

Annual Meeting of the American Birth Control League

February, 1929

Twenty Cents

BIRTH CONTROL REVIEW

Children of Choice, Not of Chance

Havelock Ellis Number

Appreciations by:

Hirschfeld

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and Others

THE AMERICAN BIRTH CONTROL LEAGUE, INC

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MORE REASONS *for* BIRTH CONTROL



TO OUR DECALOGUE—Our Ten Commanding Reasons for Birth Control — already given, we add two more

The first of these is

The Promotion of Morality

(Morality is promoted by Birth Control in two ways In the broader and more general meaning of the word, home life, freed both from inhibitions and from worry about health and economic pressure, will tend to produce more normal families and thus raise the ethical standards of the race In the more special aspect of the word, as sexual morality, Birth Control will attack the institution of prostitution and increase the stability of the family) - -

Read what authorities say

TO create
a race of
well-born
children it is
essential that
the function be
elevated to a
position of dig-
nity and this is
impossible as
long as concep-
tion remains a
matter of
chance

Declaration of
Principles of
American Birth
Control League

Birth Control will prevent prostitution because young people will be able to marry early and wait until their incomes are sufficient before having children, and wives will be freed from the haunting fear of pregnancy which hovers over a woman from month to month and frequently drives husbands to prostitutes

MARGARET SANGER

There is, I believe, no other factor that contributes more—I think I might say as much—to sexual immorality than the seeking by married men of that sexual gratification from illicit intercourse that they have found lacking in married life And this situation arises largely as a result of difficulties and anxieties that come from efforts at continence There could be no greater contribution to the morality of the world, as well as to its happiness, than would be the removal of this unhappy state that interferes so greatly with marital happiness

WILLIAM ALLEN PUSEY, M D

Only through an international Birth Control movement can we look forward with confidence to the extinction of the three chief evils of human life—War, Poverty and Prostitution

ALICE DRYSDALE VICKERY

There are a good many who, having tried to live up to an exalted belief in continence, frequently lapse by resorting to prostitution, exposing themselves in the latter case to the dangers of venereal disease and the pangs of a guilty conscience

RACHELLE YARROS, M D

Even in irregular sexual life there are, I believe good grounds for the advocacy of Birth Control It is a sad fact, but nevertheless a fact, that under the conditions that modern civilization sets up, sexual immorality is common I do not mean to intimate, and I do not believe that this is not altogether deplorable It is much commoner in men than in women, but it is by no means restricted in women to those who are beyond the bounds of human protection or of humane efforts for their care Under the standards of morality which society sets up, but does not observe, an illegitimate birth is a fact for which there can be no atonement, either by the mother or the child With the sexual instinct as it is, with custom stimulating this appetite by every suggestion prurient ingenuity can devise, with the possibility of marriage refused to many women with the atonement for an illegitimate child beyond any possibility, the women of any intelligence or decent instinct who find themselves in this condition—and there are plenty of women of this sort who find themselves in this condition—are confronted by only one possibility and that is abortion The aggregate of human agony that is the result of this situation is beyond any computation I am not saying in order to avoid argument, that these women are not deserving of their agony, but I would call attention to the fact that it would be better for society if the situation were handled differently

WILLIAM ALLEN PUSEY, M D

The relation of man and woman, so far from being evil within the strict limits of monogamy and within the restraint that every man is bound to put upon all his appetites, is not evil but is good and this doctrine that people should abstain is wrong and mischievous and is certain to lead to the shattering of homes

LORD BUCKMASTER

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VOL XIII

FEBRUARY, 1929

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BIRTH CONTROL REVIEW

PUBLISHED BY

The American Birth Control League, Inc
104 FIFTH AVENUE NEW YORK CITY

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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 XIII

FEBRUARY, 1929

No 2

EDITORIAL

A GAIN as February comes around, we rejoice to honor the Prophet and Liberator, Havelock Ellis. This year we make a special effort in the Birthday number, for it commemorates his seventieth anniversary, and his entrance on the eighth decade of beautiful and enormously useful living. The first tribute comes from the heart and pen of Margaret Sanger

Havelock Ellis

OUR generation does not look for saints who are regarded as messengers from a super-human realm, but for saints whom it can honor as the most human of men. So declares Stefan Zweig, whose illuminating studies of Tolstoy, Casanova and Stendahl have recently been published in this country. It might be nearer the truth to say that our generation does not look for saints at all. Confronted with a saint, how many of this twentieth century would recognize him? How many have? In active and violent revolt against traditional and orthodox religion, we have developed a phobia for all things that even suggest the old religion—even its vocabulary. "Saint" or "saintliness" are words in bad odor with us. They mean somebody or something excessively—or even hypocritically—sanctimonious. For the majority of the younger generation the "saint" connotes a holy man or woman untouched by the problems or the sufferings of our workaday world. But there are certain heroic lives, certain giants of the spirit, a few radiant personalities today whose example compels us to resort to the now discarded vocabulary of primitive religion. Certain men we can only adequately characterize as *saints*. Havelock Ellis is one—to me the foremost—of these contemporary saints.

What is a saint? How can we define a saint without evoking the symbols or the images of institutional religion? "When we talk of a life as saintly," declares Stefan Zweig, "we mean that it is heroic in the sense of entire devotion to a religiously conceived ideal." I am not quite satisfied

with that word "religiously." It confuses rather than clarifies. I would rather define the saint as one who radiates spiritual truth and energy. I see him living in a realm above and beyond the shouting and the tumult of the day's "news." Current events do not trouble him. Captains and kings come and go. Lilliputian warriors strut their hour upon the world stage, and boundary lines between nations are made and unmade. The saint takes no active part in this external trafficking. Yet he does not dwell apart in an ivory tower of his own construction.



DETACHED as he seems to be from the pain and suffering of our workaday world, Havelock Ellis has penetrated profoundly into the persistent problems of the human race. Nothing human is alien to his sympathy and charity. The knowledge of this saint is broad and deep; his wisdom is even deeper. He makes no strident, blatant effort to shout out his message to the world. He makes no rash promises of eternal salvation or happiness. But gradually, and in ever-increasing numbers, men and women pause to listen to his serene voice. There is indeed something miraculous in the manner in which men and women in all parts of our world have stopped to "listen in" to the voice of Havelock Ellis. Here is a phenomenon far more amazing than the achievements of radio-activity. Despite all the obstacles and obstructions that have hindered his expression, his truth has filtered through to the minds ready to receive it. It is not the place here to attempt to define his "message"—if indeed there can be said to be any definite "message", other than that of *life more abundant*, attained through a more complete understanding of ourselves and unruffled charity toward all the variations of which this all-too-human race has demonstrated itself capable. Ellis is much more than a "philosopher of love", as he was described by Houston Peterson in the biography published last year.

He is more than a psychologist preoccupied with probing into sexual abnormalities. Like Francis of Assisi, he has opened the eyes of the spirit to new and heretofore ignored aspects of life. Saint Francis has been acclaimed as the real father of Italian art—he taught men the beauty of external nature, of his brother the sun and his sister the moon, of animal life and all the pageantry of the passing seasons



TO HAVELOCK ELLIS more than any other contemporary, we owe our concept of that kingdom of God which is really within us, that inner world which hides all our inherent potentialities for joy as well as suffering. Thanks to his serene and heroic assertion of fundamental truths, we realize today, as never before in the history of humanity, that happiness must be the fruit of our own activity, our own attitude toward life, and that it is in no way dependent upon the rewards of the fights of external fortune. This spiritual energy which Havelock Ellis has for so many years radiated is thus a merciful, beneficent, and, above all, a fertile and life-giving force.

Like Saint Francis of Assisi, Havelock Ellis has awakened us to a new life and a new world. We can never—even if by some inexplicable stubbornness we would—turn back into that cabined and confined world in which at the beginning of his career, he found himself, and which by the quiet and progressive assertion of his own values, he has done so much to dissolve. The truth is that since the world recognition of Havelock Ellis, we are all different people today. Unafraid and alone he was one of the first to strike boldly as a pioneer into an uncharted jungle of human nature. Anyone less than a saint would have fallen. Havelock Ellis not only penetrated unharmed through that purgatory, but has led the rest of us with him. Taboos have been destroyed. Fears have vanished. And even though practically everything still remains to be done of the vast labors of the twentieth century Hercules, we have the example of this modern saint to encourage and to inspire us for decades to come.



ANOTHER landmark in the Birth Control movement was reached on January 17th, when the members of the American Birth Control League assembled in New York for their Annual Meeting.

It is now a little over seven years since the League came into existence under the courageous leadership of Margaret Sanger. At that time—the late fall of 1921—there was not in the United States a single clinic or medical center where poor women could go for advice. It was difficult to secure any discussion of the subject, for the very name was tabu in polite society, and many even of the supporters of the cause were ashamed to be seen carrying Birth Control literature, or to display it on their tables. The progress since those days is gigantic. As regards Birth Control, we seem to have emerged from the dark of the middle ages into the light of open discussion and scientific benisons. Nor has the influence of the American Birth Control League been confined to this country. In England the Neo-Malthusian League had been in existence before 1921, but even there, with its older organization, the inspiration of Margaret Sanger's campaign was felt in a quickening of interest and in a ready adoption of the new name which she had given to the movement. Birth Control has become the universally recognized inscription on the standard of the movement in England as well as here, and the carrying of Birth Control information to the poor by means of clinics has been adopted as the policy of the Birth Control workers in all countries which have been aroused to interest in the subject.



VERY little time was spent at the annual meeting in surveying this progress or the triumphs of the past. And rightly so, for in spite of all that has been done, there are still vast fields untouched even in America. There are now in the United States, Dr. Stone of the Clinical Research Bureau told the meeting, 28 clinics or maternal centers where contraceptive advice is given to poor mothers. These are distributed over 10 States, which means that there are still 38 States entirely without any such facilities for family control. It means that there are still tens of millions of American mothers who have no possibility of securing the relief and freedom which ought to be the right of each one of them. It means, moreover, that the people in these 38 States have not been aroused to the need of Birth Control, that the majority of them know nothing about it, and if they have heard some rumors of it, they probably confuse contraception with abortion. This is the work that lies before the League to educate the people as to what Birth Control means for the family, for the nation, for the world at large, to create a demand for Birth Control clinics and assist in establishing them, and to clear the field from obstructive laws and ignorant opposition.

Havelock Ellis

As I Understand Him

By MAGNUS HIRSCHFELD

MOST men can be classified and put in pigeon-holes here is a chemist, here a plumber, here a playwright, but it is not easy to pigeon-hole Havelock Ellis. He has specialized on so many things, that he escapes the pitfalls of specialism. The specialist is usually a man in blinkers, blind to all tracks except the one before his nose. He has to think along a rut—the rut of his training. Havelock Ellis escaped the ruts of training—he was not even educated at a Public School (For which the Lord be thanked). Childhood at sea, education at private schools, teaching work in various parts of New South Wales—what a splendid absence of all those traditions that in every country stiffen the “educated classes” into mental Robots, carrying out life according to a plan made for them. Havelock Ellis has worked out his own plan, or, what is better, has lived in his own way. It has been a varied life. Born in 1859, he was in New South Wales from 1875-79, then qualified in London as a medical man but soon gave up medical practice for less restricted fields of work. In 1891 he married Edith Lees, with whom he had a wonderful companionship till her death in 1916.

It is life altogether that interests him, and thus it is that life breaks in upon all his specialism. And this specialism is so varied! A reader of the Mermaid Series of Old Dramatists might think of Ellis as a student of early drama, a reader of the Contemporary Science Series would consider him a man of science, “Impressions and Comments” seem to be the work of a literary man of varied attainments, and “The Dance of Life” reveals the philosopher. But not the “systematic” philosopher. The universe is too big to go into the pint pot of a human system, and Ellis makes no attempt to put it there. In his great work, “Studies in the Psychology of Sex,” Ellis shows himself very unwilling to be enslaved by a theory. He finds the relationship of facts to life more important than the theory that “explains” them.

IT IS his steady contact with life, that makes Ellis distrustful of much that passes as “psychoanalysis.” How the psychoanalyst at times piles up his complexes, till “they seem to be plentiful enough to account for anything”, Ellis illustrates on pp. 18-22 of the recent seventh volume of his “Studies.” He does not, of course, deny the value of the work done by the Freudian school, but he

sees limits, where this school does not, it strays sometimes into a cloudland, where life does not follow it. Ellis’s direct contact with life had for him its disadvantages. It brought him at the outset into conflict with that strange child of ignorance and prejudice—the law. We all know how the English publisher of “Sexual Inversion” was convicted of publishing an indecent book, and even now, I believe, the British Museum authorities dare not enter the “Studies” in their catalogue. The war supported reactionism in this, as in other things, and I learn that in post-war England, a Scotland Yard detective threatened to report a bookseller, for selling openly Hirschfeld’s “Die Homosexualität” (Underhand sale — at a higher price — is thus of course encouraged). The law at present favors ignorance, and ignorance favors cruelty. Ellis has been the steady opponent of both. As a result he has had to publish his chief work abroad.

One who combines knowledge with wisdom has a great and loving tolerance of life and is less prone than the ignorant, or the men of narrow training, to see always ugliness in ways that are not his own. When the salt water of our far ancestral home is connected with the symbolism of all water and of all flowing streams, the idea of lustration by urine ceases to be merely ugly. I use this illustration, because I have just been reading Ellis’s fine treatment of “Undinism” in the last volume of his “Studies.”

ON BIRTH CONTROL, Ellis’s attitude has been unhesitating. Those who wish for peace should, in his opinion, (as he wrote in the “Nation” of earlier days) pray for a fall in the birth-rate. A German Nationalist has approved of the “Schlacht der Geburten” (battle of child-bearing) promulgated by the Italian dictator,¹ and the phrase shows us the Neo-Christian conception of the use to which “these little ones” should be put. Soldiers in petto — of *such* is the kingdom of heaven. All of us who wish to see babies grow into happy men and women are at one with Havelock Ellis.

At this time however my readers will be specially pleased to get a glimpse of Havelock Ellis as man. More than a glimpse it shall not be, for we know how Ellis dislikes personal publicity, yet something he must allow us, for this once, to say. A friend of

¹See Korherr in “Süddeutsche Monatshefte”, Dec., 1927, and Harold Picton’s reply, Feb., 1928.

mine writes of his acquaintance with him as follows, making however no claim to more than the knowledge that must come to all of those whom Ellis has helped —

"I have often watched his tall, gracious presence, as he searched the catalogue in the Reading Room of the British Museum. He seemed to me a wonderful example of the withdrawn student, who yet remained courteous to all who are in that "tragic state of tension" which is life.² A man living in great simplicity, I used to see him in the orchestra seats at the Queen's Hall, and he told me that his place in the theatre was in the gallery. His knowledge was in inverse proportion to his material demands on life. One summer afternoon, during the war, we were sitting with two 'Objectors' on the lawn of an old cottage I then had in Essex. The talk roamed over various fields, and I asked Ellis whether the earlier works of art that represent the second toe of the human foot is longer than the first, depicted an anatomical fact, or simply an aesthetic wish. He answered, a little dryly, 'If you want to go into that question, you will find a whole literature dealing with the subject.' But there is nothing dry-as-dust, and little that is aloof, about Ellis's personality. True, he keeps away from the market-place and prefers the study and the countryside, but no one, I feel sure, ever turned to him for help in vain. A boy writes, or a girl writes, puzzled about his or her self, and the answer comes, in his own hand. I have never had a typed letter from him, and

how, amid all his studies, he finds time for his correspondents, I have never been able to imagine. He would write, for instance, that a certain boy needed help to understand himself, was I perhaps willing to help, if so, he would send the boy my name. And there must be thousands, to whom this touch of sympathy from the withdrawn student in his study brought the first understanding of themselves and the first hint that their problems and anomalies need not be hopeless things."

My correspondent speaks of Ellis as one who has reverence for the personalities of others, and this is, indeed, plain in all his work. The people who are ready to run about with their confident ministrations have seldom given themselves time to understand the "evils" they would cure. Their "cure" is to force everybody to be like themselves. Ellis has studied the "evils" first and found that usually, properly looked at, they need be no evils at all. Anyone who wishes can have of Ellis's knowledge and learn to help himself. His is a greater and more charitable wisdom than that of the moralist.

How international his work and his sympathies are I have every reason to know, for in my own sphere his cordial collaboration has never failed. He is one of the most honored members of the Founders' Committee of the World League for Sexual Reform. Wherever freedom for self-controlled individual development is sought, Havelock Ellis can be relied on for his help.

The Prose of Havelock Ellis

By HUNTINGTON CAIRNS

TO WRITE is a strenuous intellectual task," Havelock Ellis has written, "not to be achieved without the exercise of the best trained and most deliberate rational faculties." To the art of writing he has himself devoted much thought and effort. It constitutes, indeed, the theme of a notable essay and is the subject of many notes scattered through his volumes. From his first book to his last he has endeavored to express his thoughts in prose of a high quality. To the perfecting of the medium through which his personality found expression he has brought a scholar's knowledge of the nature of literary prose and the sensitiveness of an artist. His pages give evidence of a care which only the loving craftsman could expend upon them. But quality in English prose is not alone achieved by painful effort, as he himself has pointed out. There must be present that indefinable savor that has

lifted English prose for brief periods to high levels of beauty, and it is that savor that the prose of Havelock Ellis unmistakably possesses.

It is no anomaly for a man of science to write superbly, and the fact that Havelock Ellis' best energies have gone into scientific research has no bearing upon the quality of the prose he writes. Men of science from Sir Francis Bacon to Bertrand Russell have written prose of a nobility that is not excelled by the greatest of English Stylists. It may be that the majority of the men of science who have written with distinction have also been concerned, apart from their scientific interests, with literature. There are, however, notable exceptions, of whom perhaps the foremost is Sir James Jeans, the cosmogonist, whose writings are exclusively devoted to the subjects within that field, but who is, nevertheless, possessed of a style of extraordinarily high quality. On the other hand, writers whose subjects

²See "Eonism and other Studies", p. 522

would seem to demand special aptitude in literary expression are frequently not only entirely devoid of all prosodical graces but seem able to select words that only approximately express their thought. It is enough in this connection, perhaps, to refer to the writings of John Dewey, which are not only devoid of all the attributes of fine writing, but are, as Joseph Warren Beach has pointed out in "The Outlook for American Prose," as unprecise as any writing could well be. The high quality of Ellis' prose is thus independent of the nature of the pursuits to which he has devoted his life, its excellence is due to something far more significant and profound.

It is Havelock Ellis' distinguishing characteristic that he is more than a great scientist, more than a great man of letters, he is an artist. It is this fact alone, perhaps, that is the key to the understanding of his manifold activities. To every problem that he has approached, whether it be the problem of life or sex or genius, or the simple wonder of an English garden, he has brought all the understanding and the sensitiveness of the artist. All the marks of the artist are upon him: his appearance, his love of music, and his love of good acting, his feeling for nature, sculpture and fine dancing.¹ He is seen today as one of the supremely great men of all time and, perhaps, when we look a little closer, it may be seen that he is one of the greatest artists of all time.

IT IS from his qualities as an artist that we may explain the excellence of his writing. As William Morrison Patterson discovered in his study of the rhythm of prose, spontaneity, ease and fitness characterize the motions of savages, while the movements of civilized men are awkward and replete with wasted effort. The writer of great prose has recaptured that rhythmic art which the race had lost. No reader of the prose of Havelock Ellis, if he has any musical and rhythmic sense at all, can be unaware of the melody and rhythm his prose possesses in such abundance. There is a peculiar harmony, a quiet rise and fall of emphasis that pervades all his writings and makes them not quite like the writings of any other man. Certain phrases of his own that he frequently employs, such as "it well may be" or "for as we know today", tend to give a distinctive rhythm. It is as pure and as highly rhythmical as the prose of De Quincey, Landor and Moore. The following well known passage, taken from the chapter which closed, as he thought, his life work, and which must have been

written under the deepest emotional influences, illustrates perhaps more clearly than any other passage the lyrical qualities of his prose.

"The present is in every age merely the shifting point at which past and future meet, and we can have no quarrel with either. There can be no world without traditions, neither can there be any life without movement. As Heraclitus knew at the outset of modern philosophy, we cannot bathe twice in the same stream, though, as we know today, the stream still flows in an unending circle. There is never a moment when the new dawn is not breaking over the earth, and never a moment when the sunset ceases to die. It is well to greet serenely even the first glimmer of the dawn when we see it, not hastening towards it with undue speed, nor leaving the sunset without gratitude for the dying light that once was dawn.

"In the moral world we are ourselves the lightbearers, and the cosmic process is in us made flesh. For a brief space it is granted to us, if we will, to enlighten the darkness that surrounds our path. As in the ancient torch-race, which seemed to Lucretius to be the symbol of all life, we press forward torch in hand along the course. Soon from behind comes the runner who will outpace us. All our skill lies in giving into his hand the living torch, bright and unflickering, as we ourselves disappear in the darkness."

At times he achieves the tenderness that marks Hazlitt's "for a little while I had sat with the gods at their golden tables, I had tasted of all earth's bliss."

"These years have gone by, I scarcely know how, and the heart has often been crushed and heavy, life has seemed to recede into the dimness behind, and one's eyes have been fixed on the End that crowns all. Yet on the first day of Spring, and this Spring more than those of the late years that passed over us, soft air and sunshine lap me around and I indeed see again the solemn gaiety of the tulip and hear the message in the blackbird's low and serenely joyous notes, my heart is young again, and the blood of the world is in my veins, and a woman's soul is beautiful and her lips are sweet."

WHEN Shakespeare writes "my hand will rather the multitudinous seas incarnadine" he is moved more by the music of the words than by the accuracy of his vision. Ellis, writing of the "restless, antiseptic sea" achieves as individual a vision and greater accuracy without the sacrifice of phrasal melody. Ellis believes that Raleigh's invocation to Death is the most magnificent sentence in the language.² The most magnificent sentence to

²"O eloquent, just and mighty Death! whom none could advise, thou hast persuaded what none hath dared, thou hast done, and whom all the world hath flattered, thou only hath cast out of the world and despised, thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two narrow words, Hic jacit." Sir Walter Raleigh, *The History of the World*, Book V, Chap. VI.

¹In *The Dance of Life* (p. 157) Ellis quotes his first schoolmaster as saying "You will have a hand of your own my boy." His handwriting is, however, the typical handwriting of the scholar. See the examples in *English Handwriting*, by Roger Fry and E. A. Lowe, S.P.E. Tract No. XXIII, Oxford, 1926.

Havelock Ellis

Prophet of Rational Freedom

By EDGAR WOOD PANGBORN

A HUNDRED years or so from now, when history has established Havelock Ellis among the other immortals of our era, he will be remembered as one who gave his life and effort toward a sane liberation of humanity's sexual life. He will be numbered among the very wisest and bravest of all pioneers, among the most far-sighted of all leaders.

Morris Ernst and William Seagle have shown* how censorship apparently has at least three more or less definite stages, in the growth of the Race Mind from religious censorship, to political, to sexual.

At first, men are afraid of anything that appears to threaten their accepted superstitions — their organized religions, from this fear come witch-burnings and inquisitions. But codified religion dies of its own rigidity (as formal Roman Catholicism seems to be dying), or is exploded by intellectual revolt, or is in some other way forced to

a secondary place in men's minds. Meanwhile, humanity grows.

The first place is then taken by a fear for shakily established political institutions, from this fear come political persecutions and suppression of all ideas that menace the political *status quo*. Such a state of affairs is bound to end in some such explosion as the French Revolution. Meanwhile, humanity grows.

And when religious and political freedom are attained (in theory at least), men have time to be worried about the terrific inner drive of sex, and we have that sort of censorship, (public and private repression), which is so prominent a feature of present-day life. *Meanwhile, humanity grows.*

O F COURSE it must not be thought that these stages come in any neat mathematical order. At present in America we have all three, wonderfully tangled. But the restrictions to political and

be found in his own writings is addressed to mankind. "O Man, sublime in dreams, pitiful in real life, august in the creation of ideals, lower than an idiot in the face of the real world, O pitiful Man, leave the world alone to be lived in by those who know how to live, be content to dream." Of death he has written only indirectly, but with a touch of Biblical phraseology. "Last week, when I was feeling, as ever since I left Cornwall I have felt, singularly firm against assault, Death, in his casual tentative indifferent way, just gave me a torturing prick with his scythe as he passed by, leaving me alive but bleeding. Ever since I lie on my back invalid, for the first time in my active life, and whether he is likely to come again soon there is none to tell me."

The final arbiter of any prose, as Saintsbury found at the end of his long study of English prose rhythm, is the sensitive ear. Neither scansion nor analysis nor comparison reveals the standard by which we can measure the merit of literary composition. It is by the ear alone that we must finally judge prose, as it is only by the ear that we are aware of the loveliness of a Schubert sonata. Other tests disclose the quality of thought rather than the excellence of the word-music. There is, for example, the test that William Bayard Hale applied

in his brilliant study of Woodrow Wilson's prose. He found that a representative group of men of letters from Shakespeare to Shaw employed on the average, in passages selected at random of 108 words, thirteen verbs and four and one-half adjectives. Woodrow Wilson, on the contrary employed six verbs and thirty adjectives. Havelock Ellis, by the same test, uses, curiously enough, the thirteen verbs but employs six adjectives. The extraordinary number of adjectives found in Wilson's text was plainly used to conceal a paucity of thought. The number employed by Ellis is no greater than that used by Shaw, for example, and indicates merely unimpeded progressive thought development. Perhaps the most outstanding characteristic of the architectonics of Ellis' prose is the suggestiveness of his paragraph endings, for they are neither abrupt, as were Carlyle's, nor complete, as are Conrad's, but, their thought being fully expressed, they tend to shade off hinting at a suggestiveness of things unsaid.³ There is also the high note, which balances everything said before, upon which his compositions invariably end. But it is, however, when all is said, to the gorgeous word-music permeating his passages that the lover of prose will turn. There is a symphony of literary music to be found in his prose that only the greatest of English writers have equalled.

*"To The Pure" "A Study of Obscenity and the Censor, The Viking Press, 1928

³See George Saintsbury, *History of English Prose Rhythm*, London, 1922, p. 461

religious freedom are, except in certain backward communities, in a state of very obvious decay. Sexual obscurantism is by all odds the most powerful and oppressive form of the modern censor complex.

Ernst and Seagle seem to suggest that when sexual censorship dies, as it must, there will be some other hysterical fear to take its place. This hardly seems likely. Religion, politics, and the so-called "private life"—what is there of ruling importance in the human equation that does not fall into one of these three categories? Why, when we actually have freedom for a wise and beautiful sexual life, there won't be anything left to censor!

Grant that the political world order is rotten at its core of rabid nationalism and in need of titanic change, if there is ever to be peace, grant that the death of formalized religion has left a painful gap in the majority of minds. But if the human force now spent in a half blind struggle against sexual confusion could be freed, would not these problems be solved more rapidly than we, with our only half-awakened minds, can begin to imagine?

In the effort to free this immense and potentially splendid force, no man has done more than Havelock Ellis. No man has done more than he to liberate women and men from their fear of the glorious realities of sex, no man has done more to make possible of realization the human right to be happy. No man has done more, and few have ever seen so clearly the goal of their efforts.

IN THIS land of the slowly becoming free, and home of the sometimes quite brave, there is a little law which restricts the sale of "Studies in the Psychology of Sex" to doctors and lawyers—these classes being somehow or other immune to "temptations" and all that sort of thing. Hence I am not yet familiar with Havelock Ellis's magnum opus. The best I can do, on this occasion when we celebrate the seventieth birthday of our beloved pioneer, will be to attempt an estimate of what seems to me the finest detail of Ellis's work. ("Detail" not at all in the sense of "trifle"—the word is used merely to distinguish the subject from the more general ideas which Ellis has done so much to popularize.)

I refer to "The Love-Rights of Women" *.

The value of the work is not so much in Ellis's suggestions as to what these "love-rights" are, as it is in the simple statement that there *are* such rights. What individual women want their sexual love to be is a thing they must decide for themselves, but

men must recognize the fact that women are their comrades, and not "beings" ideally on a level above themselves and practically on a level considerably below themselves. And men are beginning to accept this fact today, more and more—as Ellis points out with a satisfaction which must be shared by any rational mind.

Instincts grow and alter with the growth and alteration of human nature. The old order changeth—in the intimate fields of psychology as much as in the broader, social fields.

Those in accord with modern thought know that the ideal of sexual love is comradeship. When this ideal is realized the male no longer wants to pursue, the female no longer wants to be caught, male and female desire to unite their efforts toward the capture of Love itself. And in this atmosphere the psychological forces which might otherwise be directed into the shattering horror of jealousy are spent in an exploration of the infinities of gentleness, understanding, joyous adaptation. This way lies happiness, no other way than this.

True, the way cannot be found until there is the mental clarity which comes from intellectual freedom. But—

"There was never so much clear and critical thought in the world as there is now, never so large a body of generally accessible knowledge and suggestion, never anything like the same breadth of outlook, the same universality of imaginative freedom. That is so in spite of infinite turmoil and confusion."*

LOVE as the apotheosis of comradeship—yes, that way and no other lies happiness. And when Havelock Ellis has done so much to clear this way for us, how inadequate must be any thanks we can give him in words!

In truth, there is only one way in which we can express our gratitude to such a leader as Ellis. And that is by letting freely into our lives the light which his creative thought has generated. The mind of Havelock Ellis *gives* and wants no reward except that others shall take.

We must then find in ourselves the same courage that made Ellis explore the mysteries of sex for the sake of others, the courage is there—it is for us to find it. It will not be hard to find it, if we remember that the only way out of confusion is the way of love.

* One of the "Little Essays of Love and Virtue", Doran, 1922

* H. G. Wells, "The Passionate Friends", Harper, 1913



Havelock Ellis

Social Relativist

By EDUARD C LINDEMAN

THE riches of Havelock Ellis's mind "have certainly made themselves wings", else how account for the difficulty in selecting a single phase? His catholic mind soars so easily over myriads of subjects of human interest that one hesitates both to generalize and to particularize. From the point of view of the social scientist, he stands supreme as the most modern of contemporary social relativists, and it is from this point of view that he has, perhaps, fertilized my thinking most directly. It will, I presume, be within the scope of my assignment if I go beyond his intentions in my attempt to give account of the meaning of his social relativism to me. What is said in the following paragraphs may not be precisely what Havelock Ellis has said or might say, but it represents at least my interpretation of his thought.

In the first place, Havelock Ellis does not conceive a world of values in which the advantage lies either with the individual or with society. He represents the blind and awkward authority of the state, but he also recognizes that much of the world's work might be done effectively and without coercion through the state as means. To him, freedom does not mean individualism and unrestrained irresponsibility but rather a life of liberty in and within a changing social context. There is no absolute individual, and by the same token there is no absolute group.

THE world, as seen by Havelock Ellis, is forever receding from or approaching conflict. Disturbance and equilibrium are ultimate traits of our universe. "The great principles of conflict in life are built into the structure of the world." "The conflict of forces and the struggle of opposing wills are of the essence of our universe and alone hold it together." Many tender-minded persons shrink from so realistic a view of life, they go on seeking a futile, and non-creative harmony. Not so, Havelock Ellis, he not merely sees conflict as one of the primary given data of life but he sees conflict and its resolution as the means toward creative living. War, as one manifestation of conflict on its lowest level, he abhors. "In the creation of the forms of art," he writes in "The Philosophy of Conflict", "we see, as in the evolution of the forms of animal life, there is no room for violence, conflict and resistance go hand in hand with harmony and balance, we must go very low down in the arts

—indeed, to the most degraded of all—to find that knock-out blow adored of the militarist." Nothing is created through sameness, difference is the great stimulator. And, out of the emergences of interpenetrated differences come those discoveries and inventions which lift life to higher and creative levels.

MORALITY, likewise, possesses no absolutes. The good life is an art, not a lesson to be learned by rote. In a relative world everything changes, ethical rules as well as science. "Morality is but the grammar of life." Nor does this mean that the ethics of Havelock Ellis is representative of a new form of hedonism. The life of the artist is a disciplined life, and he who would find the way of the good life through the search for the beautiful has a far more difficult task than he who chooses rules and duties. As A. W. Benn says of the Greek Philosophers, "The beautiful is hard—hard to judge, hard to win, hard to keep." There is, indeed, something splendidly heroic in this conception of morality as set forth by Havelock Ellis, heroic in its freedom and in its call for inner discipline.

Here, then, are three forms of social relativism which have been illuminated by the wisdom and the insight of Havelock Ellis. There are many other manifestations of this theme in his writings, and there are, one must affirm, evidences of a less relativistic strain in some of his more philosophic essays, but he stands as a brave challenge to all absolutists who would somehow bind life with chains and press its stuff into moulds. He has freed many minds from bondage and has brought adventurous joy to all those who

sing
Of a land where even the old are fair,
And even the wise are merry of tongue."

Obituary

Louie Ellis, sister of Havelock Ellis, died on the eighteenth of December. For several years previously she had suffered increasingly from rheumatic arthritis, but this in no way seemed to impair her charming and eager mind. She was devoted to her distinguished brother and could find no greater pleasure than in talking about him with some friendly visitor. The books of both Dr. Goldberg and Mr. Peterson profited greatly from her generous advice.

Havelock Ellis

An Appreciation

By EMMELINE PETHICK LAWRENCE

WE see the world in the light of our own experience, and therefore in my view, there are three outstanding philosophers who have, during the past thirty or forty years, changed the whole complex of our national thought, expanded our mental horizon and created all that is best in the spirit of our modern life. They are Havelock Ellis, Edward Carpenter and Bernard Shaw.

My early youth was deeply influenced by the poet of Democracy, a fresh wind was blown through a stuffy age by the brilliant dramatist who swept away the solemn sentimentalities and shallow illusions which were the scum of the ideals of the nineteenth century. But although "The New Spirit" was read and re-read with delight when it was published many years ago, it is only slowly and progressively that I have grown to the full appreciation of the scope of Havelock Ellis's vision.

A long life of experience in the world has taught me the immense value of his research in the realm of Sex Psychology, and hours of leisure have of late given me the delight of communion with his personal self, through the three volumes of his "Impressions and Comments", and the notes and diaries supplied by him to the author of the recently published Biography have given me the sense of the organic harmony of his inner being and its literary expression.

IN SOME subtle way there is, I feel, a co-relation between the instinctive passion that has dominated his life work and that which dominated the Movement for Women's Freedom with which I have been identified. Havelock Ellis in "Impressions and Comments" refers to a woman of the Victorian era who chose to die in a burning house rather than escape from it unclothed, and then proceeds to tell the story of a nurse on a Hospital Ship who witnessed the foundering of a torpedoed vessel during the War and who—being an expert in life-saving—began to throw off her clothes with the words "Excuse me Boys, I must save the Tommies." That he says is the spirit to which he gives homage. That is the spirit in which hundreds of women, whose names will never be known, divested themselves of conventions, of "ladylike" standards of behavior, as they devoted themselves to the Militant Movement for the political emancipation of their sex, realizing that the denial of citizenship was the weakest point in the dykes that dammed up

from them the life-giving waters of freedom. That bit of vigorous engineering, fraught with dangers and difficulties, now successfully achieved, has swept away barriers that otherwise would have hindered the flow of his fertilizing wisdom. A few years ago women were powerless to recreate their own standards of morality in realms of sex, love and motherhood. Only those women endowed with exceptional genius, or beauty, or wealth, or the patronage of those of very high rank, possessed any choice between accepting the conditions of serfdom under the law, or becoming social outcasts, but women are now in a position to avail themselves of the knowledge of the scientific investigator and of the art of the philosopher of human relationships. Havelock Ellis is reaping the harvest of the seed which he sowed in "Little Essays in Love and Virtue." He sees in the serene autumn of his life, not only a great change in public opinion, he is able to watch, in the actual lives of many of his younger friends, the dreams of his own youth coming true. He has entered so quietly yet withal so potently into the stream of evolution, that he has become like a creative force of Nature—of that Nature which is slowly shaping man to a more god-like state of being.

The vision rises to my mind of a gallant ship in a wide calm sea, reflecting a golden sun in the western sky, while a full moon rises in the East. Ship and ocean, sun and moon and sky are symbols of his spirit. Strength, serenity, quietness and beauty find expression in his work. The spirit of life has found in him the creative word.

Philosopher and Scientist

By PERCY L. CLARK, JR.

HAVELOCK ELLIS took a despised subject, sex, and raised it to the level of a science. And this despite the fact that he has struggled constantly against a vast array of forces commonly catalogued as "public sentiment" all of which sought to condemn any such effort.

Philosopher and scientist, he has risen above the petty meanness of those who through "touching such pustules of the soul" as were engendered within their own small minds sought to besmirch his work by declaring it indecent and obscene. For there are those who are so biased in their view that they have attempted to cast over the whole subject of

Havelock Ellis

sex and over all those interested in it the indecencies of their own thoughts. This attitude possesses an unusual vitality where the question of sex is concerned, because here the emotions play so great a part. It has taken almost unlimited courage to push on against such opposition.

In spite of all obstacles in his path, Havelock Ellis has gone steadily on his way as the great pioneer in the field of sex. I believe that the day will come when he will rank with Newton as one of the greatest leaders in any field of science, and that his own particular field will then be recognized as just as fundamental to any real world progress as physics itself.

This day, I hope, may be not so far distant. We live in an age of rapid change, because of the rapidity with which new thoughts may be communicated. We can, today, exchange ideas by letter in as many days as it took months only a hundred years ago to effect such an exchange. During this period of mastery over purely physical things the Newton's have held the center of the stage. But if our civilization is to be maintained, if life is to go on to something finer and better, we must now pay some attention to the spiritual and psychical side. If we do not or cannot make as great an advance towards the adequate control of the physical forces we have subjugated the control on the spiritual and psychical side, our mastery over things merely physical may spell the very doom of our so-called civilization.

Any attempt to appraise life in other than purely physical terms must take sex into account. Every-

thing else, with this single exception, has already been subjected to scientific analysis. Sex, alone, is still in the clutches of a type of thought laid down fifteen or eighteen hundred years ago by ecclesiasts pledged to a life of celibacy, because it was not worth while to beget, bear and rear children since the second coming, and hence the end of the world, was a few days, weeks, or at most months away. The tragedy lies in the fact that this type of mind will brook no encroachments upon what it asserts is its own particular sphere. It is the type which threatened poor old Galileo with death at the flaming stake because he wanted to upset its conceptions of what the universe ought to be—regardless of what it was, the same type which to-day pillories Judge Ben Lindsey because he is invading its precincts by daring to question its sex tabus. It is not interested in arriving at the truth. It seeks only self-preservation and perpetuation.

All this has been said so often it seems almost ridiculous to say it again. And yet in no better way can we honor the work of Havelock Ellis than by reaffirming the principles which he publicly proclaimed over thirty years ago, and by pledging ourselves to the task of carrying on the study of sex free from superstitions and archaic tabus.

One needs look into the future but another lifetime to anticipate so revolutionary a change in the attitude towards sex that people of that day will look back aghast at the attitude held by the majority today. And for the change, which will make life to our grandchildren a far finer and sweeter thing, the work of Havelock Ellis will be largely responsible.

Brixton Revisited

By HOUSTON PETERSON

IN Leningrad, on the further side of the Neva and not far from the former Czar's Winter Palace, are two small plain buildings which may sometime be listed among the shrines of Russia. They are the laboratories of Professor Pavlov and his co-workers. Last summer I spent an unforgettable afternoon there, watching some operations on rabbits in one of the immaculate rooms, observing a dog which was beginning to exhibit neurasthenic symptoms, examining the ingeniously contrived cells in which the dogs are confined for the experiments in conditioned reflexes. I met a young man who had only been working with Professor Pavlov a few months, and a grizzled veteran who had been with him for twenty-five years, carrying on through wars and revolutions. Youth and old alike, they

are studying, with infinite patience, man's best friend, the dog, in order to make man more intelligible to himself.

One morning a fortnight later I was reading at the British Museum in London, and looking up from my desk I caught sight of a splendid head of flowing white hair and the tip of a beautifully carved nose which could belong to nobody else but Havelock Ellis. There he was, making a few notes, checking up some obscure points as he had done thousands of times since he began his researches in that great library back in the early eighties. I could not resist interrupting him for a moment and then, after another hour's work, we went to lunch. As cheerful, keen, calm as ever, he seemed even more

Havelock Ellis

Liberator

By MARY PATRICIA WILLCOCKS

THE civilized world is at a turning-point in its history it must either remain in the shallows or trust itself to the full flood, let loose by science, which will carry it on to a great future. But, first, it must learn to leave behind it the shadows of sexual ignorance and fear in which it has lived so long and take into its own hands the control of life at its source. In a word, its task now is—to face the dark o' the world, particularly the facts of sexual psychology. One part of the West, the Anglo-Saxon, has long been suffering from mental repressions which not only dwarf individual personalities, but create an atmosphere of furtive stupidity with regard to the most vital problems of all, the racial ones.

Yet, reasonable people should be capable of grasping the facts of biology and psychology as calmly as they do those of astronomy. And until they can do this, there is no hope of either healthy generations or a healthy intellectual atmosphere for them when they are born.

Now, the man or woman who can free us from this dread of the secrets of our own nature is a

vigorous, in better health, than he was a few years ago.

The day before sailing I took the long bus ride to Brixton and sat again in that crowded little room, sipping tea with two other guests. The same pictures, the same overflowing book-cases, the same table, but piled as usual with new books and journals, many from America. And there was Havelock Ellis, quietly at ease, with that curiously distant gaze which he has even when he is listening most intently. Perhaps he was thinking for a moment of all those other people who had been there to tea, to whom he listened, one by one, for long serious hours, while they let him into their souls. This was as much of a laboratory as Havelock Ellis would ever need. No animals to experiment on, no instruments, no drugs. Only people, telling their grotesque and pitiful and tragic stories. And my mind went back to those small buildings across the Neva, where Pavlov, now on the verge of eighty, and his assistants, back from their summer vacations, were hard at work, making thousands of minute observations. Pavlov and Ellis! As striking different as Freud and Ellis, yet all three equally great in their respective realms and having essentially the same end in view.

liberator, and probably the greatest liberator that our kind can ever know. For of what use is the political liberator if all he can do is to give freedom to a small-souled and timid nation? Or the intellectual liberator who still leaves us a prey to a canker of fear at the very centre of our being?

HAVELOCK ELLIS is probably the greatest liberator that this century has produced, which is the reason that I count it a great honour to be able to write this appreciation. He is a liberator in a peculiar sense, not applicable to the other scientists who have worked in the department of sexual psychology. He is, of course, a scientist whose works contain a great store-house of facts. But he was also the pioneer who, at great personal cost, brought within the purview of the ordinary citizen both the problems of sex and the scientific way of dealing with them, bringing them out of the scientific laboratory into the open. And that was a daring deed in the Anglo-Saxon community, a daring and a wise deed.

Nor is that all. For there is not only the mind of this man to be considered, there is the spirit in which that mind works. And here we come to the greatest thing that Havelock Ellis has done for us: he has given us good reason for courage. We know now that human intelligence need not fail, if we will only use it, in face of the most perplexing question of human psychology: light, more light, is the solution of the evils from which we have suffered so long.

So much for Havelock Ellis as a scientist. As a prophet he has reached the position of seeing the great bulk of the thinking world come round to think with him, his thought has become an integral part of the stream of human thought. As to war, to industry, to art and religion, he was a pioneer thinker. His "New Age" must have been, as it was to me, a quickener to many of all the pulses of the inner life. For his books are vital books: they possess the supreme power of quickening the spirit. As a writer, that is his peculiar faculty: he vitalizes one's intelligence, he braces one's courage, he widens one's horizon.

And the greatest service of all that a man can offer his fellows is to widen their horizon and to deepen their vital trust in the future.

Havelock Ellis has done all this.

Ave Havelock Ellis

Greetings by Telegraph

G LOIRE au libérateur des préjugés sexuels,
apôtre d'une humanité meilleure Vive Havelock Ellis!

VICTOR MARGUERITTE
France

F RANCIS GALTON has set forth the laws of *Eugenics*, whose importance is becoming more and more recognized today Havelock Ellis has bravely travelled a parallel road, which gradually will rescue us Honor to Galton, Havelock Ellis and the Birth Control League!

AUGUST FOREL

An Inspiration

London

The work of Havelock Ellis has always been an inspiration to me, because he, perhaps more than any other living man, has succeeded in combining the pitiless desire for truth which is science with undimmed appreciation of all the other aspects of life, and with the capacity for living life richly and fully as well as sanely He is in his own person the embodiment of that scientific humanism which alone can bring us out of our present troubles

I can assure you that it is a real privilege to be allowed to offer this all-too-brief tribute to him on his Seventieth Birthday

JULIAN S HUXLEY

A Masterly Psychologist

Schenectady, N Y

I am very happy to have the opportunity of adding a word to the many which will be sent congratulating not only Mr Havelock Ellis on his attaining the respectable age of seventy, but of congratulating all progressive persons who still have the inspiration of his word and work

I think it is the courage of our hero that appeals to me most Not that he has gone in "where angels fear to tread", but that he has dared to enter where men have written "verboden" Of course none will deny Mr Ellis' intelligence But there are thousands of others who are intelligent, too Yet how few have the daring that he possesses to express views acceptable to only a small minority!

It has been my privilege to read some of the books intended only for physicians I regularly read other productions by Mr Ellis, including what I imagine is almost his latest, a part of a symposium on "Whither Mankind" In all the writings I find originality and freshness of thought, a confidence that man is capable of understanding many things which conservative people have been afraid to let him know about Perhaps it is because I am very liberal myself that I the more appreciate the outspoken utterances of Mr Ellis I am constantly meeting the timorous "gentlemen of the cloth" who largely agree with me as to views, but who tell their parishioners something else, because they honestly believe it to be for the good of their peace of mind

When, therefore, Mr Havelock Ellis comes out frankly with the truth, I regard it as salutary To be sure we

do not tell our young children all that they may have to face in life But we ought to be teaching them on an educational basis and upon the assumption that they are at least as capable as ourselves, and being a generation younger, can assimilate progressive ideas better than we were able to do On sex, marriage and divorce Mr Ellis is ahead of his time Had the present generation accepted his views many a broken heart and home and life would have been spared Thousands of men and women have gone to destruction when all the time the remedy for their misunderstanding was at hand But (paradox of paradoxes!) an otherwise credulous people are unbelievers They readily accept what has not a scintilla of scientific evidence behind it, and reject plans which have been subjected to careful analysis and experiment This, of course, is all understood by Mr Ellis, who is a master psychologist Mr Ellis well knows how we come to believe and disbelieve, and this very knowledge on his part makes him an optimist

ERNEST CALDECOTT

Gratitude

New York

The time in which he has lived has so much for which to be grateful for that it is not easy for the individual to discriminate among his contributions, to rest judgment on any one of them But to me the achievement for which he should be oftenest remembered, and for which in the passing of the generation of his contemporaries, he is most likely to be forgotten, is for providing while he lived a competent medium of communication for the subjects that most interested him

Of all changing human topics that call from time to time for fresh discussion, none are so difficult to approach as the subject of sex, charged, as all the familiar phrases about it become, with the prejudices, the grievances, the taboos and sublimations of the past What I have increasingly recognized in my own life is that it is chiefly to Havelock Ellis that we owe the new conversational approach, the new vocabulary which our present necessity of revising our sex behaviors in the light of new knowledge on it imposes upon us Even if it should happen to Mr Ellis, as in the limitation of human intelligence so often does happen, that the knowledge of sex which he has contributed should prove only half-knowledge, there will always stand to his credit the possibility of an approach

to it more freed than any other in his time from the disabilities of its past. It is in this quarter that my personal obligation to him lies, and with it an urgent personal request that he will manage enough more birthdays for me to be able to convey my thanks to him in person.

MARY AUSTIN

More Tributes

New York

The importance of Havelock Ellis has always seemed to me greater even than any of his specific contributions to knowledge would suggest. Certainly he, more than any one man, is responsible for the readiness of the general public to tolerate a rational approach to sex problems. During the course of the last several centuries one subject after another has lost its "sacred" (i.e. undiscussable) character and been generally acknowledged to be properly subject to consideration in the light of reason. Sex was perhaps the last, and Ellis succeeded where all others failed in making any large part of the public will to consider it rationally. Even a hundred years ago there were innumerable things which an educated man was not necessarily supposed to know anything about. Ellis made some rational knowledge of sex part of the equipment of every enlightened man.

JOSEPH WOOD KRUTCH

Pittsburgh, Pa.

Havelock Ellis has had the advantage of an unusual and rich endowment, which was so strong as to leave him in no doubt about what he wanted to do. Starting with this he has with great patience and persistence prepared himself to bring his endowment into full fruition.

He has been a fearless and voluminous writer, adding a rich heritage to our general understanding and knowledge. He has accomplished all this in such a clear and understandable style that we delight to do him honor.

HARLAND W. LONG, M.D.

Sussex, England

I am rejoiced to find that you are continuing that admirable Birthday Number with unabated enthusiasm. This continuity of effort produces a cumulative power which nothing can withstand. The BIRTH CONTROL REVIEW by these Birthday numbers has done more to spread the beneficent influence of Ellis' work than anything else at all. Nothing quite like it has ever, I believe, happened before.

HUGH DE SELINCOURT

Connecticut

I have always had the greatest admiration for Havelock Ellis both as a writer and as a man. He seems to me

more than anyone else to represent in our generation the character of the classic philosopher or wise man or sage. I should be happy to be quoted to this effect in the Birthday number of the BIRTH CONTROL REVIEW.

VAN WYCK BROOKS

From the Pacific Coast

Los Angeles, Cal.

I regret exceedingly that I can not send an adequate contribution to the Havelock Ellis Birthday Number. I can only say, what is already known throughout the civilized world, that in the matter of cultivating a scientific attitude toward human sex life, and thus placing ourselves in a position for a successful attack upon the difficult and perplexing problems which daily arise in that phase of our life, Havelock Ellis has been a leader among leaders.

Human society has tolerated fairly candid discussions of economic problems, but it is becoming clearer every day that the solution of these problems alone can be expected to bring relief from misery, but hardly to make a positive contribution toward happiness. The latter seems to be dependent mainly on a satisfactory adjustment of our love life. Yet, for one reason or another, a frank facing of the problems in this phase of our life has been studiously avoided, and to Havelock Ellis, more than anyone else, belongs the credit of kindling the fire which shall throw some light upon the darkness of the ages.

If it is true, as Schiller has pointed out, that all impulses and trends of individuals and of societies have but two sources—hunger and love—and if it is true that happiness can be constructed only on the second of these, then the magnitude of the contribution made by Havelock Ellis is not difficult to appreciate.

AARON J. ROSANOFF, M.D.

From England

Combe Martin, England

I am under a pressure of work and Havelock Ellis is too big a man, his work is too great, his aim and achievement too wide and deep, to be botched in haste as a subject for an article. He comes, not so much with a new method as a new mind to the world of thought, ripening and enlarging ideas, enriching the modern world, always passionately curious in his research, calm in his findings, profound in his teaching, possessed of that rare equipoise in his character, as a man and a thinker, which is the high distinction, the sure warranty of the philosopher and humanist. He, above all others, approximates to Plato's "synoptic man." Your enterprise in a "Havelock Ellis number" does high credit to you, and I hope the number will do justice to Havelock Ellis. I wish you all success in your work.

J. MILLS WITHAM

Havelock Ellis

A Guide to Our Generation

By HARRY ELMER BARNES

OUR age is unique in the history of human society. We have for the first time in human history come into the possession of a body of scientific information and a type of critical scholarship which has enabled us to divest ourselves of fear of the supernatural as the guide to conduct and to abandon the hope of spiritual immortality as the chief incentive to human effort. In the place of these, the enlightened citizen has introduced wholly secular criteria of the good life and regards true morality as that type of conduct which leads to the most efficient and happy life here on earth. Secular conceptions and objectives have replaced supernatural fears and eschatological interests. If this be the case, then we must provide ourselves with new forms of social guidance in the place of the old and discarded rubrics of supernatural religion. This guidance must be drawn from the best biological, psychological, sociological and aesthetic information and attitudes. In this process of providing guidance for man in the secular era the theologian will have no part, though he may well co-operate, if enlightened, in the application of the new codes of conduct. It is because Havelock Ellis seems to the writer to have been one of the foremost workers for all these things (1) the secular attitude towards life, (2) the provision of scientific guidance as the basis for conduct, and (3) the recognition that science and technology must be tempered and exploited by aesthetics, that the writer regards Mr Ellis as the most representative and important of those to whom the present generation must turn for guidance. Others have, perhaps, made more important specialized and technical contributions to some narrow department of research into the good life of the future, but, so far as the writer is aware, no other person exemplifies so broadly and so comprehensively the new philosophy of the good life as Havelock Ellis. To his breadth of tolerance and outlook he has added unusual attractiveness and dignity of style, thus being most effective in expounding the new doctrines of life.

IT IS particularly gratifying that Mr Ellis has possessed the keen discernment to allow him to recognize that the traditional religious attitude towards sex and sexual expression, in the broadest sense of the term, is perhaps the foremost obstacle to human happiness in our age. He has never allowed himself to appear a sex-obsessed enthusiast

for chaotic relations, divorced from splendid sentiments, but he has been able and willing to place the proper degree of emphasis upon our sexual starvation in Anglo-Saxon lands, our aesthetic shortcomings in this field, and our traditional taboos which prevent us from a scientific handling of even medical and sociological problems relating to sex. Moreover, he has possessed the courage to set forth his convictions in amiable but uncompromising form.

Fortunately, he has combined enlightenment with common sense and has been neither half-baked in his doctrines nor gone off half-cocked in his expression of them. In his writings we see good sense, born of long personal experience, united with sound mastery of scientific facts and a fine appreciation of the element of beauty in life and its adjustments which has not been equalled among British writers since the Third Earl of Shaftesbury. Not only have his doctrines been distinguished for their laudable juncture of science, sense and art, but his control of literary expression of a high order has enabled him to expound his views with a maximum of effect and a minimum of offense. There have been many writers on sexology in recent years who have attempted to identify themselves with Havelock Ellis, but none have attained to his unique combination of uncompromising intellectual integrity and surprising urbanity and dignity of expression.

Therefore, if there is any one living person to whom the writer would refer the modern generation for guidance as to ideals and methods it is Havelock Ellis. In his writings they would find the emancipation which they crave and also that fine sense of balance, poise and aesthetic control which the younger generation notoriously lacks today. When Havelock Ellis supplants Douglas Fairbanks, Paul Whiteman, Flo Ziegfeld, Charlie Chaplin, Red Grange and alias Dr Gordon as the patron saint of this generation, then indeed we may hope for a truly civilized age.



The right to produce the men and women of the future should be a privilege based on health, or the ability to care for children properly, or an honest liking for children. People get the notion Birth Control means no children or at the most, one or two children. Properly applied it means nothing of the sort. It goes in for regulation to the extent that children are not born into disease, poverty and unhappiness —*Contributed*

Motherhood in Bondage

Some Appreciations of Margaret Sanger's New Book

APPRAISING ITS VALUE

I promised to write a word about "Motherhood in Bondage" which I do very gladly. It is a soberly presented, overpoweringly convincing case record, the appearance of which ought to be a real event in the struggle here in America against laws which barbarously deny information to men and women who long for it. I am impressed by the evidence these letters give that the desire for this information is, by the highest standards, legitimate and that to grant it would go so far to take motherhood out of bondage.

NORMAN THOMAS

OUT OF BONDAGE

BEFORE me lies one of the most revolutionary documents ever published. It is, on its face, a collection of letters chosen from among a quarter-million or more, received in the last ten years by Margaret Sanger assembled as a demonstration of the need of rescinding the laws which now forbid even the medical profession from giving information about the prevention of conception. It is called "Motherhood in Bondage"* and is introduced by an appeal for sense and decency by Margaret Sanger. If you read one or two of the letters and feel the ignorance and panic that lie behind them you will undoubtedly be moved to a warm pity for human beings so desperately ensnared. If you read them all you will be stirred to wrath and shame. Taken separately each letter is a plea for help, together they become a shout of protest. The dynamic effect of hundreds and thousands of emotional outbursts gathered into a single explosion is terrifying and hopeful. Such feeling, so strong and so despairing, rooted in the deep centers of energy and life, pushing up and bursting out under such irresistible pressure—this, it seems certain, must finally shatter the forces that oppose it, backed though they are by gods and hobgoblins and all the more genteel forms of fear.

Those who read André Siegfried's lively and penetrating volume, "America's Coming of Age,"† can hardly have forgotten his picture of a civilization in which repression and standardization, accepted without undue protest by the vast complacent majority, rob individuals of an opportunity to live and more according to their personal desires. Americans—he said in effect—are people who love to pass laws, especially restrictive laws. Americans are people who wish to make their neighbors do things they would not do themselves. Americans are people who consider "the needs of the community supreme." Hence

A FRENCH WOMAN'S ESTIMATE

I cannot imagine anything better in the way of diffusing knowledge than the stark publication of those *awful* letters. They make one of the most heart-rending books I have ever read in my life. I congratulate you both on the intelligence of the idea and on your courage, but what misery and what hopelessness the book reveals! I don't believe I had ever realized before in what a *trap* women are in your country or to what a degree the work you do is necessary. All my knowledge of conditions in France points to a different issue. Religious traditions seem to be, taking them generally, much more enfeebled than in America and the ways and means of avoiding maternity, whether by precautions or abortion, ten thousand times more common and more known by men as well as by women. I don't mean to say that they are either legal—you know by experience how strict the French laws are in that connection—or devoid of danger, but even in remote countryside, the people have some knowledge of them and most big families are the results, not of utter impossibility of avoiding pregnancy but of religious convictions that definitely prevent the women from resorting to certain measures. So that even when the material conditions arising from the birth of too many children are distressing, the *moral* despair, the horror and lassitude depicted in the letters you publish are not the same.

Also it is a revelation for a European, such as I for example, accustomed to think of America as a land of immense prosperity, to realize how *poor* people can be, how far from health, how appallingly overworked, in farms and away from towns. You've shown pictures of destitution such as I thought could only be found in the worst parts of emigrating Europe. Most of these poor women in America seem to be married off as the Arabs are before they are out of adolescence.

When I was in Africa I used to speak and write against such an infamous practice until I was exhausted. Is it possible that conditions in the States are as horrible as that?

I congratulate you on your work and wish you success with all my heart.

ODETTE KUEN, Grasse A M, France

prohibition, hence restricted immigration, hence—even more particularly — eugenics. "If you visit the United States," said M. Siegfried, "you must not forget your Bible, but you must also take a treatise on eugenics." He sought to identify the Birth Control movement with the advocates of the supremacy of the Protestant Nordic. But here, I believe, Mr. Siegfried was betrayed by his eagerness to make everything fit smoothly and evenly into

*Brentano's \$3.00

†Harcourt, Brace & Co.

his pattern of repression Undoubtedly many eugenisists support Birth Control But when we consider M Siegfried's "typical American" we find him solidly against Birth Control

If reason were to prevail the Birth Control League would be able to count on the solid backing of the fundamentalist majority But logic is not a vice of the fundamentalist He is against Birth Control He detests the very words He shrinks from the thought behind the words Birth Control can hardly be considered without considering sex, and sex should be suppressed and ignored as far as possible Besides, says the fundamentalist under his breath, what will become of morals if people can sin without fear? And so, if pushed to the choice, the conventional and pious Nordic Protestant will refuse even the fundamental logic of self-preservation, which seems to him to imply, not regimentation and coercion as M Siegfried would maintain, but new and alarming forms of freedom By his different route, he arrives at the same attitude toward Birth Control as that maintained by the Catholic church

And the bigots of both faiths are right, they do well to fear the effect of a widespread knowledge of Birth Control methods At present such knowledge is in the hands of the upper classes—through bootleggers—and the effect of it has been to change the habits and morals and economic status of middle-class women, and to modify almost beyond recognition the middle-class home Some of this knowledge gets through to the poorer classes But, like bootlegged liquor, it is apt to be poisonous—the more so, the cheaper the bootlegger So the women of the working class are dying from the effects of drugs and abortions, when they are not dying from the effects of too many children, and a bitter, passionate clamor for fair treatment is beginning to sound through muffling layers of poverty and repression Not for the sake of the dwindling Nordic, but for their own health and happiness and security and freedom and for their children's future, these women are going to have what they want If you doubt it, read "Motherhood in Bondage"

FREDA KIRCHWEY, in *The Nation* (N Y)

A New Ellis Book

TO MOST of us a man who finds keen delight in buying and wearing costly, delicate lingerie, elaborate evening gowns and all the fussy feminine trimmings that go with such things is an unpleasing pathological specimen The vast majority of men think of the male mode of life as so far preferable to a woman's that *Eonism* (a word suggested to Ellis by the behavior of Charles-Geneviève, the Chevalier d'Eon and the subject of the last volume of his studies of sex) is difficult to make real as a possible personal experience This is because the rank and file are in bondage to tribal definition, appraisal and *tabu* If the tribe expects us to gag at pork and to reject it as filthy or to hate a people upon whom we have imposed war, we are not inwardly free to think or to feel otherwise about it In matters pertaining to sex, tribal expectations so bind us to adverse emotional evaluations of certain longings and practises that even our medical men must use special tongs provided by pathology when they wish to make studies in this field

Havelock Ellis is not primarily a student of sexual pathology, because, perhaps, he does not need to be It is a fairly safe assertion that he has acquired a higher degree of inner freedom than has been enjoyed by any other sane, well-balanced man of modern times At any rate, he never seems to need the pathologist's tongs when he tries to feel his way into the longings, attitudes and overt practises of even the most unusual of his fellow-creatures From his standpoint the Eonist, although sexually abnormal, is aesthetically correct in his attitude toward the ways and dress of the opposite sex Thus the male Eonist finds lingerie so much more pleasing than

BVD's and female curves so much more delightful to the eye than male angularities that he longs to be a woman On the psychological surface of things he is merely responding to an aesthetic motive which leads the majority of American men to take their daily shave

Eonism is not to be confused with sexual inversion (homosexuality) In its pure form there is no conscious tendency to seek love from persons of the same sex It is characteristic of Ellis' approach to all such problems that he makes much of aesthetic motives in seeking to explain the Eonist without slighting such other possible factors as an endocrine imbalance or the unconscious mechanisms with which Freud has made us acquainted

THERE can be no doubt that Ellis has a comprehensive grasp of Freud's discoveries, and that, in the main, he is inclined to accept psychoanalysis with wholehearted enthusiasm On the other hand, he has too scholarly a mind and is too clear and realistic a thinker not to have detected Freud's many lapses from a proper respect for the rules of scientific evidence

The great English sexologist likes to spin theories of his own in explanation of what he observes, but he does so with his tongue in his cheek, and with no hard and fast loyalties to even the most comforting of basic hypotheses This is a circumstance for which I am profoundly grateful Ellis' seven volumes of *Studies in the Psychology of Sex* are, to my mind, precisely what we need to balance Freud's contributions This is well illustrated in the fifth chapter of the volume under review He there proposes a method of dream-study which he regards as complemen-

tary to Freud's method of dream-analysis. It is Ellis' "dream-synthesis", which he likens unto geography because it is comprehensively descriptive, works from above downward, leads to inferences which have a high degree of verifiability and serves as a check on dream-analysis. This in no sense implies a rejection of the psychoanalytic method, which, he says, works from below upward, like geology, and leads to more revolutionary speculations than dream-synthesis.

Ellis quite frankly states that dream-analysis is a more thorough method than the one he proposes as a complementary discipline, throughout his seventh volume he displays profound respect for Freud's insights, and yet I cannot escape the conviction that his grasp of psychoanalysis is primarily intellectual rather than experiential. This statement calls for immediate amplification.

It may sound like a recantation for me to say that, among contemporary students of human sex problems I am in an uniquely favorable position to appreciate the difference between an intellectual assent to Freud's findings and a felt realization of their essential validity. Most of my professional life as a psychiatrist has been devoted to objective (or, to use Ellis' metaphor, "geographical") studies of human and animal behavior. I held myself to a starkly critical objectivism long after I had gained a reasonable degree of freedom from unconscious motives for demanding sounder evidence of any and all alleged subjective facts than, in the nature of things, the psychoanalytic method seems to make possible. Years of tedious experimentation with objective methods left me no choice but to apply them when, in 1924, an opportunity came to make prolonged and intensive studies of marital sex problems.

THE SEQUEL to all this is here made public for the first time as a kind of tribute to Havelock Ellis, the very great and understanding student of human nature. Such a tribute is intrinsically as unimportant as was the widow's mite, but it is also of a kind with the widow's mite in its importance to the giver.

During the last several years, increasing experience as both analyst and analysand have been so steadily moving me toward a completely Freudian outlook on human psychodynamics that I must now classify myself as a Freudian. I have found it impossible to sit at the head of the analytic couch day after day, listening to my patients' productions and mentally checking them against Freud's writings without undergoing conversion to a belief in the validity of his method and the high probability of his inferences. This is the first time in my fifty years of life than I have been "converted" to any belief whatsoever.

Ellis' seventh volume of studies is only added evidence of what everybody has known for a long time—that he is a "geographical" explorer of monumental fearlessness, industry and scholarship, and a man whose own inner freedom permits him to enter with sympathetic understand-

ing into the conscious experiences of those whose sex lives deviate from a conventionally accepted "norm." And yet, in my opinion, it also suggests that he has never permitted himself really to know how it would feel to be the "geologist" type of explorer with Freud as a guide. When you follow Freud in explanatory excursions under the surface you have often got to pass from known fact to direct experience of its meaning. Ellis is too wise, and too tolerant of other habits of thought than his own, to reject what Freud burningly feels to be true, but even when he accepts a psychoanalytic finding as convincing, it seems to be only because he has tested it with his intellect and not because he has also made it a matter of analyst-analysand direct experience.

I AM GRATEFUL to Havelock Ellis on behalf of all psychiatrists who may ever feel a need of outside, unprejudiced checks on what their own inner experiences (derived from analytic *rapproch* with patients) may lead them to infer and appraise as subjective fact. This review is being made in the midst of a psychoanalytic research which has completely won me over to Freud, but I am too old in the ways of objectivism to be blind to a danger which lies in wait for all of us who follow him, but lack his genius for patiently testing insights which can as easily be spurious as they can be sound. Every psychoanalyst has within him a chorus of siren voices which impel him to proceed forthwith to anchorage in a port where his own hunches, pieced out by speculation, provide a blissful state of final psychodynamic understanding. When the chorus is loudest and most seductive he needs to be lashed to the wise Geographer's mast until he can cool off. The Geographer's *Studies in the Psychology of Sex* supply many stout cords of fact and safely logical inference therefrom. I feel sure that these cords were not woven of unconscious resistances to what psychoanalysis has to teach. They are the products of a genius which is genuinely complementary to Freud's genius. Since psychoanalytic literature is widely read by the laity, here is a bit of advice which is meant for everybody: it isn't safe to know Freud without also knowing Ellis.

It is beyond the scope of the present review to enter into a discussion of the second section of the last chapter in "Eonism and Other Studies." In it will be found a summary of Ellis' ripened judgment concerning the fundamental problems of marriage as an institution. It ought to be separately printed for the widest possible distribution. Certainly no person who is married, or who expects to be married, or who has a child who may some day fall into matrimony, ought to remain in ignorance of such a civilized point of view. Proponents of Birth Control will find in it an incomparable argument in support of the contention that the cause to which the BIRTH CONTROL REVIEW is devoted is of primary importance to human progress.

G. V. HAMILTON, M.D.

HAVELOCK ELLIS AND THE DRAMA

THERE is just a chance that amid the variety and grandeur of Mr Havelock Ellis' gifts to human life and happiness, one service may be overlooked, not because it is small, for it is great, not because its benefits are exhausted, for they have gone on increasing now for more than forty years, but because those who now reap the pecuniary benefit of the work have long since removed from it the name of the man who gave it birth. It was in 1886 that Havelock Ellis sent to Vizetelly and Company, the publishers, a suggestion for the series of old English plays known as the Mermaid Series, and, as Mr Houston Peterson has recorded, it was Havelock Ellis who did all the work. He planned the series, he was its first general editor, he edited the first volume, the plays of Christopher Marlowe, he brought into the scheme the other best critics of the day. It is, ultimately, thanks to Havelock Ellis that the best plays of the sixteenth and seventeenth centuries are easily accessible to all readers, and that it is difficult nowadays to realize how little known they were to the general public, and how hard to be obtained. And sometimes, when I find this or that smart youngster claiming the Restoration Drama as a "post-war" discovery of which the benefited Victorians were incapable, I smile, thinking of Havelock Ellis in the far distant eighties, and of all that series of his was to mean to us. Had he never written a line on sex, he would still be eminent among the finer intellects of our time for his literary criticism, but, again, had he never written a line of literary criticism, the man who began the faithful reprinting of our old dramatists in inexpensive and unlimited editions should be honored for a very great service to mental freedom and enjoyment.

HAROLD CHILD

IMPRESSIONS AND COMMENTS Third (and Final)
Series By Havelock Ellis Houghton Mifflin
Company, Boston and New York

THIS is a new popular edition of the beautiful book which was first published in 1924 and was reviewed in these pages by Mrs Sanger.* Havelock Ellis considers this his most personal work and it is doubly valuable therefore, not only as the final series of Impressions and Comments but as the nearest approach to an autobiography which he is likely to make. (At least there has not been the slightest sign of the autobiography which was rumored several years ago.) It is simply a collection of short analyses, pictures, prose poems, noted down at random between April, 1920, and August, 1923. Although it does not achieve the soaring eloquence of several sections in the preceding volume, the style is perhaps more continually lovely. Especially noteworthy are the passages on the last phases of genius and the vision of Prospero.

H P

*See BIRTH CONTROL REVIEW, Vol IX No 2 p 48

THE BANKRUPTCY OF MARRIAGE, by V F Calverton Macaulay, New York, \$3 00

A POPULAR discussion of various present-day factors affecting sex mores, written in an interesting and very frank style. The author commendably insists on wholly eliminating the traditional conspiracy of silence and hypocrisy regarding sex, and therefore much of his evidence and argument may seem only negatively critical. Perhaps there is too much reliance upon "bankruptcy" rather than a more constructive evaluation of marriage. But more somber means of saying much the same things as Mr Calverton courageously portrays, have gone unnoticed.

Some of the "high points" of the book follow. Woman has been "monogamous" not because of anything inherent in her nature, but because man has forced her to be. The family was not the basis, but rather the outgrowth, of our economic order. Our present economic order is postponing marriage beyond reasonable time for expression of the sex impulse. Modern youth in its jazz age has adopted the automobile and "bootleg" contraceptives as measures of escaping former binding restraints between the sexes. Modern youth is making its own moral code, founded upon greater freedom of the sex impulse. Thus Companionate Marriage. Thus the disregard of former controls of authoritative religion,—and so on. The present life of German and Soviet Russian youth is reviewed to suggest a possible solution of outworn sexual codes. However, suggests Mr Calverton, "sex has become an obsession" of the age, and "we must not challenge sex stupidities by sex exaggerations."

Mr Calverton, who writes from Baltimore, Maryland, is also author of "The Newer Spirit" and "Sex Expression in Literature", and editor of "The Modern Quarterly".

WAYNE EVANS

BOOKS RECEIVED

NATURE AND NURTURE, Part I Their Influence Upon Intelligence, The Twenty-Seventh Yearbook of the National Society for the Study of Education, Bloomington, Illinois

IMPRESSIONS AND COMMENTS, (third series) by Havelock Ellis Houghton Mifflin Co, New York \$2 25

OUR OWN TIMES, by Harrison C Thomas and William A Hamm Vanguard Press, New York

EMOTIONS OF NORMAL PEOPLE, by William Moulton Marston Harcourt, Brace and Company, New York \$5 50

UNDERSTANDING INDIA, by Gertrude Marvin Williams Coward-McCann, New York \$3 50

HOW WE INHERIT, by Edgar Altenburg Henry Holt & Co, New York \$3 00

GEGEN DEN GEBAR-ZWANG, by Emil Hollein Berlin-Charlottenburg

WOMANHOOD AND MARRIAGE, by Richard Harley Bentley and Co London, England 35 6d

Correspondence

We publish below two letters on an article recently published in the REVIEW. They show how wide is the range of opinion among the readers of the same periodical and the supporters of the same cause. We have published discussions of marriage by our own generation, we have noted the contribution of Judge Lindsey and others toward the solution of the problem of youth. In fairness to a spokesman for youth we felt that we must give space to Mr. Schmalhausen, who is the author of "Why We Misbehave" and co-editor with V. F. Calverton of a forthcoming volume "Sex in Civilization." We wonder whether it is the substance of the article that offends or the choice of certain obnoxious words. It is significant that the criticism is written by a woman and that the article is disfigured by the seemingly gratuitous use of the Anglo-Saxon equivalent of the word prostitute, a word particularly abhorrent to women, as it is most intimately associated with her moral, social and intellectual degradation through the ages.

Editor

I have been a member of the League for many years, and have never, until now, had occasion to blush for it. This REVIEW for October contains the only disgusting article I have ever read in it, and I cannot understand how it could have been allowed. It will do us more harm than our ignorant laws, and undo much of Mrs. Sanger's wonderful work. The article is "Sex Among the Moderns" by Samuel Schmalhausen.

FANNIE L. ELLIOTT

Editor

I have just read an article on "Modern Marriage" in the January "Forum" and I do hope you will find room in the REVIEW for a paragraph or two from it. This brief but comprehensive study, by John Middleton Murry and Dr. James Carruthers Young is right in line with the work of the American Birth Control League for it recognizes, as Mrs. Sanger did years ago, that an enlightened concept of sex should accompany all true Birth Control work. In this connection permit me to congratulate the BIRTH CONTROL REVIEW on having published, in your October issue, the stimulating and provocative summary of Samuel A. Schmalhausen's "Sex Among the Moderns." The lid is off and if all will join in making the best possible use of the fire and flame, the reactionaries will find far less smoke and soot to complain about. The Birth Control movement thrives on controversy and I hope the REVIEW will become increasingly controversial in character.

G. C.

South Carolina

Let me congratulate you on the December REVIEW—it was most excellent. I send greetings for 1929 and I hope the day is not far off when the Birth Control League will gain its noble cause.

R

TO HELP IN CHINA

Berkeley, Cal

The first number of the BIRTH CONTROL REVIEW has come, full of interest and deep-cutting information. I am exceedingly grateful to you for putting me on the list. I shall be able to use these facts in my writing in China with good effect. I shall inform you upon my return next fall to China.

Two days ago I heard Margaret Sanger speak. Her strongest point was her reading the list of undesirables kept out by immigration laws, and then asking if we are to produce such within our own midst. I wish there could have been books and your REVIEW immediately available to buy right after the meeting.

DRYDEN L. PHELPS

A WELCOME LETTER

Editor

New York

Thank you for the copy of the BIRTH CONTROL REVIEW, which reached me a few days ago. I have kept in touch with this movement for some time past, and having read quite widely on the subject, I need not tell you how much this copy of the October BIRTH CONTROL REVIEW has interested me.

I was also interested in the forthcoming book of Samuel D. Schmalhausen "The Sexual Revolution." Would you kindly advise me as to the date of release of this book, and whence it may be obtained?

L. E. P——, M.D.

EPILOGUE

I have seen the form of Life, her face was mine,
She whispered to me words of heavenly mirth,
She laid my head between her breasts' wide girth,
All round about me were her limbs that shine,
She pressed for me the stream of milk divine
(That no lips twice shall find of equal worth),
And clasped me once, and flung me across the earth,
Drunk with that music, mad with that new wine
A little while to-day I am the cry
Of pulses, that from Life within me beat,
To tell of things that come, of things that die
I pray you hear, the day is passing by,
And soon my song ends, soon I go to meet
The silence in the shadow of Life's feet

HAVELOCK ELLIS

A PORTRAIT OF HAVELOCK ELLIS

HOUSTON PETERSON gives us a portrait of one of the most unusual men of modern times. Havelock Ellis is almost an anomaly. In an age when everybody shouts he whispers, and his whisper is magnified as if by megaphone. It has easily been heard round the world.

Ellis's mind developed from youthful enthusiasm to detached consideration of the emotions, but he never forgot the underlying human elements in all literature.

His profound veneration for Goethe, his appreciation of Edward Carpenter, his intense study of Hardy, his numerous contacts with John Addington Symonds, reveal how his mind developed. Once overwhelmed by "Aurora Leigh," he was later able to discover the novelist as historian, and to realize that "science and morals, so far from destroying, have re-created fiction." A fine quality of "intellectual humility," which produced not abasement but a twinkle in his eyes, came into the best of Ellis's writings.

Robust men, overflowing with vitality, do not become philosophers. Havelock Ellis, although endowed with good health, remained a man of contemplation rather than action. He is himself the best example of sublimation that Mr. Peterson brings forward.

Havelock Ellis seems to be the outstanding example of the gentle philosopher who never loses patience. Having made certain observations, he lets the world accept or reject them. His is not the "magnificent energy and bellicose enthusiasm" of Sigmund Freud. Mr. Peterson admits that after "Freud's flashing pages" the writings of Ellis on the psychology of sex may seem tame and cold in comparison. He has no panaceas to offer. But his writings have colored the thought of a generation.

Ellis has given us a new perspective. He has applied his intense curiosity about man and given a sympathetic explanation of man's strange actions. To-day, sixty-nine years old, Ellis is "not bewildered by religion, overawed by science and obsessed with sex. He is not made cynical by man's animal origin and dusty end. He is not peevish, bitter and ashamed to be at peace." He has found life worth living not by rejecting the world but by seeking to understand it.

HARRY HANSEN in the *New York World*

SUNSHINE AND AIR

TODAY there is perhaps no better example of the apotheosis of harmony than Havelock Ellis. It permeated his life from the age of nineteen and found expression in his untiring devotion and consecration through five decades to a work for which he felt himself destined. His record is extraordinary and his achievement unique, in that it was neither sanctioned by approval from the voice of authority nor exalted by the bestowal of honorary degrees. Singularly divorced from the hierarchy of scienti-

fic circles, a pioneer in a field which at all times has been fertile soil for exploitation, and living in a country where exposition of the problems of sex has invariably met with distrust and opposition, he was frequently subjected to suspicion, but nothing daunted, and with a courage and sincerity which may well be emulated by other reformers, he brought sunshine and air to the sacred precincts of sex, thus accomplishing his task and contributing something to the welfare of humanity.

JOSEPH COLLINS in *The New York Evening Post*

ELLIS' VISION OF PARADISE

For we have to be on our guard—and that is our final problem, perhaps the most difficult and complex of all—lest our efforts for the regeneration of the race lead us to a mechanical and materialistic conception of life, to the conception of a life regulated by codes and statutes, and adjudicated in law courts. Better an unregenerate life than such a regeneration! For freedom is the breadth of life, joy is the prime tonic of life, and no regeneration is worth striving for which fails to increase the total sum of freedom and of joy. Those who are working for racial regeneration must make this very clear, or they discredit their own aims. This is why it is necessary, in connection with racial regeneration, to deal with literature, with art, with religion, for it is only in so far as these things, and such as these, are rendered larger and freer and more joyous that a regenerated life will have its heightened value. It is useless to work for the coming of a better race if we impose upon it the task of breaking the fetters its fathers have forged. Licence, indeed, is always evil, for it involves a reckless indifference to the good of others. But licence, so far from being the ally of freedom, is its deadliest foe. To permit licence to the few is to make freedom impossible for the many. Order, self-control, sympathy, intelligent regulation, are necessary in all the matters that concern society and the race, because without them there can be no freedom. In the great garden of life it is not otherwise than in our public gardens. We repress the licence of those who, to gratify their own childish or perverted desires, would pluck up the shrubs or trample on the flowers, but in so doing we achieve freedom and joy for all. If in our efforts to better social conditions and to raise the level of the race we seek to cultivate the sense of order, to encourage sympathy and foresight, to pull up racial weeds by the roots, it is not that we may kill freedom and joy, but rather that we may introduce the conditions for securing and increasing freedom and joy. In these matters, indeed, the gardener in his garden is our symbol and our guide. The beginning of the world is figured as an ordered and yet free life of joy in a garden. All our efforts for the regeneration of the race can be but a feeble attempt to bring a little nearer that vision of Paradise.

—From "The Problem of Race Regeneration," by Havelock Ellis

Prospect and Retrospect

The Annual Meeting of the American Birth Control League

A CROWDED and enthusiastic audience gathered to celebrate the opening of a new year in the Birth Control movement at the Annual Meeting of the American Birth Control League. The meeting was held at the Town Hall, New York, and lunch was served during its progress. Little time was occupied with the formal business, but the various reports of work during the past year were received with much applause and satisfaction. Four Directors were elected to fill the places of those whose term had expired. The only new name was that of Mrs. Chauncey Hamlin of Buffalo, whose accession to the Board is warmly welcomed. A list of 143 active members, all of whom have proved themselves of value to the work of the League, was reported by the Nominating Committee and elected by the casting of a single ballot. An Amendment to the constitution providing for "two or more" Vice-presidents was adopted. This gives liberty to the Board to increase the number of Vice-presidents as the increase of work makes desirable.

Of the reports, those for the State Branches in New Jersey and Connecticut stand out as exemplifying the national character of the League and the gradual spread of the movement from its center in New York. New Jersey is the more advanced, for the Branch there is fully organized and the Clinic, or Maternal Health Center, which was established in Newark in May, is doing excellent work. Fifty-five percent of the patients at the Clinic in 1928 were treated free, and fifty percent were sent to the Clinic by hospitals, social agencies and physicians. The Clinic functions entirely separately from the League and is managed by a medical committee, the League acting only as trustee.

In Connecticut, activities have still to be devoted to legislative work, as the Connecticut law, which strictly prohibits the personal use of contraceptives, prevents the opening of clinics. Doctors will not associate themselves with a Clinic which would advise its patients to commit a crime. The State Branch has introduced a bill to repeal this law and a Legislative Committee, headed by Mrs. Katharine Houghton Hepburn, has been formed, with sub-committees in 14 towns and cities, to push the bill in the present session of the Legislature. The prospects of the bill are good and if it passes, it will then be possible to establish clinics.

In New York State, the law already permits a limited measure of Birth Control and the Clinical Research Bureau has now been in existence since 1924. During 1928, it was changed from its position as a Department of the American Birth Control League and set on its own feet as an independent unit, with Margaret Sanger as its Director. The League was thus set free for its educational and legislative work. A bill similar to the one

introduced last year to enable physicians to give contraceptive advice for other reasons than "cure or prevention of disease" was introduced in the New York Assembly at Albany on January 5, by Assemblyman John W. Remer, who, at the request of Mrs. Jones gave an account of his interest in Birth Control, his reasons for being willing to sponsor the bill, and the work that would be necessary for its passage.

The report of the Executive Secretary, Mrs. P. B. P. Huse, showed how great the interest in the bill had already become. Many meetings had been held in its support, and endorsement had been secured from a large number of organizations. The hearty co-operation of the New York State League of Women Voters, secured largely by the efforts of Mrs. Richard Billings, was felt to be particularly valuable. Three other organizations which are giving important help, are the New York Woman's City Club, the Junior League of New York City and the City Federation of Women's Clubs.

The wider work of the League was best illustrated by the tours made by Dr. James F. Cooper, Medical Director. During the six months that he spent in the field, lecturing for the League, he spoke at 61 medical meetings and conferences in 15 states, chiefly in the South and Middle West, and at 15 lay meetings, reaching total audiences of over 7,000. The marked change in the attitude of the doctors towards Birth Control is illustrated by the fact that Dr. Cooper was able to have an average of one medical meeting, especially called to hear him, every two days during his last lecture tour. The doctors were eager to secure information concerning contraception and willingly made the effort to get audiences together.

The League, Mrs. Jones announced, is intending during the coming year to follow up the medical lectures of Dr. Cooper, by sending organizers into the states where interest has already been aroused, with a view to the establishment of clinics where the laws permit, and the introduction of legislation into states where the laws prevent doctors from giving contraceptive advice to clinic patients. How much work remains to be done is indicated by the fact, noted by Dr. Hannah Stone of the Clinical Research Bureau, in her report, that there are at present only 28 Birth Control Centers in the whole of the United States, and that 38 States are still without any medical center at which women can secure contraceptive advice and treatment. The fact that there are now in existence as many as 28 centers was given by Dr. Stone as showing the great advance that Birth Control has made during the last five years, but there are still tens of millions of American mothers for whom no provision of contraceptive information has yet been made, and the work of the American

(Continued on page 60)

News Notes

INTERNATIONAL

A N NOUNCEMENT is made by the World League for Sexual Reform that its next Congress will be held in London, September 9 to 13. The Congress will have the support not only of great European and American students in this field but of Bertrand Russell, H G Wells, Arnold Bennett, Hugh Walpole, Miles Malleson, Clive Bell and Prof Carr-Saunders. Subjects for discussion will be Marriage Law Reform, Birth Control, Prevention of Venereal Disease and Prostitution and Sex Censorship. The Presidents of the Congress are August Forel (Switzerland), Havelock Ellis (England), and Magnus Hirschfeld (Germany). The international committee is made up of

England Dr Norman Haire, Dora Russell, E S Jerdan, *U S A* Dr Harry Benjamin, Dr William Robinson, Margaret Sanger, *Canada* Mrs Alice Loeb, *Germany* Dr Max Hodann, Heinrich Meng, Dr Helene Stocker, *France* Victor Margueritte, G Hardy, Eugene Humbert, *Russia* Dr Batkis, Alexandra Kolontay, Prof Pasche-Oserski, *Austria* Dr Friedjung, Prof Goldscheid, Rosa Mayreder, *Switzerland* Dr Brupbacher, *Czechoslovakia* Dr Biedel, Dr Hugo Bondy, *Italy* Prof Hiel, *Holland* Dr H Regge, *Belgium* Dr Kempeneers, *Spain* Dr Juan Ferns Perez, *Japan* Scando Seitaro, Prof M Suzuki, *Norway* Dr Geiersvald, *Sweden* Dr Bratt, Prof Cilverstople, Dr Alma Sundquist, *Denmark* Prof Jorgensen, Inga Junghanns, Dr Ranulf, *Iceland* Red Gudmundson, Dr Olafsson, *Lithuania* Dr Prissmann, *Egypt* Dr Al Salama, *Liberia* Dr Schmeidenberger, *Argentina* Prof Asnaurow, Else Jerusalem, *Chile* Dr Ramon Clases, *British India* Dr V L Parmar, Dr N Ramachardra Iyer, *Federated Malay States* Dr L M Ram

The first Congress of the League, whose full title is World League for Sexual Reform on a Scientific Basis, was held in Copenhagen in July, 1928*. The aims of the League are expressed in a general resolution carried at the end of that Congress which read

"The Second International Congress for Sexual Reform on a Scientific Basis appeals to the legislatures, the press and the peoples of all countries, to help to create a new legal and social attitude (based on the knowledge which has been acquired from scientific research in sexual biology, psychology and sociology) towards the sexual life of men and women"

At present the happiness of an enormous number of men and women is sacrificed to false sexual standards, to ignorance and to intolerance

It is, therefore, urgently necessary that the many sexual problems (the Position of Women, Marriage, Divorce, Birth Control, Eugenics, Fitness for Marriage, the Unmarried Mother and the Illegitimate Child, Prostitution, Sexual Abnormality, Sexual Offences, Sexual Education, etc) should be re-examined from a common-sense and unbiased standpoint and dealt with scientifically

The chief planks of the League's platform are

- 1 Political, economic, and sexual equality of men and women

- 2 The liberation of marriage (and especially divorce from the present Church and State tyranny)
- 3 Control of conception, so that procreation may be undertaken only deliberately, and with a due sense of responsibility
- 4 Race betterment by the application of the knowledge of Eugenics
- 5 Protection of the unmarried mother and the illegitimate child
- 6 A rational attitude towards sexually abnormal persons, and especially towards homosexuals, both male and female
- 7 Prevention of prostitution and venereal disease
- 8 Disturbances of the sexual impulse to be regarded as more or less pathological phenomena, and not, as in the past, as crimes, vices or sins
- 9 Only those sexual acts to be considered criminal which infringe the sexual rights of another person. Sexual acts between responsible adults, undertaken by mutual consent, to be regarded as the private concern of those adults
- 10 Systematic sexual education

Subscriptions to the Congress (one guinea) and donation for preliminary expenses should be addressed to Mrs Dora Russell, Telegraph House, Harting, Petersfield, England. Further particulars about the program and plans may be obtained from the Hon Secretary Dr Norman Haire, 127 Harley Street, London, W I

UNITED STATES

New York

THE Birth Control Bill was introduced in the New York Assembly by Mr John Remer, January 7th, and referred to the Codes Committee. On January 10th, Mrs F Robertson Jones, President of the American Birth Control League, spoke at Portchester at the home of Mrs Henry Steers, the occasion being a luncheon meeting for the Portchester, Rye and White Plains Birth Control Committee. On January 15 she spoke at Nyack and at the Woman's City Club of New York on January 14.

A Luncheon Conference was held at the Woman's City Club on January 25th with representatives of endorsing organizations to plan the delegation to the Hearing at Albany.

Three new committees have been formed by Mrs Heck at Binghamton, Tioga County, (Oego, etc) and Elmira. The latter part of January was spent by Mrs Heck in Albany where she is assisting with the legislative work and work with Birth Control Committees of Albany and vicinity.

At a meeting under the auspices of the Cold Spring Harbor and Neighboring Towns Birth Control Committee

*See BIRTH CONTROL REVIEW for July, 1928, page 215

on January 7th at which Mrs Walter Timme was chairman, a resolution was passed urging the enactment of the New York Bill

Thirty voters signed the resolution endorsing the bill. In the discussion two Episcopal ministers and a physician spoke strongly for Birth Control legislation

In October, 1928, Mrs Lilian Francis Fitch, chairman of Legislation of the New York City Federation of Women's Clubs sent the following letter to all party candidates for election to the New York legislature

"The New York City Federation of Women's Clubs, having about 200,000 members, has endorsed a legislative bill to permit physicians to give contraceptive information to married persons, and as Legislative Chairman, I am interested in knowing which of the candidates for the New York State legislature are in favor of such a bill. Would you be so kind as to indicate on the enclosed form whether or not you are in favor of such a measure"

Fifty replies were received, of which all but 10 were emphatically in favor of the bill. Seven held "an open mind" and of the three who answered No one remarked

"Except in cases where either parent is afflicted with tuberculosis or some other incurable disease, or poverty-stricken families already having a number of children"

On January 16, Mrs Richard Billings, a Director of the American Birth Control League, spoke at Forest Hills, to the Queen's Branch of the New York League of Women Voters, urging active work for the New York Birth Control bill

The Federal Grand Jury in Brooklyn, on complaint of the Post Office Department, returned an indictment against Mary Ware Dennett, author of a pamphlet entitled "The Sex Side of Life". The pamphlet was first printed in the *Medical Review* ten years ago, and since then has been used by the YMCA, YWCA, by theological schools and been recommended by hundreds of ministers, social workers and physicians. A new edition has recently been brought out, the illustrations for which were supervised by Dr R L Dickinson, of the Maternal Health Committee. The pamphlet was described by the Grand Jury as "obscene, lewd, lascivious and filthy, vile and indecent and unfit to be spread on the records of this honorable court"

Pennsylvania

ONLY a brief announcement can be made this month of the Combined Conference of the Pennsylvania Birth Control Federation and the Southeastern Pennsylvania Birth Control League on the morning, afternoon and evening of February 27th. The subject for discussion at the morning session is "Is Birth Control Moral?" the participants being the Reverend Karl Reiland of St George's Church, New York, S Burns Wilson of the Society for Ethical Culture, the Rev Sidney E Goldstein of the Free Synagogue, New York, the Rev J Arch-

bald MacCallum, a Presbyterian minister and the Rev Roger S Forbes, a Unitarian. At the luncheon Mrs Robert S Huse, Executive Secretary of the American Birth Control League will speak on the success of the Clinical Research Bureau. Social welfare, health and the bill to be submitted to the 1929 legislature are the subjects of the afternoon session. Titles of some of the papers on social welfare are

"Should Welfare Workers Be In Favor of Birth Control?", Hornell Hart, Ph D

"Can Birth Control Lower Tax Rates?", James H S Bossard, Ph D

"Do the Working Classes Need Birth Control?", Mr Israel Mufson

"What Is the Origin of the Opposition to Birth Control?", Donald Young, Ph D

"What Shall We Read About Birth Control?", Hudson Chapman, Ph D,

A Lovett Dewees, M D, presides at the health conference and Mr Samuel Emlen who introduced the Birth Control Bill in the legislature in 1927 speaks on the bill that is proposed for 1929. Mr Emlen, Dr Wm H Garth of St Mark's Church, Islip, and Margaret Sanger are speakers at the public meeting held in the evening of the conference which will be held at the Bellevue Stratford, Philadelphia, is under the chairmanship of Mr Stevens Hecksher

On January 13th, Dr James F Cooper spoke before a large Mass Meeting of the Young Democracy of Philadelphia

ENGLAND

THE publication of the Annual Report, for 1927-28, of the Society for the Provision of Birth Control Clinics marks another step forward in the Birth Control movement in Great Britain. Mr Harold Cox, Honorary Treasurer for the Society, in a preface to the report points out that in the distressed mining areas the infant population is still growing almost as rapidly as in times of prosperity. "There is no visible outlook in life for these children," he says, "and both husband and wife would be relieved of a heavy load of anxiety if they were taught sound methods of avoiding unwanted conceptions. To do this," he continues, "is the aim of the Society for the Provision of Birth Control Clinics, which now works through twelve centres in London, the provinces and Scotland". A significant aspect of the Society's work is the development of a clinic in a Midland mining area and the report notes that many miners' wives attend the Glasgow centre

All told, 4,514 new cases have been dealt with during the year, 1377 of them at the Society's pioneer centre at Walworth, in addition to 7,606 return visits (3,250 at Walworth). The Society receives no support from public funds and, as Mr Cox points out, the development of the work depends on the contributions received from the charitable public

IRELAND

COMMITTEE stage on the Evil Literature bill, which was first fixed for November 26th, begins in the middle of February. It was postponed in order that proceedings might not be interrupted by the Christmas holidays. There are between 70 and 80 amendments to be considered. Some of them are intended to liberalize the bill, but most aim at making its provisions more stringent. It is unlikely that there will be any modification of the total prohibition of all books and periodicals containing any advocacy of Birth Control or information concerning it. The Archbishops of Cashel, Armagh and Dublin and other members of the Irish Hierarchy of the Roman Catholic Church have publicly stated that the only amendments acceptable to them would be such as would strengthen the prohibition and that any attempt to whittle down the provisions against Birth Control would be opposed in the interest of Roman Catholic principles. How powerful the Roman Catholic Church already is in regard to literary censorship was shown recently, when the Archbishop of Tuam banned from the public library of Galway the works of a number of authors, including Tolstoi, Victor Hugo and Bernard Shaw. The National University of Ireland is supporting amendments to the bill which would liberalize some of its features, but, on Birth Control, the spokesman for these amendments, Deputy Tierney, stated on Dec 3, that "nothing is further from our intention than to favor or facilitate either Birth Control propaganda or any form of evil literature." It is now expected that the bill will become a law with little delay.

ITALY

AN EDITORIAL in *The Survey* furnishes new details about Italian efforts to stimulate population.

Despite popular ideas of Italian fecundity, recent dispatches from that country report a declining birth-rate, especially in the cities of the north. In the first six months of 1928, birth in Florence hardly equalled the deaths in number, in Bologna the balance was adverse, while even the smaller cities, such as Verona, Ferrara and Cremona, show the same almost universal downward trend. A falling birth-rate contradicts the Fascist philosophy of a flourishing state, and expedients to counteract it are not lacking. A friend of *The Survey*, writing from Rome, lists some of these. First, a bonus of from 200 to 400 lire (\$10.50-\$21.00) was offered for families with eighteen children. Then the necessary number of offspring was reduced to twelve, and recently to ten. The names of families writing in to claim the bonus are published in the daily newspapers. Several months ago the city of Milan began offering free passes on the tram system to any family with ten children, or seven, if the head of the family was a government employee. Rome followed suit, and a feverish competition fanned by the newspapers is on between Milan and Rome to see which city will first achieve

the million mark in population. Florence exempts a family with ten children from paying taxes. Apparently the burden of bonuses is becoming a little heavy, for recently Mussolini sent an order to the prefect of communities to ask employers to contribute to the fund as a patriotic duty. Gifts have also been sent by the Duce to Italian families living outside of Italy, and reduced railroad rates are offered to expectant mothers to the homeland so that their babies may be born under the Italian flag. How this effort is apparently abetting nature in one instance is disclosed in a triumphant communication, headed *The Joy of a Fascist*, recently published in the *Messaggero*.

"I wish to announce that Saturday my wife gave birth to three children. Triplets used to be a rare occurrence, but since the exhortation of our glorious Duce they now commence to be frequent.

"My case, however, or rather that of my wife, is alto-

(Continued on page 62)

ANNUAL MEETING

(Continued from page 57)

Birth Control League will not be ended until Birth Control advice is within reach of every mother in America.

The reports of progress were followed by two interesting addresses. The first was given by Mrs. Cora B. Hodson, Secretary of the British Eugenics Society and also of the International Eugenics Society. Mrs. Hodson gave a brief history of the Birth Control movement in England. Her greatest stress was on the differential birth-rate and the fact that people of inferior intelligence are multiplying out of proportion to those of higher mental ability. She described Birth Control as a tremendously powerful tool, that might be used disastrously, but that, brought within the reach of the families where it is most needed, may be used to build a better and higher humanity.

Professor William Pepperell Montague, who has recently returned from a tour of the world, gave the final address. He told in vivid words of the crowded misery of great parts of the Eastern world, especially Japan, Korea and Manchuria, misery due to the reckless bringing into existence of children for whom there was no room, no food and no opportunities in life. Attempts that have been made by Western organizations to relieve the famines and the misery were as futile as attempts to fill a sieve with water. The only hope lies in Birth Control, and in the education of leaders and governments to see the necessity for controlling population. Even worse than this unthinking multiplication of the East was the case of Italy where deliberate attempts are being made to increase the population until Italy shall be so full that she must engage in aggressive warfare to find space for her people. "The ugliest cause of war", said Professor Montague, is the purely animal-like pressure of numbers, faced by the alternative of starvation or of robbing others. What an ugly and horrible prospect for the world to face! Population crowded to the limit and people literally forced to feed upon each other."

Havelock Ellis

His Service to Humanity

By RUDOLF HOLSTI

IN HIS interesting introduction to Mrs Margaret Sanger's admirable book on "The New Motherhood", Mr Havelock Ellis justly observes "that it is not the few who rule the world. It is the masses—the ignorant, emotional, volatile, superstitious masses—who rule the world." However, he finds a great consolation, that there are individuals "who are working for the increase of knowledge, and of practical action based on knowledge among the masses, the masses who alone possess the power to change the force of the world for good or for evil, and by growth in wisdom to raise the human race on to a higher level"

How very true is this with regard to the indefatigable activity of Mr Havelock Ellis himself. Has not his own life been devoted to the great cause of the betterment of the individual and to the raising of the human race on to a higher level? I am sure there are in every part of the world, in every nation, persons who have admired his knowledge of the human soul, its instincts, emotions, its possibilities of intellectual greatness and more refinement. He has fertilized their imagination, he has strengthened their willpower to social activity and intellectual aspirations. It is the invaluable privilege of such farseeing Citizens of Mankind to lead the ignorant masses, to show the path to true progress.

There is in the wide field and scope of the research and the teaching of Mr Havelock Ellis a special part which has the widest practical bearing on the intellectual moral and physical betterment of the masses—the racial improvement of the individual and, by these means, of the race itself.

The history of man is full of wars and of every other kind of destruction of human life. That has been the *glowre* of only too many rulers and statesmen, to them the human life itself has been a very inferior matter, not even worthy of modest attention. It is only now, after thousands of years of history, that a comparatively few people have realized the paramount importance of a methodical improvement of the human race. However, after a few generations we can be sure that this is going to be the greatest duty of every enlightened Government and the central problem of every teaching of right citizenship.

Those future times will know far better than our own time what they, in this respect, will owe to Mr Havelock Ellis.

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Havelock Ellis A Guide to the Perplexed

By LLEWELLYN JONES

TO CHARACTERIZE is in a way to limit, and Havelock Ellis is almost unlimited in his range of interests. But we may say that the two poles of his world are the fact that he is a physician and the fact that he is a philosopher.

As a physician he has spoken through his "Studies in the Psychology of Sex" not only to that limited public to whom alone our laws allow the books to be officially addressed—doctors, lawyers and ministers—but to thousands of people to whom the problems of sex have been acute personal problems, brought sometimes to obsession, because there was so little light to be found on them, and because the very people who might be expected to shed light on them were taboo-ridden and had never heard of or heeded Bishop Wilson's warning to all advisors to be sure that their light was not darkness.

And as a philosopher, Havelock Ellis is also a guide to the perplexed. And here his work is perhaps even more important. For Nature and good luck solve most people's sex problems for them. But how is one to solve the large problem of one's presence in a world not cut to one's own pattern, not solicitous of one's existence? The answers have ranged all the way from blind optimism to blank despair. Havelock Ellis has read all those answers and sympathized with all that is genuine in each of them. For that class of person—and we have no means of knowing how large it is, for people are even more reticent about their philosophic doubts than they are about their sex problems—for that class of person who is hurt by the impact of existence I can imagine no better source of spiritual consolation than Havelock Ellis' "The Dance of Life." He does not cater to the weakness that may often be at the root of the inability to accept life, but he gives these hesitating souls such a perspective that when he tells them that "There is no separating Pain and Pleasure without making the first meaningless for all vital ends and the second turn to ashes"—they are able to accept the saying

ITALY

(Continued from page 60)

gether wonderful. When you think that after eight sons born one at a time, now they begin to come three at a time! My only grief is that the newborn are all girls and will not be able to bear arms for their Great Country. Having six sons living, the triplets have increased the size of our family in one stroke 50 per cent. And continuing in this fashion, my wife, who is only thirty-three, will eventually be able to form an entire company! Long live Italy, long live the Duce, long live the Family!"

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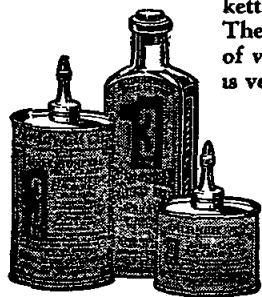
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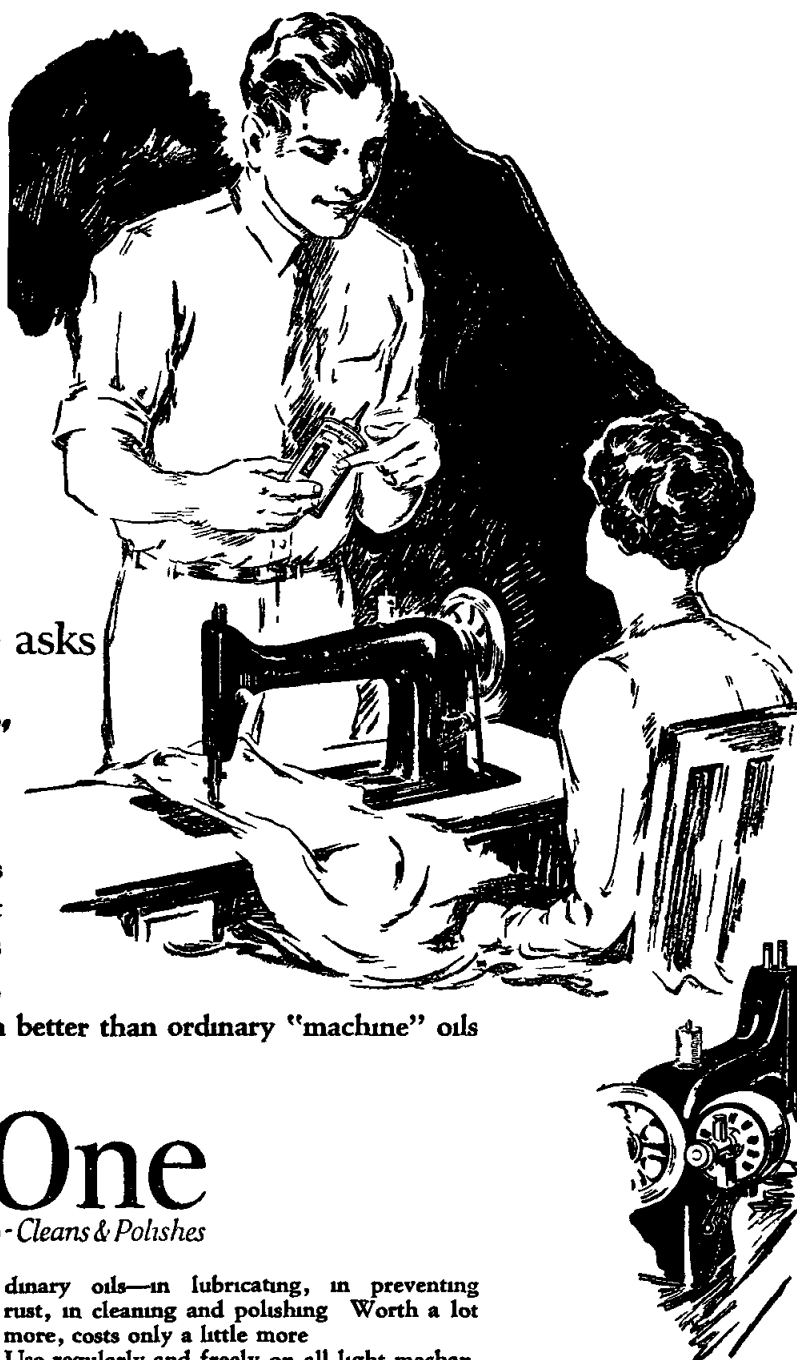
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