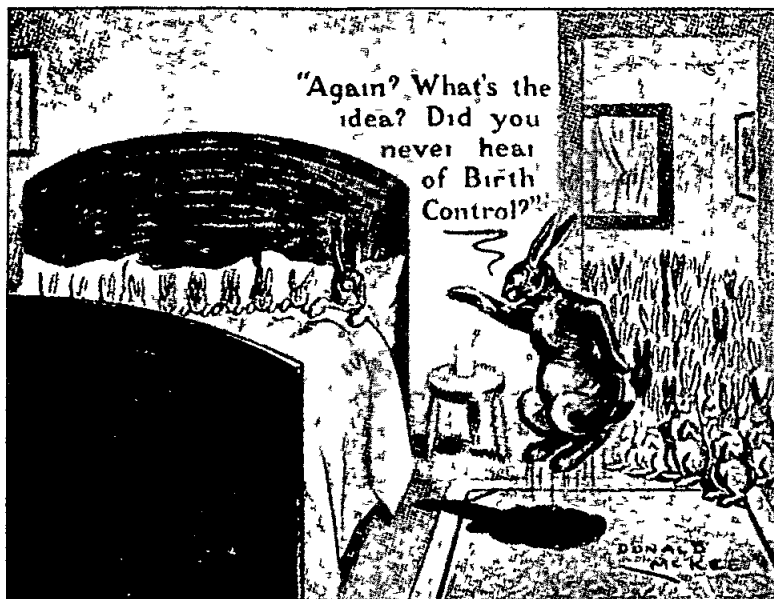


April, 1929

Twenty Cents

BIRTH CONTROL REVIEW

Children of Choice, Not of Chance



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Why the March Hare Was Mad

THREE REBEL WOMEN

BIRTH CONTROL REVIEW

VOL XIII

APRIL, 1929

No 4

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PUBLISHED BY

THE AMERICAN BIRTH CONTROL LEAGUE, INC

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EDITORIAL

AT THE Hearing which the Codes Committee of the New York Assembly gave the Birth Control bill in February, several Roman Catholic speakers declared that Birth Control is "against the will of God." Now as there has never been, so far as we know, any divine revelation on the subject of Birth Control, we may assume that what these speakers meant was that Birth Control is contrary to the greatest good of the greatest number, and so, in other words, unethical. This we should like to challenge most vigorously. "The moral and ethical standard of any human agency," in the words of Warren Thompson, the sociologist, "should be justified by its effects on society. If the results are for the positive good of society, then it is a moral agency. This is undeniable. If the results are socially evil, then it is an immoral agency. This is equally undeniable. With this premise established and with the facts before us, it must be admitted that Birth Control is one of the greatest moral and ethical forces of the present age." Convinced of this many Protestant and Hebrew religious leaders not only tolerate Birth Control, but actively and aggressively support the cause of Birth Control. "The business of the church and synagogue," said Rabbi Stephen Wise at the Sixth International Birth Control Conference, "is to deepen, to enrich, to ennoble the life of man. Birth Control is one of the forces making for that improvement." Far from Birth Control being immoral, it is the refusal of Birth Control that is immoral. For parents to bring children into the world without a reasonable expectation of being able to give them a fair chance in life, cannot be in accord with the will of a God of Love.



IT IS, of course, conceivable that the Roman Catholic speakers had in mind certain obligations imposed on the members of their church, which are not based on usefulness to the community, but on some form of supposed revelation of the will of God.

In this case, such duties are purely religious and therefore not a fit subject for legislation. Among such religious duties may be mentioned the obligation of fasting during Lent and on Fridays, a certain minimum of attendance at church services and confessional, or, in the case of the Jewish religion, an abstention from pork and from other things deemed "unclean." Every religion has some such obligations, and in former days, and even yet in some countries generally considered less enlightened than our own, these are sometimes embodied in law, and enforced under penalties inflicted by the civil courts. But the Roman Catholic Church would be the first to protest and raise the cry of religious intolerance, if the religious obligations of some other sect or denomination were imposed by law upon the whole community. Yet it is this church, so ready to cry out if its own liberty is touched, that presumes to demand that the members of all other religions shall be forced by law to conform to a religious obligation which they refuse to accept as binding, and even reject as immoral. The issue in Connecticut was even more keenly cut than in New York, for there the strongest support for the Birth Control bill came from the Congregational Church — the majority Church of that New England State.



HOW completely the minds of some of the Roman Catholic hierarchy are dominated by religious — not ethical — conceptions may be more plainly seen by glancing back to the early days of the Birth Control movement. The American Birth Control League came into being in 1921, and one of its first acts was to hold a great conference, which was wound up by a public meeting. At the behest of some influential Catholics the police interfered and prevented the holding of the meeting. The courts refused to uphold the police and later the meeting was held without interference. But Cardi-

nal Hayes took occasion to warn his people against having anything to do with the "unclean abomination" of Birth Control. "Children troop down from Heaven," he said in his pastoral letter, "because God wills it. He alone has the right to stay their coming, while he blesses at will some homes with many, others with but a few or none at all. They come in the one way ordained by His wisdom. Woe to those who degrade, pervert or do violence to the law of nature, as fixed by the eternal decree of God himself. Even though some little angels in the flesh, through the moral, mental or physical deformity of parents may appear to human eyes hideous, misshapen, a blot on civilized society, we must not lose sight of the Christian thought that under and within such visible malformation, there lives an immortal soul, to be saved and glorified for all eternity among the blessed in Heaven. Heinous is the sin committed against the creative act of God who through the marriage contract invites man and woman to cooperate with him in the propagation of the human family. To take life after its inception is a horrible crime, but to prevent life, that the Creator is about to bring into being, is satanic. In the first instance the body is killed, while the soul lives on. In the latter not only a body but an immortal soul is denied existence in time and eternity."

But the Church of Rome moves on. So thundered the Hierarchy against Galileo. So also sounded the anathemas against those impious scientists who denied that pestilence was sent by God, and who dared to prescribe sanitation instead of prayers and fasting. Already the Church has come to the point of permitting men and women to prevent life "that the Creator was about to bring into being," if they will do this by abstinence, or by the observance of periods when conception is less likely. We look to the rank and file of the Roman Catholic Church to complete conversion of the priests and cardinals. They have done this before. They can and will do it again.



THE last Congress failed to take action on a measure which should ultimately have an important bearing on Birth Control. This is the bill known as the Newton Bill, reported favorably by the Committee on Interstate and Foreign Commerce, which would have extended for five years the operation of the Sheppard-Towner Act for infancy and maternity. This failure of the House means that, unless action is taken during the special session, the eight years work of the U. S. Children's

Bureau under the Maternity and Infancy Act of 1921, will automatically come to an end. Richer and more progressive states which can afford to double their expenditures will keep on with maternity care but few will be able to expand, and those states which are poorest and which need the work most will be able to do least. No branch of medicine needs public help so much as obstetrics, that "most backward of the medical sciences." The value of the public help already given is shown by the cut of more than ten percent in the infant death-rate. The need of still more fundamental help, going back to the period before conception, is indicated by the fact that the mother's death-rate has shown no such cut. That the mothers continue to die in practically the same proportions is brought sharply and often to the public attention. The next task before state and federal health authorities is to save mothers. This can be done by wiping out anti-Birth Control legislation and using the nationwide machinery of the Children's Bureau, now set up in forty-five states and one territory, to spread adequate, standardized methods of Birth Control.



THE spring of each year yields its crop of newspaper statements of last year's public expenditures and the needs of the year to come. The craze for bigness extends not only to cities, office buildings and families, but, from necessity, to institutions for housing our perpetual stream of recklessly born dependents. New York is to have a "Bigger Mattawan." It should have, properly to care for its criminals, "a new Sing Sing every year." The New York City charities this year cost one hundred and two millions and to minister to its dependents these charities will employ forty thousand persons. We do not wonder that the Laura Spellman Foundation and the Commonwealth Club feel called upon to spend three hundred thousand dollars to find out how the charities could be carried on better, or that William Church Osborn, President of the Children's Aid Society, who states that five hundred thousand of the 1,500,000 children in New York are underprivileged and calls the city "a heedless mother." In this we agree with him and, we believe, in no way is the city more heedless than in withholding contraceptive information by law from the mothers who have no desire to bring into the world children merely to add to the population of the prison, the insane asylum and the almshouse.

China and Australia

A Comparison and a Contrast

By HERBERT A. STURGES

WHAT is the man-land ratio, and what does it mean for the welfare of man? How many men, women, and children are there per acre of food-producing land in the different countries of the world? Do those countries which have fewer persons per acre have more general prosperity than those countries which have a larger number of persons per acre? Some evidence along this line is contained in Ellsworth Huntington's book, "West of the Pacific." In that part of the world are two great regions, one with a high man-land ratio, China, and the other with a low number of people per acre of food-producing land, Australia. In which of these countries are the people better off?

The answer is that in China the people are poor, hungry, diseased, subject to civil war, and subject to famine conditions whenever there is a series of bad harvests. The National Campaign Committee, China Famine Relief, has distributed this year circulars in which it is stated that

Three years of short crops followed by drought, locusts and the ravages of war have blighted an area the size of the state of Wisconsin, with a population nearly equal to that of New York.

The hungry are dropping by the roadside. Each day records an increasing number of dead from starvation. And tomorrow will be worse, and the day after still worse.

Some fathers are killing their children. Anything to spare them from slow death by starvation.

Men and women and children are eating the chaff from the cotton seed. The bark from the trees. And tomorrow—they will not eat that.

And day by day fathers and mothers—hundreds of thousands upon hundreds of thousands of them—dole out their pathetic bits of food to the children—and wait for the tomorrow when there will not be even that to give them.

Every day the women of our hungry villages bring in tiny babies who have been picked up, half-starved and frozen blue, from wayside ditches nearby. The people are reduced to eating leaves, grass and cotton seed. Only the more fortunate get the latter.

And this is known to be a recurrent condition, one which has occurred over and over again in these districts. Huntington sums up the facts of the famine of 1876 to 1879 (page 202).

This area was part of a district where from nine to thirteen million human beings are estimated

to have perished from hunger, disease, or violence.

So dire was the famine that flower-seeds, millet-husks, cotton-seeds, peanut-hulls, and the very unpalatable cakes that remain after the oil has been expressed from beans were considered good food, while ground sweet-potato vines were counted a great delicacy. In the worst pinches of famine, the people ate the poisonous tree-bean, and adulterated their other food with sawdust, fullers' earth, and stone ground into flour. Children often starved to death rather than eat such noxious fare.

Meeting troubles in Australia

What happens when there is flood or drought in Australia, a country of low man-land ratio? This question is partly answered by a passage in Huntington's book, beginning at the bottom of page 401.

At Winton, out on the sheep plains of Queensland I came upon a vivid illustration of the dangers of alternate drought and flood. I was talking with a "selector," who had "selected" a "selection" of government land of normal size. It contained about 18,000 acres on which he ran six or seven thousand sheep. I asked him if he experienced much trouble. "Oh, no," he said, "this is the best country in the world for sheep. We never have any trouble. This is an ideal climate. This Mitchell grass beats everything. Nothing else can touch our wool. There's nothing anywhere like Queensland."

He was a typical frontiersman, selected by nature because of his good health and optimism. A little later we were talking about the rainfall. Quite forgetting what he had said before, he began to brag about it.

"No, it usually doesn't rain much here, only an average of eighteen inches. But it can rain when it wants to. Only summer before last we had twenty-one inches of rain in one month at some stations, and nine or more right here in Winton. My word, how it rained! Then one night it just opened up and poured. My place was flooded. When I went out in the morning, my sheep were standing in a foot or two of water, and 1300 were dead. Yes, sir, 1300. Why didn't I put them on high ground? Good Lord, I thought I did, but it is all so flat that I couldn't tell high from low."

That didn't sound to me like the best climate in the world, but I held my peace. A little later he began cracking up the climate again.

"This ain't no tropical climate. Don't you believe

it Why, we can have it as cold here as in England Do you know what happened last winter? I began shearing in cold weather, like we always do But, my word, a cold rain came, and I lost five hundred or a thousand sheep "

Again I had my own thoughts as to the ideal quality of the place, but all I said was "How about the drought now? Is it bothering you any?"

"Oh, no They're not dying much yet I may have lost a few hundred, but not over three or four Blow-flies, did you say? Not to amount to anything I only lost about 500 hundred sheep that way last year No, the dingoes don't bother us a bit Didn't I tell you this was the best sheep country on God's earth?"

In one way or another that man had lost nearly half his sheep, but that did not bother him His income that year was two or three times what it would have been in the city He had money enough to go into horse-racing In a year or so, with good luck, he would get back his whole flock In the densely settled plains of China a similar succession of flood, unseasonable cold, insect pests, and drought would have brought dire famine, fevers, suicide, banditry, and hundreds of deaths on an area no larger than the 18,000 acres of our Australian friend But he was safe and happy, partly because he was by nature a confirmed optimist, a regular Mark Tapley, but even more perhaps because "the land is wide" Would he have boasted of the best sheep country in the world if the past year and a half had seen his flock reduced from a point where it barely supported his family to a point where his children were starving? And yet the Australians want to put more people into their country—a hundred million of them But a hundred million might make Australia more miserable than China

Malthus Vindicated

This comparison constitutes a very clear-cut verification of the doctrines of Malthus The phrase "the land is wide" refers to a conversation between Dr Huntington and a Japanese delegate to the Pan-Pacific Science Congress Professor Huntington asked him his impressions of Australia "The people are very happy," he replied Explaining further, he said, "The people are few and the land is wide So the people are happy" The author comments "I am not yet sure whether he meant 'happy' or 'prosperous,' but that makes little difference" It should be clear that any kind of happiness lacking a sound basis in economic conditions is illusory and incomplete The kind of 'happiness' possible in Australia, where the people are few and the land is wide, is solid and substantial, because founded on the satisfactory economic condition of a man-land ratio not too low, but low enough for

high per capita returns, high real wages, and high standards of consumption

Huntington's own solution of the food problem of China is suggested on page 207, "If the Chinese could learn not only how to safeguard their health, but to reduce the number of their population by about half, the power of the Chinese as a nation would probably become several times as great as now" Further comments of the author on this problem, which would apply equally well to China, refer primarily to Japan A Japanese professor by the name of Uchida was writing a book on economics and sociology "I asked," writes the author on page 46, "what he considers the most important present social problem of Japan 'A supply of food for a rapidly expanding population,' was his answer Already we are facing that problem, even in America When he asked my solution, I said 'A diminution of the number of children in the families of the less competent classes' That seemed a new and amusing idea to the whole company, but most Americans do not yet realize its importance"

Reduction of Birth-rate Essential

Clearly, the needs of China include a stable government, better roads, more machinery, more railroads, telegraphs, telephones, and other mechanical equipment European and American methods of business and finance will do a great deal to stabilize economic conditions Reforestation is one of the biggest needed improvements No good Malthusian would want any of these means of social salvation to be overlooked or neglected But none of these, nor all of them together would work any permanent improvement in the condition of the Chinese people without a great reduction of the birth-rate, which is also a European and American idea Huntington states that the Chinese in contact with foreigners already show a lower birth-rate It may be hoped and expected that this movement will continue Another economist recommends not only a halving of the population numbers of China, but a reduction to a hundred million Even then, he says, China would not be at present so well off as the United States with a similar man-land ratio, because of the impoverishment of the soil of China and deforestation

Alms, gifts, to save the starving need not be discouraged, they show a good feeling for the poor people of China, and may do something to win and keep their confidence But no permanent relief is afforded by feeding, or by any other measure which does not at the same time reduce the birth-rate True statesmanship and scientifically minded citizenship must now include policies of regulation of the numbers as well as the quality of the inhabit-

Birth Control Among Polish-American Women

By ERNEST L. LILIEN

THE author of this article is doing courageous pioneering for Birth Control among a group hard to reach through ordinary channels. Moved by the thousands of letters which came to him, as editor of a middle western Polish language newspaper from agonized mothers asking relief from incessant childbearing, he organized a Polish language group for Birth Control. The Association for Birth Control is the name of his organization. It was incorporated in January of this year with headquarters at Stevens Point, Wisconsin. From this beginning he hopes to spread the message of Birth Control not only to Poles but to the masses both foreign born and native "since these are from those spheres of society which are most wronged by the present state of affairs and most interested in a change." His organization, and himself as the moving spirit, are meeting with bitter opposition, but he has perfect confidence in the outcome, as his article shows.

ONE of the outstanding persons in the American Birth Control movement told me that it was hopeless to try to move the masses of the Polish women in this country as they are Roman Catholic. It is the general impression that this means a uniform block of rock, unapproachable except through intermediary of the Roman Catholic clergy.

Several years of experience have taught me a different lesson. I have been conducting the column of "Vox Populi" in a Polish paper and have given much space to readers' discussion on the Birth Control issue. I received thousands of letters and I have been surprised to see that the alleged rock of superstition, far from being a uniform block, is composed of thousands of differently thinking individuals. They rank from persons who accept the priest's words for everything, to those who check up his word by their own minds and consciences, they rank from those who try to, or do reconcile Birth Control with religion to those who throw overboard the church in order to save the home.

Some of the letters are really heartbreaking, any person who reads one, for instance, from a mother who bore sixteen and buried eight children, would be unable to let the issue fall because "the Roman Catholic block is unbreachable." There must be a way to save those hundreds of thousands from misery and from degradation, to save this country from a

million mentally defectives, yeggs and highwaymen, to drive a wedge into the ignorant mass of the unfortunate victims of the taboo of Birth Control.

THE outlook is not desperate for two reasons, the one was mentioned above, it is the fact that even to-day the whole body of Polish-American working women presents by no means a solid and uniform trend of mind. It is probably always wrong to consider any party, congregation, or society as a thoroughly equalized mass.

The second encouraging reason is that the Roman Catholic Church is not as immovable as is generally assumed outside and inside the large masses. It is true that it took the Church ample time to strike out Copernicus' thesis from the Index Librorum Prohibitorum, but still this was done in 1818, so that the Roman Catholic Church is now 110 years ahead of precious Mr. Voliva, Catholic Church of Zion, Ill., who still refuses the earth the license to travel around the sun. And let us not forget that the Copernican issue seemed of primal importance to the church—a degradation of the earth to a mere satellite threatened to degrade the importance of man who was "made in the image of God."

This slow movement of any church is easily explained if we remember that—as Elbert Hubbard puts it—"The business of the church is to satisfy the people and not to enlighten." The church conforms to what people like to hear.

How true this is, is illustrated by the stand of Poland on the marriage vow. In 1920, a congress of Roman Catholic Bishops of Poland was held, and selected a committee (Bishops Fulma Gall, Lunowski and Nowowiejski) to submit some changes in liturgy and ritual. Professor Michalski of the Theological Seminary of Plock was commissioned by this Committee to formulate the proposals which will later be submitted to Rome. One of the changes is to omit the pledge of "marital obedience" on the part of the bride. Since women obtained equal rights, the marital pledge will be the same for both

ants of any country. Lack of this kind of foresight and control shows an unfortunate absence of insight into the causes of poverty, disease, crime and war, all of which result when land is too crowded, and when economic pressure destroys moral and political stability, undermines the character of the people, and plunges them over and over again into the direst misery and suffering. For these reasons we praise the Birth-Control movement and those whose efforts have fostered this blessing to the world, and we look forward hopefully to the spread of Birth-Control over all the world.

parties. Mind you, a controversy which still is unsolved in many Protestant Churches in the United States has already been solved by the Catholic Church in Poland. It took eight years to prepare the proposals, they are not to be introduced in the Polish marriages in this country, but it is a fact that in Poland, where the trend for women's equality is alive, the Church yielded. Here, of course, where the Polish element is very far below the level of the Polish mind in Poland, such change would be bewildering and hence premature.

WHAT does it prove? It proves that the idea which is to be taken up by the Church must ripen in the minds of the congregation. This is the reason why the Birth Control issue must be brought home to the Roman Catholic miners' wives directly, not through arguments with Cardinal Hayes and others.

Recently in actual fact the Roman Catholic Church has conceded the principle that Birth Control is advisable and useful. The only difference between the stand of the American Birth Control League and the Roman Catholic Church involves not the principle but the means. The Church proposes and recommends abstinence, the League — contraception. Morally and spiritually there is no difference at all, for if opposition to "God's will" and to the "Scriptures" be a "sin", abstinence for the sake of and with the intention of avoiding conception would remain "sin" as well.

In order to propagate the idea of Birth Control among those who need it most, a direct contact with them is the only course to be taken. This is as true of Catholics as of non-Catholics.

(For a typical letter quoted by Mr. Lilien see page 113.)

Three Rebel Women

By A Contemporary

The writer of this article had the advantage of a personal acquaintance with all these three rebel women. Her early childhood was spent under the influence of Josephine Butler, of whom her mother was a devoted follower, and whose lovely, gentle presence made a strong impression on the child-mind. Annue Besant she met in the hey-day of the fight for freedom to publish the Birth Control pamphlets, and it was Mrs. Besant who won her to the Birth Control movement. Susan B. Anthony was one of her first heroines on arriving in America in 1885, and the writer was one of the group that regretted exceedingly the change of policy of the National-American Woman Suffrage Association when it departed from the teachings and policy of the great leader, and made the fight state by state, instead of concentrating nationally on a Constitutional Amendment — Ed

WITHIN the memory of many of us a change, more revolutionary than any since the beginning of history, has taken place in the status of half the human race. The world has so completely accepted the new idea and has so fully acknowledged that women are human beings, capable of taking their place alongside man, that it is difficult to realize that scarcely half a century has passed since the question of their human status could seriously be asked. A century ago there was no question of their inferiority. The law and public opinion, even the opinion of most of the women themselves, accepted it as the order of nature that woman should be subordinate to man, that she existed for his convenience and to bear his children, and that the world, outside of the narrow limits of the home, belonged to man and to him alone. Even within the home, woman existed on sufferance. The wife owned no property, had no right to her own children and could enter into no contracts. Education was not for her, though sometimes she managed to pick up the crumbs that dropped from the table spread for her brothers. Worst of all was the accepted idea that there was

but one virtue in which she could excel, and that this was a virtue wholly unnecessary in the case of her husband and not expected from the boys and men who surrounded her. That one virtue—chastity—was absolutely essential to her. Its possession placed her in the class of good women. Its loss, or even a serious suspicion of its loss, declassed her. She was driven out into the world, where none of her *pure* sisters were to be found, to be the prey of any man who lusted after her, a being despised by the very man who wrought her ruin, and condemned for lack of a virtue to which no man even pretended.

Susan B. Anthony

Into this world came, one after another, three women. The first of them, born in 1820, was Susan B. Anthony, the woman who, to quote her latest biographer, Rheta Childe Dorr, "changed the mind of a nation."¹ She was the standard bearer, almost until victory in the long fight for woman suffrage and the equality of women with men under the law.

¹ Susan B. Anthony, by Rheta Childe Dorr, Frederick A. Stokes Co. New York.

Susan B. Anthony died in 1906, and at that time there was little indication that woman suffrage was nearing a victorious outcome. But the long process of changing the mind of a nation had been working quietly in the hearts and brains of the younger generation, and it was not many years before a group of these younger women picked up the banner that had fallen from the hands of the aged leader, and with flourish of trumpets, aroused the world of women to new efforts, new struggles and suffering almost equal to that borne by the generation of fighters that had preceded them. When Susan B. Anthony died the organization that had formed under her leadership still existed and with more or less vigor, carried on. But the leaders who remained, had been laboring and fighting for many years. They had grown discouraged, and they had come to distrust the policy of Susan B. Anthony, and to push aside and hide her banner. They imagined that votes for women was a fight which could be made in individual states and that it was useless to consider women nationally. It was the old error of dividing women—the plan so long pursued by men who isolated women in their homes, and made solidarity among them almost an impossibility. These younger women realized this error, and instead of dividing their energy into forty-eight smaller compartments, they concentrated on Congress and the national government, and gradually drew to their banner—the old banner of Susan B. Anthony—not only their own adherents but the older organization whose leaders began to realize that they had not only adopted a poor policy but had made a bad strategic mistake, when they changed from the plan of campaign mapped out by the great leader who was gone.

The outcome of the struggle is too well known to need mention. Susan B. Anthony did not live to see the result of her life-work. But that does not mean that she did not live to enjoy some fruits of her many victories. While "Votes for Women" was her slogan and her objective, she was always ready to fight for and to help to win smaller victories on the way. Almost her last work, the story of which is graphically told by Mrs. Dorr, was to secure the admission of women to the University of Rochester. To do this an endowment fund had to be raised, and the exertions necessary to get the last few thousand dollars of this fund probably shortened Susan B. Anthony's life. Other victories, won by the way, included better laws concerning married woman's property, and the guardianship of children, as well as the establishment of woman suffrage in four of the outlying territories or states of the Union. But the real victory is the one indicated in Mrs. Dorr's title. Susan B. Anthony, by her devotion and hard work, by her clear intellect and her convincing pre-

sentation of the case of the women, changed the mind of the nation, and the present political status of American women is largely, if not chiefly, due to her sixty years' fight for Votes for Women.

Josephine Butler

The second of these rebel women was Josephine Butler,² born in the home of one of the finest examples of British gentry, at Dilston in Northumberland, and married to a man of her own type, George Butler, son of a Headmaster of Harrow, one of the great British Public Schools. The fight in which Josephine Butler became the acknowledged leader was in many ways a more difficult fight than that of Susan B. Anthony. It is often said that the first stage in any reform is ridicule and the laughter of the multitude. This is not true with regard to the fight against the double moral standard. Men had so long accepted with complacency the idea that women must be pure, but that the men were free from any such obligation that they were touched to the quick at any threat to this privilege of theirs. They did not laugh. They hurled every vile epithet in the language against the woman who stepped out from her own rank and class and befriended and fought for the wretched women who were the necessary complement of the license of men. The lot of such women had always been hard, but in 1869, when Mrs. Butler openly went into the struggle—openly, for she had been deeply interested in her unfortunate sisters, and indignant over the injustice of asking virtue from women, while making such virtue absolutely impossible from a vast army of them who must minister to the lusts of men—laws had recently been passed which reduced these women to absolute slavery.

The Double Standard

The definite fight, in which Mrs. Butler engaged, was to secure the repeal of these laws, and the fight took seventeen years of the most bitter struggle in the whole history of the woman movement. But it is probable that nothing but such a fight could have aroused the conscience of the world and brought about the new perception of equal responsibility for purity and chastity which marks the present generation. In all the laments about the young generation and its faults and errors, people lose sight of the fact that there can be no real virtue in a line of conduct forced upon one sex, who must observe it or lose all that life holds for them, by another sex who do not have to pay any attention to the precepts that they so vigorously teach to their women.

If Susan B. Anthony changed the mind of a nation in regard to the legal and political rights and

² Josephine Butler, by Dame Millicent Fawcett and E. M. Turner. The Association for Moral and Social Hygiene. London.

capacities of women, no less did Josephine Butler change the mind, not of a nation only but of the whole civilized world, with regard to sex and the obligations of both men and women to live the clean and good life. Without Mrs. Butler, where would be the international movement for the closing of houses of prostitution and the doing away with regulation of segregated areas where men could go with some feeling of safety to indulge their lusts? The committee on white slavery of the League of Nations is the outcome of Mrs. Butler's fight, and in spite of temporary discouragements, anyone who reads the story of Mrs. Butler's life must feel that this is a cleaner world, enjoying a fresher air, than the world of 1869, with the frank admission of practically all men, including university deans and the highest church dignitaries, that silence was the only course to take in regard to the sexual excesses of men, and that the only thing to be done was to provide that the women should be made medically safe for their customers, and that all good women should be kept from contact with or knowledge about their unfortunate sisters.

Annie Besant

The third of the Rebel women still lives. Unfortunately for the world, she dropped the banner that she took up for a short time and went into other fields, which called to her more earnestly. Annie Besant³ was born in 1847. Like Josephine Butler she is an Englishwoman, and her husband, like George Butler, was a clergyman of the Church of England. Here all resemblance between the two men stops. George Butler did everything in his power to back up his wife in her difficult crusade. Frank Besant was a man without comprehension or sympathy, and he started Mrs. Besant's public career by driving her out of the church and out of her home.

It was in 1874, that Mrs. Besant began her work with Charles Bradlaugh. At first it was work in behalf of liberty of conscience and free speech even for atheists. But her opportunity came when the Birth Control pamphlet of Dr. Knowlton aroused the opposition of the police. Charles Bradlaugh took up the case as an interference with the liberty of the press. Annie Besant had more insight and she saw that the freedom of women hinged on their right to control their own bodies and their maternity. The enormous amount of advertising given to the case and to the pamphlet prepared the way for a Birth Control campaign as nothing else could have done. The publisher of the pamphlet pleaded guilty and paid his fine. But Bradlaugh was not satisfied and he and Mrs. Besant openly undertook to sell the

pamphlet. They were tried, in a case which has become one of England's *causes célèbres*. The court found them guilty, but an appeal to a higher court resulted in the quashing of the verdict.

Not satisfied with the Knowlton pamphlet, Mrs. Besant wrote a new one, and the two pamphlets were sold in every town and city in England and Scotland by the hundred thousand. The writer, as a girl, was in Glasgow at a time when Mrs. Besant spoke there on Birth Control (the name was not then used, it was the later invention of Margaret Sanger). Although it was a step out of the home which required much courage, the women flocked to her to the very limits of the capacity of the rather shabby halls which were all that she could secure. The meetings were naturally boycotted by the churches and by all organizations that valued respectability.

Here was an opportunity—a marvelous opportunity—for Mrs. Besant to become the leader of a movement that would have complemented the movements already vigorously led by Susan B. Anthony and Josephine Butler. But to the unspeakable loss of the cause of women, (whether to the compensating gain of India or the cause of Theosophy, I am no judge) Mrs. Besant dropped the standard she had raised. A very few years after the Bradlaugh-Besant trial she was engaged in a campaign for Socialism which seemed to her of more importance than Birth Control. After a few years of this line of work she came under the influence of Mme. Blavatsky and from that moment as an active worker, she was lost to all other causes.

The Fight for Birth Control

Had Annie Besant not dropped the Birth Control work in 1880 (she continued the publication of her pamphlet after that date, but her activities no longer centered on this aspect of the woman's cause) it is probable that the triumph of Birth Control would have come far earlier. Instead of struggling against adverse legislation as the American Birth Control League must now do, the laws against Birth Control might well have become obsolete fragments of a bygone age. As it is, the work in England was taken up by the Malthusian League and carried on for many years rather on the basis of a population movement than as a fight for the liberation of women. It lacked the fire and enthusiasm of a devoted woman leader, and the world had to wait for Margaret Sanger to pick up the standard and carry it through years of persecution and contumely from 1914 to the present time, when in spite of all difficulties, of legislative defeats and of an apparently powerful army of opponents, the victory is all but won. The idea of Birth Control has become part of the intellectual concepts of the civilized world.

³ Annie Besant, by Geoffrey West. The Viking Press. New York.

“Motherhood in Bondage”

By OWEN R. LOVEJOY*

THE experts have done a lot of arguing in recent years on the subject of compulsory *versus* voluntary motherhood. The doctors and lawyers and preachers and social workers and newspaper and magazine writers have all had their say and the debates have been learned and sometimes fervent. Meanwhile the party most concerned has been left in silence—due to lack of education, or self-imposed delicacy about intimately personal problems, or because of the multitude of social deterrents. It is quite possible that the case has been misstated, for we are still in the age when people often speak most eloquently on subjects on which they know the least.

Perhaps it would not be amiss to let the patient speak for herself. At least this is what Mrs. Sanger has done in this latest contribution to the subject. In “Motherhood in Bondage” she has done a distinct service to both parties in this age-long controversy, by letting the bondswomen speak for themselves. A few brief paragraphs at the beginning of each chapter, sketching the major thought of the letters that follow, constitute her own contribution. Then the letters are grouped—470 of them—from these mothers, each pleading in her own way for some accurate knowledge that will guide her out of the bondage of enforced maternity into the joy of free and happy motherhood. The letters appear to be simple and straight-forward expressions of “a fervent quality that suggests an articulate prayer.”

TO one not blinded by tradition or prejudice certain facts stand out with startling vividness. The desire for children, the urge to procreate—the parental passion—is elemental and unquenchable in the human race. Students will honestly differ as to the wisdom of any interference with the instinctive processes of Nature, but here is a convincing answer to those who contend that modern womanhood has quenched the maternal flame in order to conserve physical beauty, or ease, or personal pleasure. Indeed the bulk of evidence is in favor of the duties and obligations of parenthood and the desire, on the part of those who are physically fit, to perform this function in such manner as will guarantee to their own offspring an even break in the race for life. Page after page piles up the testimony of distraught and baffled mothers whose love of children and longing for them have doomed their own posterity to poverty, exploitation, or disease.

If this is not the motive, what then has been the controlling impulse to this frank and unblushing self-revelation? Without attempting to present any analysis of the volume there are just two outstanding facts to which I should like to call attention.

THE first is the force of economic pressure. The world is getting richer—so rich, we are told, that nothing short of another war, or a pestilence, can avert the sinking of the race into soft and lazy luxury. This can be amply proven by the statistics of economic experts. Our American world, at least, is at last on the credit side of the ledger. Our wealth mounts higher every year. Nevertheless stark and pinching poverty lurks just around the corner from a considerable minority of our population. To read that a billion dollars have been added to our national wealth within a few weeks gives little comfort to the mother of six children, pregnant with the seventh, whose husband must solve the problem of rent, clothing and food on a wage of \$25 a week—from which must be deducted the long periods of unemployment. We may condemn the ignorance, but we should at least attempt to understand the motive, when she snuffs out the candles of their little lives as well as her own, in her extremity. The loss of a job, a month in the hospital, an industrial accident, the arrival of another baby—any of these events may be just enough to tip the scales and transform the frugal family into a “charity case.” Every trained social worker knows this.

The other motive which holds controlling prominence is the desire that the children born shall be endowed with vigorous bodies and normal intellects. Surely there is nothing in this which can be called anti-social. Indeed the medical profession, the psychological laboratory, the network of parks and playgrounds, the school, the church and the entire machinery of modern society in well-ordered communities are set to the task of guaranteeing just this as the minimum equipment of every child. Why then should the woman, through whose love and sacrifice the race is perpetuated, be rebuked or rebuffed when she seeks the wisdom by which the genesis of this social endowment may be guaranteed to her own children?

ONE must be endowed with a peculiar sense of humor to see the joke in the agonized cry of the tuberculous, or cancerous, or epileptic, or cardiac woman, for some safeguard against the social crime

(Continued on page 119)

*An address given at the Clinical Research Bureau Dinner, at the Hotel Plaza, New York, February 26th

Some Object Lessons

Showing the Need of Birth Control Clinics

February and March have been active legislative months for Birth Control. All the old arguments have been marshalled out against the pleas for the liberation of the laws. One favorite argument is that there is no need for a change—that Birth Control is already so well known that no teaching of methods is necessary. Our Mothers' Letters this month are gathered from far and wide, to illustrate the effects of ignorance and the vast difference in results between right and wrong methods of Birth Control. On the one side, anxiety, fear, failure and unhappiness. On the other peace, confidence and a united home.

Traditional Methods Ineffective

Arkansas

For about two years I was a social field worker in one of our rural counties and during that time had the help of a broad-minded medical man who believed in Birth Control.

Many of the most needy mothers we were unable to do much for, but you would really be surprised at the number who were able to take the information we could give and get satisfactory results and who afterwards expressed the deepest relief and gratitude.

Since then I have married and am expecting my first baby in January. I have found that it is easy for me to be pregnant and the simple preventive I tried failed to work. I have been under a doctor's care all the time and these months have meant only torture for me. I want this child, but after it is born I must find a doctor as helpful as the one who worked with me in my county work, for I just can't bear the thoughts of the months to come when I shall live in terror of this again so soon. My husband and I want children, but we want to decide when they shall come ourselves, and though my present doctor told me I should not have another one for three years, he did not tell me how to prevent it!

B

The Connecticut Law Forbids

Connecticut

Will you please give me some advice. I have seven children, another to be born first week of June. Just seven years ago I gave birth to twins, a boy and a girl. The doctor advised my husband to allow me to have an operation performed, as I would have sixteen more. He told my husband that I was a nervous wreck and that it must be done to save my life. Since then, I have had a boy and a girl and now another. He is a drinking man, very careless and says he will not have me operated. I try to be so careful, I do not want any more children. I feel so sorry for them. I have had three miscarriages, I took different pills I bought in a drug store.

If I could only get some help somewhere. If I were dead I would be better off, but my poor children need me. A husband who has treated me like a slave! During intercourse I keep cool, then he says I care nothing for him. He says this causes him to drink. Imagine my poor children, if they must suffer for this! Could I be operated on without my husband's consent? Please tell me what I can do.

The Right Way

California

I went a short time ago to the Mother's Clinic here. I have not been well since my baby came six months ago after thirty-two hours of hard labor and the baby had to be finally taken with forceps.

However I feel myself again, so last week I went to the clinic. May I say that I received wonderful treatment from all the ladies there. They were lovely to me.

We love our little daughter just awfully and plan for a son and maybe another daughter when we can afford to have a doctor who handles cases and has them painless.

I never can be thankful enough for the peace of mind I feel now. I know my daughter shall never go into marriage as dumbly as I did.

M

The Doctor's Failure

Alabama

When I was seventeen (I am now 23) I ran away from school and was married without the knowledge of my parents. Then followed a year of unbelievable horror. After two months of married life I found that I was to become a mother. For several weeks I had been suffering from some disorder of which I was completely ignorant of the cause. At the time my mother was in a distant city with my sister who was in a hospital for months. At her death, my mother came home, and immediately calling in our family doctor, was horrified to learn that I was suffering from the most loathsome of diseases. My baby was born

at six months and died—no skull, no bones, just a soft shapeless bit of humanity. Then followed months of treatment and recuperation for me.

Later I married again. Doctors had warned me that I would never carry a child to full time, and I had two miscarriages. A year later I had a fine healthy boy, but also a leakage of the heart which kept me in bed most of the time. My boy is the picture of health, but my doctor says that it might prove fatal to me to have another because of my heart. But he does not tell me of any preventives. I am in a constant state of worry and my husband has begun to go out with other women, because I deny myself to him. Our home life is terrible because of this. Please tell me something to help me.

Appalling Waste of Life

Ohio

I want to have information on Birth Control for my own sake, but I am at present interested in a poor negro woman whose children come to our school. This woman is now convalescing from her twentieth confinement and her twenty-second baby. She is not yet forty, is fairly intelligent, has a weak sickly husband and of the twenty-two children only six under-nourished little creatures are left. It is to help this woman that I want your advice. The family in question has been helped by all the social agencies in Cleveland but the one real help has been denied her.

Thanks to Birth Control

South Carolina

I sincerely hope you are enjoying good health at this time. I am, thanks to Birth Control. If it hadn't been for this, I suspect I would have had to go "down in the valley of the Shadow" many times. My baby is in school now. You don't know how glad I am. I have just advised a friend of mine and if she can be made as happy by this help as I have, I feel that I will have done a good deed. I can never thank you enough for what you have done in this Cause.

A Cry for Help from New Mexico

New Mexico

I have been referred to you by Judge Lindsey, formerly of Denver, Colo., to get instructions in Birth Control.

I have been married eight years have had two abortions and five children in the meantime. My oldest child is seven, the youngest one month. My third child, who will be five years in August, is sub-normal. She cannot sit alone or feed herself, no more than an infant. Whether she was born that way or is the result of sickness is not known. But I am very anxious to know if there is anything I can

do that will prevent conception. I have used all preventives I have ever heard of and followed the doctor's advice carefully all to no benefit.

My husband is very considerate and will follow any advice you will give. He is only home a week out of each month and is not excessive in his demands. Yet it seems that the first time intercourse is held I become pregnant.

More Waste

New York

Mrs. Pasquale Vanezio, whose husband conducts a shoe repairing shop at Inwood, Queens, has given birth to twenty-four children, eleven of whom are living, although she is only 45 years old, according to census figures being compiled by the Inwood Board of Trade. Walt Player, Chairman of the committee in charge of the census, made Mrs. Vanezio's case public yesterday to support his statement that the census was providing an effective answer to charges of race suicide in the community. All of Mrs. Vanezio's children were born in Inwood.

—*The New York Times*, Nov. 28

A Tragic Instance

California

Editor

Mr. Bissell has renewed his subscription to the *BIRTH CONTROL REVIEW* since we again have a semi-permanent address. We consider the magazine a most admirable one and dislike to miss a number. It is fine in every way—appearance, subject matter, and in its varied outlook on the (to us) most vital subject of the day. I think you will be interested in an incident that came under our observation recently.

On our way East we saw a most pitiful demonstration of the damage that may be done by indiscriminate propagation. A wan and pallid man was travelling in a day coach with three small children, the oldest two years, three months, the second fifteen months and a baby aged two months. The man was apparently in an advanced stage of tuberculosis. The wife had died two weeks previous of heart trouble when the baby was six weeks old.

An Aid Society of the city in which the family were living, were sending them "back East" to relatives. Some kind-hearted women who were helping the man care for his children on their long journey of several days, told me there had been an older child in the family born prematurely and only living a short time.

I imagine that in the first place the father had gone to Colorado for his health, and to have had a family under such circumstances was tragic.

I think your letters showing the value of Birth Control a splendid follow up for the numerous letters showing only the need of it.

ELLA F. BISSELL

Book Reviews

THE DOCTOR LOOKS AT LOVE AND LIFE By
Joseph Collins New York George H Doran Co
279 pp Price \$3 00

DR COLLINS has rushed in to express himself in so many channels of literature, biography and whatnot, where angels fear to tread, that he has been looked upon in certain circles as a dilettante, albeit always an interesting one. In the present work, however, and significantly the most important he has undertaken, he has brought a sane viewpoint, a commendable frankness and a vast amount of common sense to a subject that is in need of all these virtues.

Part I is a splendid exposition of those complex impulses that impel to Love. The sex urge, its onset and management are discussed in a manner that lifts the book far out of the rut of the conventional treatise. Sexual frigidity and marital incompatibility are wisely considered, also an allied subject, matrimony wreckers, and the chapter on homosexuality is particularly refreshing on account of its broad and humane sense of understanding.

The second part of the book deals largely with adult infantilism, and although many excellent volumes have been written on this subject in recent years, the present recapitulation of the problem serves a constructive purpose.

Reactionary theological precepts have long been a great barrier to a more sane and rational understanding of sexual problems, and Dr Collins, both by direct statement and inference, pays his respects to the advocates of these anachronisms. He remarks that religion tolerates marital intercourse because of that which results from it, teaching that progeny, not pleasure, justifies it. When it was believed that the world would soon come to an end, religion was against it, tooth and nail. When the world continued to exist and only paranoiac prophets believed in its destruction the church sanctioned marital intercourse that "the world might have soul-savers, breadwinners and cannon fodder." That, with slight modifications, is its position today. "To me as a physician," the author states, "this position cannot justify itself. Sexual intercourse is good for the body and I suspect it is good for the soul. Fortunately, it is pleasurable, so many things contributing to health are boring, like a vegetable diet, or setting-up exercises and daily dozens."

Dr Collins decries puritanism and its vestigial remains as contributory causes of marital incompatibility as they tend to thrust frigidity on the wife. With regard to Birth Control, he admits that opposition to this practice offers an opportunity at last for the chief branches of the Catholic Church, the Roman and the Anglican, to pull together in a common cause, the prevention of any Federal legislation designed to encourage Birth Control. He offers the encouraging thought that it is safe to anticipate that the

Church will win out for a time, "but it is safer to predict that eventually she will lose."

"The Doctor Looks at Love and Life" is a welcome and valued addition to our growing sex literature.

WILLIAM J FIELDING

DELINQUENTS AND CRIMINALS, THEIR MAKING AND UNMAKING, by William Healy, M D and Augusta F Bronner, Ph D, Judge Baker Foundation, Publication No 3 The Macmillan Company, New York

TO ALL who are interested in juvenile courts and their functions, a new book by Doctor Healy and Doctor Bronner is always an event. In this volume they have struck out into a new field by attempting to analyze on a scientific basis the results achieved by such courts.

The usual method is to estimate the result when the child passes out of the control of the court. An entry is made "discharged with improvement," "discharged without improvement" or "committed to institutions" and on the basis of statistics compiled from these classifications, judge and probation officer seek to test their success. This of course is no more than the expression of a pious hope, only time can give the answer with any accuracy.

The authors have taken various series of young repeated offenders from Chicago and Boston whose careers they rechecked after a period of years with a particular view to determining success or failure in their treatment, and, to some extent, those elements most directly affecting it. The appendix contains a mass of data in statistical tables which are full of significance to court workers. The figures given effectually destroy many pet theories and seriously impair the writer's own cherished idea that the inadequacy of the foreign-born parent of native-born children is an important factor in delinquency.

The book is particularly interesting not in the answers which it gives to questions but in the questions it indicates for further research. One thing I think is overlooked, or certainly insufficiently stressed. It is and long has been my belief that a juvenile court can be little more successful as a social factor than the community it is serving is as a social group. It is so far dependent in its operations on all the other agencies—school, social organizations and all the other environmental factors in the community—that its possibilities are circumscribed by the limits of their development. In a predominantly irresponsible community the court will accomplish little, no matter how conscientious and intelligent its personnel may be. In a social group with a keen sense of its social obligations and a seasoned technique for performing them, it will not be permitted to fail.

GEORGE H DAY

THE NEXT AGE OF MAN, by Albert E Wiggam
The Bobbs-Merrill Company, Indianapolis \$3 00

THE author of "The Next Age of Man" is a very clear writer who has a moral sense and an interest in the welfare of the human race. Mr Wiggam seems to be fascinated by modern natural science. He is especially enthusiastic about social science, and has taken it upon himself to spread the knowledge of eugenics which he has gathered from many eminent authorities.

Mr Wiggam seems to have won the confidence of many of our leading scientists, and his broad-casting of what goes on quietly in the laboratory has gained for him praise from scientists and laymen alike. With his book "The New Decalogue of Science," a best seller for non-fiction, he justly earned an extensive reputation in this country and abroad. His next book, "The Fruit of the Family Tree," while not so widely read perhaps as its predecessor, was equally informative and interesting.

Upon the publication of this latest book, "The Next Age of Man," which includes and expands the material in the two earlier books, Mr Wiggam is recognized generally as a very clear-speaking mouth-piece of biological science. Here and there we hear a small voice protesting that Mr Wiggam is not really scientific. If he is not scientific, then many of our leading scientists are not scientific, because our author uses the foremost authorities for his conclusions.

Although we do not agree with some things Mr Wiggam says, it is our humble opinion that he is doing a great work for the welfare of mankind. Besides giving much needed publicity to the work that is going on in the workshops of natural science, he tries to awaken the present generation to its responsibility to the coming generations. He realizes that civilization cannot continue if mankind persists in breeding from the bottom and killing itself at the top by war. He realizes that the chief reason why mankind breeds from the bottom is that Birth Control is made difficult for the lower classes by both church and state. He realizes that the fundamental cause of war is the reckless breeding of these same lower classes. Notwithstanding his enthusiastic appeals for the spread of Birth Control education (and with all due respect to his knowledge of heredity), he seems to lack a knowledge of economic pressure which many Neo-Malthusians possess.

If, as Mr Wiggam tells us, couples who are too selfish to have children do not make the best parents, if the population of a country grows and comes to its limit the same as a tadpole's tail, if one-fourth of the total revenue of the states is spent on the maintenance of the unfit, if overpopulation is the chief cause of war, and if intelligence and virtue are closely correlated, why make idealistic appeals to the upper classes for more children when we might spend this energy assisting (not forcing) the lower classes to control the number of their children?

The Neo-Malthusian may not think that idealistic appeals to the upper classes for more children are entirely in vain, but he does think that this propaganda is comparatively insignificant and unnecessary compared with the spreading of Birth Control education. It stands to reason that intelligent, responsible, and prosperous classes of the population need little or no advice about the number of children they should have, while on the other hand, ignorant, diseased, and poverty-stricken classes of the population not only need advice but assistance in properly controlling the number of their children.

Mr Wiggam's ever-inquiring mind is forcing him further and further into the Birth Control movement. It may be difficult to find an authority on both heredity and environment, but this is just what an author of the next age of man must be. Mr Wiggam is rapidly becoming such an author. He is a happy combination of scientist and artist, and his books are well worth reading (or studying) by anyone with an open mind and a moral sense.

GUY BURCH

THE CREED OF A PIONEER

THE most interesting part of Dr Robinson's book* to the readers of the BIRTH CONTROL REVIEW will naturally be his opinions on Birth Control and the chapters immediately following on Abortion, Eugenics and Heredity. Dr Robinson's fearless stand during the last twenty-five years is a matter of Birth Control history. He has made his opinions known to all the world in books and articles and in his own paper the "Critic and Guide". In his new book he emphasizes his belief that Birth Control is not only indispensable to the happiness of individual families, but also to the happiness and proper development of the human race as a whole. His chapter on Eugenics is hardly likely to please the Eugenists, for Dr Robinson is inclined to lay much more stress on environment and on influences affecting the child during his early years than on his physical, mental and moral heritage. Practically there may be little difference. A man or woman may be a bad parent because the child may inherit undesirable qualities, or because such a parent makes an unsuitable environment for the child. The result is just the same and Dr Robinson would be as ready as the Eugenist, who pins his faith to heredity, to offer Birth Control in the interest of the race. Dr Robinson does not, in all his sixty-four chapters, give any opinion concerning sterilization either voluntary or compulsory. We should like to have the doctor fill this manifest gap, for surely he must have considered the subject in its relation to Birth Control.

*"What I Believe", by William J Robinson, M.D. The Eugenics Publishing Co. New York

A LEAGUE OF NATIONS REPORT

THE publication of the First Part of the Report of the Special Body of Experts, who investigated, under the auspices of the League of Nations, the Traffic in Women and Children, was an outstanding event in the modern movement towards social health and a single standard of sex morality. The appearance of the Second Part is, of course, much less important. It contains little that is new, and it does not profess to do more than give in much fuller form than could be included in Part I, the evidence for the conclusions reached by the experts. But it is well worth study, especially by those who imagine that the Traffic in Women and Children—the old “white slave trade”—is a thing of the past, and that in any case it was always greatly exaggerated. Exaggerated it may have been, but the trade existed and though less now in extent and volume, it still exists. Some countries have made more efforts than others to keep it out of their borders, but in every country only a well-informed public opinion can so strengthen the hands of the governments as to make possible its extinction. Towards the creation of that well-informed public opinion Part II of the Report ought to be of great value.

“BELIEVE IT OR NOT”

Mr Ripley* has spent eight years collecting unbelievable facts about the physical world and the queer creatures in it. And not the least interesting things in his collection are his vital statistics. He lists a young mother nine years old and another who gave birth to a child at ninety, he gives the name of a German woman who died about twenty years ago at the age of fifty-six, the mother of sixty-nine children—three sets of quadruplets, seven batches of triplets, and sixteen pairs of twins, and of a heroine now living in Yugoslavia who gave birth to a child a year for twenty-eight years, all of whom are alive at present, he lists seven children at a birth, and a mother who bore one child at her first pregnancy, twins at her second, triplets at her third, quadruplets at her fourth, quintuplets at her fifth, and six children at her sixth, after which she died. This last is vouched for by her obstetrician. After these gargantuan feats of childbearing one can hardly listen to the tale of the Moroccan Emperor who was the father of 888 children, but one may pay a tribute to Mme Jaqueline Montgasté of Paris, mother of seventeen children by fourteen husbands!

—*The Nation*, N Y

MOTHERHOOD IN BONDAGE

This is an appalling record of human misery. The text consists of specimens of the thousands of letters that Mrs Sanger has received from poor women with too many children, begging her to tell them how to avoid having any

*“Believe It or Not!”, by Robert L. Ripley. Simon and Schuster \$2 50

more. Under the barbaric postal laws of the United States she is forbidden to send them the necessary information, and so they must suffer on. It is difficult to read the book without indignation. That so much unnecessary agony is permitted to go on in a country presumably civilized is almost incredible. One of the things the book reveals is the ignorance of American physicians. Correspondent after correspondent says that she has appealed to her doctor, and got the answer that he could not help her. Many report that there is no difficulty about having abortions performed, but that contraceptive information is kept out of their reach. It is to be hoped that the book will come to the attention of those ecclesiastics who oppose the repeal of the present laws on the ground that God wants every possible child to be born, even if it comes into the world with syphilis.

—*American Mercury*, N Y

Books Received

- THE HISTORY OF BIOLOGY, by Erik Nordenskiöld. Alfred A Knopf, Inc. New York \$2 50
- WHAT IS EUGENICS? by Leonard Darwin. The Rationalist Press Association, Ltd. London, England. 1 shilling
- THE MEANING OF LIFE, by C. E. M. Joad. Watts & Co., London, England. 1 shilling
- OBSTETRICS (The Practical Medical Series). The Year Book Publishers. New York \$2 50
- THE NEW CITIZENSHIP, by Seba Eldridge. Thomas Y. Crowell Co. New York \$2 50
- THE CHALLENGE OF THE AGED, by Abraham Epstein. The Vanguard Press. New York \$3 00
- TREE CROPS, by J. Russell Smith. Harcourt, Brace and Co. New York

PAMPHLETS

- LIST OF PSYCHIATRIC CLINICS FOR CHILDREN IN THE UNITED STATES. Children's Bureau Publication No 191
- ILLEGITIMATE CHILDREN WHOSE MOTHERS HAVE KEPT THEIR CUSTODY, by Madorah Donahue. Children's Bureau publication No 190

This study shows that the group of children “were found with few exceptions, to have been successfully absorbed into the life of their communities.”

MATERNAL MORTALITY, Caledonian Press (London)

Report of the meeting held under the auspices of the Maternal Mortality Committee in London, October 30, 1928

FOURTH ANNUAL REPORT OF NORTH KENSINGTON WOMEN'S WELFARE CENTRE (1927-1928) London

PROGRAM OF EARLY SEX EDUCATION IN THE HOME. Women's Co-operative Alliance — Catheryne Cooke Gilman. Women's Co-operative Alliance, Inc., 212 Citizens Aid Bldg., Minneapolis, Minn

Periodical Notes

North American Review (N Y) February — Judge Levey of the New York Children's Court believes that "the recruiting ground of crime is the public school system with its Retarded Tenth, made up of the dull, the backward, the border-line or actually feeble-minded" This Tenth is the product of "the thousands and thousands in every state who are inheritors of congenital diseases, unwanted members of quarrelsome, immoral, irreligious households, the issue of submental or subnormal parents, the worse than unguided offspring of drug addicts It is from such parents that almost all of the Retarded Tenth who drift into the juvenile courts or worse come" Justice Levey urges this generation to take steps to bar the enemy for the future, but the bars he would set up do not include the only real and effective defense—Birth Control by contraception or sterilization

Liberty (Chicago) — In December and January this little weekly magazine, which is one of the few to accept Birth Control editorially, kept the subject before the public In "Hates Across the Sea," Bernard Shaw stated the case in favor in his usual clearcut fashion, and in an editorial comment on "Antiseptics, War and Birth Control" the fundamental responsibility for war was laid on pressure—"pressure for more markets or just pressure of population" Antiseptics, it was pointed out, have actually increased population and "if we want to do away with war we have got to do away with antiseptics or institute Birth Control"

Survey-Graphic (N Y) January — Caution in contracting a marriage and willingness after marriage to allow time for mutual adjustment and even to call in an outside arbiter in case of misunderstandings are advised by Ira S Wile, M D and Mary Day Winn ("Facing Divorce") as means of lessening the frequency of divorce These measures failing, however, they do not advise the husband and wife to keep together when all the spiritual values of the marriage are dead In such cases they believe divorce the rational solution But it should be obtained without acrimony or effort to blast each other's reputation and the divorced should seek new partners, not allowing an unfortunate first experience to prejudice marriage in their eyes

IL CONTROLLO DELLE NASCITE SECONDO LA DOTTRINA CATTOLICA, by Fra Agostino Gemelli, Milan, Italy

A Franciscan Father states the official position of the Church on Birth Control

THE ONLY EFFECTIVE FAMINE RELIEF Reprint from *Medical Critic and Guide* for December, 1928, by S Adolphus Knopf, M D New York

JOHN STUART MILL'S ATTITUDE TOWARD NEO MALTHUSIANISM, by Norman E Himes Reprint from *The Economic Journal* (London) for January 1929

Mr Himes proves that both James and John Stuart Mill believed, not in delayed marriage or abstinence, but in contraception

New York Times (February 17)—In the "Decline of the American Family," William F Ogburn, an eminent sociologist who holds a chair at Chicago University, faces without fear the fact that inevitably, as the city replaces the farm, "the state's function as protector is growing, that of the family is declining"

North American Review (February)—Margery Wells in "Are Ten Too Many?" contends for large families because she had ten, had normal confinements and wanted them all This is in keeping with our demand for the right of a woman to control her family to suit her health, her means and her desire

Medical Journal and Record, N Y—In the February 20th issue, Dr S A Knopf follows up the symposium on Birth Control which was an important feature in this magazine last spring by an excellent article on the legal status of Birth Control in America

A TYPICAL LETTER TO A POLISH LANGUAGE NEWSPAPER

May 6, 1928,
Pennsylvania

I have been a subscriber to your good paper for the last seven years and I am greatly interested in the column "Vox Populi", especially in those letters, which are about the Birth Control Some readers express their adverse opinion, but I for one, a mother of six, take side with those who favor it and at the same time I envy those who may openly say so and know how to limit their offspring But unfortunately I cannot pride myself of this knowledge I got married when only 15, unexperienced, and I did so for the only reason that I wished to leave home as soon as possible, my father, a drunkard, made rows at home all the time, mother died, I fancied "I will get married to live in peace"

I got married to a man many years my senior I thought to have husband and father in him But instead of father and husband I got only a tyrant, for I lived through times when I was locked in when he went to work I am not allowed to go out, I have to stay at home always, and to humor his whims I have six children so far, and I am only 28 now My husband? He does not care a bit about the future—what comes after? He brings home his \$25 a week and wants me to cover all expenses and to save a few thousand Can you do it? I, therefore, come to you, dear readers, if any of you ladies sympathize with me and understand my situation I have no one here, I am quite alone, and I think I would not be as miserable, if I knew the ways of Birth Control

A Sad Mother

Birth Control in Connecticut

The Bill Before the Legislature

THE climax of this winter's vigorous Birth Control campaign in Connecticut came February 28th, when a Hearing was held on the bill to legalize the use of contraceptives. There is no law in the State forbidding the giving of contraceptive information, but under the influence of Anthony Comstock, a law was passed in 1883 penalizing severely the use of any form of contraceptive. The bill introduced by the Connecticut Branch of the American Birth Control League simply aims to repeal this old law, and so open the way for the establishment of clinics.

This is the fourth time that an appeal in behalf of Birth Control has been made to the Connecticut Legislature. The first two bills aimed at making contraception legal when carried out on the advice of a physician. Two years ago there was a change in tactics, on the advice of the doctors in sympathy with the movement, and all that was asked in 1927 and again this year was a bill of a few words which would repeal the old law.

Marked progress has been each year in the amount of support accorded to the bill and in the reception given to it by the Committee which has it under consideration. At the first hearing in 1923, the bill was opposed by Bishop Murray on behalf of the Roman Catholic Church. This year the Roman Catholic Opposition was strongly in evidence, but it was a mob rather than an army. There was no leadership. There were no arguments. It was merely a repetition of such so-called arguments as these: "I am the mother of three children and I don't want Birth Control." "I have nine children (a man) and I don't believe in Birth Control. I ask you not to pass this bill." The only Roman Catholic organization to be represented was the Diocesan Bureau, which administers the charities of the Church. With a record of the largest number of dependents of any religion in the State, and of larger demands on public funds for their partial support, the arguments against contraception seemed somewhat unconvincing.

Support of the Congregational Church

The most important support for the bill came from the Congregational clergy of the State. At the Annual Conference of this Church held in Greenwich last November, a vote was unanimously passed endorsing the bill of the Birth Control League, and at the Hearing, Rev. T. Rutledge Beale, of Bridgeport, appeared to voice this clerical support. In a contest between the Congregationalists and the Roman Catholics, Connecticut, as originally a Congregational State and still predominantly so in the small towns if not so markedly so in the cities, may be relied upon to decide in favor of its historic church.

Connecticut has twenty women in the Legislature this year—one in the Senate and the rest in the House. Of

these only two went on record as opposed to the bill, while several were neutral. The one woman Senator and six of the women Representatives spoke in favor of the bill and six more expressed their readiness to vote for it in the House. Six men members of the House appeared before the Committee against the measure, but it is worthy of note that of the opponents only two, one woman and one man are Republicans. All the others are Democrats. The Connecticut Legislature is overwhelmingly Republican and it is notorious that the wishes of the Democrats are overridden without hesitation or scruple. As a matter of politics it is an advantage, rather than otherwise for a bill to have Democratic opposition.

The chairman of the Connecticut Branch is Mrs. George H. Day, Sr. and Mrs. Katharine Houghton Hepburn is Chairman of the Legislative Committee. Mrs. Hepburn conducted the Hearing, and made a vigorous introductory speech. Among those who appeared to speak for the bill were Miss Josephine Schain of Greenwich, representing the Maternal Health Committee of New York, Mr. Leon F. Whitney, Executive Secretary of the American Eugenics Society, Dr. James Raglan Miller, a leading gynecologist of Hartford, Mrs. M. Toscan Bennett, who has recently made a study of practical Birth Control in Holland and Mrs. Annie G. Porritt, Secretary of the Board of Directors of the American Birth Control League and also of the Connecticut Branch, whose home is in West Hartford.

Fate of the Bill

The Hearing was on February 28, and the following week, an unfavorable report was presented to the Senate. The Chairman of the Committee admitted that the bill was strongly supported "in every nook and corner of the State," and that there were many good reasons for its passage. But the Committee preferred to let the law stand. There was no debate, but, as is usually the case, the Committee report was accepted without a division.

One member of the Joint Committee, however, Judge Epaphroditus Peck, who is a member of the Lower House, was not willing to let the matter go without protest, and when the report reached the House he gave notice that he would take the floor against it. The debate took place on February 12th, when after several lively speeches the bill was rejected by a vote of 226 to 18. Many of those voting against were in favor of Birth Control, but considered it unwise to support a bill that had been unfavorably reported by the principal committee of the Legislature.

Of the nineteen women in the Lower House, ten voted with Judge Peck, and several also spoke in favor. Two women members spoke against the bill and one of these was greeted with a storm of hisses from the gallery when she declared that if the bill passed, 75 per cent of the high

school girls of Connecticut would become prostitutes Judge Peck's speech was logical, sensible and moderate, but he spoke out plainly against the effort of the Catholics to dictate legislation He called attention to the fact that the opposition to the bill at the Hearing came entirely from the Catholics, and said that since he had announced his intention of opposing the report he had received a flood of letters and telegrams in favor of the bill and two letters opposed to it Both these letters came from the State Council of Catholic Women

A Birth Control Prayer

One remarkable feature of the debate in the House was the prayer of the Chaplain at the opening He alluded in no uncertain terms to the bill and to the need of Birth Control "The children who are to come into our homes," he said, "have the right to be well born, of healthy and loving parents who have counted the cost of parenthood before they have assumed its responsibilities If we shall think to day in terms of Birth Control may we not allow ourselves to be held by the conservatism of a traditional sentimentality on the one hand, nor stampeded by the sensuous gibberish of a satyrated sensility on the other May we face the economic, educational, social, hygienic, domestic, moral and religious problems involved, squarely, without prejudice or factional division, and may we so act in the matter as in the sight of God

"May children, yet unborn, never be allowed to come into conditions which will be a constant curse to them and compel them to be a constant curse to society May children never be born of lust or passion, but be the issue of unadulterated love May society be freed of morons, and sons and daughters of love and conjugal felicity bless our land and the world"

The following day the *Hartford Times*, one of the most important papers in the State carried a long editorial on Birth Control "For two years longer at least," it

lamented, those who most needed Birth Control would have to remain ignorant of it "It is undeniable," it continued, "that Birth Control is a common practice of our civilization The higher the social strata the more general the practice Those who urge it are little concerned with the needs of the more fortunate They would permit the less fortunate to have the same knowledge, that fewer children might be born in poverty and with a better chance to live, that hard worked women might be spared the suffering of to frequent motherhood and that less fortunate childhood might have better material opportunities Then there are the community aspects of the problem, a means to reducing the number of community charges and the terrific cost of charity, and correctional institutions, hospitals, etc"

Among the meetings held in support of the bill was an excellent meeting at Simsbury, organized by Mrs Raymond R McOrmond, Chairman of the Simsbury Branch, which was addressed by Mrs A G Porritt, and a great Forum meeting at Bridgeport This Forum which was held on Sunday, February 24, was addressed by Mr Guy Burch of New York, who marshalled every possible argument for Birth Control, before his audience of over 1,000 people Mr Burch's well digested facts were afterwards presented in writing to the Judiciary Committee

Planning for Future Work

The Connecticut Branch is in no way discouraged by the defeat of the bill It is reorganizing under the name of the Connecticut Birth Control League, and is at once beginning a campaign for memberships Its primary object at the present time is to secure opportunities to introduce speakers on Birth Control before the women's clubs, church alliances, granges and other organizations in which its members are interested Each member is asked to secure one such audience in the course of the year The great need is education and organized support for the bill which cannot be reintroduced until 1931

TRYST

I have a solemn tryst to keep
With Death and Life and one must fail
I shall return to light and love
If Life prevail

If Death be proven conqueror,
Meek hipped, I must forthwith depart
There'll be a space for lonely thoughts
Within your heart

So far!—But you must leave me here
This shadowed way for me alone
I venture for a small new soul,
Mine, and your own

FIRST BORN

God hath worked a miracle!
Why am I afraid?
I move so leaden heavy now
Was this for what I prayed?
Lover will not romp with me
"Gently, gently, dear!"
He goes a-tip-toe through the room,
Regards me half in fear
All the old folks shake their heads
"Care, young wife, have care!"
And "Mind the frayed-out carpet fringe!"
"Rest you upon the stair!"
Must I lose my laughter then?
Want for Lover's kiss?
I prayed to have a child to love
I did not pray for this!

Two Poems by DOBOTHY GARRISON

News Notes

UNITED STATES

DR JAMES F COOPER, Medical Director of the American Birth Control League who, during the winter has been on tour in the Middle West and South, spent February and March in Illinois, Indiana, Arkansas, Texas, Louisiana, Alabama and Georgia. In all these States he addressed many medical and some lay meetings. In Georgia, the last State visited on his southern tour, Mrs Constance Heck, organizer for the League, did much to arouse lay interest and both to prepare the ground for his coming and to follow up the work afterwards.

Of the Indiana meetings, Dr Cooper sends the following report

The entire month of February was spent in the State of Indiana, addressing medical societies in the following cities: Muncie, Marion, Kokomo, Richmond, Fort Wayne, Huntington, Logansport, Wabash, Anderson, Terre Haute, Indianapolis and Evansville. Unfortunately at South Bend a big joint meeting was being held while I was there in which the medical and chemical societies had planned a special program. I was invited to address the society at some mutually opportune time. This makes practically 100 per cent of the cities of Indiana which have discussed the subject of Birth Control in their Medical Societies.

At many of these towns I addressed Rotarian and Kiwanian groups, notably at Muncie, Huntington, Anderson and Logansport. These groups included the leading business men of these towns. The message was enthusiastically received on every occasion. Addresses were also made at De Pauw University at New Castle and Earlham College at Richmond. A large part of the faculty and student bodies were in attendance at these lectures and the greatest interest was displayed.

Dr and Mrs John C Vaughan, a former director of the American Birth Control League, invited about 75 friends to a special meeting held at their home in Marion. As a result of this meeting a nucleus was formed to start a clinic at the local hospital.

The attendance at all these meetings was unusually large in spite of the influenza epidemic and the bad weather which prevailed throughout the month. Indiana contains many towns which have seen booming days when oil and natural gas caused industries to spring up everywhere. Now that these have given out, many of the industries have entirely disappeared. The economic loss to such communities has been great and there is little wonder that doctors and others are interested in Birth Control in Indiana, not only from the medical but also from the economic viewpoint. These doctors are hard working, sympathetic to human needs and receive very small recompense for their labors. The generosity, hospitality, and good wishes of hosts of new friends of Birth Control in Indiana are among my most pleasant recollections.

A very pleasant testimonial to Dr Cooper's work was sent to the League from Illinois. Dr Cooper spoke at Bloomington, at a lay meeting before the Forum of that city, on February 24, and Mr Rupert Holloway, Chairman of Program, wrote concerning his address:

Allow me to congratulate you on your Medical Director, Dr James F Cooper. He spoke for us last Sunday, and the audience, with complete accord, voted him to be the best speaker on the program this season. He has a great talent for winning people to the idea of Birth Control, and has withal a winning personality, and an unusual power in organizing his subject for platform purposes. His replies to questions from the floor were remarkably apt and illuminating.

We hope to have him again on our program another season.

Dr Cooper returns to New York, April 8th. On April 10, he will be in Massachusetts, to address the Harvard Medical School. It is often possible to secure his services for extra meetings when he is in the neighborhood. Requests should be addressed to the League Headquarters in New York. His dates for the early part of April are: April 1-2, Mobile, Ala.; 3-4, Montgomery, Ala.; 5-6, Atlanta, Ga.

Dr Hannah M Stone, Medical Director of the Clinical Research Bureau, spoke on "Research Needs in Contraception" at the Detroit Conference on Familial Relations, called by the Social Science Research Council, a national organization. At the annual meeting of the American Eugenics Society and The Eugenics Research Association held at Battle Creek, Mich., in January, she read a paper on "The Birth Control Clinic of To-day and To-morrow."

New York

ORGANIZATIONS studying social problems are rapidly beginning to make the study of Birth Control part of their field work. The latest development in this line is in connection with the Union Theological Seminary, which sent a group of students to the Headquarters of the League and to the Clinical Research Bureau, to make an investigation of the subject.

On March 20, Mrs Lillian Fitch, of the New York Federation of Women's Clubs, spoke on Birth Control before the Women's Club of Queen's Village, L. I.

Mrs Adella Kean Zametkin, a reporter on *The Day*, a Jewish paper of wide circulation, and a woman who has for many years kept the subject of Birth Control before the women of her race, writes: "At the regular meeting of the Socialist Party Branch, Jamaica, L. I., Feb 27, I spoke to a very attentive and interested audience on the history and present status of the Birth Control movement. A resolution of sympathy was adopted without a dissenting voice."

Mrs Sanger spoke on Friday evening, March 15th, at the Hotel Brevoort, New York City. The occasion was a symposium on Birth Control under the auspices of the Eastern Medical Society of New York. Other speakers were Dr Robert L Dickinson, Dr Hannah M Stone, Dr Stuart Mudd, Dr A J Rongy, Dr A A Brill and Dr S Adolphus Knopf. During March, Mrs Richard Billings, a Director of the American Birth Control League, spoke on Birth Control at meetings of local groups of the League of Women Voters at Brooklyn, Bay Ridge and Babylon, Long Island, and at the Woman's Club of New Rochelle.

Pennsylvania

THE Pennsylvania Birth Control League held a very successful Conference at Philadelphia on February 27, of which we hope to give a fuller account next month. Mrs F Robertson Jones, President of the American Birth Control League, spoke at the luncheon, and Mrs Sanger gave an address at the large public meeting in the evening, which was the culmination of the Conference.

Illinois

FROM Chicago, Dr Rachelle S Yarros writes of a recent meeting.

Many of us in Chicago were disappointed that Margaret Sanger could not on account of illness keep her engagement with The Forum last January. She always interests the public. It fell to my lot to take her place and I am reporting briefly this meeting, largely because of the auspices under which it was held.

The Chicago Forum is a well established institution. It has functioned for several years now and most of those who have addressed the Forum have been not only able speakers but persons of prominence in their own line and national figures as well. The attendance is made up of a cross section of Chicago, the largest number being young people who are seriously interested in progressive thought. They have acquired a certain definite and critical attitude. Birth Control has been discussed before them three times, but never in a detailed way by a person who has actually come in contact with the practical aspects of Birth Control problems. I was, therefore, glad to speak to them frankly as a physician and to give them plain information as to the relation of Birth Control work in Chicago and elsewhere, illustrating from our own experience how fallacious are most of the objections that are advanced. The audience seemed to be weighing and measuring every statement regardless of the fact that most of them were probably in sympathy with Birth Control. I spoke for an hour and then the questions began to come in very rapidly. Most intelligent these questions were, covering every phase of the problem I discussed, including companionate marriage, the Catholic attitude toward Birth Control, the position of the physicians and the reasons for this position, the repeal of the Comstock Law and the available facilities for obtaining Birth Control information, etc.

The meeting clearly indicated that the lay public, especially of the younger generation is earnestly seeking knowledge on the scientific and practical aspects of Birth Control.

ENGLAND

WE REGRET to have to record the loss to the world and the cause of Birth Control of Rev G A Studert Kennedy, one of the King's Chaplains, who died of influenza on March 8th. He was very generally known and loved under the name of "Woodbine Willie", a name given him during the war, when he always had cigarettes of this brand for distribution to the soldiers. He was only 46 years of age at the time of his death, but he never entirely recovered from the effects of several "gassings," suffered during his service through the World War. He fearlessly espoused the cause of Birth Control, and both wrote and spoke in its favor.

ITALY

WITH the signing of the agreement with the Pope, it seems that Mussolini is cementing a union between Church and State in Italy which is reminiscent of the middle ages. Under the double tyranny, it is impossible to hope at present for any liberty for progressive thought. In regard to Birth Control especially, the thunders of the Church will be added to the pains and penalties already imposed by the State on those who do not produce large families, and the attempts at encouraging those who present the country with many children.

Concerning these efforts and the tax on bachelors *The Common Cause* (London) says editorially. It is, we feel, altogether deplorable that concrete decisions of national policy should be dictatorially determined by a man so wholly lacking in education and elementary knowledge concerning the facts of population as Sig Mussolini appears to be. There is, however, some comfort in the thought that in the last resort it is not Sig Mussolini and the intimidated bachelors who will determine the future of Italy in this matter, but the women of Italy, who cannot in the long run fail to question the purpose for which the product of their labors is required.

In view of Mussolini's present attitude on Birth Control, a letter published in the November "Critic and Gude" is of exceptional interest. Says the "Critic and Gude"

The Italian paper *L'Educazione Sessuale*, published in Turin, sent out a questionnaire on the subject. Is Neomalthusianism Immoral? It consisted of the following four questions?

1. Aside from the social consequences of neomalthusianism, on which point we may not be in agreement, do you consider procreative prudence [Birth Control] an immoral and pornographic doctrine?

2. Do you not think, on the contrary, that to advocate prudence in procreation, to advise those who are in a state of physiologic, moral or material misery to refrain from giving life to creatures doomed to suffering from their very birth, is an essentially moral doctrine?

3 Do you believe that it is the business of tribunals to pronounce judgment on the morality or immorality of theories and doctrines?

4 Would you give your adhesion to a Neomalthusian League which basing itself on the above principles would endeavor to diffuse in Italy and especially among the workers the theory and the practice of neomalthusianism?

Among those who answered the questionnaire was one *Benito Mussolini*. Here are his answers as they appeared in the June, 1913, issue of *L'Educazione Sessuale*. I am translating with the utmost possible fidelity, sacrificing style to literalness.

Esteemed Sirs

Here is my answer to the questions you ask me

1 To me, procreative prudence is not only not an immoral and pornographic doctrine, but is an act of wisdom, responsibility and honesty which ought to be common to all men who do not wish to forfeit the name of "rational animals."

2 To preach abstention from procreation or at least the greatest precautions to all those afflicted more or less dangerously is a sacred *duty*, individual and social.

3 I do not accede to the Courts any competence or judgment over theories or doctrines, or we turn back to the inquisitorial middle ages.

4 Complete and active adhesion

Cordial Greetings,

B MUSSOLINI

NEW ZEALAND

A CORRESPONDENT of the *Journal of the American Medical Association* reports the introduction of a bill in the New Zealand Parliament to provide a special board of supervision over the mentally defective. One of the functions of this board is to prevent propagation by this class of persons. The bill does not apparently include sterilization.

INDIA

A NEW Birth Control organization—the Madras Neomalthusian League—has been formed in Mylapora, thus extending the movement in India and Madras. There are Birth Control Leagues already at work in Bombay and Calcutta, and in two other leading Indian cities, but hitherto the Province of Madras had lagged behind. The President of the new League is Sir P. S. Sivaswami, and it has as its patron the Maharajah of Pittapur.

More American women die in childbirth than do the women of any other nation, according to a report just made to the Public Health Association, and the reason, as given by a doctor, is that "physicians have too little knowledge or interest in obstetrics." The next time some man charges that American women have too small families, here is the answer for him!

—N Y World

OUR CONTRIBUTORS

HERBERT A. STURGES is professor of mathematics at Galesburg College, (Ill.). He has been active in the American Birth Control movement from its beginnings.

W. J. FIELDING is a journalist and the writer of many books on marriage, Birth Control and sex problems.

GUY IRVING BURCH, who has for several years been making a study of the population problem, has lectured for the League on this and other aspects of Birth Control.

GEORGE H. DAY, JR., former Judge of the Juvenile Court of Hartford, Conn., and active social service, is a son of Mrs. George H. Day, Sr., a former Director of the American Birth Control League.

HEARD ON THE STREET

By KITTY MARION

A lady who had no use for anyone in America except protestant descendants of the old stock was afraid that if Birth Control were legalized all "Americans" would practice it and the "dirty foreigners and Catholics" would not, but would outnumber the former and own and govern the country. For over half an hour I tried to allay her fears, and invited her to visit our Clinical Research Bureau and assure herself from the data on the nationality and religions of the patients that America was safe for the Americans. As she left me a man who had been watching us for some time approached with, "how much, lady?" "Twenty cents, please", I answered. "Can't afford", he said, with a look of disappointment, holding a nickel in his work-scarred hand. So I gave him a back number and explained the Clinical Research Bureau. I asked him could he read. "Not much", he said, "but my wife, she read." It was "Treasure in Heaven" to see him depart with a happy "Thank you, lady."

Some people actually think that I am "working for the Government." I regret to have to disillusion them. Only a few days ago a woman speaking with a foreign accent asked me to direct her to the "Government Clinic" where they gave contraceptive instruction. She was a physician living near an Italian section where she thought they needed a clinic. Of course I explained the whole situation to her and that, as far as I knew, our Clinical Research Bureau was the only place where the information was given in accordance with the Supreme Court's ruling.

As for the Government—I wonder how much more faith is needed to move *that* mountain in the right direction!



The third child sets him back \$500

—From *The Survey* (N Y)

"MOTHERHOOD IN BONDAGE"

(Continued from page 107)

of bringing into the world a brood of offspring doomed to inherit the same tendencies. And one's sense of spiritual values must be strangely twisted to detect sin in the protest against a moral code that forbids men and women the knowledge which might forestall the procreation of the unfit. If every child born into the world is entitled to the endowment of a sound body and mind it is difficult to justify the perpetuation of statutes which prevent their birth as the result of conscious and deliberate choice, condemning thousands of them to be catapulted into life as the result of ungovernable passion or crass ignorance. "I am thirty years old" writes one mother "I have been married fourteen years and have twelve children. Every one is defective!"

The entire history of human advancement is a gradual mastery of nature by the discovery of its higher laws and their application to the needs of man. Yet every step in advance has been opposed by slaves to custom, slaves to superstition, and the jests of oratorical buffoons. This question is never brought forward before a legislative body that a flood of salacious hilarity, mingled with pious so-called religious protests is not poured out to befog clear thinking. But progress is the law of life and the testimony of these material witnesses cannot be ignored. Without collusion they have joined in an appeal to thoughtful people more conclusive than any body of theoretical discussion. The essential value of these letters, says Mrs. Sanger, "consists precisely in the uncanny power of naive confessions—unguarded, laconic, and illiterate as many of them are—to make us see life as it is actually lived, close to the earth, without respect for the polite assumptions and conventions of sophisticated society."

A Reading List on Population

Problems of Population Vol II of the Proceedings of the 6th International Birth Control Conference

Mankind at the Crossroads, by Edward M. East

Standing Room Only, by Edward A. Ross

The Problem of Population, by Harold Cox

Population, By A. M. Carr-Saunders. An Abridgement

Population Problems of the United States and Canada, edited by Louis Dublin

The Biology of Population Growth, by Raymond Pearl

For those who wish to go more deeply into the subject we recommend also the following list. Most of these books we can supply, but a few can be obtained only in libraries.

First Essay on Population, by Thomas Malthus—edited by James Bonar, 1927

Malthus and His Work, by James Bonar

The Population Problem, by A. M. Carr-Saunders, 1922. His great work

Population, A Study in Malthusianism, by Warren S. Thompson, 1915. A pioneer American study

Studies in Human Biology, by Raymond Pearl—The latter parts of this book deal with population

Population, by Harold Wright

Population Problems, by Edward Byron Reuter 1923

The Natural Increase of Mankind, by J. Shirley Sweeney

Civilization and Climate, The Character of Races, and the Pulse of Progress, by Ellsworth Huntington. While these three books are not solely on the population problem they touch it at every point

Population and Birth Control, A Collection of Essays, edited by Eden and Cedar Paul

Overpopulation, by Sargent Florence

Is Britain Overpopulated? by R. B. Kerr

Many of the small volumes contributed to Dutton's "Today and Tomorrow Series" as well as the proceedings of various learned societies

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