*, Nov. 29th

A janitress, who had received contraceptive instruction at the Chicago clinic, visited her native village in Hungary and passed on her knowledge to all the married women there, and they are spreading it to the neighboring villagers. And so the leaven works

—Told to KITTY MARION by ROSIKA SCHWIMER

TOLD BY "MOTHER'S FRIEND"

Little girl—"Mother, what is Birth Control?"

Mother—after a nonplussed gasp,—

"Oh, you know, it's what they sell outside of Grand Central"

MORE NERVE THAN LINDY

On the day Lindbergh was flying to Mexico, a rather stern middle-aged woman passed me, muttering as it seemed to herself "Are you speaking to me?" I asked, on my guard "I was only saying" she answered shyly, "that it takes more nerve to sell that than 'Lindy' has"

Mystery or not, Kitty Marion's sales have totaled not far from 10 in the eleven years since the *Review* was started

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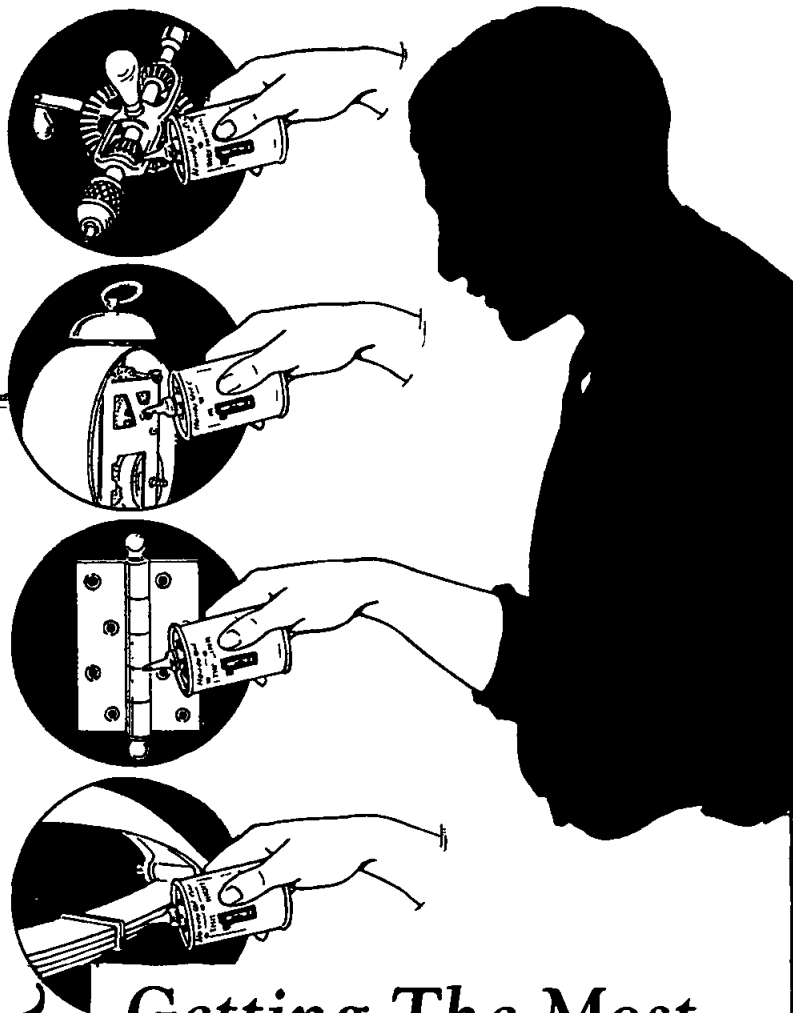
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- 3 To encourage the establishment of Birth Control Clinics

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- 1 To supply true information and scientific knowledge concerning Birth Control,
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- 3 To show the need and the benefits of Birth Control

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