

August, 1928

Twenty Cents

BIRTH CONTROL REVIEW

The Conscious Control of the Birthrate

The Future of Marriage

Birth Control Essential

Alternatives

John Haynes Holmes

Margaret Sanger

Malcolm H Bissell

Maude Royden

Naomi Mitchison

BIRTH CONTROL REVIEW

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

VOL XII

AUGUST, 1928

No 8

(Copyright 1928, American Birth Control League, Inc.)

CONTENTS

	PAGE
EDITORIAL—The Brush Foundation—The A M A. and Birth Control—The Child's Bill of Rights	223
HAS MARRIAGE A FUTURE? <i>By John Haynes Holmes</i>	225
In this article Dr Holmes winds up the series on Marriage of which we gave a digest in recent numbers of the Review	
THE NEED FOR BIRTH CONTROL, <i>by Margaret Sanger</i>	227
Briefly, clearly and illuminatingly Mrs Sanger summarizes the reasons why the world needs Birth Control	
YOUNG MRS CRONER A Poem <i>By Irene Stewart</i>	228
CIVILIZATION AND POPULATION, <i>by Malcolm H Russell</i>	229
Here is one of the best definitions of over-population, and the conditions that call for Birth Control	
WASTING LIFE, <i>by Maude Royden</i>	230
The distinguished English preacher answers the argument that to control birth is to waste life	
ALTERNATIVE, <i>by Naomi Mitcheson</i>	231
The expedients of the past that form the only alternatives for Birth Control	
DAYBREAK—Letters of Joy and Thankfulness	232
BOOK REVIEWS	
Eugenics Reform, <i>by Leonard Darwin — Orland E White</i>	234
Shorter Notices—Periodicity of Sex Desire—	235
Pitfalls of Marriage, <i>by W M Gallahan</i>	235
Love and Courtship, <i>by C B Clibborn</i>	235
The Human Hive, <i>by A H Mackmurdo</i>	235
Toward the Open, <i>by H O Tracy</i>	235
Lay Thoughts of a Dean, <i>by W R Inge</i>	235
Much Ado about Women, <i>by E S P Haynes</i>	236
The Future, <i>by A M Low</i>	236
PERIODICAL NOTES	236
BOOKS RECEIVED	236
CORRESPONDENCE— <i>Lt S L, U S N</i>	237
HEARD ON THE STREET— <i>Kitty Marion</i>	237
THE FUTURE OF THE BIRTH CONTROL REVIEW	
More Opinions—S-E Penn B C League—C C Little—A J Rosanoff—Lothrop Stoddard—W F Ogburn—Rudolph I Coffee	238
NEWS NOTES—United States—California—Austria—Spain—England	239 240 241

American Birth Control League, Inc.

Headquarters

104 FIFTH AVENUE, NEW YORK CITY

Telephones—Chelsea 8901-8902

OFFICERS

MARGARET SANGER	President
MRS LEWIS L DELAFIELD	Vice-President
MR J NOAH H SLEE	Treasurer
MRS WARREN THORPE	Assistant Treasurer
MRS ANNIE G PORRITT	Secretary

BOARD OF DIRECTORS

MARGARET SANGER
MRS LEWIS L DELAFIELD
MRS JULIET BARRETT RUBLEE
MRS FRANCES B ACKERMANN
MRS RICHARD BILLINGS
MRS DEXTER BLAGDEN
MRS GEORGE H DAY, Sr.
REV WILLIAM H GARTH
MRS ANNIE G PORRITT
MRS F ROBERTSON JONES
MRS WALTER TIMME
MRS WARREN THORPE
MRS ZACHARIAH BELCHER

STAFF OFFICERS

MRS ROBERT HUSE	Executive Secretary
DR JAMES F COOPER	Medical Director
DR HANNAH M STONE	Clinical Director

BIRTH CONTROL REVIEW

PUBLISHED BY

The American Birth Control League, Inc

104 FIFTH AVENUE

NEW YORK CITY

MARGARET SANGER, *Editor*

ANNIE G PORRITT, *Assistant Editor*

MARY SUMNER BOYD, *Managing Editor*

The BIRTH CONTROL REVIEW is published
on the first of the month

Single Copies—Twenty Cents Two Dollars per Year
Canada and Foreign \$2.25

Entered as Second Class Matter March 11, 1918, at the Post-office at New York, N Y., under the Act of March 3, 1879

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

Birth Control Review

VOL. XII

AUGUST, 1928

No 8

EDITORIAL

THE news that Dr Charles F Brush, inventor and philanthropist, had given half a million dollars to establish a foundation to be used "for the betterment of human stock and the regulation of increase in population" has given an immense impetus to popular interest in both Birth Control and Eugenics. People have been accustomed to the idea of immense donations for a very varied assortment of "causes." But money has usually gone for amelioration of conditions rather than for prevention of the evils which create suffering. Dr Brush has taken a more scientific attitude than most great benefactors. In the statement given out at the time the gift was announced, he asserted his belief "that the threat of overcrowding the earth is rapidly increasing, that science now preserves the unfit, that science should also improve the quality and reasonably limit the number of those born into the world." Except for these indications Dr Brush did not specify in what way the income of the fund should be spent. That was left to the Board of Managers, and until their plans are made, the public will not know whether most stress is to be laid on Birth Control, or on eugenical research, or on legislation for the sterilization of the feeble minded. Whatever their choice, they are to be warmly congratulated on their opportunity to do pioneer work among the great foundations.

the Eugenists who will be given greatest credit for the brighter future to which we look forward. Dr Holmes, in his article on the future of Marriage, which we print this month, demands Birth Control as a foundation upon which marriage can develop into something finer and better than we have now, yet retaining all that we have achieved that is good and valuable. Professor Bissell, discussing the point at which population begins to be a danger to the happiness of the world, sees in Birth Control a means of keeping at or near the optimum numbers. No matter in what direction we look, those who see hope for the future of this world of ours, can build us no utopia without Birth Control. While other movements are of and for the present, the Birth Controllers are building the future for mankind, or rather putting into the hands of men and women the instrument which will enable them to build wisely, safely, happily. Dr Brush's gift throws the light of publicity on these efforts and give a stamp of approval—an approval easily recognized by the newspaper reading public — to both Eugenics and Birth Control.

THE influence of the Brush foundation may reasonably be expected to extend far beyond the confines of the work which the managers of the fund will undertake. It creates a precedent. It gives notice to the world that here is a field of endeavor which has been left almost unworked. It points out to other givers an object for their largesse which will redound to their credit when other funds have been classed with the old forgotten miseries which they attempted to alleviate. In days to come, it will be the Birth Controllers and

THREE years ago the American Medical Association put itself on record as favoring "the alteration of existing laws, wherever necessary, so that physicians may legally give contraceptive information to their patients in the regular course of practice." The passage of this resolution and the outspoken advocacy of Birth Control by Dr William Allen Pusey in his presidential address, the previous year* inspired the hope that the medical profession was about to put itself at the head of a great medical movement in favor of contraception. Since 1924-1925, the Birth Control movement has made enormous progress, but very little help has been given by the organized doctors of this country. At the convention this year, held at Memphis in

*This address was given at the 75th Annual convention, held at Chicago, June, 1924.

June, the women doctors, acting as group but not as an organized division of the Association, passed a resolution favoring an amendment to the federal law, but the attempt to secure the passage of a resolution by the Association was unsuccessful. The resolution was tabled and did not come to a vote. The Maternal Health Committee was represented at Memphis by Dr. Dickinson of New York, but we learn that there was opposition to the inclusion of contraceptive material in its exhibit, and no opportunity was given for any discussion of practical Birth Control. It is discouraging to have to meet this dead weight of opposition. But we are able to record great progress in regard to the individual interest of thousands of doctors in contraception, and an increasing willingness on their part to cooperate with the American Birth Control League by giving advice to patients.



ONE does not look for any mention of Birth Control in the national platforms of either of the great parties. The movement has hardly reached the stage yet when we could expect to find any declaration on the subject even in states where the demand has been most forcefully pressed. But, now that the presidential campaign is on, it is worth while studying the writings and sayings of the candidates, to see what we may reasonably expect of either of them, if elected. Mr. Hoover, the Presidential candidate of the Republican Party, is President of the American Child Health Association, and as such he has taken his stand for the health, welfare and happiness of the American Child. This stand has been formulated by him in "The Child's Bill of Rights", which reads as follows:

THE CHILD'S BILL OF RIGHTS

*The ideal to which we should strive is that
there shall be no child in America*

- That has not been born under proper conditions
- That does not live in hygienic surroundings
- That ever suffers from undernourishment
- That does not have prompt and efficient medical attention and inspection
- That does not receive primary instruction in the elements of hygiene and good health
- That has not the complete birthright of a sound mind in a sound body
- That has not the encouragement to express in fullest measure the spirit within, which is the final endowment of every human being

THE most cursory examination of this Bill of Rights will show that every clause of it is dependent on Birth Control. It is not the "accidental" child, who comes into the family, probably unwanted, or not desired at that particular time, who can enjoy even the first right of every child, for the accidental child is never born under proper conditions. Proper conditions include the brooding love of parents who desire a child, who prepare for it with longing and loving foresight, and who are ready to give it the welcome that every child, "born under proper conditions" receives. Nor are hygienic surroundings, fit nourishment, and proper medical attention possible for the thousands and tens of thousands of children who come into families too large for the father's income, for the mother's strength and health, for the home which becomes more and more over-crowded with each additional child. How far the "complete birthright" of a sound mind in a sound body is dependent on Birth Control we are constantly made aware from the desperate letters that come to us, pleading for means to avoid the conception of "more defective children", children who, the mother knows before she bears them, will have no chance of this "complete birthright", because they are fated before birth to be deficient either physically or mentally. Nor will the child, born into the crowded family, coming unwanted and taking away from its brothers and sisters the food and space that they need, find encouragement to express the spirit within. The birthright of such children is denied them before they are born.



THE Child's Bill of Rights was formulated before Mr. Hoover was selected as the candidate of the Republican Party. But the prominence now enjoyed by its author gives it added importance. It is perhaps not an imposing document. It is short and simple. But it covers practically the whole ground in describing the well-born and well-bred child. If the rights it enumerates are conceded to be the rightful due of every child that comes into the world, a new and higher standard of morality must be adopted in relation to parenthood. No longer will the child be merely an incident in the marital life of its parents, to be accepted as the price of their own personal satisfaction. Before the married couple enter on the great enterprise of parenthood, they will ask themselves whether the child they will bring into the world will have a fair chance of enjoying each one of the seven rights accepted in this Children's Charter.

Has Marriage a Future?

By JOHN HAYNES HOLMES

*Last year we gave our readers a digest of John Haynes Holmes' philosophical and historical survey of marriage, past and present. Since then by lectures and writings Judge Lindsey has made his ideas known all over the world, and the drama "The Fanatics" and Bertram Russell have illustrated the extreme views with which Dr. Holmes takes issue. We give here selected passages from the very important sermon in which Dr. Holmes gives his views concerning marriage in the future.**

HAS marriage any future? Is the institution as we know it today to endure, or is it destined to evolve into something new and perhaps very strange? One thing is certain, of course, that men and women will always come together upon the basis of some kind of sex relationship. But this relationship has varied in different countries and civilizations, and very greatly in different ages. Why should it not keep on varying?

The very fact that these questions are being asked, that they cannot be avoided no matter what our convictions on the subject, is proof positive that something is going on which threatens revolutionary changes in the relations between the sexes. What these changes are or what they are ultimately destined to be, we may not know. But the forces now operating upon us are clear enough, and must be described as the ultimately decisive factors in the situation.

First of all, and fundamental to everything else in the discussion of marriage today, is the changing status of women in the social order. The more I consider it, the more fully I am persuaded that this change in the position of women in their relations with one another and more particularly with men and with society in general, constitutes the greatest revolution that human history has ever known, as it certainly marks the decisive transformation of our modern civilization. A woman is today transformed from a mere sex creature to a full-fledged full-rounded human being. Marriage is only one of many careers that are open to her, and, in the case of many women today, one of the less desirable. The normal girl in preparing for life, fits herself for some business or profession, just as her brother does. In her activity as in his, sex is taking that subordinate and incidental place where it properly belongs, and the higher and nobler qualities of being are gaining precedence.

Second among the changing influences of our time, I would name the new ideals of education for our children. Here is the most amazing, surely the most revolutionary development of all, I refer to the steady lowering of the age when the systematic education of our children is expected to begin. I went to school for the first time when I was seven, the average age at that time was five or six. Some years later came the kindergarten with the lowering of the initial school age to four or even three. Later came the Montessori schools which took the children out of their homes in their third or second year. Now the process completes itself with the behaviorists, who claim that the reflexes which are the raw material of habit and character begin within a few months of birth, and that the child cannot be subjected to systematic training too early. At a time when the old-fashioned mother would regard as criminal, the child is taken out of the home, with an effect upon the whole problem of marriage which is more fundamental than most of us have begun to realize.

The Home and the Moral Code

This brings us to the third great change of our time. I refer to what is to all intents and purposes the disappearance of the home. The passing of our children into the school is only one of a long procession of things which have moved out of the home and into the world at large. Thus the home was once a center of industry. It was a center of social life. The home, as we have known it in the past, with its blessed memories, its tender affections, its friendly contacts its ineffable suggestions of shelter, refuge and protection, this has gone, or is going, never to return. From this point of view, marriage can never be the same. The very foundation of the institution is removed.

Lastly, as a final influence, I would name our changing ideas of morality. Yesterday there was a moral code which hedged about the family and the home—there were certain things that were right or wrong, according as they were or were not in accord with what was accepted as the will of God. Many of the present generation do not apparently believe in any moral law. The moral law, they declare, is a matter not of outward revelation, but of inward discovery. It means the feeling of right instincts, the fulfillment of the ideal of self-expression. From this point of view marriage is suddenly stripped of the bulwarks of obedience by which it has for ages been protected. The institution may be

*For the pamphlet giving the sermon in full send ten cents to the Community Church, 34th St. and Park Ave., New York.

good and wise, but its justification in the future must be on very different grounds from the sanctions of divine law

Marriage, as we have been taught to recognize it, is the relation of one man and one woman in the family. Its essential character is monogamy, which in the nature of the case is exclusive and must be permanent. But it is just the fact of monogamy which seems to be disappearing, by steps which are getting clearer every hour.

The process began some years ago with the presentation of the idea of trial marriage. Today comes the renewal of the suggestion by Judge Lindsey, who would have society legalize what he calls a companionate between young men and women in a temporary experiment in sexual relationship, as a preliminary or preparation for marriage. Trial marriage is also to be found in the growing extension of the practice of divorce. Most people go into the marriage relationship these days with their eyes open, perfectly ready to sever the relationship if at any time it seems to be a failure. This is putting marriage upon the basis of trial and error, and indicates the first step in the breaking down of the institution of permanent monogamy.

A Startling Proposal

We find a second step in the proposal that inside the marriage relation there shall be found room for sexual intercourse, other than that with husband or wife. This proposal was first advanced in our time, so far as I know, by Ellen Key. It has been seriously presented by Bertram Russell, particularly in his latest book, "Education and the Good Life." Ellen Key went so far as to suggest that parentage outside the marriage relation should be recognized and approved, and found in this a solution of the problem of single women who desire to be mothers. This whole idea seems extravagant, even outrageous, until surveyed in the serious and reverent spirit, always characteristic of Ellen Key and similarly characteristic of Mr. Russell. I cannot accept it myself, but must regard it as an idea not to be ignored among the developments of our time.

Lastly there is the out and out principle of free-love. This represents the logical conclusion of the whole process which is here being traced. Here we are face to face with the possibility of the abolition of marriage as a social institution. This means the acceptance of sex relations as a purely private affair with which society has nothing to do. There are men and women who are living together in a relationship of this intensely individualistic and wholly fortuitous type. Some of them are undoubtedly specimens of primitive self-seeking, others may be regarded as fore-runners of what they sin-

cerely believe will be the social practice of the future.

Marriage, like every other social institution, will change because it must change. Nothing stands still in this unfolding world, not even the most firmly rooted of our social practices. But evolution is of two kinds. First there is the evolution of progress, the change which moves onward and upward. This process operates in two ways, first by accumulating innumerable little changes which prove to be beneficial to life, and secondly by preserving these changes and building them into a permanent system of growing intricacy and beauty.

The second type of evolution, the evolution of reversion or retrogression, is the change which turns back and reverts to more primitive forms. Evolution, social as well as biological, does not necessarily mean progress. It is the peculiar mission of man to control the onward sweep of cosmic forces. Man, if he will, may master evolution in himself and in the world at large, and drive it to ever onward goals. But evolution will not do this of itself. Change may as easily go backward as forward. Man must hold what he has gained, and gain still more, if he would be saved.

Return now to the changes in marriage. Are we preserving the things gained with infinite labor and sacrifice, or are we wantonly throwing those things away and returning to where we started? It is not because I am opposed to change, but because I fear the kind of change which seems implicit in the present tendencies in sex relations, that I am opposed to much that is now sweeping down upon us. In present tendencies in marriage we see the forces of dispersion at work, biologically and sociologically the forces of rampant and anarchic individualism. Along these lines lies the way back to primitive man, not forward to a more civilized and enlightened man of the future. The more I study the development inevitable in the marriage relations, the more sure I am that certain great achievements, infinitely favorable to man's higher life, will remain as fixed foundations upon which to build in years to come.

Our Achievements

First among these achievements destined to endure is the idea that sex relations between men and women are matters of public and not merely of private concern. The sex bond is a covenant, and it must be an open covenant openly arrived at.

Secondly, the union of husband and wife shall not only be public as a matter of knowledge, but shall be bound by the social sanction as a matter of procedure.

Lastly, the union between men and women shall be a monogamous one and not a promiscuous one.

Sexual love shall be restricted to one person at one time, because we have learned through centuries that love is most potent and beautiful, as it flows through a single channel. In these conditions is a line or direction of progress along which we must move, unless we choose to return to those conditions of primitive barbarism from which we sprang. Within these bounds, however, great and beneficent changes are certain to take place, as they are already taking place.

Thus it has already become manifest that in the future woman shall be wholly free, master of herself and her destiny. Man and woman, in other words will be equal partners in the central experience of their life, each giving and taking in the glad exchange of utter mastery and utter surrender.

Secondly, in the future, as gradually now in the present, children will be conceived and born in marriage only as they are wanted. Generations will henceforth be a matter not of accident but of choice. This means, of course, the recognition and legal establishment of methods of Birth Control, and their wise practice by intelligent men and women.

Thirdly, divorce will more and more be recog-

nized as the inevitable complement of marriage. Even today divorce is still regarded as an evil. This must disappear, as men come to recognize that mistakes in marriage are only more liable than they are in other less difficult relationships, and must be corrected by some established process of relief. The process will certainly be more dignified and reverent than what we know today, but it will be as freely at the disposal of those who love no longer, as marriage is now at the disposal of those who love.

These are mere suggestions of change in the marriage relation. The very fact that such changes are inevitable only proves that marriage is succeeding. Through out the whole range of physical and spiritual life runs the passionate demand of men and women for one another. In spite of every adjustment and every noble sublimation, there is certain and tragic frustration in the life that is denied union with the other sex. Marriage is today what it has ever been, and it will be tomorrow, for all its inevitable changes, the best attempt that men have been able to make or even conceive, in the establishing of ideal conditions under which the basic hunger of life may be satisfied.



The Need for Birth Control

By MARGARET SANGER

THE population problem of the world is no longer a mere question of quantity. It involves quality as well. Civilization can no longer be estimated by mere numbers. More important, from our modern point of view, is the *kind* of population a country or a century produces. The Florence of the *Quattrocento* was, from the point of view of numbers, ridiculously underpopulated, but it was rich in genius. On the other hand, the proportion of genius, of talent, of intelligence of inhabitants to the total number in any of our great world-metropolises today is deplorably small. Opponents of the Malthusian thesis may be right in their contention that the world is physically able to support a far greater population than at present lives upon it. But any such rapid increase of population would be maintained only by lowering the standard of living both physically and spiritually. It is already evident that even under present conditions, the defective, delinquent and dependent classes are multiplying with reckless irresponsibility and at an ever-increasing expense to society at large. Leaving aside, as purely hypothetical and academic, all such questions as the ultimate saturation point in world population, and attacking this problem in its immediate and imperatively press-

ing aspects, we find ourselves here and now confronted with a tangibly definite qualitative over-population. Any intelligent analyst must admit that today there are too many of the wrong kind of people in our world, and too few of the right kind. Even the most compassionate and least snobbish of observers must admit this.

EDUCATION in Birth Control offers an immediate, practical and constructive method of combating this qualitative over-population. It is not proffered as a wholesale magic panacea which would cure the evils of the world overnight. It is immediate and practical because it can be taught—indeed, it is already taught—to the individuals involved without prohibiting their enjoyment of life, without interrupting “life, liberty and the pursuit of happiness.” It is constructive in its immediate and in its ultimate benefits. It is constructive from the educational point of view because it stimulates habits of intelligent self-direction and control, gives parents the autonomous conduct of their own lives, and awakens a sense of their responsibility in bringing children into the world. It is, moreover, based upon a recognition of the vast amount of native and latent intelligence among the mothers and fathers

of the poor and upon the conviction that this intelligence can be awakened and formed into an efficient instrument to control and eventually to eliminate that dysgenic tendency in modern societies whereby the elements least fit to reproduce and multiply do actually perpetuate themselves into a predominating and overwhelming class. Birth Control is of inestimable value not only to the individual parents, but its popularization would enable us to draw a definite line between the worthy, intelligent and self-respecting types of parenthood among the poorer classes and the delinquent and irresponsible. Until this dividing line is definitely established, it will be impossible for society to establish any definite, just, constructive and yet withal self-protective policy in its dealing with the complex problems of the criminal, mental defective and feeble-minded classes. Sterilization will undoubtedly become a necessity, but unsupported by the practice of self-directive Birth Control a policy of arbitrary sterilization could not without injustice be imposed upon the people at large.

THE first great need of modern society is the encouragement of Birth Control education among potential parents of those poorer strata of society where poverty is correlated with disease, poor health, and physical or mental defect. It goes without saying that, first of all, parenthood should be forbidden to the insane, the feeble-minded, the epileptic and to all those suffering from transmissible diseases. Modern methods of sterilization make this possible without the infliction of undue hardships or unhappiness.

Women who are suffering from such maladies as tuberculosis, cardiac, kidney or other diseases which are aggravated by pregnancy and which make recovery impossible should not jeopardize their lives and those of possible infants by undergoing this risk until a cure is effected. When defective children are born of apparently normal adults the latter should refrain from further experiments in parenthood.

Birth Control makes possible the "spacing" of children. Each new infant can thus be given a

proper start in life, physically and psychically, before a new arrival takes central place in the mother's care and attention. This system is of equal benefit to both mothers and children.

FINANCIAL, economic and social conditions cannot be lightly swept aside as unimportant, especially in the first years of marriage. These conditions should be courageously analysed by young husbands and wives, particularly in relation to the potential child or family. Surely it is injustice to an infant to be brought into a home that cannot provide necessities for a proper start in life. Even when these factors seem satisfactory, it is well that young wives who have just been released by marriage from the arduous labors of shops, factories, or any industrial or workaday employment, should have a year for rest and readjustment to the new duties of wifehood. It is a brief enough period for any young women before she plunges into the physiological strain of maternity. Mentally and physically she must be prepared for the long complex process of gestation.

Maternal and infant welfare centers would immeasurably increase their efficiency were they to inaugurate their ministrations, not merely with so-called pre-natal or ante-natal care, but with the education of young women from their maturity in the duties and responsibility of maternity. Maternal education begins with marital education, with the assurance of physical strength and emotional stability. It is just here that the Birth Control clinic, given adequate support and encouragement, might demonstrate its efficacy as a social agency. Yet the clinic need not attempt to supplant those social welfare agencies already existent. With little inconvenience or expense the latter might enlarge their scope to include this specific educational work. Ultimately such work would relieve the State from the expense of maintaining institutions for the delinquent and dependent, from the deadweight—the unproductive deadweight—of its dysgenic classes upon generations yet unborn, and would result in the creation of a self-directive instrument of population-control.

This article appeared in *Time and Tide* (London), June 8, 1928

Young Mrs Croner

She watched the dusty road begin to clot
Under a steady summer rain. She leaned
Against the handle of her broom and thought
How odd it was to have the baby weaned
Lonely. Her body free now, like as not
Would bud again and bear another fruit
What for? For Lem? Or habit? She forgot

That eager spring when love had taken root
She leaned against the broom and watched the rain
Spade deeper in the dust. The quickened scent
Of marigolds was like a pungent pain
What more? What less? Was any choice meant?
How seldom people eat life to the core
She turned and went inside and banged the door

IRENE STEWART in *Voices*

Civilization and Population

By MALCOLM H BISSELL, Ph D

IS over-population a world menace? The answer would appear to be obvious, yet like most questions which seems very simple this one discloses great difficulties when we try to find a definite answer. Indeed, after one has read a small part of the mass of conflicting opinion on the subject, he is likely to decide that it all depends on how you look at it, and what your pre-conceived ideas are. Statistics are freely used to prove both sides, which is only another illustration of the fact that if you choose the right kind of statistics you can prove anything.

But there ought to be some way of forming a reasonable and impartial judgment on this very important subject. Suppose we consider it for a few moments from a broad point of view, steering clear, if we can, from the deadly meshes of statistics and the still more deadly morass of personal interpretation of them. Now please don't interpret this as a reflection on statistics, which are an absolute necessity for all exact knowledge. But we need a Society for the Prevention of Cruelty to Statistics.

What is Overpopulation?

In the first place, what is over-population, anyhow? Nobody seems to know. Of course, it's easy to define—"Over-population is a condition which exists when more people are living in a given area than can be maintained in a comfortable condition by their own activities within that area." This is probably as bad as any other definition. It doesn't really mean anything, and I have never seen any definition of over-population that did. What is the standard of "comfortable condition"? Just how can we determine whether the failure of a portion or all of the population of the areas to attain this minimum standard of comfort is due to excess of numbers, to defective social organization, or to some other factor? A large proportion of the world's population has to go to bed hungry every night, while another portion is throwing food away. Millions die in Asiatic famines, while Iowa farmers burn corn for fuel, and the fact that there are one hundred thousand under-nourished school children in New York City does not prevent New Jersey truck-growers from dumping carloads of cabbages into the Delaware River. Hardy calculates that the world's total food production is insufficient to provide the minimum satisfactory ratio per capita, but does anyone believe that we *couldn't* raise enough to feed everybody well and to spare?

Obviously there is nothing definite about over-population as long as we think merely in terms of

the possibilities of producing enough to eat. No one can say how great a population the earth could support if we used all its resources and our own brains most efficiently. Yet the fact remains that there is such a thing as over-population, and that many regions suffer severely from it. Most of us believe that England is over-populated, and we are sure that parts of India and China are. Mussolini says Italy is over-populated, and he wants room for surplus Italians, but other countries are not at all eager to furnish the room to take the Italians. Mussolini is quite ready to fight about it, providing he can pick on some little country he can lick.

What then is the answer? We hear it said that over-population is a cause of war, and that nations will fight when they begin to get hungry. But it's hard to find a war in modern times that started because people were hungry. The working people are the ones that feel the pinch of hunger, but no one accuses the German working people, or the Russian peasants, or the poverty-stricken inhabitants of the slums of London, Paris or Naples of starting the World War. Well-fed diplomats and millionaire captains of industry had a lot more to do with it. The starving millions in "over-populated" India and China have not attacked prosperous and peaceful Europe. The shoe is on the other foot. Ground down by generations of misery, the under-nourished hordes of the East, resigned to a hopeless fatalism, have been easily conquered and exploited by dreadnaughts and bayonets from the better-fed parts of the world.

The Answer

Yet certain facts persist. We know that a few more million inhabitants would actually benefit Canada and Argentine and parts of the United States, while we can see no benefit, beyond extra cannon-fodder, in increasing the population of England, France and Italy. France seems to have recognized this fact. Some of us are unable to become enthusiastic over the prospect of doubling the population of New Jersey or New York City.

Isn't this the real answer to the question of "Over-population"? A region is under-populated when it is so sparsely settled that its inhabitants are unable to realize the fullest social and spiritual values of life. When there are enough people to make the realization of these values possible, why add more, especially if we don't really want them? When we can live in comfort and happiness, enjoying our contacts with our fellow men, and satisfy-

(Continued on page 242)

Wasting Life

By MAUDE ROYDEN

NO MAN can imagine — perhaps no woman even can imagine, unless she has been through it — how much it costs to bring a child into the world

I remember seeing a gravestone once in a country churchyard on which the deaths of fourteen children were recorded. Nine of them were recorded by name. They had all died when they were one, two, or three years old. The remaining five had no names. They had not lived long enough to be baptised. The affectionate father, who must, I think, have been a man with some grim sense of humor, had written at the bottom of this tombstone, "Suffer little children to come unto Me." To me the thought of the mother of those children, fourteen times a mother, and yet having no living child, no child who had lived more than four or five years, was a tragedy, not only because she had lost her children, but also because she must have lost so much else. A woman who brings into the world every year a child, most of whom do not live, must obviously have been in no fit state to bring children into the world at all. Indeed, it takes a woman of extraordinary vitality (though there are such women) to be able to give all that is required of a mother to a child every year. Without time to recover her strength, to recover her vitality, to recover her power of giving vitality to another, she is once more condemned—and I, who think motherhood the most glorious thing in the world, deliberately repeat the word "condemned"—she is condemned to bring into the world another child to whom she cannot give vitality and strength, nor, when it is in the world, can she give it the attention and the individual care that so young a child ought to have.

To what physical and mental condition is a woman, so taxed, reduced at the end of twelve, or fourteen, or twenty years of married life? She asks for protection. She asks for the knowledge which will enable her to protect herself, and she is denied—in the name of what, do you think? In the name of the sanctity of life!

LIFE, we are told — the stream of life which passes from generation to generation—is too sacred for us to dare to use any artificial means to dam it up. A woman's life should be respected by her husband in such a way that he will not ask too much of her. And the fear of consequences, the fear that she will have another unwanted child which he must support, will reinforce his care for her. Also, indeed, it is refused in the name of the

fear of other consequences the fear that people may become recklessly immoral if they can defend themselves from the natural consequences of immorality.

The sanctity of life! I shall be told that this sacred stream of life which passes from generation to generation must not be artificially interfered with or dammed up. What is life? This of which you speak is the material of which life is made. But it is not life in the sense that a human personality is a life. Nature herself is prodigal of such life, and—

"of a myriad seeds,

"She often brings but one to bear."

Innumerable, uncountable, is her waste, if waste you like to call it, and there is no man or woman who, by begetting and bearing a child every year, can avoid that prodigality of nature and her waste. But this is the material of which life is made, sacred indeed, but not sacred in the sense that life itself, human personality is sacred. It is materialism to hold that the mere matter of life—that of which life may come—is so sacred that in the name of its sanctity women's lives may be laid waste, their bodies wasted, their spirit exhausted, and children brought into the world who are not fit to survive, who have not the strength and the stamina to survive—who in some cases are so diseased and so crippled that one may be thankful that they do not survive.

NOW I ASK YOU to use a little imagination and to think what this birth rate which we estimate in figures and statistics really means in human wastage and misery. I think not only of the wife. I think also of the man who is not able to support so many children as "nature", we say, sends him, who must see his home overcrowded and those children, who are already in the world, deprived of that which they actually need of food and space and education, because others are clamouring for a share, who very often finds his home so wretched, his wife so strained and exhausted that at last it is not a home at all, and if he drifts out of it, he does only what many of us would do if we were tried with the same intolerable strain.

I cannot understand how anyone who knows anything at all of the life of those who live in crowded areas—and there are crowded areas in little country villages as well as in great cities—can fail to see that to talk about the sanctity of life as a reason

Alternative

By NAOMI MITCHISON

THE theory and practice of Birth Control are attacked by people with the sort of mind which will not believe in any progress for humanity, any mental or biological progress, that is to say, for they believe quite easily in machinery. Some combine this curious state of backward-looking with some form of religion. Others with sentimental ideas about the good old days, when their ancestors lived "naturally" and were not interfered with by science.

They have a remarkable conception of the happiness of uninterfered with family life. One has only to go back a generation or two, to look at the bare statistics of any household—one's own family tree can often supply them—and see the inevitable child deaths, most often at the age of a few years or even months. Lately I have been looking through a few Elizabethan family groups—these poor little Johns and Janes, only christened to die. A man would often marry two or three times—no wonder these wives did not live long when one thinks of that yearly undermining to health and danger to life!—and out of a family of perhaps fifteen or twenty, often only one or two would survive their parents. A curious sort of happiness indeed for fathers and mothers both.

But let us take another period, that of the Hellenistic world in the second and third centuries B.C., a highly civilized world in many ways very like our own, with state education, clubs, strikes, trade and exploration, a terrific output of art and literature, besides the growing ideas and practice about both the position of women and the general brotherhood of man. Here, in this mountainous, sea-bound Mediterranean world, population control was absolutely essential. The Hellenic states had limited territory, very limited corn land, there was no possibility of emigration into a hostile and barbarian outer world. To prevent famine the number of good eaters must be checked. Yet it was a healthy world, infinitely better drained and less full of epi-

demics than, say, eighteenth century England. There was all the sun and fresh air one could wish, sensible clothing, well-planned cities with good, artificial water supplies, considerable knowledge about health, and none of the devastating sexual diseases which were later brought from the east by traders and crusaders to ravage mediaeval and modern Europe. Chances of children surviving were high. So, not having our knowledge, they practised abortion when possible, and failing that (and then as now respectable physicians would have nothing to do with it, because of the danger to the woman's life, far greater in the days before the idea of asepsis had come), and on a very large scale, they practised infanticide. It was the alternative.

In his latest book, "Hellenistic Civilization", the great modern historian, Tarn, has given some definite and incontestable facts and figures about infanticide in the Greek world. He says "the one child family was commonest". Sometimes a second son might be reared—one would perhaps be killed in war, the other population check—but scarcely ever more than one daughter, if that. Even among the very rich of the richest states there were practically never more than three or four children to a family. He says again "Of 600 families from Delphic inscriptions, second century, just 1 per cent reared two daughters". We have only to look behind these terrible facts with the least sympathetic imagination to get at the horror of them. In the countries where infanticide happens nowadays, the parents are mostly the very poor and ignorant, weak and unlettered peasant folk, in thrall to strange Gods, suffering desperately at the time, but mercifully at least not conscious of the full tragedy of it, and perhaps able to forget. But many of these Greek mothers were highly educated and conscious to the roots of their minds, poets and philosophers perhaps themselves, moving through beauty for much of their lives. And the fathers were gentle too, generous to their fellow citizens, kind to their slaves, with a love of humanity, and that clear response to life that the Hellenes more than any other people in the world have had.

This was the best they could do for the children who were too many, and a desperately bad best it was. How they would have welcomed this knowledge of ours, and how the Councils of those free and beautiful cities would have set up their state clinics, well housed and paid for—how eager the doctors would have been! For the Hellenes, at least, were good at seeing alternatives.

for crowding the world with children, for whom the world has no use and no maintenance ready, is a mockery to those of whom they speak.

For there is this claim to be made in the name of the sanctity of human life, which is a fundamental claim, a claim which ought to rule our final decision on this subject, it is the right of the child to be desired. Every child that is brought into the world ought to be looked forward to with desire and welcomed with joy.

Day Break

Letters of Joy and Thankfulness

From the many tragic letters that come to us, it is indeed a relief to turn now and again to letters which tell of rebuilt health and fortunes, homes kept united and happy, children receiving the education that parents delight to give to them, and women free from the black cloud of fear and worry that formerly hovered over them. That such changes can and do take place through the knowledge of Birth Control, we have abundant evidence. Such letters as these enable us to form some slight idea of the amount of misery and suffering that will be swept away, with free access to Birth Control advice and treatment.

Light Ahead

Pennsylvania

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. We are able to spend a little each week so that our eight-year-old daughter can have piano lessons on a piano given us by her grandmother, when they broke up their home. I am more than thankful for the help I received over two years ago, I passed on the advice to an acquaintance, who was selling things to help care for her five little girls who were all under six years old. I hope it helped her. She said there were many more where she lived who sorely needed the same help.

"I love the thought of you"

Tennessee

It is indeed a pleasure to me to reread your sisterly letter, because I feel that you are one among the best of my friends. I haven't any sisters living and only 2 brothers, and never see one of them oftener than 4 or 5 years. My sister that died was the mother of 11 children. I am hoping to live in more ease in the future than I have ever in the past. My husband went to our home doctor last evening, and had him order what you advised. It makes it much nicer for us. I have got a lovely bunch of little babies. They are all pretty and learn fast in school. I keep 5 of them in school most every day. The two oldest are in the sixth grade, the next ready for fifth, and other two in first. Each one of my babies is fat and strong apparently, and nothing wrong with them in the least that I know of. I only wish you could see them. I feel like, if I had heard of you before, I would have not had to suffer so much as I have, although the little ones I have here, I do love dearly, but don't want another for I can't ever bring another baby to this world I am sure. I tried everything on earth I ever heard of to keep from getting pregnant but nothing did me any good, and the older I got the

faster they came, and I always had a bearing down feeling and never was rested at all, and it was most impossible for me to stop, because my family is so large that I am just forced to work to keep them in school and help daddy to keep food and clothes for them. How glad I would be to help any poor old suffering over-worked woman to learn to protect herself and regain just a little of her health. Oh, I will always love the thoughts of you. I must soon stop. So I will always thank you for your advice and I am hoping sometime I can do something for you that you will be pleased with as much as I was with it. Wishing you good luck, health, happiness here and heaven after death.

Good Advice

New York

I cannot thank you enough for the advice to go to the Clinic. I have been there and was delighted with the nice ladies there. I also have found the method taught me all right and comfortable and a great relief from worry. Many of my friends have followed Mrs. Sanger's advice, and they and I all admire her for her great courage in her great work.

What might have been

Ohio

I suppose you do not remember me, but I am a girl who wrote asking your help. I am the wife of a Roman Catholic and have left him, and am entirely dependent on my aged father for the support of myself and children. My heart is with the work you are doing, and I must send you my blessing. My heart goes out in gratitude to you every time I think of what you have done for me. If it had not been for you, I might have had more children, and then I would have had to stay with him. I am indeed grateful.

The Future is Ahead

Virginia

I want to thank you for the information you have given me. I find I belong to the "For God's sake, help me" class. I blame my college professors. My mother did her best for me, but I have had to use self-control for two. If I had only known of your organization! I never could learn a thing about the League. I have earnestly, untiringly sought for the information that is my right. I have taken college classes—to no avail. I cornered one professor one day—no result. I cannot help the past, but the future is ahead.

I wish we could repeal some legislation. There are forty organizations now anti-Volstead. I wish there were more of your sort. Yours has to deal with ignorance, theirs with appetite.

The Need in Canada

Ontario

I am asked by so many for the information that you gave me sometime ago. I fully realize what it means to the many who keep asking me to help them, especially as they too, like myself, are undernourished through unemployment. My husband has worked six weeks in the last eleven months, so you can think what things would be with us if Birth Control were not with us. A home, three kiddies, funeral expenses of one, doctor's bill, etc. I feel at times that I can never be too thankful to you. I hope to repay you sometime, but it's the people who are without money that need Birth Control most. One woman yesterday asked me for help. She has seven now, man out of work for five months, city giving only food, turned out of house for rent, now in one basement room, with just a few odds and ends for home. I am longing to see something done in Canada!

To Keep Mothers Alive

Canada

I received your kind letter enclosing educational literature dealing with the subject of Birth Control. I am at present nursing for 2 months in a logging camp district and have used the information to lighten the hearts and give hope to women in these very outlying districts. I want more of the leaflets but as I have been under financial obligations lately I am not able to send now. However I trust to be back in Vancouver and hope I may see you then. I met you once before when the Peace and Freedom League were out in honor of your being in our midst. We surely need your help in this country if we are to keep mothers alive.

A Friend Indeed

California

You have indeed been a friend to me. Since receiving your letter of advice some years ago, I have not only helped myself, but in a humble way have been spreading the gospel of Birth Control among the unfit and poverty stricken. I find that even the foreigners are glad to know, glad to have a chance to live without the annual baby in an over-crowded shack. This is one gospel I believe in preaching, and I am sure it will do more good than some smug well-dressed man telling a poor woman, "God sends them."

I have two fine boys, seven and eight years old, and I feel that this is better than to have six, and not be able to feed and clothe them, and be a physical wreck myself.

People Ought to Know

Connecticut

I got to New York all right and found the clinic. I am very, very thankful to you for your kindness and advice. I have two children and I feel that this is all I can do, to dress and feed them and pay doctor's bills and medicine for myself. There is a poor woman here with five children. Her husband was shot a year ago and crippled for life. He cannot work, support even himself, much less a wife and five babies, and yet there is another baby on the way. One of my husband's sisters has seven living children, and prospects of more. She ought really to have had only two, and his other young sister, a girl of eighteen, had two in one year, the second only 11 months after the first. People ought to know about Birth Control.

Gratitude

Florida

As I write this, my heart is filled with gratitude for the work you are doing, and in a small way, to show my gratitude, I am sending a small check to help the cause along a wee bit.

A New Person

Pennsylvania

I wish to thank you for your kindness, when I sent to you for the address of a doctor who would give me advice as to Birth Control. I hope you have a great success in your work, because since I wrote to you, and learned how I could get advice, I am a new person. Before I wrote I always dreaded to have my husband come near me, because then I would worry until my menstruation would begin again. I was afraid to try just anything, but now I feel safe.

Book Reviews

EUGENIC REFORM By Leonard Darwin D Appleton & Co, New York 1926 XVII—529 pp

"AN author should have in mind the class of reader for whom he desires to cater, for by so doing, time and trouble are saved to all parties. Here I have not attempted to write for those who have received a thorough training in biology, though such a training is certainly no guarantee that eugenic problems will not be misunderstood. Neither have I written for those who might be persuaded to take an interest in Eugenics by an appeal to the sentiment rather than to the reason, though such an appeal should be made. The reader whose attention I should like to attract is the well educated man or woman, without special scientific training, who is prepared not only to take racial problems seriously, but also to devote some considerable energy and time to the consideration of the eugenic method of attempting to benefit the human race. For success in the eugenic campaign will finally depend on such as these."

With the above statement one of the world's most eminent advocates of better parenthood begins his book. For years, Mr Darwin has been president of the great Eugenics Education Society, thus he writes with the authority of one thoroughly immersed in eugenics work.

Perhaps the best way to give the reader an idea of the book's contents is a recital of the chapter headings. The first deals with evolution and the value of the scientific method. "The doctrine of evolution," he says "and indeed all science, is based on a principle which educated people accept every day of their lives without thought or question, and this is the principle or belief that what has happened to-day will happen again to-morrow if the circumstances are exactly similar." In other words, if the kettle boiled yesterday it will boil to-day or to-morrow under the same conditions. Even some of the most ignorant among us would be dumbfounded if it did not. But you may ask what evolution has to do with the choice of better parents? The answer is—everything,—for "eugenics consists in the utilization of knowledge acquired in the study of the evolution of living things in order to promote the progress of our race."

Following evolution, there are chapters on the laws of natural inheritance, heredity and environment, population problems, environmental reform, racial poisons, the inheritance of acquired differences, natural selection, the lessons of the stockyard, individual and mass selection, methods of eliminating the unfit, the feeble-mindedness, the habitual criminal, insanity, epilepsy, tuberculosis and genius, tests of durable qualities, eugenic prognosis, including intelligence tests, assortive mating, duration of life, expert advice to potential parents, the burden of the less fit, race deterioration, factors affecting the birth-rate, mate selection, multiplication of the more fit, fam-

ily allowances, income tax and state aid for education, marriage and divorce, eugenics and the riddle of the universe, miscellaneous subjects, including safe-guards as to marriage, pedigrees, checks on fertility, emigration and immigration, school examination, effects of inbreeding, and alleged inferiority of hybrids.

Under population problems, Mr Darwin asks, "Have we not now many human cuckoos living in our midst, that is, persons of low morals and poor intelligence, endowed with the natural capacity for producing large families, and having parasitic habits which enable them to pass on to posterity in full measure their natural fecundity? Have we not also amongst us noble-minded but mistaken human hedge-sparrows, that is, persons who, for the sake of easing the strain on well-developed but unscrupulous human cuckoos, are ready to sacrifice all their own chances of becoming parents of children as virtuous as themselves?" Further on, he says "the reckless always tend to multiply quickly. And here we may well ask, does anyone praise the rabbit and hold up the guinea pig as an ideal?"

Speaking of feeble-mindedness, it appears probable to Mr Darwin that this class "might be reduced to less than half their present numbers in the course of a couple of generations, if parenthood were now to be prohibited amongst all who are definitely mentally deficient."

Birth Control or family limitation is justified on four grounds, namely (1) for recognized medical reasons, (2) to secure adequate spacing between births, (3) when parents cannot reasonably hope without charitable aid to mature a larger family than that already acquired "while maintaining them in a standard of civilization equal to their own, though not necessarily in the same grade of society", (4) on account of the possible transmission of serious hereditary defects.

The methods considered are conception control and abstinence, and both are discussed from the standpoint of their good and bad effects. Information concerning conception control, Mr Darwin believes, should not be given general advertising, but should be available to "married women on demand from qualified persons in hospitals, infirmaries, workhouses, infant welfare centers, etc. Conception control, on account of its wide possibilities, is likely to be the most powerful agency which exists for racial improvement or racial deterioration as the case may be." "Abstinence cannot be relied on as a cure for these evils (over-population and large families in poor households), and the choice will practically be between a more extended use of conception-control and an increase in the number of deaths due to want."

Most of the chapters have a summary, and there are so many questions discussed from so many angles, that I hardly see how any person interested in human welfare could avoid reading this book. ORLAND E. WHITE

PERIODICITY OF SEX DESIRE, PART I Unmarried Women, College Graduates By Katharine Bement Davis, Ph D Reprinted from the American Journal of Obstetrics and Gynecology, St Louis, Vol. XII, No 6

THIS pamphlet contains another of the notable contributions to the sex psychology of women that have emanated from the Bureau of Social Hygiene under the direction of Dr Davis. It is a sign of the long distance that we have now moved away from the old concept of the good woman as a "pure" cold being, without any of the "low" sex desire of the free, turbulent male for whom the world was made and who enjoyed it in his own way—a way from which he carefully excluded the females that actually belonged to him, while using for his own pleasure the females of a lower and despised order. Not until the sexual nature and psychology of women is scientifically understood can women take their place in the world, and be accorded the liberty and individuality that have hitherto been denied them. This little pamphlet is one step on that difficult and uphill road to true knowledge.

THE new and more wholesome attitude towards sex and marriage, so welcome to the advocates of Birth Control, and indeed the inevitable concomitant of voluntary parentage, is plainly shown in two recently published little volumes. Both come from England. The first* is by a man who has already written much on sex. The author, Mr Walter M Gallichan, makes an effort to teach the beginners in married life how to avoid some of the most obvious causes of wreckage. He points out the importance not only of the sex life, which he duly emphasizes, but also of the money question the difficulties that arise over the training of children and other obvious stumbling blocks to those who enter marriage without full education and enlightenment.

The other† by the eldest daughter of the late General Booth, is written from the deeply religious standpoint of a leader of the Salvation Army. It reminds us that the great mass of the population both of this country and of England are not "modern" in the present-day sense of the word, but are still of the past century in ideas concerning sex and marriage. It is this mass of the uninitiated to whom Mrs Booth-Clibborn appeals, and such an appeal is of great value in cases where modern scientific views would be of little or no avail.

IT is not often now-a-days that old-fashioned utopian-building breaks into print. This was a favorite exercise for overheated imaginations in pre-war days when Wells was picturing various and sundry ideal worlds, the

Socialists were convincing increasing numbers of sweet-spirited souls that most men would rather work for the love of their fellow men than for profits, and David Starr Jordan had convinced himself that another war was impossible because the invisible empire of international finance would not permit it. But the war did come and it shocked and sickened a host of benevolent humanitarians. Nevertheless, Mr Mackmurdo* blithely returns to the agreeable task of solving all the world's major problems in an ideal manner. His tone is a bit pontifical and his style somewhat stilted, but he has imagination and a gift for dramatic representation of social relations. On the whole he has written a useless book, though he says in four different places that control of population increase is a pressing necessity, especially in England.

F H HANKINS

THE open† toward which society, particularly American civilization, is wandering through a maze of mechanistic conceptions of what is called progress in life, is a more natural, a freer organization, a life in which man's responsibility is measured by his real relation to his social-natural environment and his value is measured by his real capacity, discovered under treatment to which he is entitled as a man. In this view, the community will be freed of current stereotyped behaviours pathetically evident in the products of schools valued in terms of cost and stigmatized by teachers required to teach "nature study" who do not know nature themselves, or literature when they never create, or men, grown from boys thwarted in every natural impulse, caring but for machine made amusement spread before their eyes. Man will come into his own realizing that the world is young, always virile, interesting at every turn with something new to see. Such is the theme of "Toward the Open" oft times repeated and endlessly developed.

JOHN W GOWEN

FOR anyone who has not made the acquaintance of William Ralph Inge, the well-known Dean of St Paul's Cathedral, London, this little volume‡ may well serve as an introduction. In short, pleasantly written essays, most of them collected from various periodicals to which they had been contributed, Dean Inge gives his opinions and ideas on a wide range of subjects. Of most interest to the BIRTH CONTROL REVIEW are those on War and Population, the Birth Rate, Eugenics, and Divorce, but in order to understand the wide knowledge and high intelligence of Dean Inge, we recommend our readers not to skip any of the essays, but to read the book from beginning to end.

*Pitfalls of Marriage, by Walter M Gallichan, The George H Walsby Co., London.

†Love and Courtship, by Catherine Booth Clibborn, George H Doran, New York.

*The Human Hive Its Life and Law, by A H Mackmurdo London Watts and Co 7s 6d

†Toward the Open by H C Tracy, E P Dutton and Company, New York.

‡Lay Thoughts of a Dean, G P Putnam's Sons, New York.

MUCH ADO ABOUT WOMEN, by E S P Haynes, (Cayme Press, London), a readable booklet of irrational meanderings about the subject of equality, strongly tinged with the author's own prejudices. It comes to nothing but reveals the author as one of the many men who think they believe in equality but who still retain the sentimental attitude of the amused and condescending male. These are the people who in reality make the foolish "ado"—now bepraising now belittling—which they complain of. With individual exceptions, Mr Haynes sees the body of women of today as idle "servers of afternoon tea" who make a shocking contrast with the woman of a century ago who was "the pillar of the household and supplied all that it required". The widespread awakening of individuality in the souls of women of all classes and conditions he explains with condescending tolerance as the expression on the one hand of the desires of an "intermediate sex", on the other, the forlorn hope of those "surplus women" who have been able to entice no man to support them. It is the kind of book of patronizing talking-down which might once have been suitable from elders to adolescents but which to an independent mature woman appears cheap and irritating.

Among the causes of women's approach to equality today Mr Haynes includes the widespread practice of Birth Control. He adds graciously, "it cannot be denied that women have an astonishing gift for detailed organization on practical lines and this talent seems to have become more conspicuous since the age of large families has declined."

A DREARY and uninviting future lies ahead of mankind, if we are to believe the prophecies of Professor A M Low. Everything will be reduced to such mechanical perfection that our faculties, except purely mental ones, will cease to function and all the joy of living will be forever gone. We are cheered up however, by the feeling that if Professor Low's knowledge of the future is to be fairly judged by his knowledge of men and women of the present day, there is no reason to be too much affected by his visions. His ideas about women are truly Victorian. Looking down upon them from an immeasurable height of male egotism, he makes pronouncements so truly ludicrous as to provoke mirth rather than resentment in the woman reader. There is one true word in his preface. He writes there "I have written much of women. *Not indeed, because I know anything of their ways,* but because like tadpoles, they are worth watching for the changes that may come." There is also a gleam of sense in his insistence that "one of the most important factors in the future advancement of women will be rational Birth Control," even though he vastly exaggerates the handicap on women's intelligence, which he considers must endure as long as they have to go through pregnancy and child-birth.

* *The Future* by A M Low FCS FRGS, MIAE, etc, E P Dutton & Co, New York

Periodical Notes

Time and Tide (London) has been carrying a series of articles on Birth Control. The issue for June 8 contained two—one by Margaret Sanger* and the other, a poorly attempted reply, by Dr Letitia Fairfield, one of the foremost women physicians of England. How poor the case against Birth Control really is may be judged by the fact that Dr Fairfield had to impute to Mrs Sanger the assumption "that some unspecified set of persons has authority to decide on the rightness and wrongness of their fellow citizens and to regulate the composition of the population accordingly, by persuasion or force if necessary." What a travesty this is of Mrs Sanger's opinions may be seen from extracts from her article given on another page. We can only judge that Dr Fairfield found Mrs Sanger unanswerable, and so built up a man of straw which she could attack. No opportunity was given to Mrs Sanger to answer Dr Fairfield's criticism.

Die Neue Generation (Berlin) contains an interesting article by Margaret Sanger, describing the work of the New York Birth Control Clinic in its preventive medical aspect.

The careful analysis of the opposition to Birth Control made by Professor Thomas D Eliot of the Northwestern University, which appeared in the *Welfare Magazine* of February, has been reprinted in pamphlet form and issued "by Authority of the State of Illinois." It is entitled "Race Pride and Birth Control" and is probably the first such publication presenting the case for Birth Control, printed under State auspices.

The Woman's Home Companion for July contains an analysis, by G V Hamilton, M D and Kenneth MacGowan, of the replies of 100 men to the question "What is Wrong with My Marriage?"

Books Received

HEREDITY AND CHILD CULTURE, by Henry Dwight Chapman, M D. New York, E P Dutton and Co.

THE PUBLIC MIND, by Norman Angell, New York, E P Dutton and Co.

WHAT PRICE TOLERANCE? By Paul M Winter, All-American Book, Lecture and Research Bureau, Hewlett, L I, N Y.

WHY WE MISBEHAVE, by Samuel D Schmalhausen, New York, the Macaulay Company.

THE TRUTH ABOUT HEREDITY, by William S Sadler, Chicago, A C McClurg and Co. \$2.50.

PSYCHOLOGICAL CARE OF INFANT AND CHILD, by John B Watson. W W Norton and Co. New York.

THE NATURAL PHILOSOPHY OF LOVE, by Remy de Goncourt. Translated by Ezra Pound. Boni and Liveright, New York.

*See p 227

Correspondence

Paterson, N J

Editor, BIRTH CONTROL REVIEW

As one of your interested readers and subscriber to your valued magazine, and as a member of your American Birth Control League, I have been seriously thinking over the subject of Birth Control

My profession as a naval officer has brought me into personal contact with most all of the important countries of this world during the past twenty-six years, and as I have always been keenly interested in discovering the cause and remedy of poverty, I have embraced every opportunity presented during my extended travels and duty abroad as well as in our own country to study the circumstances surrounding those who are poor

The important point that has made the greatest impression on my mind is the fact that with the outstanding exception of the American Birth Control League, all of our charitable organizations are being conducted on a basis that is diametrically opposed to the sound and well-established principles of Economics, which condition is so illogical that it borders on the absurd

One of the fundamental principles of Economics is that wages are governed by one simple law. This law is that wages depend only upon the proportion between population and capital. By population is meant the number of those who work for wages, and by capital is meant only circulating capital available for paying wages

If population increases at a greater rate than capital, wages are bound to drop, and all the charitable work in this world cannot alter that deplorable fact, or condition. To the extent that our charitable organizations encourage the poor to bear too many children by providing food and clothing for them and their children, to that degree, it is fundamentally wrong and does more harm to the community than good

The simplest, logical and most effective method of abolishing poverty is that of utilizing the law of wages just described, thus raising the wages of the workers

I admit that all who are physically or mentally incapable of earning a living must always be supported by the community, their relatives or charity, but when quality instead of quantity is the rule for bringing children into the world, the number of such weak persons will rapidly diminish

As far as I have been able to discover, no accurate figures have ever been compiled that show the total sum spent by our country in one year on charity, or for the purpose of supplying several millions of persons with the difference between their too low wages and the amount necessary for them to live on. My opinion is that the sum spent under the name of charity must run close to a billion dollars per annum

I am not advocating the total abolishment of charity,

but it appears clear that if just one-half of the annual sum contributed to charity were invested in the American Birth Control League, in the course of one generation there would not be any such thing as poverty. Thus there would be no need for charity at least in the form that it exists today

In order that we may understand and appreciate the serious difficulties and handicaps that our Birth Control League has to work under, I will mention the two things that in my opinion are the most important factors as obstacles to the spread of Truth. These two things are religious prejudice and religious intolerance. It has been my experience that whenever the subject of Birth Control is brought up for discussion in most assemblages, it founders on one or both of the two rocks just mentioned

It is a splendid tribute to the marvelous personality of Margaret Sanger and her co-workers that they have made such remarkable and outstanding progress in the face of the tremendous obstacles against them that I have just outlined

We who are interested in the progress of Birth Control should feel grateful, indeed, that the teachings of our League and its proclaimed principles and mission are finding their greatest response from those who are most intelligent, together with an ever growing measure of support from the poor and weak who need its help more than any other class

S L, Lieut, U S N

HEARD ON THE STREET

Two Italian women, mother and daughter, the latter pregnant, stopped and looked at the REVIEW. "Will that help my girl when she gets over having her baby", asked the mother anxiously. "Of course it will", I answered promptly. "She's a very sick girl", the mother went on. "She suffers terrible. I lost one girl like her and I don't want to lose her. I don't want her to have another baby after this one". The assurance that her daughter need not face the ordeal again sent them on their way in a happier frame of mind than they manifested on their approach. The elaborate crucifix the daughter wore suggests their religion

"Divil a bit does a man care what a woman suffers", said an Irish woman with a fascinating brogue, discussing marital troubles in general, and her own in particular. Her children were grown up and she was past having more, but she had promised a young friend who was getting married in a few days to find out about Birth Control for her. "She's a sickly little thing, and not fit to have babies, but she's just the sort who'd be pregnant right away"

KITTY MARION

The Future of the Birth Control Review

OUT of the many responses to the request for an opinion concerning the merger of the BIRTH CONTROL REVIEW and a Eugenics magazine, we are able this month to select only a very few for publication. But we want to thank all those who have written on the subject for their interest and for all the kindly sympathy they express, and also for many words of commendation of the REVIEW

An Opinion from one of the Branch Leagues

At an Executive Board meeting, held June 12, I was authorized to write you in regard to the BIRTH CONTROL REVIEW. The Southeastern Pennsylvania Birth Control League would regret very much any merger with another magazine, feeling that the REVIEW would lose its most interesting features thereby. It is too bad that truly good magazines always have to struggle for existence.

(Signed) MARTHA MOORHOUSE, *Secretary*

From C C Little, President of the University of Michigan

I think that a combination magazine involving Eugenics and Birth Control would be a very desirable achievement could it be done scientifically and under the proper auspices. I should be glad to do anything I can to help along the combination once its general plan can be outlined.

From Aaron J Rosanoff, M D, Neuro-Psychiatrist

In my opinion such a merger would not be desirable. The respective aims of the Eugenics movement and of the Birth Control movement are not the same, although they coincide at some points. While there is a theoretical possibility that the lifting of restrictions which heretofore have prevented a wide-spread dissemination of information concerning contraceptive methods may bring about a eugenic effect, my knowledge of mental disorders and their manifestations does not enable me to feel sanguine about Birth Control as a eugenic measure of importance. Heretofore, certainly, there is more evidence of an anti-eugenic than of a eugenic effect arising from the use of contraceptive methods.

In other words, it is my opinion that progress in eugenics is going to depend upon measures other than voluntary Birth Control.

Nevertheless, I am for other reasons wholeheartedly in favor of the widest possible dissemination of knowledge of contraceptive methods.

Both, the Eugenic movement and the Birth Control movement, are extremely worthwhile, and for their separate reasons deserve the wholehearted support of socially minded persons. The merging of the interests of both seems to me bound to increase the already existing confusion in the minds of the public and to have a detrimental effect upon the one movement or the other or both, depending upon the conditions of such merger.

From Lothrop Stoddard, Author of "The Rising Tide of Color"

I approve of the project to combine the BIRTH CONTROL REVIEW and a Eugenics Society organ.

As a convinced eugenicist, it is the eugenic side of the Birth Control movement which most interests me. Anything which ties the two groups together for mutual aid and collaboration naturally wins my approval.

Of course, it will be understood that the combined organ would give due weight to both phases, i.e., it would be a true synthesis—a genuine 50-50 collaboration.

From William F Ogburn, Professor of Sociology, University of Chicago

My chief feeling about having the BIRTH CONTROL REVIEW become a Eugenics Society magazine is that I think of Birth Control as not being quite the same as Eugenics. Its significance is in many ways much wider than that of Eugenics. I am particularly impressed with its economic and social significance.

Logically therefore, I would be somewhat disposed to question the advisability. I presume, however, that it is a question of strategy, and it may be, since Eugenics is a very important thing, and since the Birth Control movement is swinging into a scientific phase, at least in part, that it might be a good thing to combine these two movements.

From Rudolph I Coffee, Rabbi, Temple Sinai, Oakland, California

I realize my inability, so far away, to offer a wise judgment, and shall defer to your own opinion. I do hope that the BIRTH CONTROL REVIEW will only be surrendered if a better organ for propaganda will take its place. This monthly visitor has been a great help to me and I am sure to many others.

News Notes

UNITED STATES

IT was announced, on June 21st, that Charles F. Brush, inventor and scientist had given \$500,000 for the establishment of a fund, to be known as the Brush Foundation, in memory of his son, Charles F. Brush, Jr., who died in May of last year. In his statement, Mr. Brush said that the income of the fund is to be used to finance efforts contributing towards the betterment of the human stock and towards the regulation of increase in population, to the end that children shall be begotten only under such conditions as make possible a heritage of mental and physical health, and a favorable environment. A board of managers has been appointed by Mr. Brush, to hold office for life and to fill vacancies. They are

Dr. T. Wingate Todd, Western Reserve University, the Rev. Joel B. Hayden, pastor of Fairmount Presbyterian Church, Mrs. Charles F. Brush, vice president Maternal Health Association, Mrs. Roger P. Perkins, Mrs. William H. Weir, Jerome C. Fisher, attorney.

The Maternal Health Association, of which Mrs. Charles F. N. Brush is Vice President, is the organization responsible for the Birth Control Clinics of Cleveland.

California

DR. GUDRUN FRIIS-HOLM, who has spoken repeatedly for Birth Control, gave an address at Long Beach on June 21 at a parents' conference, held at the Progressive Play School. She spoke on "The unborn child and its right to be well-born." She pointed out that a child cannot be well-born unless it is desired by its parents, comes into a home where there is an adequate income for its support, and is borne by a mother well dowered with good health.

AUSTRIA

From Mrs. Johann Ferch comes the following story of the progress of Birth Control movement under the heroic leadership of herself and her husband.

IN Austria our cause is making headway. The League for People's Rights has started an investigation, and my husband, as founder of the Birth Control movement, was the chief speaker for our society. His report received great approbation. The large hall was crowded, and an enthusiastic crowd thanked Ferch for his clear presentation. Through this, our movement has received a new and powerful impetus. Whereas, after the war, there was the economic impossibility of maintaining and rearing children, there is now the motive of reason, rapidly spreading, which induces the working and middle classes to have fewer children, for they realize through reason, that the danger of hard times and lack of means to earn a living are ever increasing and the breadwinner is incap-

able of feeding new arrivals of children, and the number of unemployed would become larger instead of small. All countries are closing their boundaries. Emigration to other countries is not possible. Therefore the poor and middle classes must accept the situation and give up having large families.

Our consultation centers for the protection of women—we have seven of them in Vienna in spite of great opposition—are working busily and are always full of visitors. We have also achieved the financial support of the Public Sickness Bureaus, and we get donations from large business firms. The women educate each other. Whereas it used to be immoral to have no children, now a mother is considered by her neighbors to be behind the times if she has more than three children. For these hard times even three children are too many.

A woman who brings into the world irresponsibly one child after another is taught that this is no longer necessary. She can turn to the consultation-center and get information and protection against unwanted children. For prevention is better than cure.

Unfortunately there is great pressure on our finances, and it will soon be beyond our power to treat working women free, for alas there are too many unemployed!

Our penal law must yet be reformed—as we are demanding—to conform to the German penal law. This would allow the doctor, when a woman's health demands it, to interrupt pregnancy. Unfortunately our law does not do this, and the Catholic women's societies have requested their deputies to keep the old law, and even to intensify it. They will not listen to social needs. I was present at a conference of German Women's Societies, at which delegates of the Catholic women were also present, and gave a report on our work. Even then these delegates declared emphatically that they would oppose any lightening of the penal law, but on the contrary would demand that penalties be made more severe, for "this was the commandment of God."

Happily progress is taking its course over the heads of these merciless women. It is only the leaders of the Catholic women, for the poor women come to our consultation centers. Necessity knows no law! They know they cannot still the hunger of a child by sermons and pious wishes. After my report, the League of Austrian Women's societies passed a resolution asking for at least a conformity with the German law. In the same spirit the League for People's Rights, whose president in Austria is Rudolf Goldschieb, sent a resolution to Parliament. The session is not yet over, let us hope for the best!

We have now started a great new propaganda drive. We cannot reach all who need it by our lectures, so we have distributed in factories and business houses, large posters with the addresses of our consultation centers, so that

the working men and women must see them as often as they pass in and out of the entrance. The result is excellent. Women of all ages come to us, also young girls about to marry, who wish to postpone having children, because they have yet no home of their own, and are obliged to go on earning their living.

One thing saddens us. We are not able to publish our magazine, which had to stop two years ago. All goes for the unemployed. We give no salaries, all are voluntary workers, yet the money is lacking for the magazine though each issue would cost us only 200 schillings—about thirty dollars.

We have also affiliated organizations in Germany, working under the influence of Ferch. The movement is struggling upward and is bound to succeed.

According to recent official statistics, there has been a monthly drop in the birth rate of 700—a falling off of 50 per cent as against the birthrate of 1918. So our movement is becoming more and more felt. Every year at the beginning of the school term, some of the first year classes are closed on account of lack of pupils. Up till now about 60 per cent of the boys and girls who left school last year have not found any way of earning a living, they are still without jobs. We are living in exceedingly hard times, and there is no prospect of improvement in the near future. We want to prolong the eight school years to nine, to restrict the unemployment of these leaving school.

As unemployment continually increases, relief measures are insufficient. Many families, with three or more children are supported by the community, or the children taken from their parents, if the poverty is too great. But all this is insufficient. Therefore suicides are increasing incredibly—20 and more daily in Vienna. Flight from misery into death!

But the younger generation will face a happier future, when it will not increase itself thoughtlessly. The inner conviction that our work will promote the good of mankind, and the faith that we will not have lived in vain ever renews our strength. Let us hope that we are approaching our common goal—a happier future for the people of all countries!

SPAIN

THIS first attempt to discuss matters in relation to Birth Control and Eugenics, took place in Spain in the months of February, March and April. Lectures were delivered every Thursday in the amphitheatre of the Medical University of San Carlos in Madrid, by distinguished scientific men, who had to face not only the rigors of some part of public reactionary opinion, a minority indeed, but of the government as well, to the point that their meetings had to take place at last privately, that is not open to the public, but for the pupils and professors of the University. Nevertheless, all the speakers appointed gave their lectures, excepting the two belonging to the clerical class, who at the last moment resigned speak-

ing, on account of hierarchic orders, upon the subjects they had chosen which were "Catholic thought on eugenic problems", for the one, and Ethico-Psycho-Religious motives over urgency of sensuality for the other. It is really regrettable, that they were not able to speak on those interesting topics, and to confront their ideas with those of scientific men, but the fact that they were ready to speak on them, though unable at the end, says much about progress in Spain on those subjects. Another incident of the Conference was the suspension of his seat in the University of Madrid for one month of the teacher of Penal Law, D Luis Jimenez de Asua, who after delivering his lecture on 9th of February, 1928, was asked by the University of Murcia, to repeat it in that town. As there it was public, he enjoyed a full success. His subject was "Juridic Aspect of Conscient Maternity". He was carried out of the University on the shoulders of the students. At once came the news in the papers, that he was dismissed for one month from his seat in the University of Madrid. As under the Dictature this punishment can be given without the intervention of the University Rector, that is by the government, he appealed against this punishment. The students of the University in Madrid assembled to protest against this arbitrary and unheard way of punishing people, because their speeches meet the approbation of the whole of the people. The judge appointed to make an inquiry, found out that the Catholic Association of women of the city of Murcia had sent a telegram to the Prime Minister and Dictator asking for suppression of this kind of conference against "morals and religion". The judge appointed the Directive Committee of these Catholic ladies to find out in what way Mr Jimenez de Asua had offended against "morals and religion". They had to agree before him, that they did not know at all, as they had never gone to the appointed lecture. So the judge enquired how could they accuse somebody for something they did not know. They answered that they just performed their duty by following advice of their Confessors. Those Confessors were also invited before the judge and asked in the same way, they also answered that they did not know anything about the offenses against "morals and religion" as they had never gone to the lecture, but that they had obeyed hierarchic orders from Madrid. At that, the judge had to end his inquiry. Perhaps there were reasons to prevent him from going further.

Coming back to the subjects developed in the lectures of the first conference on eugenics organized by the monthly review, "Gaceta Medica Espanola". The aims of this first attempt were expressed in these words. "This review, anxious to promote discussions of the highest scientific kind, respecting all the tendencies, guided by a spirit of human tolerance, seeks for an opportunity for all students to be able to compare for mutual understanding their own ideas. It asks science from those who have it, action from those who have the special duty of performing it, makes an appeal to all in defense of the child,

and hopes to succeed in bringing this contribution of Spanish science to the problem of very important scientific actuality"

The first lecture was given by Dr Sebastian Recasens, Gynecologist, and the head of the Faculty of Medicine of Madrid. The subject was Eugenics and Procreation.

The third was by Jose Estella, Pediatricist, Children in our hospitals, Eugenic measures we pediatricists claim.

The fifth by Joaquin Noguera, lawyer and teacher of Literature, on Maternity and Infanticide before the Law.

The sixth by Jose Sanchis Banus, Neurologist of the Provincial Hospital of Madrid, on Neuropathies produced or influenced by excess or pathologic procreation, due to poverty.

The seventh by Luis de Hoyos Sainz, teacher of Physiology. The demographic, basis and demonstration of eugenics, fecundity and birth in Spain.

The ninth by Gregorio Maranon. The problem of Maternity in Spain.

The tenth by Angel Ossorio y Gallardo, lawyer and examiner. Social aspects of procreation. Eugenic means applicable in Spain.

This interesting account of a conference that the Government tried to suppress is sent to us by Senor Helly Cozzonias

ENGLAND

IN response to the demand from the Conference on Maternal Mortality, and the strongly expressed desire of Queen Mary, the Ministry of Health has announced the institution of a national inquiry into the subject. The British Medical Association has expressed its approval, and the Ministry has set up a representative Maternal Mortality Committee, which will draw up a questionnaire designed to secure uniformity in the methods of obtaining information. On the basis of the information secured the Minister hopes to be able to secure action "to reduce one of the saddest features of our social life." The advocates of Birth Control are hoping that this is the first step on the part of the Ministry of Health towards recommending the provision of Birth Control advice at all health centers.

From an English Correspondent

The North Kensington Women's Welfare Center is affiliated to the Society for the Promotion of Birth Control Centers, the headquarters of which are at Walworth. There is one other such Center in London, that in East London, and several others in different towns in the country. All these Centers have in common the practice of insisting that a doctor should take each session, in addition to the nurse who helps to teach the patients.

The year from August 1st, 1926, to July 31st, 1927, was encouraging at the North Kensington Center not only for a steady increase in the number of patients, but for valuable statistical analysis that we were able to initiate. During the year mentioned, 432 new patients were advised. Of these 151 had heard of the Center from other patients,

92 came as a result of meetings and canvassing, 74 were referred by doctors at Welfare Centers, and the rest had heard of the Center in various other ways. There were also 735 return visits, making a total of 1,167.

A short description of the working of the Center may be of interest. The first time a patient comes to the Clinic, she is interviewed by one of the lay workers. Particulars as to name, age, husband's occupation, etc., are taken. She then sees the doctor, who, after a gynecological examination, advises her what, in her particular case, will be the best method for her to use. This is carefully explained to her, and the appliance supplied, with a card of instructions, the patient being asked to return in a week's time. The second visit is of great importance, for it is found that, although everything possible is done to set the patient at her ease, in the anxiety and agitation of the moment she often forgets the instructions she has been given for the use of the appliance. All difficulties can be cleared up at the second visit when the patient is more at her ease, and the doctor can be sure that the appliances she has recommended are being used correctly. Patients are urged to come back or to write every six months.

A fee of one shilling is charged at the first visit. This fee covers all subsequent visits, for it is important that patients should be encouraged to return and take advantage of the doctor's advice whenever they think it would be helpful. Patients' payments for appliances during the year approximately cover the cost of providing them. Owing to our good fortune in having the services of Mrs Himes, a trained investigator from the States, much follow-up work was done. Mrs Himes visited over 100 patients who had not returned for their six month visit.

One of the points noticeable in this year's work is, that on the whole, patients apply to us earlier than before. We get the younger women who regard Birth Control as a eugenic practice, and not, as the older women do, as a blessed but belated remedy for their overburdened state. We believe that our best work lies in helping woman from the outset of her married life to space her children, and to prevent the conception of more than she can bring up decently.

It is realized that the ideal method of Birth Control has not yet been discovered. There is no method extant that does not require intelligence and care in use, and many are cumbersome as well and unsuitable for use in overcrowded homes. Therefore, it is most satisfactory that the Birth Control Investigation Committee has been started. We are also very pleased that the number of patients referred to us from doctors at official Infant Welfare Centers is so high.

It is evidently more and more realized by those working among poor mothers here, that medical advice on Birth Control is necessary as an adjunct to healthy maternity. Unless and until Birth Control advice is given at the official Welfare Centers, the work of the Birth Control Clinics is needed to fill the gap.

CIVILIZATION AND POPULATION

(Continued from page 229)

ing our physical needs, while at the same time leaving free rein for our highest spiritual development, why crowd ourselves more and more into congested cities and on to congested roads, complicating and multiplying the problems of life? To be fed and clothed and housed is not the end of existence, and we have discussed the problem of population too long from a point of view that ignores other factors. What if we could feed one billion people in the United States? Will anyone dare assert that the life of the individual will be enriched by more mass movement, more standardization, more mechanization, all of which will be necessary if vastly increased numbers are to be our portion? What will be left of the beauties of nature, of solitude, of privacy even, when all our waterfalls have become mere horsepower, when our wild life has been completely exterminated or driven away, when we are all living in ever smaller rooms, in ever smaller apartments, in ever bigger buildings, and when there are ten times as many jarring contacts with people who have lost all originality and imagination, and ten times as many tin cans and picnic lunch remains strewn around each country side?

Is it not time to lay more stress on the qualitative aspects of civilization rather than the quantitative? We believe in Birth Control because we believe in intelligently directed forces, rather than blind instincts, because we believe in the release of the higher spiritual values of life, and the right of the individual to determine his own destiny.

With these facts in mind perhaps we can make a new definition of over-population. We do not believe that it can be satisfactorily defined with reference to agricultural and economic factors only. We have tried to show that the optimum population for any region falls far short of the maximum number of people who can live in it without conscious physical suffering. When an increase in the number of inhabitants does not result in definite social and spiritual advantages, the optimum population may be said to have been reached. When such increase results in a definite decline in these values, then the region is over-populated. The test question should be, not "How many more people can we support"?, but "Will an increase in our numbers result in a fuller and richer life for all"?

IS THIS TRUE?

The old-fashioned mother of a large family was often long-lived, in good health and raised most of her children to adult age, exceptions to this rule were usually the result of infection of one kind or another and purely accidental.

JAMES WALSH, M.D

GOOD READING

Margaret Sanger's Books

What Every Boy and Girl Should Know \$1 50
Clean, wholesome Sex Teaching for all young people

Happiness in Marriage 2.00
Teaches how to avoid the pitfalls that so often ruin hopeful married lives

Woman and the New Race 2.00
More widely read than any other book on Birth Control

The Pivot of Civilization 2 00
The Guide Post at the Crossroads

What Every Mother Should Know 60
A help to the conscientious but embarrassed mother

*And the new edition of the valuable book by
Dr S Adolphus Knopf*

Various Aspects of Birth Control
Paper .50
Cloth .75

The Vade Mecum of the Birth Controller

SOME OTHER PAMPHLETS

Woman Morality and Birth Control 20
By Margaret Sanger

Lord Buckmaster's Speech 10

Great Thoughts on Birth Control 15

Medicine's Responsibility .05
By Dr Wm A Pusey

Dr Cooper's pamphlets, each .05

ORDER (ADDING 10c FOR POSTAGE) FROM
BIRTH CONTROL REVIEW

104 FIFTH AVENUE NEW YORK CITY

THE CLOSING DATE
of the
CARTOON CONTEST
of the
BIRTH CONTROL REVIEW
IS

OCTOBER 1st, 1928

Four prizes are Offered

1st Prize	\$50 00
2nd Prize	25 00
3rd Prize	15.00
4th Prize	10 00

The drawings must be in black ink on white paper for direct reproduction on zinc. They must be in proportions of 6 to 7 and must be capable of very great reduction or enlargement.

For literature on the aims and principles of the movement send a postal to the BIRTH CONTROL REVIEW 104 FIFTH AVENUE, New York City



Doors Should Be Seen, Not Heard

Does the back door shout a shrill protest at the grocery boy? Does the front door greet your husband with a discordant moan? Do guest room and bath room doors proclaim every entrance and exit to unwilling listeners?

The remedy is 3-in-One, the oil with 79 household uses—oiling, cleaning, polishing, preventing rust.

3-in-One is very different from ordinary light oils and "machine oils" It is far better Scientifically compounded of several high quality oils, it has unique lubricating and cleansing properties no ordinary oil can possibly have—and which no imitation has approached.

Apply 3-in-One to locks and latches and they work smoothly and quietly Put a few drops on the hinges, and the heaviest door will swing as silently as the moon passes behind a cloud.

Use also on all your mechanical housekeeping helps—sewing machine, vacuum cleaner, washing machine motor, oil burner motor, tools.

At grocery, drug, hardware, notion and general stores in Handy Oil Cans and three size bottles. Ask for 3-in-One by name and look for the Big Red "One" on the label. It's your certain protection.

Made since 1894 by

THREE-IN-ONE OIL COMPANY, 130 William St., New York, N Y

3-in-One

Prevents Rust- OILS - Cleans & Polishes.

Cleaning Glass

A few drops of 3 in One in the wash water will give the glass in your French doors windows and mirrors a remarkably clear luster—and it's so easy—this new 3 in One way!

FREE

Write for generous sample and illustrated Dictionary of Uses Use a postal card

The American Birth Control League Inc.

MARGARET SANGER, *President*

104 FIFTH AVENUE, NEW YORK CITY

Telephone: Chelsea 8901

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

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*

.....

FILL IN AND SEND WITH YOUR DUES TO
ROOM 1905, 104 FIFTH AVENUE, NEW YORK CITY

Name

Street

City

Date of Joining

State

Amount



\$5 or over includes a
Years' Subscription to

CLASSES OF ANNUAL MEMBERSHIP

- | | |
|---|---------------------------------|
| <input type="checkbox"/> A—\$100 to \$500 | <input type="checkbox"/> C—\$25 |
| <input type="checkbox"/> B—\$50 | <input type="checkbox"/> D—\$10 |
| <input type="checkbox"/> E—\$2 to \$9 | |

THE
BIRTH
CONTROL
REVIEW

Please Make Checks payable to the American Birth Control League