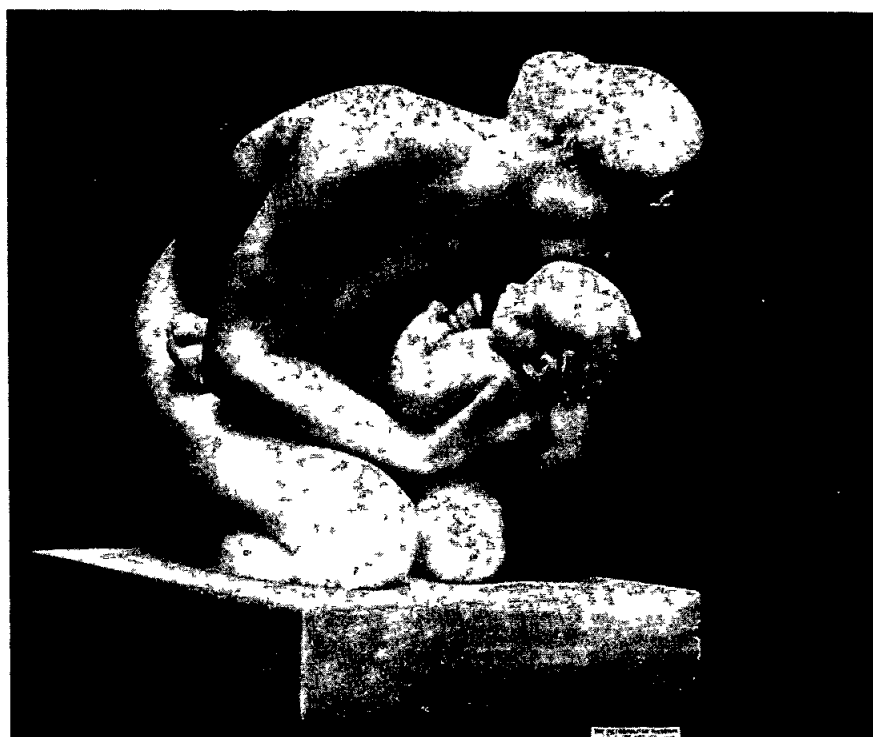


February, 1928

Twenty Cents

BIRTH CONTROL REVIEW

"Fewer But Healthier Children"



Courtesy of the Metropolitan Museum of Art

MOTHER

By LEWIN-FUNCKE

HAVELOCK ELLIS NUMBER

Margaret Sanger Comes to Berlin

By AGNES SMEDLEY

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TEN GOOD REASONS *for* BIRTH CONTROL



Last month we gave Woman's Right as the first and most personal reason for

Birth Control

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

This month we give

Reason II—MARRIED LOVE

This is the right of two, husband and wife, to learn to know each other, to hold and desire each other's love and to lay the basis of mutual understanding on which to found a home

MARGARET SANGER SAYS —

"Men and women have been endowed with this dynamic energy, which we name passion, for the rounding out, the development, the fulfilling and the beautification of their natures. Those who deny it expression, who combat it, or who refuse to participate in it, cut themselves off from the zest and the poetry of life.

"If the bride is enforced into an unwilling or accidental pregnancy during the honeymoon or the early stages of their marital love, the young husband is deprived of the possible opportunity of knowing his wife during one of the most interesting stages of her development.

"It takes time to arrive at a full and sympathetic understanding of each other, and mutually to arrange lives to increase this understanding. Out of the mutual adjustments, harmony must grow and discords gradually disappear. These results cannot be obtained if the problem of parenthood is thrust upon the young husband and wife before they are spiritually and economically prepared to meet it."

HAVELOCK ELLIS SAYS —

"Sexual pleasure, wisely used and not abused, may prove the stimulus and liberator of our finest and most exalted activities. It is largely this remarkable function of sexual pleasure which is decisive in settling the argument of those who claim that continence is the only alternative to the animal (procreative) end of marriage. That argument ignores the liberating and harmonizing influences, giving wholesome balance and sanity to the whole organism, imparted by a sexual union which is the outcome of the psychic as well as physical needs. There is, further, in the attainment of this spiritual end of marriage much more than the benefit of each individual separately. There is that is to say, the effect on the union itself. For through harmonious sex relationships a deeper spiritual unity is reached than can possibly be derived from continence in or out of marriage, and the marriage association becomes an apter instrument in the service of the world. Apart from any sexual craving, the complete spiritual contact of two persons who love each other can only be attained through some act of rare intimacy. No act can be quite so intimate as the sexual embrace. It is needless to insist how intimately this second end of marriage is bound up with the practice of Birth Control."

To create a race of well-born children it is essential that the function of motherhood should be elevated to a position of dignity and this is impossible as long as conception remains a matter of chance

Declaration of
Principles of
American Birth
Control League

LORD DAWSON SAYS —

"If you don't start life with a head of steam you won't get far. Sex love has, apart from parenthood, a purport of its own. It is something to prize and to cherish for its own sake. It is an essential part of health and happiness in marriage. If sexual union is a gift of God, it is worth learning how to use it. Within its own sphere it should be cultivated so as to bring physical satisfaction to both, not merely to one. The attainment of mutual and reciprocal joy in their relations constitute a firm bond between two people, and makes for durability of their marriage tie. Reciprocity in sex love is the physical counterpart of sympathy. More marriages fail from inadequate and clumsy sex love than from too much sex love. The lack of proper understanding is in no small measure responsible for the unfulfilment of connubial happiness, and every degree of discontent and unhappiness may, from this cause, occur, leading to rupture of the marriage bond itself."

WARNER FITE SAYS —

"Among personal relations none is more replete with significance than the sex relation, and none makes a richer contribution to the content of life. In any discussion of the ethics of Birth Control, the rights of the marriage relation as an end in itself are bound to hold a central position. And if marriage is to be regarded as an end, and not merely as a means it seems to me that the conclusion is obvious as an end important in itself, marriage should represent a choice unencumbered, as far as possible by extraneous obligations, and this means that, within the limits of health and safety, we are justified in employing all the resources of knowledge to render marriage fertile or infertile, as those in question may see fit."

OLIVE SCHREINER SAYS —

"I would base all my sex teaching to children and young people on the beauty and sacredness of sex. Sex intercourse is the great sacrament of life. He that eateth and drinketh unworthily eateth and drinketh his own damnation, but it may be the most beautiful sacrament between two souls who have no thought of children."

BIRTH CONTROL REVIEW

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

VOL XII

FEBRUARY, 1928

No 2

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- ISAAC GOLDBERG**, critic and biographer, published two years ago "Havelock Ellis, a Critical Study" (Simon and Schuster, N Y)
- WALDO FRANK**, editor, literary and art critic, is author of "Our America", "The Dark Mother", "Virgin Spam" and many other books
- RALPH CHEYNEY**, poet, lecturer, and editor of Contemporary Verse has recently published a volume of verse "Touch and Go"

BIRTH CONTROL REVIEW

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No 2

EDITORIAL

A GAIN we celebrate the Birthday month of the great liberator of the world from sex fears and sex tabus. Freedom is not yet wholly won, but the way out of darkness into light has been broken through, and hundreds of thousands of men and women are rejoicing in a new and happier conception of life, its forces, its beauty, its joys and its marvels—a concept largely due to the pioneer work of the poet and philosopher whom we honor this month. What he has meant to other thinkers and writers is told in their own words in the following pages. But there are millions who are benefiting from the work of Havelock Ellis, who yet have never heard his name. It is only the few who have come into direct intellectual and spiritual contact with him, but these few have passed on the torch to an ever-increasing circle of learners and listeners, and there is no writer or teacher doing his or her part for sex enlightenment, who does not owe something, directly or indirectly, to Havelock Ellis. We are glad to be able to announce that this year will see the publication of a new book on Ellis by Houston Peterson.

A G P



NEWSPAPERS and periodicals have been full of reviews of the various happenings of 1927. But no review of the past year is complete which does not take note of the tremendous growth of the movement towards Birth Control. After a long struggle, at the beginning of which the advocates of Birth Control were voices crying in the wilderness and finding few to listen, Birth Control seems now to be taking the place in the minds of men to which its importance entitles it. Gradually the idea began to penetrate and Birth Control found supporters among scientists and thinkers. The new aspect of the movement is that writers on

social questions now do not seem to think it necessary to argue the question. They simply take Birth Control for granted, as part of the basis on which any better social structure must be built. Such is the attitude of Thomas Vernor Smith, in "The Democratic Way of Life" and of Huntington and Whitney in "The Builders of America." Professor E. A. Ross makes a more definite appeal for Birth Control in "Standing Room Only", but one could cite book after book, among those recently published, where Birth Control is accepted as essential, rather than advocated as a reform. Many magazines and periodicals have opened their pages to articles and letters giving the pros and cons on Birth Control or announcing it as the subject of an Open Forum. Among the events of 1927 also must be recorded the great English debate held by the Cambridge Union when Birth Control, after a magnificent forensic display, was approved by a vote of 512 to 315.



MORE significant than lay opinion, is it that in 1927 there was a distinct awakening in the medical profession to the importance of Birth Control. The profession is being urged by some of the more far-sighted of its own members to "stop driving the subject of Birth Control to propaganda organizations, and try ourselves to regulate control of conception", an admonition which was lacking until the propaganda organizations had beaten a path along which the medical profession could advance with ease and comfort. The way of the doctor was made easier in 1927 by the Report made by the Special Committee to the National Council of Public Morals, which was published in London in November. This Committee recorded its opinion that "no impediment should be placed in the way of married couples who desired information as to contracep-

tives, when this was needed for medical reasons, or because of excessive child-bearing or poverty" It also recommended the giving of such information by medical practitioners and at hospitals The time seems to be speedily coming when the medical profession, forgetting its long reluctance, will unhesitatingly claim contraception as a necessary part of medical practice They will not be allowed the whole field without protests from the Economists, who were out in favor of Birth Control while the doctors, in general, were still hesitant It is worth noting in this review of progress in 1927 that Birth Control and its Relation to the Food Supply was one of the questions suggested for those who wished to compete for the Thousand Dollar Economic prize, offered for the 24th time, through the generosity of Hart Schaffner and Marx of Chicago, and supervised by the Committee of which J Lawrence Laughlin of the University of Chicago is chairman



THE recent Race Betterment Conference, held at Battle Creek, Michigan, January 2-6, is an example of the universal acceptance of Birth Control We have no story of the Conference to publish in the BIRTH CONTROL REVIEW this month The reason is that, from the official program, Birth Control—the cornerstone of the arch of race betterment—was omitted But we have the evidence of Dr S Adolphus Knopf, who was refused the privilege of speaking on this subject but requested to speak there on tuberculosis, that Birth Control was present unofficially throughout the sessions A good three-quarters of the speakers, he states, made it part of their program And what brought it home to those at the conference who may not have given it much thought before was the statistics, graphically exhibited by electric time signals, of the American Eugenics society We have given these before in the BIRTH CONTROL REVIEW, but they should be learned by heart "Every second", said the lights, "crime costs America \$100,000, every 15 seconds \$100,000 go for the care of persons with bad heredity, such as insane, feeble-minded, and other defectives Every 16 seconds a person is born in the United States, every 7½ minutes a high-grade person is born in the United

States who will have ability to do creative work and be fit for leadership About 4 per cent of all American citizens come within this class Every 48 seconds a person is born who will never grow up mentally beyond the age of a normal 8 year old child, every 50 seconds a person is committed to jail in the United States Very few normal persons go to jail" There is no true Eugenics—no practical Race Betterment—that does not have Birth Control as its base



THE price society pays for crime in money is only part of what it pays The whole price, the perverted curiosity and perverted sympathy a shocking crime may arouse, is a far heavier one The melodrama of the Snyder case has come to an end, but its effects are not over Personalities like Ruth Snyder and Judd Gray are the true unfit, their influence is even more fateful than their crime and the evidence they furnish of the morbid instincts to which the crowd responds calls for eugenic action So far is the newspaper reading public debased that it went to Ruth Snyder for an opinion on Birth Control Just after her conviction the papers published an attack by her in which she said that a houseful of children would have saved her from sin The bankruptcy of the opposition is shown by the character of this witness they bring forward The Snyder case is a most convincing argument for Birth Control Ruth Snyder should never have had any children The child Mrs Snyder left behind is far the most pitiable figure in the drama, but we can at least be thankful that she had only one For children are forced not only to bear the stigma before the world but the inner stigmata of a bad inheritance

Not the smallest evidence of the need for Birth Control eugenics is the evidence this case presents that even the decent instincts of the public are crookedly applied It is inexcusable crimes such as this which stimulate opposition to capital punishment This is unjust, for as long as a campaign against capital punishment is associated with such cases, decent and thoughtful people will be antagonized When Birth Control has cut down the huge proportions of the problem of unfitness, when humanity, furnished with a normal inheritance and a normal and ample environment itself grows normal, capital punishment will, with very little agitation, become an institution of the dark past

I wish to pay my tribute to a great man and a great thinker, to whom I am deeply indebted
UPTON SINCLAIR to HAVELOCK ELLIS

TO THOSE who fear a world in which the proportions of young and old will be changed by Birth Control and the prolongation of life by medical science, Henry Dwight Chapin's article, "Is Life Worth Prolonging?" in the January *Forum* will bring encouragement. Dr. Chapin's thesis is that when the diseases of maturity—those diseases which still successfully resist science—are conquered, and the number of those who live past middle age increased, we shall not have a crowd of senile dependents to support. On the contrary there will be a larger group of men and women of great knowledge, wide experience and ripe judgment to assist in the work of the world. He gives examples to prove that the mind does not stagnate at fifty, and for each of his examples, a multitude of others come to mind. One startling example, or group of examples from the past was the not uncommon blossoming forth of women into constructive activities

outside the home after the menopause ended the annual childbearing of a generation ago. This, we realize as we read the monumental history of woman suffrage, is what made that movement in the earlier years possible. Throughout the ages also, nations have given to the matured wisdom of their senates, to the groups of their elders, at least an equal share in government with the younger men. Youth is characterized more often by the crudity of inexperience than by inspired wisdom. On the background of what we have learned, we ought to be, and in most cases are, better equipped at fifty to meet new emergencies and undertake new enterprises than is youth at 25 with no background at all. Dr. Chapin protests the disparaging of maturity in business and professional life, which is the pushing aside of those the best part of whose productive life has just begun, to make room for the unregulated flood of new life that threatens to swamp the world.



NOW OUR BABY IS BORN

Now the appointed time has come
When your young body is the drum
On which is pounded martyrdom

Now when you are isolate
Through you all future times create
You are the bridge You are the gate

While I who shared with you love's tang
Cannot assume your easiest pang
Life bares a pointed, flaming fang

Now body knows earthquake and storm
Distorting when love-flesh was warm
Now tiny cry beside racked form

And when this crumpled petal Puck
First quivers close and you give suck,
My heart's a bell you both have struck

These most incredible, wee hands
Must not be bruised by trade's demands
They are as soft as corn-silk strands
This head be safe from any sting—
Now soft as baby owlet wing—
This mouth find life a tune to sing

For just ourselves it's little worth
To storm the dungeons of the earth,
But on for those we bring to birth!

SECOND EPITHALAMIUM

Now I am wholly lifted up,
I am a cloud that forms a cup
I that was ebb-tide turned to flood,
The sun stooped down for earth's cool blood
I shall quicken the soil that is arid now
Rich, dark ripples at touch of plow!

Now I make peace with my body once more,
Home to it, one with it, savor its lore
All the old wonder and new delight
Now pulse through my roots and flood me with light
The roots drink sun and feed the sod,
Groping with roots I reach to God

"Male and female created He them"
That through each other they touch His hem
A kiss is man's sincerest prayer
When God of God becomes aware,
For "God is love" and God is sex
The act shows clear where the creeds perplex

You move with the moon, dear, breathe with the tide
In fellowship to me denied,
And while I fret staccato measures
You taste of delicate, suffused pleasures
But, sleeping beauty, you wait my waking
For God must be born from the shell of our breaking

—RALPH CHEYNEY in "Contemporary Verse"

Havelock Ellis

As a Prophet

By HAMILTON FYFE.

ABOUT THE WORK of Havelock Ellis in the field of sex and its vagaries I know nothing. That subject has no interest for me. I should like to speak of him as an interpreter of life and literature, as an observer of the currents of his age, as a prophet of things to come.

Nearly forty years ago I was a young newspaper man in London, far more attracted by the thought and the feeling of which I was vaguely conscious in the world about me than in the trivialities of politics and police-courts.

I had just begun to value the companionship of books. I read all that I could get hold of. And somehow or another I got hold of one called "The New Spirit."

The name drew me to it with eager anticipation. I was aware of something new in the air. Not even in the office of the *London Times* where I then worked as a reporter could this something be entirely ignored. Now I was about to find out exactly what it was.

Who Havelock Ellis was I did not know. Very few had at that time heard his name even, so I was not to be blamed for my ignorance. I quickly discovered, however, that he was the man for me. His book seemed to bring more enlightenment to my mind than any single volume I had ever read.

It was just the stuff to stir an ardent young intelligence. It was creative, it pushed boldly into the future, it paid no homage to the creeds and conventions of the moment but quietly shoved them to one side.

The writing was in no way abusive or intolerant. It was radiant with clear thinking, with good humour. My sense of the harmony of language was charmed by its vigour. My head was filled with ideas. I had at last a key to the changes going on in the world.

THE NEW SPIRIT, it appeared, was a quickening of the pulse of life. (That pulse, I had begun to think, needed quickening!) The immediate causes were the enlargement of knowledge about the origin and descent of Man, the rise of Woman, and the coming of Democracy.

Fully to understand what insight, what courage, were required to write as Havelock Ellis wrote then, you must have known what 1890 was like. His introduction left me gasping—with delight as

well as surprise. I almost expected the Archbishop of Canterbury to swoop down on me for having such a book in my possession.

Not, let me say again, that there was anything in it to offend the most sensitive taste, the most prudish imagination. It was the ideas in it that took one's breath away. It was the breadth of the author's vision which made one feel that one had lived under a stuffy cloud of prejudice and quarter-truth.

Much as the book helped towards a just appreciation of Diderot, Heine, Whitman, Ibsen and Tolstoi, its greatest value was that Ellis used them to illustrate his interpretation of the new spirit. His piercing glance into the future was a stimulus, an encouragement. His calm confidence in the truth of what he predicted left no room (in my mind at any rate) for doubt.

It is all happening as he said it would. Much of it has happened already. I have no space to prove this by quotation, but I must set down his wise and final answer to the parrot cry that Socialism would reduce all mankind to a common level.

The things to be socialized, he said, were those things of which we all have equal common need. To the individual we must leave the control of individuality. In another phrase, we were engaged in socializing our physical life in order to attain greater freedom for our spiritual life. Never has the distinction been more clearly stated.

IHAD TO wait some time before I could draw refreshment and delight from another book by Havelock Ellis. Between 1890 and 1900 he published several, but they were not for me. At last, after ten years, I held in my hands "The Nineteenth Century, a dialogue in Utopia." As soon as I looked into it, I was under the spell again.

Here can be found all the views which are held today by intelligent men and women throughout the world. Twenty-eight years ago nearly all who considered themselves intelligent regarded war as a necessity and on the whole rather a good thing, they could not comprehend that nationality and patriotism would ever be classed among the obstacles to civilization. They looked blank when the barbarities of Industrialism were mentioned. Beauty they believed to be something that artists manufactured. Progress they professed their fervent faith in—

(Continued on page 65)

Havelock Ellis

The Light of Understanding

By HUGH DE SELINCOURT

THE SEVENTH and last volume of the *Studies in the Psychology of Sex* will shortly appear. Amongst other things it will contain *The History of Florrie* which was first published in the *American Psycho-analytic Review* Vol 6 Nos 3 and 4, under the title "The Mechanism of Sexual Deviation". The work is the record of a case in which a woman was freed from a troublesome complex.

In one way it is perhaps the finest achievement of Havelock Ellis—one of the loveliest flowers on the great tree of his work. Many other accounts of cases exist which, because the author is more gifted as psychologist than as writer, are expressed in a sort of technical shorthand which is baffling to the ordinary reader, and (one has the uncomfortable feeling) are meant to be baffling. The ancient Medicine Man was unwilling to free the uninitiated, on whom he lived, from the superstitious dread of his knowledge, and used devices the fear of which we have outgrown. Modern Medicine Man uses terminology and assumes an air of authority which many of us have still to outgrow. Both seem more anxious to play on our ignorance for their own ends than to further our enlightenment. The ordinary honest man who wishes to become more honest is at first distressed by their parlance, then surprised at their mutual detestation of each other and finally is apt to turn away from them all as from charlatans, who are more desirous of their own prestige and success than of the spread of wisdom.

Love of Truth

Goethe in his maxims makes two wise remarks which throw light upon the matter in hand: he says "The first and last thing required of genius is love of truth", and in another place he explains what love of truth entails: "Love of truth shows itself in this, that a man knows how to find and value the good in everything."

I can think of no work which illustrates these qualities more nicely than the *History of Florrie* which in other hands would be the dullish record of an unsavory case, instructive perhaps to the mental specialist but of no interest to the ordinary intelligent man. Havelock Ellis, however, is first and foremost an artist, and in his hands the mere record of a case emerges into a perfect little work of art, without a single trace of unsavory element, not because any fact has been omitted or slurred over (on the contrary there is a clarity which none but an

artist would dare to attain or could attain), but because as it cannot be too often insisted, all unsavoriness exists in the eye of the beholder.

What then constitutes the magic difference between the record of a case and a perfect little work of art? It is worth inquiring into, because the difference is as fundamental, and as simple, as the difference between seeing people (especially our friends) in terms of what they are not, and seeing people (especially our friends) in terms of what they are—the difference between plus and minus—the difference between a creative attitude towards life and a negative attitude towards life, the difference between growth and disease—a difference which it is essential for every human being's health to recognize distinctly.

The Cure of Florrie

From the point of view of disease, Florrie was obviously afflicted with grievous tendencies that cannot be mentioned outside a consulting-room. She was a very intelligent woman, a strong supporter of the Woman's Movement, appearing to those around her as a delightful person in every way—yet she is gripped by an overmastering evil thing with which she is quite unable to contend alone. Fear and virtuousness and self-righteous judgment—the usual negative attitude towards life—would keep her to the consulting-room (of the prison) until she was fit to consort with respectable persons. She herself felt she was doomed for an asylum, into which the negative attitude would quite surely have driven her.

Fortunately, however, for herself (and also as it turns out for all who care for the mysteries of human nature) she read *Love and Pain*, in a volume of the "Sex Studies" and wrote to Havelock Ellis. She got in touch with the creative attitude towards life, and was healed. "Henceforth Florrie knows herself." She walks in light where formerly she stumbled in a darkness full of awful specters. For years a mysteriously-cloaked, terrible figure had seized her from behind in an iron clutch she could not shake off, threatening her with insanity and all sorts of dreadful fates. Now she is able to turn round and face it—and the iron clutch loosens and the monster dissolves into mist, a mist that even seems beautiful.

And how was the conversion accomplished? In the same way as the conversion of the dull record

of a case into a work of art was accomplished "The whole method needed to insure Florrie's progress lay in surrounding her with an atmosphere. That atmosphere was simply one of sympathetic comprehension."

And like Florrie, that is the atmosphere we find in reading the account of her recovery. The artist is not shocked, is not horrified, does not judge or condemn, his one passion is to understand. To him everything that lives is holy. He sees a beautiful thing trapped and stopped; he releases the teeth of the trap by his understanding and frees what is imprisoned.

The Passion to Understand

And this attitude of understanding it is which brings it about that by the faithful relation of one case, that of Florrie, light is thrown not only on the mystery of a woman's nature but of all human nature. No intelligent man or woman reading this account of a troubled woman healed could fail to learn something of the secrets of their being, the knowledge which is most precious to every one. Perhaps the main point which the light of understanding in this History illuminates is the artist's attitude towards what are generally regarded with horror as monstrous things,—namely perversions. The artist does not see perversions in the negative light of fear and horror; he sees them as part of human nature, as part of his own nature. For, from the creative point of view, a perversion resembles a broken spoke of a wheel, which obtrudes and becomes visible by being broken, but is none the less as sure a part of every human being as are the unbroken unseen spokes of a revolving wheel. Or as an instrument in the great orchestra which is being used to the detriment or exclusion of other instruments, but which is part of every full orchestra, and without which none of the finest symphonies can be performed.

The Greatness of Ellis

This little History of Florrie is a beautiful epitome of all Havelock Ellis's work. Behind whom has not loomed this terrible cloaked figure with the iron grip—which understanding alone can help a man to face so that the iron clutch loosens and the monster dissolves into mist? Who has, through a long arduous life, caring nothing for sneers or obloquy or neglect, quietly, persistently, unflinchingly, lived and suffered and worked to lessen this mon-

ster's power, or rather by understanding, to enable human beings to *use* its power, and turn it from a blight and a devastation into an inspiration and a supreme joy? Who but Havelock Ellis? He still lives, he still works, he still loves. Gradually the generation is coming to realize that in its midst lives one of those rare spirits whom Whitman called Answerers. Gradually they are beginning to acclaim him, more gradually still some are beginning to learn from his work and to apply its beautiful wisdom to their own lives, and thus ever so slowly but ever so inevitably the sum of human happiness is increased.

Lives of him are written and being written. They cannot dispose of him, they may attract to his work. Meanwhile this *Review* continues its yearly homage to the man in its good February birthday number, and when Margaret Sanger asked me to contribute once again I accepted once again as one accepts a great honor, though the result is only once again to try and stutter out one's gratitude and one's devotion to a man whose life and whose work have brought one nearer to all that is precious in one's own life, have quickened one's power of appreciation and have helped one to become something of what one longs to become. A chance on no account to be missed, if only to be able to write those great words:

'Gainst death and all oblivious enmity
Shall you pace forth,

conscious that the prophecy contained in them is once again in beautiful course of fulfilment—to the lasting benefit of mankind.

Goodwill and Love

Goethe says, and the beautiful kinship of spirit between these two great humanitarians gives vivid meaning to his words which, in spite of all modern smartness remain eternally true:

"Ill-will and hatred limit the observer to the surface, even when associated with keen perception. On the other hand when keen perception is closely united with goodwill and love, it penetrates the world and mankind, and truly it may hope to attain to the highest."

These words dispose of many clever fellows, but throw a steady light upon the mind of a man like Havelock Ellis, helping all who read them right, better to appreciate the value of his work.



Havelock Ellis

His Aid to Psycho-analysis

By GERTRUDE DONIGER

TOGETHER with the general current interest in psycho-analysis and rather free use of Freudian terminology, are some badly confused ideas about analytic therapy. To some, psycho-analysis means nothing more than professional sanction for free love, to others it means the opening of a new and large field for salacious reading. Usually those who protest in loudest terms against the analytic technique have the least information on the subject and are willing to let the matter pass with a word about the distinctive nature of human sexuality.

Sexual Psychoanalysis

Why, it is often asked, if psycho-analysis is a method of medical treatment for those suffering from mental disorders, is the subject of sex always in the foreground during the major period of the analytic treatment? The answer is to be found in the precepts of conventional morality which has selected this natural impulse, above all others, for the dumping ground of taboos and threats. Although American psychologists and social scientists recognize the narrowness of the original view of Freud, which tended to reduce all motives to one connected with sex, they have come to take cognizance of his contribution to the understanding of human motives. No one has helped us more toward this end, or given us more carefully collected data on the impulses that underlie human conduct than Havelock Ellis. While he does not claim the title of psycho-analyst for himself, we cannot fail to recognize the importance of his contributions in the study of sexual problems. Freud does not withhold his appreciation for the work of Ellis in connection with dream mechanisms when he refers to the investigations of the latter as "happy anticipations of our deductions", thus admitting Ellis into the brotherhood of pioneers in that field of research. From time to time psychiatry acknowledges its indebtedness to Mr. Ellis for the coinage of a technical term, or for the presentation of fresh clinical material. It is possible that the prejudice against analytic therapy has already begun to relax, so that with the entrance of more medical men into that field and the continual spread of the analytic doctrine we may expect to find more and newer terms and more case material. We have already seen such a growth in

the teachings of Freud. Whatever may be the changes in specific technique, Mr. Ellis will remain our most comprehensive, scientific and moderate sexologist, upon whom psycho-analysts have drawn liberally both for scientific facts and for a warm and sympathetic understanding of the task before them. Havelock Ellis has popularized the subject more effectively and more inoffensively than any other scholar.

Removing Inhibitions

In a series of lectures delivered at the University of Vienna, Freud was careful to state that advice and guidance concerning conduct in life does not form an integral part of the analytic method. He stated that the analyst wishes, as far as possible, to refrain from playing the part of the mentor and wants nothing more or better than that the patient should find his own solutions for himself. This is the process of education in the true sense that Mr. Ellis hopes for. The aim of psycho-analysis, according to Mr. Ellis, is not "the suppression of natural impulses nor even the installation of sound rules and maxims for their control, not the pressing in but the leading out of the individual's special tendencies. It removes inhibitions, even inhibitions that were placed upon the individual or that he consciously or unconsciously placed upon himself with the best moral intentions, and by so doing it allows a large and freer and more natively spontaneous morality to come into play. It has this influence above all in the sphere of sex, where such inhibitions have been most powerfully laid on the native impulse, where the natural tendencies have been most surrounded by taboos and terrors, most tinged with artificial stains of impurity and degradation derived from alien and antiquated traditions. Thus the therapeutical experience of the psycho-analysts reinforces the lessons we learn from physiology and psychology and the intimate experiences of life."

Mr. Ellis has presented his facts, he does not preach or frighten us into believing. The value of his work remains in his sincerity and his willingness to carry his researches to their logical conclusions. His diversity of interests has brought the results of his investigations not only before psycho-analysts, but as well into the fields of sex hygiene, the psychiatry of sex and Birth Control.



Havelock Ellis

The Physician

FOR THE SPRING of 1928, Houghton, Mifflin and Company announce the publication of "Havelock Ellis—Philosopher of Love", a study of the development of Ellis' thought and work. The author, Houston Peterson, an instructor in philosophy at Columbia University, has given us the privilege of using before publication a passage which tells of a little known side of Havelock Ellis' scientific training for his great work on the psychology of sex.

His interest in this subject began in his curiously philosophic childhood. At sixteen he decided that this should be his life study and in this determination he never wavered until, in 1909, the great sixth volume, on the social applications of his subject, was finished. The incident of the young boy's decision, which was to determine the course of his life for more than thirty years, Mr Peterson describes

"One evening he was walking up and down an avenue of eucalyptus trees. A thousand locusts sang the chorus to his meditations. What was the meaning of this storm in his soul, why all this reticence about sex, why all this vague talk about sin? Then and there he made up his mind to devote himself to the study of the matter in order to save other young people from the perplexities which tormented him! He would explore the dangerous ocean of sex, and perhaps find for humanity an earthly paradise."

This was the first step. The next was taken three years later when he decided that the practical means of beginning work was to take a medical course. He entered St Thomas' Hospital, London, at the age of twenty and in 1889 he received his diploma. Of the spirit in which the course was undertaken and the course itself, Mr Peterson says

"In the midst of this arduous medical training, Ellis never forgot that he had undertaken it entirely as a means to further ends. 'The work for me' he writes Olive Schreiner in May, 1884, 'lies in the things I have to say some day. I cannot help making even doctoring subservient to that'."

"The one subject of his course in which Ellis distinguished himself was midwifery. He was given particularly good instruction by Dr H. Gervis and Dr Robert Cory, authorities in obstetrics and the diseases of women. While living at the hospital during two-week periods in the summers of 1881-2-3-4, he made over a hundred deliveries among the poor people of Lambeth, Vauxhall and adjoining districts. Awakened in his upper room at any hour of the night by a jingling bell, he would often be led away to some vermin-infested hole where water and light

were scarce. His first case was a drunken woman stretched out on the floor among her howling children. One day a relative of a prospective mother came to the hospital and requested Ellis's services in the following complimentary fashion. "Don't send any of those young students. Send us that elderly gentleman, with the beard. He is so very kind." The elderly gentleman was getting on toward twenty-five.

"In the same letter to Olive Schreiner, Ellis said that he liked most in his medical training the obstetrical work in the summers. "If I don't learn much that is fresh in obstetrics I learn how the people live and think, which is very interesting, and also I enjoy the supreme luxury of living and caring for them—knowing that I may because it is good for them. It is quite a new and delicious experience to them sometimes, and they are so grateful for what are really only little silly nothings."

IN 1886 he finished his work in St Thomas and two winters he spent as unqualified assistant to a physician in the small mining town of Dalton in Lancashire and later in the mill town of Blackburn. Three years later he received his diploma and, with intervals for literary work, he spent the two succeeding years substituting for practitioners

"That marked the end of Ellis's medical career," says Mr Peterson. "It took too much time from his principal work. He had practiced long enough to gain the background that he needed and learn the secrets of the profession, not long enough to become calloused to suffering or lose the precious sense of novelty where individuals are concerned. Since then he has been a physician of souls, while keeping up with the developments in medicine to a remarkable degree. This combination of interests in Ellis was not merely fortuitous or fortunate, it seems to have been essential in the past century to those students who pierced most deeply into the secrets of the human mind."

"Ellis the physician cannot be separated from Ellis the psychologist and critic. The years at St Thomas's were an integral part of his career and he is a licensed member of the British medical profession. It would have been appropriate for that profession to give him some official recognition as the world's authority on a not unimportant phase of human health, and the Royal Society might have made him a Fellow without lowering its standards, but physicians and scientists generally are notoriously reticent about that very act which brought them into existence,—and Ellis has not suffered seriously from their neglect."

Havelock Ellis

Some Reminiscences and Interpretations

By PERCIVAL CHUBB

THE HAVELOCK ELLIS of whom I shall write must be, in the main, the friend of long ago, and yet I feel that in essentials it will be the Havelock Ellis of today. For when, after many years, I looked him up in the summer of 1923, it was the same simple, genuine, quiet Ellis who greeted me, as if we had parted but yesterday. He was more august but here was the same ready smile, the same upstanding figure, and,—Ah, yes!—the same old molluscos hand-shake. Furthermore, here in the littered and dusty room was the same indifference to surroundings. I had to find him out through the mean streets of a shabby suburb. What a dwelling for an Olympian! But it reaffirmed the old paradox,—a high sensitiveness insensitive to the near-at-hand. He was lodged in a dingy world, but he was not living there. He dwelt still in an Epicurean garden of the mind. This is a first clue to him in his work. Let me follow it.

The early copy of "The Dance of Life," which he then gave me, lies here beside the cherished autograph copy of "The New Spirit," his first book, mailed to me overseas in 1890, soon after I had left him. In the later book I found the ripened and enriched fruition of the first. Ellis "arrived" with the first. Although during the interval of thirty-three years, much has happened, the "new spirit" has carried over. To be sure, Ellis the scientific investigator of Sex has intervened, but Ellis the humanist essayist has survived and triumphed. The general attitude toward life and the general outlook upon it remain in essentials what they were.

The Real Olympian

"I saw Ellis!" chortled one of our younger literary men to me on his return from England. "Ah! there's your real Olympian! To look at as well as to talk with!" It is true. This Jovian presence was in the making forty years ago. The calm detachment, the far-ranging eye, the simple dignity, were there in the old days. But no thunderbolts! Never any heroics, never any outpourings of impetuous speech. So it has continued. There were, for instance, no lightnings of wrath for those who maligned him when he explored the field of sex. "Filthy-minded!" they spat. That charge arouses a friend's indignation. Never was there so ludicrous a slander. Here was one who lived in the cool clean

air of the uplands of thought. His was—let me venture the word!—the chastest mind I have ever known in a large and affluent nature. His work on Sex like his handling of the Woman question and Love might almost be the work of a disembodied spirit. He can't be vulgar. There is not a trace of the satyr in him. He is too astral,—too dispassionately scientific,—too imaginatively sensitive. I do not know where to look for the same fusion of scientific and esthetic endowment in the same fine balance. His accusers were self-accused.

Spiritual Serenity

The ultimate explanation of this is that, despite his estheticism, he does not actually live in the close-enfolding world of the senses. There is no turbulence of the senses in his books. These have little feel of personality. I recall the past again. He was, above all things, shy and reticent. He came to meetings, but said nothing. Next day you might get his reactions in a letter. He was most himself at his desk, pen in hand. The inner Ellis was a scribe. Unworldly, yet human, solemn, yet suave, his personality is elusive. Olive Schreiner's audacious characterization,—"*a cross between Christ and a faun*,"*—was a daring attempt to hit off that dual self,—now in grave repose, and now with that faunish smile. But we must not press it. There is the broad conquering brow to reckon with, its freight of knowledge and its robust and lucid mentality. Hebraic he is not, he is more Greek,—Alexandrian, perhaps.

The absence of the Hebraic stress in him is a cardinal factor. The disinterested intellectualism and the sensitive estheticism leave no room for Hebraic ethical energy. They are the clues, I have said, to his fine, clean handling of Sex and Woman and Love. They also explain the fact that this protean mind is characterized by a striking ethical naiveté. "There is no struggle on my brow" no seams and wrinkles of spiritual perturbation. I used to think that he showed no sense of the agony and bloody sweat of human travail. And his big book confirms my early feeling about him. Life is a dance!—not, O Imperial Stoic,—your grim wrestling test. He is on this score as incorrigible as ever. Religion is still for him an esthetic anodyne, to which we resort when the dancing becomes a bit

*See also her diagnosis in the letter quoted by Isaac Goldberg on page 113 of his study of Ellis.

feverish But for Ellis the dancing is an imaginative spectacle to spheric music The harsh chords, the harrowing dissonances, the broken melodies, he seldom notes They do not seem to penetrate his ivory walls For him, as for Montaigne in his tower among his books, life is spectacular, not participative

Here I can scarcely help becoming personal I tread on dangerous ground, but I believe that Ellis the man is the key to Ellis the thinker and writer Ellis dancing was unthinkable This or any other form of participation in the sportive world,—in athletics, in singing or yarning, or in dramatics,—was foreign to the flesh-and-blood Ellis He is an Epicurean of imaginative retirement—a delighted spectator of the Dance He tastes vicariously of these dances of the human species, his imagination rejoices in them, he weaves lovely patterns about them, he builds winning theories out of them And he does it deftly and often with quite exquisite and entertaining skill And all this he does by virtue of the delicate sensitiveness, the disinterested aloofness, the insatiable curiosity, the many-sided catholicity, and the power of imaginative divination, which no other English essayist has exhibited

Significance of "The Dance of Life"

It is not my purpose to attempt any appraisal of his view of life, or to meet the question that arises when we have put down "The Dance of Life" and ask,—What is the significance and value of this remarkable contribution to the solvent thought of our time? What does it all amount to? But one reaction is in place here, for its bearing on the point I have raised above To me the book is a somewhat bewildering manifestation of sensitive receptivity How many are capable of following this rich scientific-esthetic responsiveness to the many interpretations, scientific and sociological, philosophical and poetic, artistic and esthetic, of our civilization? His is no touch-and-go, superficial acquaintance with the endless file of writers and tendencies he passes in review His is no patchwork eclecticism We have a closely textured pattern of thinking But the salient interrogation is—what are the omissions? And the omission which counts for most is that which concerns the ethical naiveté I have spoken of Ellis has no patience with metaphysics and the ethical philosophy of the schools The concept of personality scarcely exists for him To the interrogation, What is man in his ethical essence and how does the consideration of his inner drama affect the thesis that Life is a dance?—there is no answer, or at least an an-

swer that looks like trifling to hard-beset human beings Pain, suffering, disaster, desolation, the human cry, the prophetic soul,—how are these to be reckoned with? This brilliant and beautiful tapestry of the Dance—how shall it suffice us? To cope with these questions would lead us into a difficult debate about first and last things, and I merely raise the issues as involved in a critical understanding of Ellis's general temper and attitude

Reminiscences

Let me now turn to the personal equation in another relationship For one who has enjoyed Ellis's quiet and sincere friendship the contrast finally presents itself between the rich complexity of his writings and the simplicity of his nature and his ways We all felt his shy reticence, but we knew that much was going on inside that reserved personality, that he was reading voraciously, thinking unceasingly, writing much He was exploring corners we had never sighted, and discovering portents we had never suspected He had taken up a dozen scents we had never sniffed His simplicity was not that of an easy, amiable acquiescence He was stubbornly and openly independent We knew his dissents and antipathies Here was the simplicity of unassailable intellectual rectitude and frankness Ellis was incorruptible

But there was more in it than that We were all deliberate "simplifiers" in those early days — we were so for reasons, and ultimately for the reason which emerges clearly in the closing chapter of Ellis's big book In the great battle between acquisition and the burden of mechanism and material things and, on the other side, living for creative and contemplative activity, we were enlisted for the latter cause It sounds like "talking big", but there was really very little pose in the attitude Ellis is a proof His writings do not suggest "pose" His career and his own very simple habit of life are a refutation of any such charge We were with the currents that flowed through Morris, Carpenter, Tolstoy and others At our outings—with their climactic shilling-teas at some rural tea-shop, veritable festal banquets!—we often read aloud underneath the bough on the Surrey hills or in Kentish woods, Thoreau and Emerson and Whitman with a naive gusto

True, there was an element of necessity in this virtue We—say, a round score of us,—*had* to be simple We were impecunious I recall many a sixpenny luncheon and tea at the A B C tea-shops,—and many a dessert "off" pictures with Ellis afterwards, at the National Gallery We went in perforce for the simple things that were cheap But

it was not a case of sour grapes. These things, outdoors and in,—tramps, concerts, museums, libraries, cheap books,—were to be had by the ambitious poor. For Ellis it was a matter of simplifying the conditions of living so as to be free to do his work. And that work was complex in a complex contemporary situation. We pass on, then, to this complexity of the environment.

Here we reach the root of the subject, we have the key to Ellis's period of gestation. To understand his variety and many-sidedness we must consider his inborn curiosity and sensitiveness in the midst of what I am tempted to call the English Renaissance,—the days of the New Spirit, the seething Eighties, the turn of the tide, the birth of the modern spirit in England. That is too long a story to tell, and it has never been adequately told. A few references must suffice. The New Social Conscience, as Henry D. Lloyd called it, was born after the epoch of Laissez Faire Individualism. "The Bitter Cry of Outcast London" was heard, and Toynbee Hall was one of the many responses. Toynbee himself expressed the influence of Ruskin, the Greens, Hinton, Besant. Socialism, Land Nationalization, Philosophical Anarchism, Fabianism, the University Extension Movement, the Arts and Crafts movement, the New Drama (after Pinner, Ibsen. I remember attending the first performance of Ibsen with Ellis and Olive Schreier), the new Internationalism, due to the vogue of Ibsen and the Scandinavians, Tolstoy and the Russians, and the new men of Germany and France, the invasion of Mo-

net and the Impressionists,—and so on. This must suffice to suggest the manifold influences at work in those days of ferment, and all of them were formative influences for Ellis. No one was more sensitive to them, or more easily was in touch with them, and no one was more sensitive and assimilative of them.

Ellis is then a fruition of these seemingly contrary forces,—simplification and complexity. He stands for the endeavor to harmonize them. That accounts for his eclecticism and his estheticism. And that accounts for the relation in his work, or lack of relation, between reality and imagination.

Here I must end abruptly. We have to catch up with Ellis. We are not in the best mood to-day to profit by him. Nor are we in the best mood to discern wherein he must be supplemented, as to speak personally, I think he must be. To say that his spiritualized Epicureanism must be tempered by a neo-Stoicism is to cover the issue only partially. I am thinking of a Stoicism cut loose from the determinism which must be fatal to the free creative activity which Ellis himself regards as the one thing needful. There must be the ethical cover to save us from the paralyzing extravagances of our modish mechanistic bent. Mechanism is for Slaves. "Creative", Ellis's key-word, carrying the postulate of Ethics as well as Esthetics, is the word to save us from the concept of life as mere puppetry—accompanied, however, as it strongly is, by Promethean protest from all those who have any creative urge. And with these Ellis belongs.



Havelock Ellis

A Tribute to the Master from George Seibel

HAVELOCK ELLIS is more than a psychologist, more than a literary man. He is an apostle of the new spirit in science and art. That spirit is the spirit of truth and liberty. All about us are the ancient inhibitions, like ghosts of the past, shrouded in terrifying words. People fear these words, and are afraid to transgress the taboos for which they stand. Havelock Ellis has been one of those choice spirits who have shown that these words are merely sound, that behind them is nothing but shadows, and that they cannot bar the way if hu-

manity is really free. He has a piercing scientific vision and a lucid literary style. Others have seen as clearly, but have not been able to set forth as clearly what they saw. Others have had the gift of expression, but have lacked the piercing eye and the acid intelligence. It is this that has made Havelock Ellis a force—a major prophet of man's march toward the promised land of tomorrow. Look at his picture—does it not remind you of the Sargent frieze? We hail him as one of the Seers and Saviors of the race!

Havelock Ellis

A Tribute From Waldo Frank

IF one's admiration for Havelock Ellis is based on true understanding, the impulse to praise him is offset by one's reluctance to employ vague words in appreciation of such a man. Only a complete mastery of his work can justify breaking the silence of one's respect for Havelock Ellis. And I have no such mastery. I have read a number of his books, but I have not read all. My experience of him is of a man whose mind is sensitive and immense, whose spirit is almost femininely subtle and yet adventurous in measures vastly beyond the petty specializations of our age. Havelock Ellis is both a scholar and a poet: each gift in him has spurred the other on: each has made the man suffer, suffer creatively: the fulfillment of both in a life marvelously quick with search and understanding has made a hero. This is probably the trait one has least hesitance in noting, when one's imperfect knowledge of Havelock Ellis's work bars from de-

tailed comment. There is intellectual heroism in this career. I have felt it in all that I have read of him. I know nothing of Mr. Ellis's personal life, and I do not refer to the rather common heroism of any creator in our possessive age: the heroism that makes a man give up the miserable prizes of success for the far greater guerdons of the spirit. What I refer to is a heroism of a rarer sort: a certain inexorable self-standard, a saint-like test of one's own convictions and sensations, before any object. This man's Wisdom would have seemed sound to the Rabbis of the Talmud, his Truth would have been judged well-won by the severest adepts among the Hindus. He has sought understanding in psychology, in pathology, in literature, in racial and social problems, with a religious spirit. To every detail of his innumerable interests he has brought a wholeness of acceptance—which is to say a holiness of spirit. He is a truly religious man.



Speaking of the Conference

By ABRAHAM STONE, M.D.

I AM being constantly asked", said Sir Bernard Mallet, the chairman of the conference, in his opening address, "what are the precise objects for which this conference has been called?" This query was put forward not only by visitors, for many of the delegates themselves were evidently quite uncertain as to the exact aims and purposes of the gathering. Sir Bernard himself cautiously ventured to suggest that "a full discussion on purely scientific lines of the theories, facts and statistics relating to population problems will lead to a greater international agreement." Undoubtedly a certain amount of international good-will has been engendered by the conference, and a basis laid for future meetings and discussions. Judging, however, from the marked differences of opinion and viewpoints expressed by the representatives of the various nationalities, it will require many, many more conferences for anything like an international agreement regarding the population problems of the world.

Nevertheless the services of those responsible for the planning and convening of the conference cannot be overestimated. The problems of population are extremely complex and intimately bound up with national, religious, and political sentiment, with racial sympathies and antipathies, with a strong emotional bias. To have been able to bring together representatives from a dozen or more nations for the deliberation of a multitude of such problems is a noteworthy accomplishment in itself. To have had the debates take place on a high scientific plane, with comparatively little rancor and with at least an apparent open-mindedness was a fine example of the spirit of scientific research, and a tribute to the sincerity and the tact of the organizers.

There are those who would say perhaps that the apparent decorum and absence of hostilities during the meetings was due in no small part to the difficulties of language. The official languages of the

conference were English and French. All printed material appeared in both languages, but during the sessions papers were read and discussions carried on in one language only, at times in English and at times in French depending upon the nationality and learning of the speaker. The assumption was apparently that all present would understand both English and French. Unfortunately one could readily observe that this was not the case. There were many delegates who understood but one of these tongues, and there were some who understood neither. Under the circumstances the best one could do was to assume a silent and respectful attitude. It is indeed difficult to become excited over a theory or proposition when it is expressed in a language with which one has but a passing acquaintance. Doubtless the harmony would have been less perfect if Esperanto—the suggestion of one delegate—had been the common language used.¹

It should be mentioned, however, that some of the difficulties caused by the differences of languages were compensated for by the "Journal." The "Journal" was published daily during the conference period, and contained the papers and discussions of the previous day together with the program for the following sessions. It was printed in English and in French, in two parallel columns, and was supplied to the delegates at their hotels every morning. The "Journal" was quite an achievement, and was made possible entirely through the generosity and efforts of Mr. Slee.

An evaluation of the accomplishments of the congress cannot readily be made. The results of such meetings are frequently too intangible to be precisely defined. Certainly, many theories and viewpoints, often nationally cherished, were subjected to critical analyses by men from other countries, many new avenues of approach to the population problem were opened, the urgent need for more data, statistics and facts regarding the world population was clearly established, and a full discussion of the subject has, as Albert Thomas of the International Labor Bureau pointed out, "diminished hostility", and it has promoted a greater 'entente cordiale' among the scientific workers in the fields represented. The most concrete result of the conference was, of course, the organization of a permanent international committee for the purpose of watching developments, of promoting and encouraging research and of calling future meetings. The committee consists of a number of leading scientists from several countries, and further progress toward the realization of an "international agreement" lies now within their hands.

One other accomplishment of the conference,

however, must be mentioned. In this respect it performed almost the impossible. For three days biologists, economists, statisticians, sociologists, eugenicists, physicians deliberated upon the problems of population and yet during all these three days there was practically not a single open discussion about Birth Control. The question of Birth Control was evidently taboo. It was like a highly charged object which everyone tried to avoid and no one dared to touch or handle for fear of a deadly explosion.

"This is not to be a propaganda conference", said the scientists, "but a dispassionate and scientific deliberation of the population question, hence Birth Control advocates are officially not to participate in it." Granting and even approving this attitude, one may still, however, honestly question why the existence of this wide-spread movement, and the effects that a more universal application of contraceptive methods would have upon solving many perplexing population problems should not have been fully, openly and even "dispassionately" discussed at the sessions of a world population conference.

Birth Control not Forgotten

Not that the relation of voluntary family limitation to the population question was not considered at all. On the contrary, incidental allusions to the fact were made by many members. "In France," admitted Lucien March, "for a considerable time and without any propaganda having been necessary, limitation of families has been general and it is a result of rational forethought." "Not only Germany," said Prof. Grotjahn, "but all peoples of western European culture, must take account of the fact that they have entered upon the transition period from the intensive to the rational type of reproduction." "In Sweden," said Prof. Silverstolpe, "nowadays very few people look upon Birth Control as an evil, and nobody becomes really alarmed when the statisticians tell us that with the prevailing rate of nativity, the population will within a comparatively short time show a state of stabilization." Among the eugenic measures mentioned by Prof. Haldane of England, "equal opportunity for family limitation in all classes" was included. And the papers of Professors Fairchild and East on Population even led one French delegate to exclaim excitedly "Quelque-chose, cependant, nous manque a cette conference un buste de Malthus"—there is something that we miss at this conference—a bust of Malthus!¹

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Margaret Sanger Comes to Berlin

By AGNES SMEDLEY

ALTHOUGH Germany is a land more natural in its attitude toward sex than England or America, as well as toward the various problems arising out of sex, and although there are no laws against contraceptive methods, still Mrs Sanger's visit to Berlin created a most remarkable stir. There were people who, apparently blinded by their own knowledge, said it was unnecessary to speak on Birth Control in Germany, for everyone knew all about contraceptive methods, and these methods could be bought in every druggist shop. But a closer inquiry showed quite a different state of affairs.

Amazing Abortion Figures

For instance, the *Zeitschrift fur Hygiene*, some months ago, contained an article by Dr Freudenberg in which statistics of abortion were given for the years 1923-24 in Berlin. According to these statistics, out of 44,000 known pregnancies in Old Berlin, 23,000 resulted in abortions, about 20,000 did not reach completion due to venereal diseases, only only 1,000 were carried to full time. Furthermore, the *Archiv fur Soziale Hygiene und Demographie* which now lies before me, gives statistics from 1913-24 for the city of Magdeburg not far from Berlin. These figures show that abortions reached the amazing total of 42.4 per cent. These only include the *known* abortions.

If contraceptive methods are indeed so well known in Germany, these figures are inexplicable. And even if well known, we are justified in stating that they are not scientific, and women become discouraged with their failure and do not even use them. Furthermore, the success of Mrs Sanger's book, "Woman and the New Race," which was translated into German last year, as well as the success of almost every other book purporting to give knowledge on this all-important subject, shows that German women are in serious need of scientific knowledge. It was to get some brief idea of the conditions and to see what the possibilities were of starting a Birth Control Clinic that Mrs Sanger came to Germany.

Besieged by Callers

From the day she and Mr Slee, her husband, arrived in Berlin on December 1st, to the time they left ten days later, Mrs Sanger was besieged from morning until night by callers, letters from men and women physicians and scientists, by telephone calls, and by dinners or teas given in their honor

where the subject of Birth Control was discussed with great frankness and seriousness. She did not even have one evening free for a concert, a theatre, or an opera. Because of her health, only two speaking engagements had been arranged, the chief of which was a lecture under the auspices of the Association of German Medical Women, and the second a general lecture before a joint gathering of Chinese and Indian residents in Berlin. Plans for lectures before trade union women, and the General Women's Association, had been abandoned, but after all it seems that these may just as well have been arranged, for she was not spared any in the long run. Her arrival was announced by a very excellent interview in the *Berliner Tageblatt*, the leading daily of Berlin, in which she told that she had arrived to lecture at the request of the German Medical Women. She also outlined the principles of Birth Control, and told of its importance in combating the great evil of abortion. The article was entitled "Fewer—but Healthier—Children", and as we later learned, seems to have been read by almost every person Mrs Sanger met.

Medical Women's Welcome

The Secretary and various members of the Association of German Medical Women immediately called upon her and welcomed her to the city. This Association, as its name implies, consists of practicing women physicians, practically all of whom are advocates of Birth Control, but who confine themselves chiefly to giving contraceptive methods only in the course of their practice. This Association publishes a monthly journal which has led in the campaign against the law making abortion a crime. It is interesting that the chief struggle in Germany has not up until now been the imparting methods of prevention, but, instead, against the Paragraph making abortion a crime.

Since it is the woman only who pays with imprisonment for abortion, while the man goes scott free, this matter has become more or less a general woman's fight. The women who do support the law are Catholics who let the priests do their thinking for them, or the reactionary women who themselves have one or two or three children, but who demand that other women shall breed continuously for the imperialist purposes of the State. You do not find women physicians in these classes. As one of the physicians said to Mrs Sanger: "Even if we were opposed in every other way to Birth Control, still

on the grounds of health we would support you. We are not blind, we are not stricken stupid, and so we *must* see from our practice the necessity of Birth Control." The editors of the monthly journal of the Women Physicians Association immediately requested Mrs. Sanger to write a series of articles on Birth Control, giving also the practical contraceptive methods. During the present year these will appear and it is hoped they will carry forward the plan for regular Birth Control clinics under the guidance of physicians.

Mrs. Sanger's lecture under the auspices of the Association was held on the evening of December 6th in one of the rooms of the Town Hall of Charlottenburg-Berlin, and was attended not only by women physicians, but by men also, by nurses, midwives, economists, lawyers, hygienists, professors, and journalists. The lecture was, as the officers of the Association later remarked, an excellent one. It had been planned for a scientific and medical audience. One of Mrs. Sanger's approaches to the subject was to show the evolution of methods of Birth Control—from infanticide to abortion, and now from abortion to prevention. She developed her subject from the viewpoint of health, infant and mother mortality, the wastefulness and danger of charity, as well as the cultural, national and individual significance of Birth Control.

The Professor Opposes

In the discussion which followed, there was some opposition, but much more ardent defense of her viewpoint. Professor Grotjahn, for instance, a hygienist, sees the world in terms of Germany's numerical greatness, and women as machines for accomplishing this. He said in reality, if not in words, that, due to the poverty and distress ruling in Germany today, women would grasp at Birth Control information and that there should, therefore, not be any public propaganda on this subject today. Of course! How will the new German imperialism demand Colonies if it does not have the excuse of a surplus population? Prof. Grotjahn made a desperate effort not to make this matter so clear, not to appear too reactionary before the women assembled. The result was a confused mass of contradictions which he tried to smear over with statistics and more statistics. It was the effort of a professor who has a public position and has to live up to it some way or another. If any woman resorted to such confusion in speech, she would be harshly judged from a realistic standpoint. But tradition would have it that a man is always worth listening to, and that one should listen anyway, it matters not what he says or does not say. One of the root causes of

the mediocrity in public and social life today is to be found in this fact.

Women to the Defense

But the honorable Professor had not yet resumed his seat when a number of women were on their feet asking for the floor. A white-haired, energetic woman physician answered him, giving figure for figure and fact for fact, basing her statements not only upon the right of a woman to be other than a breeding machine for the church or state, but also upon her experience as a practicing physician in Berlin, and upon her recent tour of investigation through Soviet Russia. Another woman physician from North Berlin (the workers' section) told of a woman who had given birth to seventeen children, (not half of whom are living) who came to her for an abortion. The physician asked her why she came when it was too late, why she had not come for preventive methods. The woman answered that she had been to three men physicians and they always said, "Why, a big strong woman like you should have a lot of children!"

Of the men speakers, there was but one, and he an Indian physician, who defended Birth Control, the others all speaking from the viewpoint of the State. Not one seemed to have any conception of woman as created for any other purpose than breeding. The debate developed into practically a man-woman conflict, the Communist and Nationalist women standing together against the men. It is but fair to state, however, that there were men in the audience who did not speak but who were ardently applauding the women speakers and scoffing at the men.

All in all the lecture was a most valuable one for it has made Birth Control a very live issue today in medical circles. This lecture is bound to bear valuable fruit in the future.

A Contraceptive Session

Two evenings afterwards Mrs. Sanger invited a number of women physicians to her hotel, where she spoke again and also demonstrated the practical methods of contraception. The physicians then discussed the methods they themselves advocated in their practice. They were especially interested in the experience of the New York Clinical Research Department, reports of which Mrs. Sanger had had translated into German and distributed.

The other Birth Control lecture was a general one on the principles involved, delivered before a joint meeting of the Hindustani Association of

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Heartfelt Appreciation

By MARY POKRASS, Nurse

The Mothers' Letters which we print month after month, show the immense need for Birth Control and the urgent demand for it from oppressed and overburdened mothers. This month we are giving extracts to show what Birth Control has actually accomplished, in the words of patients who have attended the Clinical Research Department in New York.

Coming Burdened They Leave With Hope

Many over-burdened mothers come for aid and instruction to the Clinical Research Department. When they leave they feel that they have obtained at last the possibility of so regulating their lives that they may give the children they have the best care and training possible, that they may at last work out a happy marital relationship and may contemplate the future with hope, relieved of the constant fear and worry caused by an ever-growing family. Those in ordinary circumstances need no longer look forward to a continual lowering in their standard of living as the family increases, while in the case of those who are destitute and diseased it is often the only constructive and hopeful thing that can be done.

One of the purposes of this department is research on contraceptive methods and the obtaining of data relating to these methods. For this reason patients are requested to return at certain intervals. At these visits it is gratifying to hear of the relief and the real happiness that have resulted from obtaining the knowledge of harmless, reliable contraceptives. Where patients live out of town and cannot come in for return consultation in person, questionnaires are sent out, so that in all cases we may have accurate data. Apart from the questionnaires, many letters of appreciation come in from those who have visited this department.

Birth Control a Blessing

One of our first letters was sent unsolicited to the Clinical Research Department by a young Canadian woman. She wrote immediately on her return home from New York:

So good of you all to be so kind to us, we all just fell in love with you. I don't wonder that work done by you prospers.

When I got home I found the Reviews, etc., waiting for me, and have enjoyed them very much indeed. Nobody would have to go out of our little village to know what a blessing Birth Control will be to the world, a family just a short ways from us the mother is in bed with her ninth baby, four of them are dead and she has colored blood in her. Some of the children are very light with blue

eyes, others show the color very much. It is such a pity for them. Another family have their tenth baby. The father only gets about forty-five dollars a month, and the two oldest girls are going away because they have not enough money to keep them while they finish school and they say they can't bear the eternal babies at home."

Grateful Testimony

Another patient writes after a longer interval:

We are coming on wonderfully well physically and financially since our family has remained the same for three years. We can see light ahead now—although we are still in debt. I am more than thankful for the help I received about two years ago.

A patient from New Jersey reports on another woman's progress:

My friend Mrs. ——— advised me to go to you. She herself has been to your Clinical Research Department and obtained advice and she is looking fine and has gained in weight since using it.

A patient's husband writes from Pennsylvania:

The information you gave us two years ago has been of more help to my wife's health and happiness than I can ever tell you.

One young woman who had been married two years, and whose husband earned only \$35 per week, is handicapped by a heart murmur. She had one baby, a year old, which weighed only 20 lbs. She had worried so much about her baby and her own illness, that she had been extremely unhappy ever since her child was born. Two months before her visit to this department she became pregnant and it was necessary for her to have an abortion. Dreading the repetition of this experience, she came to us. A year later she writes:

My married life is happier by not bringing sick children into this world, and I am much healthier myself.

Banishing Fear

One woman came to the Clinical Research Department sick at heart—ill, and worn from continual care of her only child, aged 3. The youngster had a nervous illness, suffering convulsions daily and given up by every physician and clinic where she was seen. This woman wrote to us a year later. Her child was still in the very same condition, and she was still giving it constant care. But her life is happier *due to avoiding the constant worry through this method. Under present conditions am unable to bear children, on account of my own physical condition and my 3½ year old child who is sick in bed going on three years.*

Another patient, whose husband is a laborer earning \$20 weekly, and who had a bad pelvic condition besides a very bad heart, has had two children and a miscarriage in her 6 years of married life. Although her age was only 33, the doctor in her medical report, described her as "middle-aged." She writes, a year after her first visit, that her married life is happier.

Because I know I can rely on the contraceptive given me at your clinic. My youngest child is 4 years old. Thank God and thanks to your aid, I know I can prevent having any more children being brought into the world to suffer hunger and cold like we experienced all last winter. I thought we would freeze to death. Wishing you success in your good work.

A Husband's Gratitude

One inquiry was answered by the husband of a young woman who had several times resorted to abortion as a last desperate measure in her attempts to limit the family to the size they felt was compatible with their very limited means and their hopeless outlook for any change in their circumstances. Added to this—or perhaps as a result of her unfortunate experiences—she had a marked pelvic disorder. After two years, during which they had profited by the advice they had so badly needed at the time they came to us, the husband wrote:

I think it makes married life happier because it eliminates the most worrisome problem that comes up in married life. It takes away that fear that every man with a few children has that the fact of his wife not having any more is bringing her nearer to the grave by committing abortion continuously.

Abortion No Solution

Regarding abortions we have seen in the Clinical Research Department how women dread and detest this form of family limitation. It is a tragic human waste. But it becomes clear as one talks to countless women that the only possible thing which will prevent this practice of

terminating a pregnancy that has already begun, is by making available to them safe and harmless contraceptive methods. It has been impressed upon my mind again and again that when a woman feels that she has not the moral right to bring another child into the world she will resort to the most desperate method to avoid it. Frequently the results of their attempts are indescribably unfortunate.

"Freedom To Be Myself"

For those women who wish, not only to be mothers, but also to devote themselves to their fullest development, for their own satisfaction as well as for the purpose of being better companions and helpmates to their husbands and more competent, intelligent mothers to their children, Birth Control is the only solution.

Such a woman came to us after having two children with the greatest difficulty in delivery. She wanted these two and went down to the edge of the grave for them. But that was enough, and now she writes that she is much happier since there is "no restraint, but peace of mind instead, excellent health, and immensely happy home. I feel this knowledge had given me freedom to be myself—happy, useful and a full life."

The Blessing of Contraception

In every case the knowledge of the proper kind of contraceptive seems to make for a better, happier, more wholesome life, for healthier parents and children, in some cases for the prevention of passing on a heritage of disease to the coming generation. It comes vitally close to the lives of the majority of married people, and is frequently the only solution in cases of ill health or unhappiness.

These few examples taken from hundreds of grateful testimonials give some faint shadowing of what Birth Control means in terms of married happiness. It should be possible for young married people to get the best methods of Birth Control, not when they are already broken down in health, but at the very outset of married life, so that they may avoid the tragedies shown in these letters from mothers, and so that they may be assisted as much as possible in working out their salvation.

Marriage at present is so complicated and unsatisfactory a thing in the working out that every possible help should be given to those just entering it. Almost never do we come across a woman who does not passionately desire children and look forward to the time when she can have them, and it is more frequent than one ordinarily thinks that women deliberately plan for five and six children. It is a natural instinct that cannot die out. Then let us help them, so that these babies they want may come at a propitious time, and with the proper heritage.

Central Europe and the Chinese Students' Association, on the evening of the 9th

Eminent Women in Sympathy

But apart from these public gatherings, Mrs Sanger did much valuable work in her personal contact with the most active and important women in Berlin. The President of the Association of German Medical Women—Dr Hermione Edenhuizen, a surgeon and women's specialist, and likewise an ardent advocate of Birth Control — entertained Mrs Sanger and Mr Slee at a dinner, Frau Adele Schreiber, former member of the Reichstag, who had arranged for the translation of Mrs Sanger's book and wrote the introduction to it, gave an afternoon tea at which leading professional women were present, among them members of the Reichstag, attorneys, writers, social workers, and educators. On every other evening and afternoon, dinners and teas were given by leading men and women in public life, and it was interesting that over a dinner table every phase of the Birth Control movement was discussed. For instance, after the first lecture before the Women physicians, some 50 men and women gathered for a supper in the Ratskeller of the Town Hall where for hours the discussion continued.

Mrs Sanger found time to call in person upon Dr Helene Lange, the mother of the German woman's movement, founder of the first high school for girls in Germany, the veteran pioneer who gave up all personal life that she might dedicate herself to woman's emancipation. She is today eighty years of age, still edits "Die Frau," the chief woman's magazine, and is incidentally, an advocate of Birth Control. Mrs Sanger also called at the studio of the most noted of European women artists, Kaethe Kollwitz, and when her new book appears it will be illustrated by this great artist of the masses. After leaving the studio of Kaethe Kollwitz, Mrs Sanger remarked that, had she seen no other person in Germany than this white-haired, calm, watchful artist, her trip would have been rich indeed.

Marriage Advice Centers

Apart from all these contacts, Mrs Sanger came into contact with women active in the Marriage Advice Centers. These are centers, established, so far, in seven different German cities, in connection with the Departments of Health and Social Welfare of the various cities. They are not Birth Control centers, but are bureaus where married women may consult the city physician in charge, or women social workers, about their problems. Sometimes women are given the Birth Control methods they

ask for, but there are cases when they are refused these—in other words when motherhood is forced upon them even when they hate it. Of the three such centers in Berlin, two are, however, under the management of the League for the Protection of Mothers, at the head of which is Dr Helene Stocker. In these two centers preventive methods are given, often free of charge. Connected with the other center — apart from the city physician (a woman) in charge,—is Mrs Hamburger, whose husband, Dr Carl Hamburger was the first German physician, 20 years ago, to publish statistics gathered from his own practice as a school physician, showing that of the children born to working women, 50 per cent had died by the age of 14. Up to this time, these Marriage Centers have examined women for general health and sent them to specialists for treatment. They advise against marriage in cases of diseases such as syphilis, epilepsy, tuberculosis, etc. But the record shows the real need to be methods of preventing conception.

Evidence for Birth Control

In a general meeting of the last mentioned center the day before this was written, there were 50 women present. With the exception of three or four questions concerning the sex education of their children, all the rest were requests for contraceptive information. The Marriage Advice Centers must either develop into Birth Control clinics or cease to exist. The record of the last-named one shows that during the last 6 months only 200 women have visited it. There is nothing more cynical than well-situated women or physicians who have Birth Control knowledge themselves refusing to give it to women unless those women can prove that they will die if they have another child. This is not saying that the Center mentioned does this. But in the movement for the spread of these Centers throughout Germany, Birth Control knowledge as the fundamental right of every woman must be recognized as a principle. Either this, or the abortion scourge will continue,—and with justice.

Leaving Berlin on December 11th, Mrs Sanger went to Frankfurt on the Main where she visited Dr Herta Riese's Marriage Advice Center, which was established by the League for the Protection of Mothers. The Center was crowded with women, for Dr Riese is a leading advocate of Birth Control, and has but recently published a book "The Sexual Distress of our Time." She is doing most fundamental work in her center in Frankfurt. Although she herself does not give preventive methods in the center, she examines women, gives certificates

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Book Reviews

SEX AND THE LOVE LIFE, by William J. Fielding,
Dodd, Mead and Co., N. Y.

THE COMPANIONATE MARRIAGE, by Judge Ben B.
Lindsey and Wainwright Evans. Boni and Liveright,
New York.

LOVE'S COMING OF AGE A Series of Papers on the
Relation of the Sexes, by Edward Carpenter. A Re-
print of The Vanguard Press, N. Y.

THE BOOK OF LIFE, by Upton Sinclair. Published by
Upton Sinclair, Long Beach, Cal.

IT is not strange that each of these books should, in its own way, bear the marks of Havelock Ellis, since in the years that have passed since he began the publication of his great series of "Studies in the Psychology of Sex" no open mind has been left untouched by the liberating influences of his work.

William J. Fielding's "Sex and the Love Life" is dedicated to Ellis, and is an ambitious and very successful attempt to put in lucid form, for every day readers, the most important practical knowledge which we have gained in the field of sex. It would be difficult to praise this book too highly on its own grounds, as a candid and useful textbook. Those who cannot read everything on sex may well be recommended to read this book of Fielding's.

Judge Lindsey's book on "The Companionate Marriage" has been widely discussed, and public interest has been centered upon the fact that young people are now deliberately marrying with the idea of enjoying each other in a sexual and romantic companionship for a period of years—postponing children by Birth Control methods until they are prepared to support them. This fact, so shocking to old-fashioned moralists, is indeed a revolutionary fact in human history. Judge Lindsey is one of the few people who have had opportunities wide enough to learn what is going on generally in American private life, and sympathy deep enough to interpret it. No one—and particularly none of our story tellers—has understood so well as he the great drift of our urban civilization under the influences of the machine age. It is an important contribution to the study of adjustments in behavior to our new environment.

Edward Carpenter, Havelock-Ellis's friend, published his little book, "Love's Coming of Age" in 1906, a year before Ellis began the publication of his monumental series. With the insight of a poet, Carpenter plunged straight into those conclusions towards which Ellis forged so slowly and solidly. It is a wise and beautiful book—a book for youth and for lovers—nor has it been surpassed in beauty since, and even in these Freudian days when our faith in human nature runs less high than it did thirty

years ago, its wisdom still has a prophetic validity. The Vanguard Press has done the public a service by including it in its fifty-cent series.

Upton Sinclair's book is about all sorts of things besides sex, including Socialism, diet, and psychic phenomena. In the matter of sex it represents an intense and originally benighted idealism imperfectly liberated from its bonds by the Havelock Ellis influence, fully liberated at least within the field of married love, with regard to which he teaches eloquently a sane and civilized ideal. One could wish him more tolerance outside that field, but within it he is an excellent adviser.

All of these books, it may be noted, include explicitly our control of biological forces—Birth Control—as a necessary means to good, free and beautiful human lives. If this accidental group of books were more representative of the period, it would deal (which only Mr. Fielding's book in a measure does) with some of the Freudian principles which we are finding so useful in enabling us to achieve our purposes, including those of happiness in love.

FLOYD DELL

THE COMPANIONATE MARRIAGE, by Judge Ben B.
Lindsey and Wainwright Evans. \$3.00. Boni &
Liveright, 1927.

JUDGE LINDSEY asks that we look the facts in the face. He has abundant proof, gathered throughout twenty-eight years of service in the Juvenile Court of Denver, that something radical is happening, no, has happened, to the institution of marriage. Thousands of people are living in a new type of wedlock, some within the law and some outside. The Sociologists have recognized it for years in its legal form. They call it "Companionate Marriage," in distinction from procreative marriage, which they know as "The Family." The Companionate in its present form differs from the ideal only in the illegality of its usual sources of Birth Control information and in the use of collusion in divorce when the parties to it find they are not going to be able "to make a go of it." The bills necessary to making Companionate a legal and safe preliminary to procreative marriage are three. The first is a bill legalizing the giving of contraceptive information that would leave the use of such information a matter of personal judgment and protect those who believe in it from "persecution by busybodies who are not content to abstain from the use of Birth Control themselves, and who insist on foisting their personal opinions on everybody else." The second is a bill to amend the laws relating to divorce. This bill would provide that "where couples are childless, and where the efforts of a magistrate to bring about a reconciliation have failed, and where the couple mutually desire a divorce, the divorce shall be granted without de-

lay" This would require no lawyer, any more than getting married requires a lawyer. A third bill would regulate the property status of divorce. If a woman were in good health, and able to work, and to support herself, there would ordinarily be no alimony.

Here, in a few lines, is a complete program for the legal establishment of what many advocates of Birth Control have hoped to see commonly practiced: early marriage with proper contraceptive knowledge. The name is a little startling, perhaps, but it has definite advertising value. *Companionate Marriage*—the words focus attention on the give and take of intelligent contemporary marriage, the building up of a sound, thoroughly worked out companionship capable of providing the broad bases necessary for the proper growth of a family. As Judge Lindsey puts it: "The divorce struggle is only partly won. It continues as a struggle to give to every child the right to be wanted when it is conceived, the right to be well-born, of healthy parents who love each other, and the right to a home so well founded beforehand that divorce is not likely to touch it." And again: "The really proper and moral ground for divorce is the fact that the parties to the marriage have already been torn apart spiritually."

The present status and recent history of Birth Control are concisely given, together with a number of pertinent suggestions to those in need of help and to those desiring to help, especially the desirability of getting in touch with the American Birth Control League. The adequacy of recent methods perfected at the New York clinic is stressed, as well as the very important fact that the new technique puts the date of the next pregnancy in the hands of the woman, where it most assuredly belongs. These few pages (page 237 to page 242) will be read with the utmost eagerness by those unfortunates who may still be harassed by their realization of the inadequacy of drug-store and hearsay contraception. Even those most familiar with the progress made in the last five years may well read and reread these pages, for they are a model of conciseness that might help them in the many circumstances where the subject must be presented rapidly or not at all.

In view of the weight attached to authority by some of the opponents of Birth Control, I want to quote the following, for it would be hard to find a greater authority on the matter than Judge Lindsey: "I should like some of these moralists to demonstrate in what respect unwanted pregnancies improve the morals of the situation. The lack of contraceptive information *does not act as a restraint on the unmarried* (Italics mine), it merely results in a kind of trouble which helps nobody and does no good. Illegitimacy, social disgrace, abortion, and even suicide, are among the fruits of such ignorance." This destroys the main argument of the opposition, that contraception allowed for the married would be learned and abused by the unmarried.

Judge Lindsey's faith in the essential decency of the human race and in its power to better itself is most inspiring to a man brought up as I was in Philadelphia, where the old doctrines of original sin and natural depravity have sunk so deep into the thinking of even the best-intentioned that they tend to believe the last word in government was said in 1787 and that war is inevitable. Philosophically the whole book is based on this faith and on the belief that, though "human beings are normally monogamous" the present "system of theological morality" represents a program the churches themselves are unable to follow. Judge Lindsey reminds us of Jesus' attitude toward certain formalized rules of Jewish life. Havelock Ellis has recently used this passage in stating the essence of Judge Lindsey's position: "I am in general sympathy with your 'Companionate Marriage' Nothing could be more reasonable or more moderate, and it is absurd to suppose there is anything revolutionary or immoral in the proposal. On the contrary, I do not know who is today doing better work as a moralist than you are. You are saying about marriage exactly the same things as Jesus said about the Sabbath—that marriage is made for man and not man for marriage."

HUDSON CHAPMAN

WHAT EVERY BOY AND GIRL SHOULD KNOW,* tells to young people, candidly, cleanly, scientifically and impersonally and with no shamed lowering of the voice, what science has to say about sex life and sex conduct. There is nothing furtive or apologetic about it. There is, on the contrary, definite and aggressive dissent in this book from the traditional notion that Sex is synonymous with sin, shame, and prudence.

The book is a splendidly constructive effort to show the beauty and joy which sex may bring into the lives of persons who rightly understand it and control it, and who neither fear it nor blush when they encounter it. I like the way in which Mrs. Sanger has treated the problems of boys and girls together in a single book, thus giving to each a needed insight into the nature of each other. It used to be the fashion to treat the two sexes in separate volumes, particularly in books intended for the eyes of the young people. This is a great step forward.

The book will give to young people who read it a clear view of certain realities. They will come by the knowledge with no sense of shock or repulsion. The facts are presented as facts, without moralizing preachments attached. And my own experience with young people leads me to believe that, given the data that they need, they will, of their own accord, shape their sex conduct by an inner preference for what is excellent, right, and beautiful in Love.

This book will give to young people a sense of perspective in Sex, not only when they are entering adolescence,

*Preface to Margaret Sanger's book. Brentano \$1.50

but later when they are face to face with love and marriage And it does more than tell what every boy and girl should know, it tells also what thousands of adults should know, and don't

Mrs Sanger has put her own fine personality into every page, which means that she has written with delicate clarity, candor, and sincerity Parents need feel no misgivings in trusting their children to Mrs Sanger's hands for the difficult kind of instruction she has here essayed to give •

BEN B LINDSEY

SEX AND THE YOUNG By Marie Carmichael Stopes, Sc D New York and London, G P Putnam's Sons, 1926 248 pages, 12mo Cloth, \$2 00

THE HUMAN BODY By Dr Marie Stopes Price, 6/6 The Gill Publishing Co, Ltd, London

THE cause of sexual enlightenment is deeply indebted to Dr Marie Carmichael Stopes In general outlook she is sane, constructive, progressive It is, then, with a proper sense of that indebtedness that one may pick up her two latest books and consider them, not so much with reference to their generalities as to their particulars For Dr Stopes's manner undoubtedly does much to destroy the influence of her matter This appears especially in her book on the sexual education of the young,—a process, by the way, in which she seems to believe somewhat unwillingly One hardly credits the testimony of one's eyes on reading that the author—with her own subsequent approval, as it were—never knew about self-abuse until she was twenty-nine! What confidence are we to feel in a doctor of science who was so unobservant for so many years? And how are we to receive without inner laughter the serious notion that between mother and infant exists a strange telepathy which transmits to the brain of the infant the thoughts and feelings of the parent? Dr Stopes, in all soberness, advances this dubious discovery as a warning to mothers against reading erotic literature in too close proximity to their helpless offspring

The learned lady is too British, to Victorian, one might say Her confidence in the superiority of the English, as contrasted with the American girl, is affecting, but not convincing For one with such liberal views in sexology she writes in a style that can only be described as long-skirted and high-corseted They do not order these things better in England, if Dr Stopes is to be taken as the criterion But fortunately, there is Havelock Ellis

In the book on sex for the young, it is to be feared, the *dotoressa* has not caught up with the pure young ladies for whom she wrote My own ears have heard more

than one of them laugh in amazement at the prudishness of this international authority And it was pure laughter Has cumbrous clothing been discarded these many years to find itself swathing the discussions of sexual liberation? Dr Stopes knows her science, but she does not know her young men and women Something of the very order that she would dispel clings to her memory and makes a tinkling noise like pride She is, on the evidence of her book for young people, still combating the girl she was As a result, what should have been a calm, scientific treatise has become muddled with old-fashioned morality, self-congratulation, insular patriotism and a few other qualities that hardly belong in the pages of a treatise on sex *Sex and The Young*, indeed, is a personal document of more than ordinary interest

To write on sex without apology, without self-consciousness, without that air of condescension which so ill becomes the distinguished foreigner, is a difficult art Dr Stopes has not mastered it

ISAAC GOLDBERG

Books Received

A SHORT HISTORY OF WOMEN, by John Langdon-Davies Viking Press New York \$3 00

DAYBREAK, by Arthur Schnitzler, Simon and Schuster New York \$1 50

HEREDITY AND HUMAN AFFAIRS, by Edward M East Charles Scribners Sons New York \$3 50

STANDING ROOM ONLY, by Edward Alsworth Ross The Century Company New York \$3 00

THE WILL TO LOVE, by George Bedborough The Unicorn Press New York 25c

A SHORT COURSE IN LOVE CULTURE, Compiled by the L C Center The Unicorn Press New York 25c

THREE WIVES, by Beatrice Kean Seymour Alfred A Knopf New York \$2 50

AN UNMARRIED FATHER, by Floyd Dell George H Doran New York

PUBLIC HEALTH PROGRESS AND RACE PROGRESS—ARE THEY COMPATIBLE? By H S Jennings, M D

IT IS BETTER TO TELL, by Kathleen Coyle E P Dutton & Company New York

ANIMAL ECOLOGY, by Charles Elton The Macmillan Company New York

POEMS, by Daisy Sanial Gill Harold Vinal, Ltd New York

WAS DEN EINWANDERER IN DEN VEREINIGTEN STAATEN ERWARTET, eine Aufklärungsschrift, von Hans Mayer-Daxlenden Verlegt von A Strueber New York 20c

NORDISK STATISTISK LIDSKRIFT, Band 6, Heft, 2-3 1927

BULLETIN INTERNATIONAL DE LA PROTECTION DE

L'ENFANCE

THE LANTERN (a magazine) Boston

*Judge Lindsey's comment has been inserted as a preface in the last printing of Mrs. Sanger's book

Marriage in the Present and the Future

In the January Forum, Havelock Ellis makes a notable contribution to the much-discussed problem of the changing status of marriage and the movement towards freer divorce. In it he criticizes, with sympathy and insight, the great work of Westermarck, the more recent "Book of Marriage" of Keyserling and the remarkable contributions of Ben Lindsey. In addition, he gives some of his own ripe wisdom. Every word of his 8,000 word article is worth careful reading. Here we can do no more than give a taste of its quality in a few quotations.

"Two outstanding facts remain clear: there has been everywhere and always, so far back as we can with certainty go, some accepted pattern whereby the relationship of the sexes has been more or less closely shaped, and that pattern has everywhere and always been in slow process of change. These two facts are significant and of real practical importance. They relieve us from any need to worry over the anxieties of those feeble folk who are always fearing a 'loosening of the marriage bond,' and they enable us to understand that the people who talk about the 'undermining' of marriage and the 'subversion' of morals are merely referring in their own quaint way to that everlasting process of change—of 'progress' if we like so to term it—in which life consists and without which we should be left with nothing but the rigidity of death.

"When that is clear at the outset we become free to consider the transformations of marriage which now, as always, face us, with a serene mind, knowing that we are not putting forward any foolish, radical notions, but clinging to the old conservative habit of change which has marked the human race from the early days of the world's history when Man could yet scarcely with accuracy be termed Man. But what is the pattern of marriage as it is now being reshaped, and now beginning to serve as the model for living?"

"No doubt a general answer would be that to-day we are trying to make marriage correspond more closely to the actual facts of life by increasing the facility of divorce, so that marital unions shall be real and not merely apparent. This divorce movement is practically universal, and we must certainly accept it. We need not be surprised even if it is carried to its logical extreme, as it probably will be, sooner or later. If marriage unions are made by mutual agreement we have to recognize that they will be unmade by mutual agreement. Society and the law have a proper function in taking care that, when they are unmade, no rights shall be injured. With that provision firmly established we may expect that ultimately, even though not in the immediate future, marriage and divorce will be placed on the same level, each equally free,

and each, we must expect to find, equally hedged with precautions.

"But while we have no choice but to accept the movement for the facilitation of divorce—since even if it fails to arouse our enthusiasm we see it everywhere in movement—that does not mean that there is anything about divorce which we are called upon to welcome. Divorce is merely a negative aspect of marriage, at best it is a confession of failure. Two people who have joined themselves together with the assumption that the union is to be for life, find that they have made a mistake.

"Men and women in marriage are beginning to realize that we are passing out of the stage where marriage was founded on a fiction. They are facing the facts of jealousy for what they are really in the long run worth, and they are no longer terrified even at the bogey of adultery, when it can be viewed from the standpoint of two partners who are united in an erotic comradeship which nothing can destroy because it is based on the equality and independence of each and an attitude of mutual sincerity. For in the absence of sincerity no true marriage, in any modern sense of the word, can exist, and with it all the adjustments in marriage which the complexities of life to-day demand may be adequately achieved.

"The modifications that are now taking place in the form of marriage have been rendered possible by a new attitude toward the whole subject of sex. The taboo on sex which had been handed down from medieval days—and indeed had its origin in the ideas of primitive savagery—has been broken. Those whose memories extend thirty years back can recall how at that time it was almost impossible for the young, whether boy or girl, to obtain any reliable information on questions of sex from parents or teachers, or to find any book (unless we except the Bible) which satisfied their natural curiosity.

"To-day the situation has totally changed. The young of to-day are calm in the presence of life because they are no longer tormented by its embarrassing mysteries. This does not mean that the great, tragic facts of love have been abolished, for they lie at the roots of life itself. But at all events they can be faced honestly and with clear eyes. They need no longer be obscured by romantic fictions and silly superstitions. For the first time in our civilization this problem of marriage is being resolutely confronted and firmly grasped with a new confidence of mastery, and the day of hypocritical evasions is over."

(Reprinted by the courtesy of the Editor, from *The Forum*.)

SPEAKING OF THE CONFERENCE

(Continued from page 49)

But there really was no need for a bust of Malthus. The spirit of Malthusianism was well represented at the conference by a number of pioneers of the Neo-Malthusian and Birth Control movements from many countries. The population question is an integral part of the Birth Control idea, and necessarily many proponents of the movement came to the conference either as delegates or as visitors. There were Dr Drysdale of London, the president of the English Neo-Malthusian League, Dr Aletta Jacobs of Holland, a leader on medical contraception, but unfortunately too ill much of the time to attend the sessions, the kindly and genial Mrs Furth from Frankfurt, an able exponent of the right of voluntary motherhood in Germany, the fiery Mrs Thit Jensen of Sweden, a journalist and orator of great vitality.

Margaret Sanger

Then there was Margaret Sanger. Everyone knew that, directly or indirectly, the conference was the result of Mrs Sanger's untiring efforts, that hers was the guiding hand and leading spirit of the congress. Yet, in order to avoid threatened difficulties and misunderstandings, she chose to keep the problems of Birth Control out of the topics of the conference. Though present at every session, she kept away from active participation in any of the meetings, and even avoided having her name inserted in the official program. Certainly a magnificent example of unselfish devotion to a cause.

The profound regard in which Mrs Sanger is held was strikingly demonstrated during the final dinner of the conference. Perhaps this demonstration was also in the way of a tribute to the Birth Control idea and an escape from the conscious suppressions of the preceding days. At any rate, when Mrs Sanger's name was mentioned by one of the speakers, there was an unexpected and spontaneous outburst of applause which soon grew into an ovation. The English delegates including such eminent scientists as Haldane, Huxley, Crew, Carr-Saunders, forgot their natural and reputed reserve and dignity and broke into the familiar Anglo-Saxon "hymn", "For She's a Jolly Good Fellow". The only ones who retained their composure were several of the French and Italian members who evidently were listening to this 'Sanger-Bund' with much apprehension.

Dr Pearl

From a biological and medical standpoint the papers of greatest interest at the conference were

those of Dr Pearl on "The Biology of Population Growth", of Dr Lidbetter on "Heredity, Disease and Pauperism," and particularly the one of Dr Crew on "Fertility and Sterility in Relation to Population."

To the physician, the problems of population of greatest interest are those which concern the individual family. Questions of world and national population, of the relation of the population to the food supply, standard of living, international conflicts and the like must be left to the sociologist, economist and statesman, but the problems of over-population, or under-population in the family are subjects with which the physician comes in daily contact, and which he is constantly called upon to solve. "Medicine", as Dr Crew said, "is concerned not so much with the policy of controlled fertility as with the means by which it is to be achieved, if it is necessary or desirable."

It is to be hoped that future conferences on population will take the medical aspect of the question more fully into account and that the subjects of fertility, sterility and particularly of medical contraception will find a fuller representation on the program.



STANDING ROOM ONLY

"With the world capable of supporting only five billion of people, which at the present rate of increase will be reached in 100 years' time, steps must be taken immediately to solve the population question"—PROFESSOR EAST, *Harvard University*

Professor East, though you may try,
You fail to rouse my fears,
For I don't dream that even I
Will live a hundred years,
But do not think I view with mirth
Five billion folk (assorted)
Five billions tightly packed on earth,
Who cannot be supported

Like sardines in a stifling tin,
With not enough to eat,
Is not a thing to raise a grin
From me, sir, I repeat,
And if you say that's mankind's lot,
Professor, I don't doubt it,
But do-oh do,—sir, tell us what
You mean to do about it

—From *South African Review* (Cape Town)

Another Year of Progress

The Annual Meeting of the American Birth Control League

THE most vivid paper at the seventh Annual Meeting of the American Birth Control League, at the Town Hall, January 12th, was Dr Henry Pratt Fairchild's report on the World Population Conference. To Dr Fairchild, whose paper on Optimum Population represented the sociologist's point of view, the keynote of the conference was its firm biological basis. Picturesquely expressed, the head of Dr Raymond Pearl surrounded by his population of fruit flies shown in the cartoon, "Vive le Bebe* was to him synoptic of the conference.

Dr Pearl's paper opened the sessions, Dr Pearl presided at the difficult final meeting when the permanent Union was organized. The sessions between were permeated with his point of view. The biologists supplied irrefutable evidence of the tyranny of biological facts unless they are subjected to the rule of reason, and applied this evidence to human population problems. Representatives of other sciences owe gratitude for the firm scientific basis given to the Union which was the permanent outcome of the sessions and justified Dr Fairchild in saying that though the Conference was short "its influence is only just starting."

Another high note, stressed by Dr Fairchild, was the "incomparable work" of organization done by Margaret Sanger and its recognition in the spontaneous ovation given her at the final dinner. Her ability was shown at the sessions, at which, by limiting the number of papers and by printing and distributing them to delegates beforehand, maximum time was left for very valuable discussion. Before the sessions, her influence was also felt and it was her personality that brought scientists from so many countries together in so short a time. The winter before, a great London professor had said, "You are talking about an international conference in August and now it's February. It simply can't be done." On this ground he refused to serve on the council. But the Conference did take place at the time proposed.

Though Birth Control was excluded, it appeared. It could not help appearing. A notable reference was by Dr Grotjahn of Germany who looked forward to the time when control of pregnancy would bring about the complete cleansing sanity of sexual life, as well as serving as an invaluable aid to health and eugenics.

*See November BIRTH CONTROL REVIEW page 291. We far from the scene of the Conference erred in our interpretation of this cartoon. The baby is not the healthy human child of the future. It is the infant Union for the study of population which was set on foot at the last meeting of the conference.

Work of the League

Turning from international to national consideration, Mrs F Robertson Jones called for the very encouraging financial report of 1927, and then for the report of the year's work of the League which was given by Mrs P B P Huse, executive secretary. Mrs Huse gave the record of legislative work, work in the field and work on the platform. She reported encouraging increases in annual memberships, a form of contribution instituted only eighteen months ago.

Of the clinical work Mrs Huse reported 4,521 women helped and an augmented staff of doctors giving voluntary service at the Clinical Research Department. Dr Hannah M Stone is now chief of staff there and Dr Cooper is medical director, spending part of his time in the field and part in the department. During the year Dr S Adolphus Knopf gave a donation of one thousand reprints of his article "Birth Control, as it confronts the Medical Societies Today" (from "Clinical Medicine and Surgery"). This was used in connection with Dr Cooper's field work.

A beginning was made in calling the attention of ministers to Birth Control as a subject for a sermon on Mothers Day. This should be done on Child Labor Sunday also.

Between eight or nine thousand letters were received last year by the Motherhood Department, of which Bertha Potter Smith is head. The department is much encouraged by the fact that last year "we daily received inquiries from women who requested to be referred to physicians or clinics for help instead of vaguely asking for advice." In the Motherhood Department as in all other activities of the League, Mrs Smith reported that "our mail is a regular barometer for every outside reference to Birth Control." Judge Lindsey's book is the latest example, it has already brought in over three hundred inquiries and they are still coming. The Department has now almost nine thousand physicians on its list.

The Birth Control Review

The report on the BIRTH CONTROL REVIEW brought out the increasing use of material from its pages by writers, students and lecturers and the keen interest in its subject matter that is shown by disproportionately large returns from advertising and circularization. These are far beyond the percentage of subscriptions obtained by other magazines. This report emphasized also the importance

of street sales which was in 1927 9,485—this point was driven home by the comments of Mrs. Robertson Jones and Mrs. Huse on what street selling means to the movement both nationally and internationally

Mrs. Minnie Benjamin, who has been in contact with the mothers at the East Side Branch where Better Baby contests have been held, told of the eagerness with which Mothers Clubs heard her message, which she gave in Yiddish. Mrs. Juliet Rublee, member of the Board of Directors, followed Mrs. Benjamin's report with an appeal to the younger women in the League to raise funds for a branch of the Clinical Research Department at the East Side center

New Jersey and Pennsylvania

The substance of the report by Mrs. Zachariah Belcher, President of the New Jersey League, has been given in recent numbers of the *BIRTH CONTROL REVIEW*. What was new was her announcement that a full medical committee has been selected and the New Jersey clinic is now a certainty. She gave a tribute to the work of Henriette Hart, State Secretary, who, "without publicity, with no state organization or group behind her, no moral or financial assistance from New Jersey citizens, succeeded in holding sixty parlor meetings and in so far rousing New Jersey from its sleep as to make a state clinic possible."

Dr. Mudd presented the report of the first year's work of the Birth Control Federation in Pennsylvania,* where eighteen months ago Elizabeth Grew did pioneer work of the same sort as Miss Hart's.

Mrs. George H. Day, its president, presented the report for Connecticut, laying stress on the near-success of the bill which the League had presented to the Connecticut Legislature for the repeal of the law—unique in American legislation—which prohibits the use of contraceptives.

Looking Forward

Mrs. Robertson Jones then made a general statement of this year's plans. The first of these is to concentrate on the New York State Legislative Campaign, "Every member of the League in N. Y. State," she urged, "can help with this legislative work. Write or telegraph or call on your assemblyman and your state senator. If you don't know who they are, call up the League of Women Voters (Lexington 2610)." Apart from this legislative work, the League hopes, as quickly as funds can be raised—for each state will cost at least \$400 a month—to put an organizer into every state in the

union where the law hampers the giving of Birth Control information.

"Probably some of you wonder," said Mrs. Jones, in conclusion, "why the League has not made more rapid progress in organizing state committees for Birth Control."

"It is because people have contributed more generously to old-fashioned charities, 'the menders and patchers-up of society,' as Albert Edward Wiggam calls them, than to our scientific constructive work. They have, in general, preferred to give for the alleviation of social ills rather than for the prevention of these ills. It has, in the past, always been easier to interest people in the rehabilitation of industrial cripples than in the enactment of measures to prevent the accidents that make the cripples, in maintaining rescue homes for girls, than in safeguarding the dance halls where girls get into trouble, in caring for superfluous children in asylums, then in teaching parents how to limit their children to those they can care for themselves."

"Philanthropy has, indeed, up to the present lagged far behind science. It has stumbled along blindly in the paths of habit and sentiment. But a change seems to be coming about. Philanthropy is beginning to seek the guidance of science. It is asking, 'How may disease and destitution be permanently reduced? How may the foundation be laid for a stronger and happier race?' Science answers, 'By birth-selection, by having the children of the future born to those who are physically and mentally and morally sound.'"

"Julian Huxley, the English biologist, speaks of Birth Control as the 'sacred Promethean gift, by which man, if he will, can control his destiny.' The League is working to bring this 'sacred Promethean gift' to the American people. How quickly we can bring it to them depends upon whether those who have it in their power to give, will let science rather than sentiment direct their giving."

A Resolution

The following resolution* was passed in behalf of India:

Whereas, the misery of the people of India has recently been placed before the world, and

Whereas, the suffering of her women and children and many of her social ills are due largely to her unrestricted birth rate and resulting over-population,

Be it resolved that the American Birth Control League at its annual meeting send a message of encouragement to the Bombay Birth Control League and urge the Leaders of India to rally to the support of this constructive effort.

*This also has been covered in recent numbers of the *BIRTH CONTROL REVIEW*.

*Copies to be sent to the Bombay League Tagore and Gandhi.

Margaret Sanger, Dr Benjamin T Tilton, Mrs Lewis L Delafield, Mrs Richard Bilings, and Mrs George H Day, Sr, directors, whose terms had expired were re-elected. The following were elected to Active Membership in the League

Mrs Philip G Bartlet, N Y, Mrs Gilbert G Browne, N Y, Seward B Collins, Conn, Mrs Louis N Robinson, Penn, Mrs John Mean Howells, N Y, Mrs John A Kingsbury, N Y, Mrs Alfred Kohlberg, N Y, Miss Katherine Ludington, Conn, Mrs Wm Church Osborn, N Y, Mrs Franklin D Roosevelt, N Y, Mrs Warren W

Smith, N Y, Mrs W O Winston, Jr, Minn, Mrs G Marshall Allen, N J, Mrs Willard V King, N J, Mrs Edward B Renwick, N J, Dr Sherwood Eddy, N Y, Mrs Douglas Burden, N Y, Mrs John Gary Evans, S C, Walter H Hochschild, N Y, Mrs James Ingles, Mich, Mrs Frederick C Knote, N Y, Joseph Lee, Mass, Mrs William H Reid, N Y, Prof E A Ross, Wisc, Mrs Tabert Sears, N Y, Mrs Vanderbilt Webb, N Y, Mrs W K Vanderbilt, N Y, Mrs Zachariah Belcher, N J, Mrs Harris E Adriaance, N J, Mrs Percy H Ingalls, N J

Progress Abroad

A Letter from England

AN OUTLINE received through the Hon Mrs Marjorie Farrer of London gives an interesting survey of the progress of Birth Control in England. It has been necessary to edit the letter severely, as the author Dr C P Blacker does not realize the ban on free speech imposed in this country, and descriptions of methods of Birth Control are freely printed and mailed in Great Britain. With these regrettable deletions the letter follows

An International Committee

In the course of the Conference on World Population which sat at Geneva at the beginning of September, there took place an informal meeting of medical representatives of different countries interested in Birth Control. By these representatives it was decided to form an International Committee composed exclusively of medical men and women with the objects (a) of co-ordinating biochemical, physiological and statistical research forthcoming from the different countries of the world and bearing upon contraception, and (b) of disseminating this knowledge so as to make it available to all countries.

There were present at the meeting in Geneva representatives of five countries, namely Denmark, Germany, Great Britain, Sweden and the United States of America. It is hoped to expand this committee to include as many countries as possible.

The Headquarters of the Committee are in London.

In the course of the year 1926 the number of Maternity and Child Welfare Centres in England has increased by 129. On March 31st, 1927, there were known to the Ministry of Health 2,329 such Centres¹.

It has long been felt by those favorably disposed

to Birth Control here that knowledge of this subject could best be communicated to the general public through the medical officers of these Centres. In May, 1924, a petition was presented to the Minister of Health requesting him to give permission to medical officers of these Centres to give advice on Birth Control at their discretion. The same plea was made by a Labor member in the House of Commons in 1925 when the motion was defeated, and in 1926 by Lord Buckmaster in the House of Lords where it was carried by 57 votes to 44. The reply of the Ministry of Health to all such demands has been to refer to a regulation dealing with the functions of the Maternity and Child Welfare Centres. The regulation is as follows — "It is not the function of an ante-natal Centre to give advice with regard to Birth Control, and exceptional cases, where the avoidance of pregnancy seems desirable on medical grounds, should be referred for particular advice to a private practitioner or hospital." The Ministry of Health is also influenced by the consideration that the ante-natal and child welfare Centres, whose work is highly valued, are largely staffed by voluntary workers of different religious denominations. These workers, while united by a desire to help the causes of maternity and child welfare, are far from united as to the social and moral desirability of Birth Control. If the Minister of Health were to authorize the medical officers under his jurisdiction to give advice to women on the controversial question of Birth Control, grave divisions of opinion would be created among voluntary workers at these Centres, the efficiency of which would suffer accordingly. Hence the Ministry of Health has refused to give its permission in the sense desired until the measure is approved by a majority in the House of Commons. There is little reason to suppose that this will be secured in the near future.

¹ Eighth Annual Report of the Ministry of Health 1926 1927 (H M Stationery Office, Adastral House, Kingsway, London, W C 2)

Birth Control Clinics

The dissemination among the poor of knowledge of Birth Control is, therefore, left to private organizations. Of these the most important is the "Society for the Provision of Birth Control Clinics" which now has nine centres in England and Scotland.¹ These are situated in Walworth (South East London), North Kensington (North London), East London, Wolverhampton, Oxford, Manchester, Birmingham, Cambridge and Glasgow (Scotland). Up till August, 1927, there had been seen at these Clinics 13,022 "New Cases" and 17,228 "Return Cases". At all the sessions of the Centres affiliated to this Society a fully qualified medical practitioner is present. This Society abides strictly by its first rule that "The objects of this Society shall be, in the interests of social welfare and for the relief of poverty, to establish and support Clinics in which instruction in the most satisfactory method of contraception will be given to married women in poor circumstances by registered medical practitioners (preferably women), assisted when necessary by qualified nurses. The medical practitioners shall be solely responsible for the treatment of patients and the nurses shall only act under the instructions of the medical practitioners." The phrase "in the interests of social welfare and for the relief of poverty" is important because it implies that social as well as medical considerations justify the giving to a woman of advice on Birth Control. In the course of the year 1926 a majority of a committee of a Birth Control Centre at Aberdeen (Scotland) decided that no woman could be accepted as a patient unless she brought a recommendation from a doctor. In other words, it was decided that medical grounds alone were to justify the giving of advice on Birth Control. The Aberdeen Centre was therefore erased from the roll of Centres affiliated to the Society for the provision of Birth Control Clinics.

Near Paddington (London) is another Centre, not affiliated to the Society, which is supervised by Dr Norman Haire. Here over 4,000 cases have been seen in the last six years.

An important Centre in London not affiliated to the Society for 'the provision of Birth Control Clinics, is that of Dr Marie Stopes. The latter is not a doctor of medicine, but has done much to induce the medical profession to take an interest in contraception. She has written a large book² upon the

subject, of which over 40,000 copies have been sold, and has published a short statistical summary³ of the first five thousand of her cases.

At the beginning of 1927 over 9,000 women had been seen at Dr Stopes' Clinic. A doctor is not always in attendance at the sessions and uncomplicated cases are fitted and instructed by a nurse.

An Important Book

An authoritative medical pronouncement about Birth Control has recently been made in this country, which, while containing little that is new, will carry weight with the profession.

There exists in England a committee called "The National Council of Public Morals", which has for its aim "The moral and physical regeneration of the race." This committee was established in 1913, and has produced various books of which the best known are the Reports of the National Birth Rate Commission. Among the later publications was one which appeared in 1925 called "The Ethics of Birth Control".⁴ This was drawn up by a Committee consisting chiefly of doctors and clergymen, most of whom were well known to the public. The tendency of the conclusions reached may be apprehended from the statements in the report that marriage is a divine institution, that each married couple should have four or five children at the least, that the feasibility of abstinence as a method of Birth Control is much underrated, but that, after the duties of adequate parenthood have been met, the practice of contraception by married persons is "difficult to condemn".

This report represents the view of an important section of English people, which probably includes the majority of clergymen and many doctors. By these, Birth Control is not necessarily opposed on moral grounds, but nevertheless its indiscriminate spread is looked upon with apprehension as being racially harmful, further, it is regarded as potentially antagonistic to a proper sense of parental duty and responsibility.

Later in 1925 the National Council of Public Morals appointed a medical sub-committee to report on the medical aspects of contraception. This report has recently appeared,⁵ and is noteworthy in that it embodies the considered opinion of a group of distinguished medical men and women, some of whom are unfavorably disposed to Birth Control.

The chief conclusions of this book may be briefly summarized.

¹ For details see Annual Report for 1926 1927 Walworth Women's Welfare Centre 153a East Street Walworth London.

² Contraception Its Theory and Practice by Marie Stopes (John Bale and Danielsson London) 2nd Edition 1927 pp 480 Price 15s.

³ The First Five Thousand by Marie Stopes Same publisher 1925 Price 2s 6d.

⁴ The Ethics of Birth Control (McMillan & Co Ltd St Martin's Street London) 1925 Price 5/.

⁵ Medical Aspects of Contraception (Martin Hopkinson & Co Ltd) pp 188 Price 10/6.

- 1 There are insufficient data available to permit of a final opinion upon the value of the different contraceptive methods
- 2 Abstinence is impracticable for the majority of young married persons
- 3 Coitus interruptus is condemned as harmful
- 4 There is no "safe period", but the chances of pregnancy are least from the eighteenth day of the menstrual cycle to the end of the cycle Evidence supporting this view was advanced by Dr F A Marshall, whose opinion was based on the researches upon the time of ovulation in woman conducted by Dr Wilfred Shaw, and published in the *British Journal of Physiology*
- 5 The contraceptive method most approved by the committee was that used at the Centres of the Society for the provision of Birth Control Clinics
- 6 The use of contraceptives brings about an improvement in the health of those women who use them on medical grounds, or because they have already had many children
- 7 Hospitals should become centres of advice and instruction on this subject

The above conclusions were reached after considering the evidence forthcoming from Birth Control Clinics with records of over twelve thousand cases But these records have, for the most part, been incompletely analysed Evidence from Dr Stopes' Clinic was not considered

It is difficult to prophesy what influence the book will have on medical opinion in England Of the

position of the profession as a whole, it may be said that it is interested in Birth Control, but that its attitude would be more favorable than it is if a method were known which was harmless, reliable, fool-proof and aesthetically unobjectionable The subject is much discussed by present day medical students who will grow up with a wider knowledge of it than was possessed by previous generations of doctors

The subject is accorded a varying amount of attention in the medical press of Great Britain Of the medical journals the "Lancet" deals with it most fully and sympathetically

Birth Control Investigation Committee

In the spring of 1927 there was founded in England a Birth Control Investigation Committee the objects of which are to conduct statistical research and research into contraceptive methods These researches are now beginning, and no statement can be made about them at this early stage But it may be said that the statistical data which the committee will compile will be more complete and detailed than any that have yet appeared in this country

The Committee includes the following members E D Adrian, M D, FRS, C P Blacker, M B C J Bond C M G, Professor A M Carr Saunders, Frank Cook F R C S, Mrs Gladys Cox, M B, B S, Professor Winifred Cullis, D Sc Professor Arthur Ellis, M D, Professor Julian Huxley Professor F H A Marshall D Sc F R S, Professor Sir Humphry Rolleston Bart, K C B, F R S, assisted by Mrs Lella Florence (Cambridge Women's Welfare Centre) Mrs Margaret Lloyd (Workers Birth Control Group), Mrs Margaret Spring-Rice (North Kensington Women's Welfare Centre) Mrs Mary Stocks (Manchester & Salford District Mother's Clinic), Honorary Treasurer F J Huntington (Walworth Women's Welfare Centre) Honorary Secretary The Hon Mrs Marjorie Farrer, 41b Clanricarde Gardens London, W 2

An Appeal From France

THE advocates of Birth Control in France have had to turn their attention to alleviation as the advocacy of the true remedy is denied them We are glad to present to our readers the following appeal

Judge Henri Rollet of Paris, who is a good friend of Birth Control, sends an appeal to those Americans, who love France and who have enjoyed all that Paris so lavishly offers to foreign visitors, to aid the unfortunate children of the city "La Tutelaire" is an establishment which takes in temporarily girls and little children who fall into distress It receives, cares for, and comforts these unfortunates and then it studies their character and disposition preparatory to placing them where they can find more permanent homes It was founded during the war, and by the end of 1923 it had cared for 4,543 children—

3,741 girls and 802 boys For boys from 10 to 18 there is other provision, it is the girls and younger boys who find shelter at "La Tutelaire"

The work of "La Tutelaire" has grown so much that it is absolutely necessary to find new quarters, and for this purpose is needed a sum of 1,900,000 francs—about 175,000 There is no better way of helping the unfortunate little children of France than by sending a contribution to "La Tutelaire", 164-6, Rue Blomet Paris, XV, France

Judge Rollet believes, as we do, that Birth Control would do much to obviate the need of such appeals as this one But in the meantime the children are here and must be cared for, and while there is public provision for boys over ten, the care of these little ones is left to such agencies as "La Tutelaire"

AS A PROPHET

(Continued from page 40)

meaning the increase of wealth, comfort, convenience and luxury for themselves

To read of people in a future age looking back on the Nineteenth Century as an age of barbarians, of ignorance such as we attribute to the ancient Britons, simply made most of the people of 1900 smile—or swear. Yet if you read this dialogue of Havelock Ellis's now, you see that he expressed in it the opinions which all sensible persons have had forced upon them and which are shaping the world to come

ON A CERTAIN TYPE OF JOKE

A subscriber sends us the following "masculinist" joke from the *Medical Pickwick*, with her comment

Nurse —A little stranger has arrived

Absent-minded Professor —Well ask him what he wants!

Nurse —It's a little boy, sir!

Professor —Well!—Isn't my wife at home?

"A joke of this kind" says our correspondent "I detest. I have wallowed during part of my life in the mass of facetiousness that men used to enjoy so much at the expense of women where every thing connected with child-birth provokes merely male smugness, and where the superiority of man over women is chiefly shown by the fact that only the pleasurable part of procreation belongs to the male, while all the consequences have to be borne by the female. The effects of this experience is to give me a real complex against such jokes, a complex which I find is shared by a very large number of women. Don't you think we ought to stand for the dignity of child-birth and not to be accomplices in the perpetuation of this vile kind of male superiority humor?"

A COMMON EXCUSE

There need be no fear about a decrease in the population of Los Angeles, according to Municipal Judge Chambers, of Speeders' Court. For, from the figures taken from his bench, babies are born at a greater rate than the wildest population enthusiast ever dared prophesy

"Out of an average of forty speeding cases that I hear every day," Judge Chambers remarked, "ten excuse themselves on the ground that they were rushing home to see or welcome a new baby"

—*Evening Graphic* (N Y)

Correspondence

Light Still Banned

England

Editor, BIRTH CONTROL REVIEW

Your letter of December 7 has only just reached me. I am a great admirer of Havelock Ellis's work, but as you see, I cannot possibly get any article to you in time—January 5th is impossible. The extraordinary fact is that in our libraries, at least in the Free Municipal ones, as far as my experience goes, Havelock Ellis is barred, even as regards such a book as his work on Spain. I had a conflict some time ago with the London Library over the question of supplying me with his books dealing directly with sex. Yet, in my opinion, he is not merely a wise man, but in many respects a genius quite unique in this age.

With compliments and thanks for the honour you have done me,

M P WILLCOCKS

EDITOR'S NOTE—We shall look forward with pleasure to printing Miss Willcocks' tribute to Havelock Ellis next year

An Echo of "Neediest Cases"

Editor, BIRTH CONTROL REVIEW

I want to thank you for your editorial on the "Hundred Neediest Cases." There is a proverb that "Prevention is better than cure", but who believes it when it is a case of appeals for contributions? Think of the hundreds of thousands of dollars that have been collected this Christmas time! But the people who are helped by means of these great sums must first go down into the hell of extreme poverty and suffering. And all the time more hundreds of thousands of neediest cases are in preparation, and society is deliberately forcing many of them into that same hell by refusing them the access to Birth Control advice. Surely we are hardly sane as a nation when we act like this!

M L T January 3, 1928

A Gratifying Response

Rhode Island

Editor, BIRTH CONTROL REVIEW

I enclose a cheque for fifty dollars as a Christmas present for the League, with all good wishes. I am sending it to you instead of to the "Hundred Neediest Cases" as I feel it will meet their needs better this way.

With Christmas greetings to all of your staff and to you

D H W HUNT

HUMAN WASTE

Chicago provides another baby story, having nothing to do with accidental poisoning but still not wholly happy. It is about Mrs. Carmella Carbone, who has given birth to a pair of twins, her fourth pair. That makes sixteen babies Mrs. Carbone has borne in nineteen years of marriage and forty of life. But seven of the children, including all the previous twins, died early. And prospects are none too bright for the nine living children. Mr. Carbone is out of work. So is the oldest boy, aged 16, who has helped in the past. So is Mr. Carbone's brother, also a former contributor.

Chicago philanthropy seems to have done something for Mrs. Carbone, for the first time, and may help the family to pull through. *The death rate may seem high, but that is not unusual in families reported as having births in exceptional number.* Whatever the case may suggest to advocates or opponents of Birth Control, *it should inspire something of satisfaction in the minds and hearts of parents who have had few children, but have managed to bring them safely through the hazards of childhood.*

—Editorial in *The Cleveland News*

CIVIC FOLLY

A newspaper syndicate sends out a story by Irvin Cobb of the days when some state charities paid a family a hundred dollars a year toward the support of each feeble-minded child. A stranger and a citizen were traveling together. They came to a homestead that was infinitely better looking than any they had seen for days. The house was of clapboards, instead of the customary logs, and it was painted. The fences were stout and neatly whitewashed. The stock in the barn lot had a well-nourished look.

"Who lives here?" inquired the stranger. "Judging by the looks of the place he must be a forehanded man."

"He certainly is," said the native. "He's forehanded, but he's had a sight of luck in his time, too. He's got 'leven children and all of 'em is 'ljoats."

"Mr. Louis I. Dublin estimates that a baby born to-day is worth £1,447. Parents will be well advised to sell at once, in view of the possibility of a slump."

—*Punch* (London)

From Columbus Circle to Herald Square. Hotel after hotel. Lobby after lobby. Nine o'clock by the dial above the crossroads of the world. Ten o'clock. Eleven o'clock.

Sweet-faced gentlemen offered the "BIRTH CONTROL REVIEW." Pineapple juice salesmen wooed us with pineappled words. Sidewalk salesmen displayed toy balloons, dancing dolls.

—ROBERT GARLAND in *The Graphic* (N.Y.)

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MARGARET SANGER COMES TO BERLIN

(Continued from page 54)

and sends them to physicians who are instructed to meet the needs as prescribed. There are cases when she advises sterilization when the health indicates the necessity. Mrs. Sanger says she saw the deep relief and thankfulness of the women to Dr. Riese, and this moved her deeply.

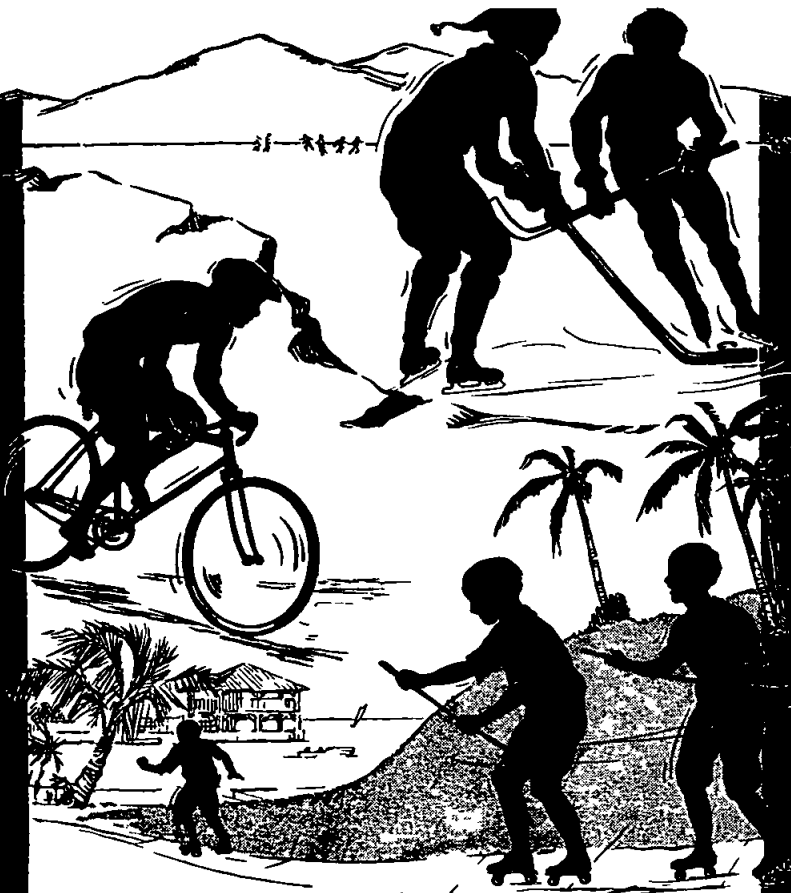
In the work of Dr. Riese we see a Marriage Advice Center functioning as it should, although it is but logical to expect that it should develop into a clinic where contraceptive information is given without sending women to physicians whose fees are prohibitive for most poor women. We may say with justice that Mrs. Sanger's visit to Germany has very definitely brought this fact to the foreground for discussion and possible action.

* * * * *

Mining is men's most dangerous trade, yet the death-rate of working mothers from fatal accidents in childbirth is six or seven times as great as the mortality from fatal accidents in the mines.

Are mothers then to be denied even the right to plead before miners and other trade unionists that they, too, should be allowed to regulate the risks, the hours and the conditions of their own occupation?

—DORA RUSSELL in *John Bull* (London)



From Canada To The Gulf

Wherever you find winter sports, you will also find 3-in-One. This great oil is helping bladed skates cut swirls on ice-locked Canadian lakes and at the same time helping roller skates spin merrily along palm-shaded pavements from Florida to California.

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MARGARET SANGER, *President*

104 FIFTH AVENUE, NEW YORK CITY

Telephone. Chelsea 8901

**WE ASK YOU TO HELP SUPPORT OUR WORK BY BECOMING A
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OUR AIM

1. To teach the need for Birth Control
2. To make it legal for physicians to instruct married persons in safe methods of Birth Control
3. To open clinics where the best contraceptive information shall be obtainable by all who need it

"There is no other subject of such importance as Birth Control. Knowledge of its marks a new and happier phase in the history of civilization."

—H. E. WELLS

"The only practical instrument by which eugenics can work is Birth Control."

—HAVELOCK ELLIS

"There could be no greater contribution to the morality of the world and to marital happiness than Birth Control."

—WILLIAM ALLEN PUSEY, M.D., *President of the American Medical Association, 1924-1925*

"It is not a question of introducing among the poor an effort to prevent excessive child-bearing. Such efforts are made all the time now. It is a question of introducing safe and sane methods, and of spreading among them the knowledge that such a limitation of the number of children is possible without the risk of death or invalidism. It is a question of offering to the poor who need it most, the knowledge and the power which has long been the possession of those who need it least."

—ALICE HAMILTON, M.D. *Harvard Medical School*

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