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Children of Choice, Not of Chance



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BIRTH CONTROL REVIEW

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The Birth Control Review

June 1929

Editorial

HISTORY repeats itself—with a difference. It was in October, 1916, in Brooklyn, that the police first raided a Birth Control clinic which was under the superintendence of Margaret Sanger. Then the consequences were imprisonment both for Margaret Sanger and her sister Mrs. Byrne—Margaret Sanger serving 30 days and Mrs. Byrne, who went on hunger strike, serving only eleven days of her term, when she was released by order of Governor Whitman to save her life. The clinic was broken up and years had to pass before it was possible to establish another. But there was one consequence of this first raid that was of immense importance. On appeal from her conviction Margaret Sanger obtained from the court the opinion under which future Birth Control clinics, whether attached to hospitals or independently working, could give advice to the great majority of the women who came to them. The court decided that while Margaret Sanger was acting illegally in giving such advice, duly qualified physicians, under Section 1145, were permitted to give Birth Control advice and prescriptions "for the cure or prevention of disease." This opinion set free the medical profession in New York State, and the sole question at the time of the recent raid on the Clinical Research Bureau was whether the doctors of the Clinic were keeping within the limitations of this law.

THE result of the raid on the Clinical Research Bureau of April 15 was fully to vindicate the Clinic and its work. It served also to give the stamp of approval to a somewhat wider interpretation of Section 1145 than had been attached to it before the Clinic was opened. The testimony of the doctors and the plea of the attorney for the defense showed that poverty, along with the possession of several children, might legally be held to be a reason for giving contraceptive advice,

on the ground that such conditions were conducive to disease and child mortality. The raid therefore served doubly as a boomerang. The advertising value of the immense volume of publicity received by the clinic is beyond computation and at the same time the scope of the clinic is greatly widened. Women have learned that they may go for help when the pressure of poverty and of too numerous births reduces them to misery and despair. Such women are practically never really healthy, but the makers of the law, when Section 1145 was added to the New York Statute Book, probably did not imagine that these conditions would be taken as coming within the meaning of the words "cure or prevention of disease." In New Jersey the law reads that Birth Control advice must not be given "without just cause." The New York decision will help to liberalize the New Jersey law, for it can hardly be said that extreme poverty and too numerous children are not "just cause" in New Jersey, when they have been decided in New York to be causes of disease whose prevention the law allows. A very important aspect of the raid and its consequences must not be overlooked here. The medical profession has been forced to rally to the aid of the Clinic. This was essential for the rights and immunities of physicians had been roughly over-ridden by the action of the police. Individual physicians are overwhelmingly in favor of Birth Control, but it has been difficult to get the Medical Societies to act on the question. We may reasonably hope that the recent action of the Academy of Medicine and of the New York County Medical Society presages more decided action in favor of Birth Control.

THE Dennett jury was out exactly forty minutes. Denied expert testimony, twelve men carefully selected for their advanced years and comparative ignorance took it upon themselves to decide a question de-

manding wide knowledge and a modern mind. With the old stand-byes of prejudice and blind fear as their only guides, forty minutes for them was quite sufficient. According to an eye-witness they filed back into the courtroom laughing and joking, with the air of men who feel bragadoccio over work righteously done. For them it meant—shove the subject back into the limbo of darkness and go home to supper. But in those forty minutes the struggle for sane, healthy sex-education in these United States had been set back a hundred years.

WHILE in India the Jain Community is vigorously fighting child marriage, taking not extreme cases but a girl of fifteen as an example, our own press is revealing that the Western world also has its child marriages. Not only in the Latin countries, where early maturity may be the excuse, are girls married too young, but in England and America also. Though Lord Buckmaster recently failed in an attempt to raise the legal age in England to sixteen, in New York a bill fixing this modest limit passed the legislature. But many of our states still have a lower limit and in no less than eleven of these a child as young as twelve may marry. Formerly the minimum was still lower and there are, we are told, 343,000 girls and women in the United States to-day who were married at 11, 12, 13, 14 or 15 years of age. Such early marriages as this are chiefly among the very poor and it is the very poor who have the large families. There is here a very definite cause and effect relation. The American Birth Control League receives many appeals from poverty stricken mothers married before fifteen. One woman, married at eleven, first pregnant before she was twelve, was at thirty-one the mother of eleven children. Another, married at fourteen had already borne sixteen children when she wrote begging for relief, one girl of seventeen had four children, and another, the same age, was the mother of three pairs of twins.

To such girls as this is granted no childhood and no youth. Delayed marriage, almost always due to fear of too many children, is often a tragedy, but immature marriage is a worse tragedy still. Marriage in early ma-

turity coupled with the power to regulate the size of one's family is the ideal, and this can be obtained by raising the legal age of marriage and doing away with the legal prohibition of Birth Control.

THE implications of the almost ludicrous events surrounding a meeting of the Unitarian Fellowship for Social Justice in Boston on May 20th, deserve special mention. Briefly Dr John Haynes Holmes, minister of the Community Church, New York, and Dr James F Cooper, Medical Director of the American Birth Control League were scheduled to speak in Lorimer Hall, Tremont Temple, the former on "Boston's Betrayal of Civil Liberties", the latter on "The Sociological and Moral Aspects of Birth Control". At the eleventh hour the police announced that the lecture on Birth Control was officially banned, and could not be given in a licensed hall. Pressure brought out the grudgingly given information that, following a precedent set by Father Bolgar in a recent address on "The Menace of Birth Control", a lecture *against* the subject would be permitted elsewhere. With high spirits a large audience heard Dr Holmes in Lorimer Hall, adjourned to the Robinson Chapel of Boston University School of Theology, and heard Dr Cooper talk on "Reasons Against Birth Control". He could find no good reasons, oddly enough. It is from such incidents that the Birth Control movement gains strength and followers, and is able, moreover, to measure the calibre of the forces drawn up against it.

IF it is true, generally speaking, that the press gives the public what it wants, the recurrent appearance of the topic of Birth Control in the daily newspapers, and weekly and monthly magazines of all shades of opinion, is indicative of a steady growth of interest in the Birth Control movement. Editorials, articles, letters, there seems to be no end to what people want to say and want to read about this subject. Taking into account the types of articles and range of vehicles, we may safely deduce that this interest is no longer confined to the liberal and intellectual groups, but is finally stirring the man on the street.

The New Competence

By WALTER B PITKIN

NOT all eugenics is confusion. But, alas, many eugenists are confused. Consider their opposition to Birth Control in the upper intelligence classes. They argue that Birth Control is succeeding most where it ought to fail, and failing where it should succeed. The birth-rate among families of the highest culture and intellectual attainments drops, while that of the morons and submedian intelligence groups generally advances. This, they say, must lead to disaster. For in time the world will suffer from a shortage of brains and a surplus of incompetents and degenerates.

This argument suffers from careless observation and inadequate analysis. It has high plausibility and is based in part upon an important truth. But only in part. The blunt fact is that eugenists are ignorant of two bodies of fact on which the whole issue turns. They know their biology well enough, perhaps too well! And they know their own political-social idealism. But neither biology nor idealism can settle the practical problem of fitting men to their jobs and to the social environment in which these jobs exist. In a very large sense, this is a problem of vocational psychology—though, to be sure, it goes far beyond the bounds of that science as it is today practised.

MALADJUSTMENTS IN SEX AND WORK

The two gravest maladjustments in modern life are those of sex and work. Sex maladjustments have been extensively studied, with many fine results and much nonsense and charlatanism. But the maladjustments of work, being less sensational, have never caught the public attention, nor have people outside of vocational research fields given them much thought. Obviously the leaders of the organized eugenists in the United States know nothing about them, if they did they could not say "we can never have too many brain workers."

We already have far too many brain workers of certain types. Leaders in the professions know this and are sitting up nights seeking to end the menace. We have far too many artists of several varieties, here indeed is a ghastly vocational tragedy, as every editor and publisher and concert manager knows. The number of people of very high ability

but just below the highest far exceeds all possible opportunities.

Every well educated man agrees, of course, that the world needs no more morons and feeble-minded and insane people. To debate this question is supreme silliness, except among the unenlightened whom we would convert. There is only one genuine, practical issue left of all the thousands of human types above the inferior quartile in the total distribution, *which* seem to fit in pretty well with the new jobs and new ways of life now evolving in Western civilization? And *which* are misfits as a result of their representing a kind of selection based on abilities which were favored by the Western environment prior to the twentieth century?

WHO IS COMPETENT?

In other words, how shall we go about favoring the selection of *competent* people? Now, it is no longer safe to assume that people who excel in the abilities which the modern high school and college favor and train will be the competent citizens of the coming generations. Surveys of jobs and professions all point the other way.

Other abilities besides those measured by most general and special intelligence tests are called for, and they outrank the "I Q" in their practical value too. Then too, the degree and kind of "I Q" which serves best in the vast majority of jobs are somewhat below the highest. Phi Beta Kappa boys are so overspecialized in certain intellectual abilities that they fail in many superior jobs which call for good mentality *plus* social sense *plus* manual dexterity and so on.

We are learning that a little intellectuality goes a very long way. Indeed it goes so far and so fast that the world of business has trouble keeping up with it. And the worker with a mind that insists upon working overtime becomes a nuisance. This is even true in the field of scientific research, strange as it may sound. Most industrial chemists in the United States are required to carry on routine tests and exceedingly simple experiments most of the time, and this irks a chemist with an intensely keen, active mind. Likewise with most college teaching, which is highly stereotyped.

I strongly suspect that the ancient leaders of the Roman Church had a vague suspicion that it was not well to have too many highbrows running loose and ill employed in the community. Certainly they made one of the shrewdest and soundest of biological rulings when they imposed celibacy upon their priestcraft. A world swarming with the descendants and inheritors of the lopsided intellectuality which is the mark of the theologian would be a hideously maladjusted world. The world's work cannot be done by that pattern of mind.

The new world favors, on the whole, varieties of mind lying somewhere between the highest 1 per cent and the lowest 25 per cent on the "I Q" scales. It has use for a few hundred thousand of the best 1 per cent in jobs which required their special mentality. The rest it must employ at tasks which make no demands upon their minds, or which even irritate them by excessive simplicity.

FEWER THINKERS NEEDED

This is why I cannot become alarmed over the declining birth-rate among superior college graduates. I do not regard this human type as specially valuable in future generations, unless the entire economic order now built up around automatic machines and super-organizations of men is to give way to some other scheme. But as this order conquers nature better than any other now known, and as it brings physical and psychic satisfactions to the largest number of men, I cannot entertain seriously the thought of its passing. Science and the techniques have come to stay, and, within a few generations, the number of superior minds required

to manage the world will be perhaps only one-tenth of the number now wanted. The era of super-consolidations is at hand. Ideas are now broadcast. And just as the radio amplifiers enlarge the currents many billions of times, so with the ideas themselves the practical power of a man's thought is growing at a dizzy pace. And this means that fewer thinkers and fewer thoughts are needed per year per million of workers.

So, let us encourage Birth Control among the college graduates, and let us speed the extermination of morons, feeble-minded and insane. Let us begin teaching the New Competence. Let us reorganize our antiquated educational system so that it turns out boys and girls who are dexterous, amiable, physically perfect, and moderately intelligent, but in specialized ways.

Let us, so far as possible, find the highly specialized types of mind and body which are needed to steer airplanes, to design radio equipment, to carry on deep-sea diving, to manage big hotels and apartments, to operate electric welding outfits, to work turret lathes, to design factories, to operate on cancer patients, to drill school children in the ways of personal hygiene, and so on through the endless list of new careers. Let us get away from vague generalities such as "good citizenship", "patriotism", "well bred", and "superior minds". Let us get down to brass tacks and study the specifications of jobs and of human happiness in them. Then we shall develop the best human type. For the best man is the one whose trends and abilities fit the environment wherein he must live. Adaptation is happiness. And happiness is good, no matter what the Eugenists and the Jesuits think about it.

Man, the Master

BIRTH CONTROL embodies in the most intimate and vivid form the essential differentiation of the newer conception of life from the old. The new idea of life admits no limit to man's attempt to control his destinies. It gathers together every available force to free man from accident and necessity and make him master of the universe in which he finds himself.

I cannot conceive a world republic existing and continuing unless that automatic increase of population which follows every increment in the food supply is restrained, and it can only be restrained by a world-wide knowledge and universal acceptance of the methods and means of Birth Control.

The material gains of the nineteenth century were largely swallowed up by the disorganized increase in population. Given sufficient wisdom of control that, and these nightmares of civilization suffocating under the multiplicity of its darker and baser offspring dissolve into nothingness. As the standard of living and the multiplicity of interests increase, there is no sort of people anywhere who will not welcome the freedom and the relief from burdensome families that Birth Control affords. The love and pride of children will insure the sufficient continuation of the race.

—H G WELLS,

in "The World of William Chissold"

The Dennett Case

By ALEXANDER LINDEY

THIRTEEN years ago Mary Ware Dennett wrote an article containing elementary sex information for her two adolescent sons. Later the article was published in the *Medical Review of Reviews*. It was so enthusiastically received that the editor of the publication prevailed upon Mrs. Dennett to reprint it in pamphlet form for general use. The suggestion was followed. The pamphlet was widely and continuously circulated for many years, and during that time won the approval of many educational, religious and welfare organizations including the National Association of the Y M C A, the Union Theological Seminary, The Child Study Association, and the Bronxville School System.

HERESY

On April 27th, 1929, Mrs. Dennett, vital and alert, sat in the Brooklyn Federal Court, charged with the crime of obscenity based on the self-same pamphlet. She faced a stolid-looking jury, and heard herself denounced as a woman who was trying to drag society into the sewer. And an hour later she heard the verdict of guilty pronounced against her.

An amazing scene, this, but no more so than the one that had been presented in the same courthouse a few weeks earlier. After being indicted, Mrs. Dennett was taken into custody. The formalities of arranging bail had to be gone through. While this was being done, she was herded into one of the rooms with a crowd of jostling, clamorous criminals. Her attorney requested the official in charge to permit Mrs. Dennett to wait in an adjoining room. The official replied "They're all alike to us! There ain't no favoritism here." And so Mrs. Dennett stood and waited for several hours in the midst of a lot of dive-keepers, dope-peddlers, bootleggers and fraudulent bankrupts until she was finally released on bail.

It was for a good reason that Dr. Joseph Collins wrote several years ago "The truth about sex is a large order. Church, convention, and commerce do not want it and will not have it. Were I to tell as much of the truth as I know about sex, society would frown at me, the postal authorities would forbid its circulation, some self-constituted

censor would hale me before a tribunal."

Technically, Mrs. Dennett was convicted of sending obscene matter through the mails. In effect, however, she was adjudged guilty of being a sex-heretic. She had dared to advocate the dissemination of basic biologic facts. She had dared to assert that physical love might, under ideal circumstances, be noble and beautiful — an observation which, far from being unique or original, merely re-echoes the refrain of the vast bulk of latter-day literature. She had dared to admit that sex union might be pleasurable, a fact universally known, but apparently unmentionable. She had dared to hope for the day when Birth Control would be legally recognized. She had dared to suggest that onanism, although deserving of severe criticism, would not necessarily condemn the practitioner to eternal damnation. She had dared to speak of sex as a separate phenomenon, without confusing it with such collateral considerations as continence, chastity and marriage. In short, she had dared to be honest, sincere and relevant, deliberately avoiding the hypocritical cant of the pulpit and the shallowness of reasonless convention. And she had dared to do all this in the face of the many powerful forces in society making for bigotry and obscurantism in sex matters.

Unfortunately, Mrs. Dennett did not realize that hers was a heresy as heinous as that which gave rise to the Inquisition. If we no longer use the rack and the tongs, molten lead and thumb screws, we still have jails for those who dare speak out.

A MODERN CRUSADE

One is tempted to account for the Dennett conviction by calling it a chance miscarriage of justice and letting it go at that. Such a view might console, but it is misleading. The case is not an isolated instance. It is part and parcel of the perennial struggle between enlightenment and obfuscation, it is another encounter in the modern crusade for open-mindedness and understanding, it is another one of the many recent attempts by persons of intelligence and vision, stubbornly fought by society, to slake normal curiosity with facts instead of fables.

Nor can one satisfactorily explain the case by

saying that Mrs Dennett is a sex-pioneer, and that her views are so revolutionary as to arouse inevitably the venom of the old order. For some time sex has been freely discussed not only in fiction and in popular pseudo-scientific writings, but also in the very leaflets and bulletins which the United States Health Service has been issuing by the hundreds of thousands during the last few years. And it is perhaps the most amazing feature of the entire travesty that the contents of the Dennett pamphlet, in approach and substance, are almost identical with the material in the government publications.

Perhaps the best guess is that sex education has made such signal progress in the last decade as to galvanize into action the bigoted and reactionary elements in the community. An example was needed. Mrs Dennett was chosen.

The Dennett case means that sex is once more unclean and prurient and obscene. It means that children seeking sex information are once more obliged to turn to the streets and the walls of latrines, to stray bits of conversation not intended for their ears, to obscene post cards, pornographic literature and corrupt companions. Children have

no other alternative. Experience has shown that parents and family physicians will not undertake the task. Judicial determination may throttle one or the other source of sex information, but it cannot quench adolescent curiosity.

Sex discussion is once more for the dark places, to the accompaniment of nudges, winks and titters. The soil of youth is once more being made fertile for ignorance and blundering, for repressions and purposeless remorse, all of which will mean mental and nervous derangement in later life. No longer is the appeal for sexual ethics being made to common sense and decency and good taste. Although their efficacy as insurers of purity has long been exploded, all of the old deterrents have been restored: threats of diseases, public scorn, promises of everlasting hell-fire. And the Federal Government once more finds itself in a paradoxical position, this time because it has convicted a person for spreading information almost identical with that which the authorities themselves have been zealously distributing.

This is what the Dennett case means, unless the United States Circuit Court of Appeals says otherwise.

Modern Marriage

By ANNIE G. PORRITT

THERE is no doubt that there exists at the present time a profound sense of uneasiness and alarm concerning the age-old institution of marriage. Nor can there be much doubt that marriage is being subjected to a severe scrutiny and that it is unlikely to emerge from the testing process in exactly the same condition, or with exactly the same rights and duties on the part of husband and wife, as characterized it during the fifty years, more or less, that preceded the granting of woman suffrage. One party to every marriage — the woman — has become a different creature — different in rights, in education, in opportunities, and in outlook on life. Moreover for the first time she is able to impress upon the institution of marriage her will as regards the part she shall have in carrying it on.

Under these circumstances, it is a hopeful symptom that both men and women are giving serious thought to the subject, are analysing the difficul-

ties and seeking solutions for them, and are pointing out, with more or less wisdom, paths that will lead to greater happiness for individuals and better organization for society. Naturally, in the vast volume of literature now being poured forth on the subjects of sex and marriage, much is worthless and some actually pernicious. But there is a large portion of it which is of great value. Science and careful research are being brought to bear on the subject, and the greater the qualifications of the writers, the more likely are we to find in them firm belief in the value of marriage as it now exists, along with a demand for the removal of many superstitions and evils which are hindering it from reaching a finer and better stage of development.

Among the helpful books on marriage must be counted "Marriage in the Modern Manner" by Ira S. Wile, M.D. and Mary Day Winn.¹ It is a

¹The Century Co. New York \$2.00

book that is easy to read and that is adapted to the needs not only of young men and women who are about to marry, but also of adolescents who are beginning to desire better knowledge and wiser guidance concerning the great business of living than they have been able to secure from their immediate families. The authors have faith in human nature. They are not of the fearful who see in any deviation from the old ways the downfall of morality and the ruin of the nation. They look forward to better marriage and see in the free womanhood of the future and in her mate, when he has learned to accept the new conditions of marriage that result from her enfranchisement, finer and wiser parents of a nobler race of men and women.

As in practically all of the books that are now being written on marriage and the family, except perhaps such as are intended to teach the old religious doctrines and traditional morality, Birth Control is accepted in "Marriage in the Modern Manner" as one of the ordinary and entirely permissible practises of married people—a practice which is indeed inevitable if we are to prevent the frightful drain in vitality that comes of unrestricted breeding, or the cruder method of restricting the family by abortion. The laws of the country which prevent the open and scientific teaching of Birth Control, they point out, are entirely out of harmony with the beliefs and practice of the most thoughtful and best educated of our people and are therefore in need of immediate amendment.

FACTS VERSUS NOTIONS

More important for the serious student than any handbook or guide to better marriage is the volume put forth by Dr. G. V. Hamilton and Kenneth Macgowan under the title "What Is Wrong with Marriage."² This book is important because it gives to the student a groundwork of facts, some of which are likely to overturn preconceived notions and to point the way to theories and deductions which will not be readily accepted by many who think themselves entirely open-minded on questions of sex and marriage.

Out of a mass of data the authors produce something like an orderly compilation of facts. The book is characterized by a truly scientific spirit, open-mindedness, an absence of dogma, and a readi-

ness to accept the facts and to discover their meaning. It is easy to dogmatize about sex, love and marriage and to lay down laws in regard to marital behavior, but it is very difficult to arrive at the facts of existence, to discover how men and women act and react under the conditions of life as they exist. To all such dogmatists we strongly recommend a careful study of Hamilton and Macgowan's book. It might be beneficial to themselves and to their public if every writer, before putting out an article or book about marriage, could be subjected to the questioning so nobly borne by the men and women whose answers form the material of this study.

For the BIRTH CONTROL REVIEW the greatest interest of the book lies in the information it supplies regarding the place of Birth Control in the lives of these typical married people. "Not a single man or woman in the total," we are told, "had refrained from the use of Birth Control methods at some time, except those who had found it unnecessary because of infertility."

The alternatives to Birth Control are plainly stated. "The couple must have a safe, efficient and unobstructive method of preventing conception. Or, they must rear ten to fifteen children. Or, they must so limit their physical relations as to cause serious frustrations and harmful emotional tensions, which are bound to lead to unhappiness and perhaps the destruction of their love and their marriage. The last, of course, is merely inefficient, destructive and anti-social Birth Control under the disguise of continence." The feelings of the authors come to the surface in regard to Birth Control perhaps more than in regard to any other phase of married life. They write:

Nobody seriously suggests that the health of a woman—and her mental peace and the peace of her marriage should be endangered by a string of a dozen pregnancies. Except for a few fanatics—now happily negligible—every one knows that the sex-needs of a married couple cannot be met if they function solely for the purpose of bringing children into the world. Birth Control—the most revolutionary invention of any century, Shaw might as well have said—is an inescapable necessity. It is, indeed, an inescapable fact. And yet Birth Control, as such, has the status of the brewery and the distillery in the United States. It is illicit. Like all illicit projects, its problems cannot be discussed in the only way that will insure their solution. Birth Control methods—despite the wise and per-

(Continued on page 175)

²Albert and Charles Boni, New York \$3.00

The Raid

TWO doctors and three nurses in attendance at the Clinical Research Bureau in New York City were arrested on April 15th, on the charge of violating Section 1142 of the penal code. On April 20th, Magistrate Abraham Rosenbluth heard the testimony of Policewoman McNamara, on whose evidence the charge was based. A second hearing on April 24th took the testimony of prominent physicians. On May 14th the charge was dismissed, on the ground that the prosecution had failed to show that the doctors had not acted in good faith. "By Section 1145 of the penal law", Magistrate Rosenbluth said in his decision, "physicians and the nurses who act upon their instructions are absolved from the prohibitions of Section 1142 of the penal law, provided they act in good faith. Good faith is thus made the test of guilt or innocence, and the burden of proof clearly rests upon the prosecution."

FAR REACHING RESULTS

These are the facts of the "Raid" on the Clinical Research Bureau. The results are important and far reaching, and have furthered the cause of Birth Control beyond the most optimistic hopes of its supporters.

Morris L. Ernst, attorney for the defense, outlined to the court, and, incidentally, to the press, the present status of Birth Control. "The medical record given by Policewoman McNamara (mother of three children in six years, the youngest one year old and just weaned, suffering from severe injuries from previous childbirths, a husband earning only \$40 a week and sometimes drinking) brings the case clearly within the limits defined by Judge Crane in 1916, in his interpretation of Section 1145." Mr. Ernst moved that the case be dismissed on the ground that the woman's medical record showed that Birth Control information would be for "the cure and prevention of disease." Birth Control as true preventive medicine for the entire family was indicated, Ernst contended, quoting the United States Children's Bureau Study of Infant Mortality, as follows:

Death rate of Infants	1 year apart	146.7 per 1000
	2 years apart	94 per 1000
	3 years apart	86 per 1000
	4 years apart	84 per 1000

Magistrate Rosenbluth, in refusing to dismiss the case on these grounds and in calling for expert

medical testimony further advanced the cause of Birth Control. At this hearing the following physicians testified: Dr. Louis I. Harris, former Commissioner of Health, Dr. R. L. Dickinson, Secretary of the Committee on Maternal Health, Dr. Frederick C. Holden, Chief Gynecologist at Bellevue, Dr. Foster Kennedy, Chief Neurologist at Bellevue, Dr. Max Mayer, Chief Gynecologist of Mount Sinai. They vouched for the work of the Clinical Research Bureau, the giving of contraceptive advice as good medical practice, and its importance as legitimate preventive medicine.

Dr. Harris said in part: "Having children too often may precipitate invalidism and result in ill health to the next child. As Health Commissioner, I have officially investigated this clinic to see if its mode of procedure conformed with Section 1145 of the penal code. I found that the work of the Bureau was quite in keeping with the spirit and purpose of the law, and the spirit and purpose of the practice of medicine. I consider this public health work. In the sense in which the word has been used today, I should say it is a preventive of disease. My investigations showed that patients of the Bureau were usually recommended to that clinic by doctors and social workers."

MEDICAL PROTESTS

During the arrests of Dr. Hannah M. Stone, Dr. Elizabeth Pissort and the three nurses, medical data and case records were seized. As might have been expected, this called out a storm of protests, not only from prominent individual physicians, but from medical societies. On April 25th a Committee of the Council of the Academy of Medicine consisting of Drs. James A. Miller, Walter L. Niles, Foster Kennedy, and the president Dr. John A. Hartwell, in conjunction with Dr. Williams, the director, reported as follows:

"There are many factors connected with this situation which gravely menace the freedom of the medical profession. The reason for this belief arises from the fact that the entire case is centered around the competency and honesty of physicians to arrive at conclusions concerning diseased conditions and their ability and honesty of purpose in advising treatment for such conditions. We view with grave concern any action on the part of the authorities which contravenes the inviolability of the con-

fidential relations which always have, and should obtain, between physicians and their patients unless such action is directly related to the detection or prosecution of crime. There exists here a definite threat against the public good, and a serious menace to the rights and privileges of the medical profession as granted by law."

The New York County Medical Society at its monthly meeting on April 22nd, also adopted a resolution of protest against the seizure of the records.

On April 24th, Police Commissioner Whalen issued a public apology in answer to these protests, and promised an investigation. He carried this on in secret, and demoted Mrs. Mary Sullivan, who led the raid and seized the records, from her position as Acting Lieutenant and head of the Women's

Bureau. On April 20th, before the official medical protests had been published, Chief Magistrate McAdoo stated that the police had exceeded the authority of their search warrants. Most of the records, books and data have been returned to the clinic, but 150 case records remain unaccounted for. These are still the subject of controversy.

Public opinion took the tangible form of a Defense Committee of prominent and public spirited men and women, under the able leadership of Margaret Sanger, founder of the Clinical Research Bureau. The support of the press, as evidenced in editorials, news items, letters and cartoons was unprecedented. The medical profession aligned itself more definitely than ever before on the side of Birth Control. The raid proved a veritable boom-erang.

The Gutter

SAYS Dr. Logan Clendening: "They teach this particular thing very well in the gutter—with conviction and an inescapable clarity of detail, and with just sufficient of that gorgeous air of secrecy to invest it with the dubiousness of a speculation. In the gutter, best of all, they teach it as a joke. Which is just what it is. I keep explaining this carefully to all the ladies who object to my mildly smutty stories. It is the master joke of the universe. It is so magnificent a joke that the very stars rock with the echo of the laughter that it arouses. That is just why it attracted all those masters of the art of words from the beginning of time—the great comedians, Aristophanes, and Rabelais, and Cervantes, and Shakespeare and Sterne and James Branch Cabell. It is because it is a joke that it is holy. It is because it is a joke, not because it is holy, that it keeps us fascinated even after we have found it out."

Says Dr. William J. Robinson: "*They teach this thing particularly well in the gutter.* Do they? I have seen the results of this teaching in literally thousands of cases. The first thing they teach is masturbation. And while masturbation started spontaneously and indulged in response to a distinct spontaneous urge, is not the bogey which some old members of our profession tried to make it out to be, there is no doubt that started at a

very early age, as it generally is *in the gutter*, and practiced excessively and *mutually*, as it often is *in the gutter*, it has ruined many a life irretrievably.

"The second thing they learn in the gutter is that 'a clap is no worse than an ordinary cold.' And the neglected gonorrheics with the consequent infections of their wives and the blindness of their children, is the result of this excellent gutter teaching. In the gutter our young pupil may also learn that the best and quickest cure for a gonorrhea is intercourse with a virgin with the result which need not be detailed here. He may also be initiated into one or two delectable perversions. Many other false, nasty and brutish notions our gutter pupil will acquire, among which are a generally degraded outlook on the sex relationship and a contempt for woman whom he is taught to consider as a physical vessel for the relief of his needs.

"No, the gutter is not the best place wherein to acquire sex knowledge. Better no knowledge at all than 'knowledge' acquired in the gutter. Without cant, without hypocrisy, without false modesty, also without exaggeration and without mawkishness, but frankly, clearly, with scientific objectivity, sex should be explained to the boy and the girl, its physiology emphasized and its dangers pointed out. Thus they will acquire some real knowledge, which is different from the gutter emanations."

Kill the Taboo

By GEORGE BERNARD SHAW

THE objections to Birth Control differ very widely. There is the simple taboo, the classification of the subject as unmentionable. With that there is no arguing. You just keep on mentioning it until the taboodlers get used to it and the taboo dies a natural death.

Then there is the objection that if you give people knowledge they will make a bad use of it. Well, of course they will. The result of a knowledge of chemistry has been poison gas. If we were not taught to read, write, and cipher we could not read bad books, write anonymous letters, and forge checks, falsify accounts, and gamble.

There is no sort of knowledge that cannot and will not be used for evil as well as good, just as there is no sort of poker that will not crack a skull as well as poke a fire.

That is the price of civilization, and it has to be paid in the matter of Birth Control, as in other matters. But the knowledge that Birth Control is possible is now so widespread that neither American, French, nor Irish legislation can suppress it. What our obscurantists can do, very mischievously, is to prevent all disinterested public criticisms of its methods and discussion of its effects. Anyone can go into a shop and buy a contraceptive device guaranteed by the manufacturer to be effective and harmless, but if it turns out to be useless and injurious nobody may expose it.

Instead of appointing a royal commission to investigate the subject — nothing is more urgently needed — we set the police to prevent even an unofficial investigation like Booth's investigation of poverty. Dr. Marie Stopes, making a desperate effort to investigate it and advise us as an individual scientist, can obtain no redress for the worst libels that any fool may choose to hurl at her.

Just consider the situation. We are up against an overpopulation problem created by capitalism, and are trying to get rid of it by substituting emigration. Socialists say quite truly that Socialism can get rid of it, and clergymen tell us that self-control can relieve it.

But it cannot wait for Socialism, and people will not practice self-control. We are not to be allowed even to discuss the practical remedies.

Then there is the domestic problem. We are all reading a new batch of biographies of Charles Dickens, whose marriage was wrecked after twenty years by the state to which his wife had been reduced by chronic pregnancy resulting in an enormous family which, if it should have been produced at all, should have been spaced out.

The most difficult and delicate psychological and biological questions are involved in the prevention of these conditions, yet poor people who want information can get nothing but clandestinely circulated advertisements. The whole subject needs airing. I am myself quite unable to make up my mind about the methods simply because the necessary discussion of them is virtually suppressed.

The State expects us all to marry, and yet forbids anyone to study and teach the art of marriage. We have admitted at last that there is a technique of postnatal maternity, and that untaught and unskilled methods produce a gigantic infant mortality. But if you suggest that there is a technique of matrimony and that countless marriages are wrecked by ignorance of it, you are classed with traders in obscene photographs.

We suffer from sexphobia and call it decency. It is more dangerous to civilization than all the debauchery which it so signally fails to prevent.

—Liberty

1930: 140 Millions?

By NORMAN MACLEOD

Outside the prolificacy of June
there is a contraceptive wind
that lays the desert barren,
yet none resorts to legal procedure
beside preachers denunciatory
I am aware of sterile mountains

that postulate beauty,—
straitjacket humanity
unceasingly to bear children
for slime, for crime, for corruption
it needs a wind to deodorize
the stagnation of millions

Sex and Religion in Spain

By GREGORIO MARANON

Translated and annotated by Pedro Fernandez

THE chief characteristic of sexual life in Spain is, undoubtedly, the distortion produced by religious influence. On the conscience of no other people has carnal sin weighed with such overwhelming force. The Italians, similar to us in many psychological aspects, have retained a pagan attitude that has in part neutralized the severity of the Catholic influence, but among us, there is no trace of paganism. The horror of sexual sin, has grown in our souls with nothing to counteract it, it has become a permanent social heredity from which not even those advanced minds that have risen above our established social taboos and ideology are able to escape.

THE FEAR OF NAKEDNESS

One of the typical manifestations of this attitude is the fear of nakedness. The nude was almost unknown to our art until the contemporary period was well under way. Among the thousands and thousands of masterpieces of our many painters I recall only two that represent women in the nude as the main subject: the *Venus* of Velasquez and *La Maja* of Goya. Compare this significant scarcity with the profusion of nudes in Italian or French art. Sculpture thrives on the nudes and the nude is wicked among us, hence the art of sculpture has not developed. The Spanish sculptor is converted into an imagemaker, producing only the wonderful series of saints which fill our churches.

Stratz has rightly pointed out (and Havelock Ellis has quoted him in this) that whenever Catholic art wishes to express the sublime moment of the Christian epic — the death of Christ — it cannot do so without making use of the nude. Only in this country do we see the drapery of coarse woolen robes and skirts on religious figures in painting and sculpture. Even the female saints whose legends call for nakedness, are covered by divine miracle in a manner that monstrously conceals their forms. Aside from some old, attenuated penitents like Saint Jerome, who is depicted lying naked in the depth of a dark cave, only Mary Magdalen is permitted the rare privilege of partial nakedness. But in the brightly lit retablo of the main altar or

among the shadows of the chapels, the naked figure of Christ will always appear, either showing his anatomy horribly tortured or else sculptured or painted with a sexual delectation that reveals a suppressed pagan influence.

It is evident that this characteristic of Spanish art is an expression of the collective ideology. Bashfulness, in regard to nakedness, is deeply rooted even in persons unmoral in the extreme. Father Feijoo¹ tells of having heard the executioner of Oviedo relate that when women were taken to the torture chamber they feared more the fact that they had to undress than the suffering they were to undergo. This was true even in the case of prostitutes. There still exists among us the belief that the corpses of drowned women float downwards because even after death they retain their modesty.

The detrimental effect of this concealment of the nude cannot be over-emphasized. What is artificially forbidden is acquired in an unnatural way, that is to say, without chastity. It takes great effort and long experience fraught with dangerous possibilities to learn that the sex instinct reaches its maximum chastity in the very instant when curiosity is satisfied. Whatever is done to delay this satisfaction serves only to irritate and pervert it, therefore, no method of upbringing can be good if it overlooks the necessity for careful supervision and the direction of the sex instinct into proper channels without putting arbitrary obstacles in the way.

VIOLENT LOVE

The exaggerated religious moral code in regard to sex, which is clearly shown in the horror of nakedness so typically Spanish, has resulted in a predominance of violent and unnatural love. Even without intimate knowledge of the Spanish people one can recognize this fact in Spanish literature. Until a few years ago love among us was not a happy and natural phenomenon but an aggregation of violent impulses suddenly unleashed, a veritable war, with all its thrilling excitement, its savage

¹Benito Jeronimo Feijoo (1676-1764), Spanish writer and professor of theology and philosophy at the University of Oviedo.



WOODBLOCK by HELEN CAMPBELL
From Muiillo's "Madonna of the Servietta"

atmosphere and its selfish egotism. Men and women were educated separately and between them was an almost insurmountable barrier. To win the love of a woman was called "to conquer her." Once "conquered" the female was kept like a sacred treasure, more to comply with an established institution than to satisfy an egotistical love. The more savagely jealous a man was, the more masculine he was considered to be.

The relation between the sexes among us still has, in many cases, an element of abruptness and an incapacity to savor sex through the caress. Just as the meal is nourishment and not pleasure for the true Spaniard, so the sex relation is merely the satisfaction of an organic necessity, carried out to fulfill the sacred duty of procreation, never the inexhaustible fountain of legitimate enjoyment of the senses. But in extra-marital, that is to say, sinful love, all is different. There are no restrictions, and as the sin is to be pardoned, it may be committed with all sorts of refinements. The husband's relations with his legitimate wife are a matter of duty; he seeks the genuine, unpurposeful pleasures of love outside of the home. The wife also, while conforming to scrupulous standards of austerity with her husband, seeks and finds her pleasure elsewhere.

As a result Spanish sexual life divides into two categories: officially accepted love and extra-marital relations. The officially accepted love, which is, of course, respectable, is austere, cold, and profoundly unbiological—the result of marriages consecrated by the Church and frequently devoid of any sex attraction. These unions produce chil-

dren aimlessly and are largely responsible for the infant mortality that constitutes an unsurmountable obstacle to the increase of the Spanish population. This rigid custom controls even the men and women who have broken away from religious practices and whose ideas have freed them from all confessional submission. In this, as in other aspects of our life, it is significant to find that even those Spaniards who are not Catholic think and act as if they were. The invectives of the clergy against heterodox Spaniards are obviously an effort to maintain the influence of Catholicism, by means of its numerous priests and by their intolerance and fanaticism.

MOHAMMEDAN INFLUENCE

Parallel to this, there exists among us, the Mohammedan influence which left deep roots in our ethnic life. I have already touched upon this subject in the preface to the Spanish edition of Ivan Block's "*La Sexualidad Moderna*." The Catholic and the Mohammedan powers in our peninsula fought fiercely during many centuries in an effort to destroy each other. Nothing is more irreconcilable than these two religions, and yet they both molded the mind and the instinct of the Spanish people, for they both have a common Semitic origin. Due to Catholic and Mohammedan influence, we Spaniards have grown up with the idea of women's social and moral inferiority, we consider her as an object of pleasure, as a means of procreation and at times as a prophetess. Without detriment to his superiority, man listens to the omen of woman. It is his opinion that her instinctive and at times even magic powers are due to her closeness to nature and to her remoteness from intellectual life.

The opposite poles of sexual life in Spain are inflexible sternness and caution, and unchecked sexuality. For this reason we have two types in literature representing the women of our race: *Dona Perfecta*² and *Carmen*³ and as there can be neither blending or understanding between them, our literature has created the *Celestina*,⁴ another

²The most important character of the novel of the same name by Benito Perez Galdos (one of the leading Spanish novelists of the 19th century), *Dona Perfecta* symbolizes religious fanaticism and bigotry.

³The well known character of Merimee's *Carmen* on which Bizet based the opera of the same name. Merimee says that he wrote *Carmen* after hearing the Queen of France (originally a Spanish princess) relate a similar tale.

⁴The chief character of the *Tragicomedia de Calisto y Melibea*. *Celestina* was an old hag—cajoling, sagacious and satanic, who loved evil for evil's sake. She was primarily a go-between. As a Spanish literary creation, she is second only to Don Quixote.

immortal female type This explains also the creation of *Don Juan*,⁵ who represents, among other things, the rebellion against the idea of the sin of

⁵Although the Don Juan legend existed in many countries, Don Juan as a literary type appears for the first time in Tirso de Molina's comedia, *El burlador de Sevilla*, published about 1627 Since then this character has been the subject of innumerable literary works (See bibliography, *The Love Rogue*, a translation of *El burlador de Sevilla*, by Harry Kemp, published by Lieber & Lewis, New York, 1923)

It may be interesting to note that the play, *Don Juan*, by the Spanish poet Zorilla, is invariably produced in Spain on the eve of All Saints' Day

the flesh Only in Spain, a country Catholic to the very marrow of its bones (a rather Mohammedan marrow) could this rebellion reach such proportions as to be converted into an immortal legend

Sexual science, as a result of these conditions, has never existed in Spain Science is nakedness and nakedness is forbidden among us But interest in the modern attitude has gained a foothold in the social, artistic and scientific circles of Spain It is now beginning to reach out into the unconscious life of the Spanish people

China's Only Hope

By MAXWELL S STEWART

ASK the average man what is wrong with China and you may get any one of a multitude of answers Cynical old-time residents of the treaty ports will tell you that the Chinese are an inferior people and that the misery of the Chinese is the result of their own incapability Many missionaries will say that their religion is mistaken and if they would but embrace Christianity their problems would be solved without great difficulty There are also those who point to disease and filth as the underlying cause of China's present deplorable conditions Others will assert that ignorance and superstition lie at the base of the nation's burden of suffering Still others, of a more sociological turn of mind, will point to grinding poverty as a cause in itself, and will stress the difficulties involved when a nation so rigidly conservative by habit attempts to adjust itself to the changes wrought by the industrial revolution

BOTH TRUTH AND ERROR

There is a mixture of truth and error in all these answers But to say that the Chinese are an inferior people is not only difficult to substantiate, but it is really begging the question The point which is of interest to any serious student is why are the Chinese so handicapped that they are inferior in their ability to make the necessary adjustments to modern life Moreover it is obvious that, irrespective of the truth or value of the Christian religion, in itself it will not solve the problems of poverty and economic inefficiency And as enormous as is the cost of disease and bad sanitary conditions, the fact remains that there is not enough

food to sustain the millions now living Nor will education and enlightenment in themselves bring with them the increase of food and wealth necessary to raise China above the starvation level One can even picture China wholly literate but still struggling vainly to emancipate herself from the demon of starvation

"What China really needs," confidently asserts our hard-headed businessman, "is a greater productive capacity She needs highways, railroads, factories, machinery, and scientific agriculture" Obviously! But granted a miracle remove the competition of the well-established and comparatively foreign industry, give her complete customs autonomy, find somewhere the necessary capital without mortgaging her future wealth to the capitalists of the West, and will she even then be able to raise herself above a minimum subsistence level? The answer is clear she will improve her basic economic condition only to the degree that she is able to increase her productive power more rapidly than growth of population

The basis of China's ills is the fact that on her restricted area of fertile land she is unable to produce enough to feed and clothe her teeming millions Our hard-headed business man, it is true, suggests that there are improvements in agriculture and industry which might considerably increase the available wealth But even grant the improbable—that these increases would wholly go to the poverty-stricken masses—the best that could be hoped for is that the increase in wealth might bring a reduction in the death-rate until it approached that of Eu-

rope and America to-day—say an annual rate of 15 per 1,000. And then consider the result if this could happen. Even if the improved economic and hygienic conditions did not bring about an increase in the birth-rate, there would be a yearly *natural* increase in population. There would be every year twenty new mouths added to the population for every thousand now clamoring piteously to be filled. Figuring the population of China as four hundred million, that would mean an annual increase of population of over twenty million, a doubling of the population every thirty-five years. These figures may be taken as roughly illustrative of the undeniable fact—that, during the next half century at least, the population in China is certain to keep pace with the food supply, and there is thus no visible end to China's misery.

BIRTH CONTROL, FAMINE OR WAR

Any progress that China makes in economic efficiency is likely to be tortuously slow and relatively insignificant, whereas her death-rate is certain to be lowered by the application of modern medical knowledge. As a result China must curtail her birth-rate, or her population will be limited in the future as it has in the past—by famine and war.

No country in the world except India has such a high infant mortality rate, no other country can so ill-afford to bring multitudes of children into the world—children who are destined to a life-long struggle with starvation—and yet there are few countries in the world with so high a birth-rate. It is in this fact that we have China's greatest problem. It is particularly important and difficult for two reasons: first, because all other ameliorative and reconstructive efforts are vain until the birth-rate is lowered, and second, because the fundamental causes of the high birth-rate are to be found deeply imbedded in the social mores of the country. China, like Japan, will find that a superficial change in the economic system or even in the political structure is far easier to achieve than an acceptance of the idea of family limitation, which calls for a fundamental shift in the traditions and folkways, thus striking at the very core of a civilization which has persisted unchanged for over three thousand years.

THE MISSIONS' TASK

If China is to be saved from the disaster of further over-population, missions must accept a large share of the responsibility for the necessary educative campaign. In spite of their self-effacing de-

votion, and in spite of the great amount of suffering which has been relieved, it would appear that the palliative efforts of medical missions have only intensified the problem. China has been likened to an overcrowded raft floating in midstream surrounded by hundreds of drowning men. Each time one of the struggling mass secures a foothold and clambers on the raft someone else is pushed off the other side. So it is in China that every man who is saved from death by disease deprives some other man of the means of existence. Thus from a broad social viewpoint one is almost constrained to state that medical missions have wrought more harm than good because they have failed to include basic instruction in family limitation along with their program of sanitation and relief.

Nor can missions evade responsibility on the plea that China does not want contraceptive knowledge and that to present it would have been flying in the face of the deepest and most firmly established of the traditions of Old China. While it is true that the force of prejudice and ignorance in China has been and still is opposed to the very idea of birth-restriction, the same opposition was operative in the case of medical and sanitary knowledge and even in the case of Christianity itself. In a broad sense the primary purpose of missions is educational, the entire task which it has laid out for itself consists to a large extent in liberating the Chinese people from the shackles of their own customs and conventions. And yet they have failed to include in their educational program any definite assistance in solving China's basic problem.

THE ONE ANSWER

Although we of the West, Christian missionaries, have in our possession knowledge which would save these people from untold suffering and privation, we are not lifting a finger to help them. Like the priest and the Levite we pass by on the other side when confronted by the figure of China prostrated by the burden of over-crowded millions as the result of her ignorance of a rational sex-life. Medical missions and educational missions alike have failed to impart the information so desperately needed, if China is to attain that physical health which must be the basis of spiritual well-being, we have kept silent on the one issue which is beyond the shadow of a doubt the answer to the question "What is wrong with China?"

—*The Chinese Recorder*

(Journal of the Christian Movement in China)

Russia's Deepest Concern—The Child

By MARGUERITE TUCKER

THIS was my second visit to Russia. The first was when I was a romantic and untrained young girl of seventeen. I lived with a noble family and saw nothing but the colorful, gay and somewhat melancholy life of the kind that Tchekoff describes in his plays. The second time I was older and life had taught me to observe. I spent barely a month in Russia, but not a minute was lost.

The most important work being done in Russia today is for the children. Motherhood has never in the world's history been as precious and as well-cared for. So far as the Soviet Government is able, it points out by means of the cinema, the drama, and lectures of all kinds, that the basis of life is the family and that although young people may experiment as youth will with love, as they mature, they should choose their mates and create permanent relationships as the cementing force which will build lives of usefulness to the community and of benefit to mankind.

In regard to Birth Control, I was told that the officials were very conservative. In fact, the general feeling is that it is not encouraged promiscuously. To the Russian Communist of today, children are an asset to the State, and should be and are its chief concern. More money is spent on propaganda telling prospective mothers how to take care of themselves before, during, and after pregnancy, than on almost any other item in the budget. But contraceptives are sold in drug stores, are easily obtainable, and doctors give advice to those who come to them for counsel, though I was unable to actually locate any clinics. If a woman desires an abortion, she must give detailed and serious reasons for wanting the operation, e.g. poor health, disease, an already large family, a mate she does not love, or lack of ability to provide and work for the children. Abortions practiced by persons who are not qualified to operate, are severely punished by jail sentences. The Communist looks on Birth Control, not as a means of limiting the race or solving the unemployment question, but as an instrument that should be wisely used by women who do not desire endless procreation, to decide for themselves when and with whom they want to have children. As on most other fundamental questions, the latter-day Russians are shrewd and exceedingly

intelligent. Birth Control knowledge will naturally control and finally eliminate unnecessary abortions. While during the first years of the Revolution, abortions were distressingly prevalent, I believe they are decreasing. The young people are taking matters into their own hands, and the practice of Birth Control is as ordinary a topic of conversation, although not as flippant a one, as the kind of face-powder or lipstick one uses.

LARGER POPULATION NEEDED

It is easy to see why the Soviets should not want a limitation of the race. To begin with, there is plenty of rich and fertile land to feed an even larger population than now exists. Secondly, more and better Russian babies mean to them a real contribution to a world-wide plan of human prosperity, of profound cultural activity, of vital educational life, the like of which has never been seen before. These young Russian children are the harbingers of a new race of people. The Soviet Government recognizes two opposite elements—the family unit as the basis of life, and the necessary experimentation of Revolutionary youth who demand the management of their own love-life. Today the family unit is not based on property rights because they hardly exist, but is founded on the fundamental human desire for stability, solidity, rhythm and continuity—qualities that have become ingrained during the long centuries following our nomadic wanderings.

THE END OF THRALDOM

But with this difference today. While a woman is still a mother in Russia, suckles and loves her young, she is not obliged to stay in the home. In every town and village there are day and night nurseries for the small babies, and elementary schools for the older ones. A woman can go about her work, and feel reasonably sure that the best is being done for her baby. For everyone who can, works in Russia. And the woman, released from decades of hard work in the home and field, released from the thralldom of being the unconsidered chattel, first of her father and then of her husband, is now free for the first time. On all sides one sees and feels the power and influence that wide-awake, sturdy womanhood wields. Side by side with the

men there is hardly a trade or a profession that the Russian woman will not tackle, and if she becomes pregnant while she is engaged in her work, she can have the help of qualified doctors

THE NEW ERA

Although there has never been a feminist movement in Russia, a woman had plenty to complain of. Personal freedom from her lover or father she had none. She could not get a divorce or even take a job if her males objected. She was bound to the home or the fields, and a peasant woman who was not thoroughly beaten up by her husband considered herself unloved.

Today, when all laws discriminating against women have been abolished, when a woman has po-

litical and economic freedom, when the dreary and miserable burden (for the poor women) of incessant childbearing and beatings from her husband, and the nauseating monotony of housework—when these are lifted from her shoulders, the new woman of Russia has indeed come into a glorious field of activity and creative effort.

In the towns it is easy to practise Birth Control. In the villages the women cannot have the same knowledge and so the old childbearing goes on with the crude and clumsy mid-wife still in attendance. However, the men and women who lead the Proletarian Revolution believe that the knowledge of Birth Control is every woman's right. Woman, Maternity and the Child are the first and deepest concern of Russia.

An English View

By CORA B S HODSON

AFTER a four months visit, I carried away an impression quite other than my preconceived notion that Birth Control in the States is hemmed in with restrictive and, in places, prohibitive legislation, and is proportionately weak. As a movement, Birth Control looks very strong, and is making steady advances. Thoughtful citizens everywhere are heartily in sympathy with it—so much so, indeed, that there is danger of the general public not seeing any need for working for a "movement", or aiming at securing a release from the legislative grip on this side of the citizen's life.

The work of those groups which I saw is characterized particularly by thoroughness, and all the clinics appear to come up to a high standard. There is a tendency to lay more stress on the research side than is general in Europe. This is a fact over which eugenists in particular will rejoice, for it is notably difficult to get precise knowledge of the results, social and medical, of contraceptive practice when first adopted.

There is a distinct difference, born of the legal situation, between contraception in Europe and America. In the former it is increasingly used as an instrument for the general well-being of the family: the number of children may be limited to two or three, without interfering with the normal married life of the parents. Those reasonably well-to-do couples who hope to have big families find here, also,

the means of so spacing arrivals that the mother can keep fit, and avoid the miscarriages, and sickly-born babies which are such a customary feature of unregulated pregnancies. While few of these mothers attend clinics, freedom in regard to asking and giving advice insures that the majority find the methods really suited to their particular needs.

In the States, on the other hand, one is struck by the emphasis laid on Birth Control as a medical instrument. Its great function as a means of promoting family well-being and marital stability has not yet come to the fore. Of course, many intelligent young couples—probably the majority—use Birth Control, but often in a groping and insecure way which robs them of the major good. They cannot easily get the best advice and are too enlightened to rest content with less.

The eugenic aspects of contraception are, it seems to me, recognized by the thoughtful lay public, but might well find more emphasis in the work of the movement itself. It is clear that Birth Control will vitally affect the future of a race. Birth Control advocates may boldly claim not only to be engaged in a most potent philanthropic work for the individual, but to have the means of preventing much future misery by eugenic Birth Control. This wide frontal attack should bring nearer the race progress to which so many in the States are keenly alive.

Immigration Control

By GUY IRVING BURCH

THE two sources of population growth in this country are immigration and natural generation. If we are to have Birth Control, we should also have immigration control, and visa versa. The advocates of both types of population control should join forces to work for a just and rational population policy.

THE CONTROVERSY

At the present time there is in Congress an undercurrent of controversy concerning the National Origins basis and the 1890 foreign born basis of immigration restriction. Normally the National Origins provisions of the Immigration Act of 1924 should go into effect July 1st, but no one knows what may happen during the special session of Congress to disturb the normal course of events.

As early as January 4, 1927, forty-seven of the leading scientists of this country signed a memorial to the President, the Senate and the House of Representatives, which urged the prompt putting into effect of the National Origins provision.¹ Among these eminent scientists there were such authorities concerning population problems as Professors East, Huntington, Giddings, Ross, Little, and Fairchild. Even Professor Garis, the author of the 1890 foreign born basis, and perhaps the most important work on the history of immigration restriction in this country,² has recently come over to National Origins.

Since the memorial was sent to the President and Congress, the National Origins basis of immigration restriction has been checked and further perfected by the committee of experts appointed by the three Secretaries of State, Commerce, and Labor, until, as we shall see, the committee is satisfied that this basis is both fairer to all nationalities involved and more scientifically accurate than the 1890 foreign born basis.

The so-called 1890 basis is founded upon 8,000,000 foreign born in this country in 1890, it does not represent the pioneer stock that founded this Nation or the millions of immigrants and their children who have come to this country since 1890,

it does not even represent the native population in this country in 1890, yet it is mistakenly called the 1890 census basis. To show how little this basis represents the American people we need but turn to the three largest quotas. Germany is given a quota (51,227) nearly twice as large as the quota of England, Scotland, Wales, and North Ireland combined (34,007). South Ireland with a population of about three million is given a quota (28,567) nearly as large as the quota for the rest of the British Isles which has a population of fifty million.

The National Origins basis is founded upon 89,506,558 white population in this country in 1920. It not only represents the foreign born in this country in 1890, but the pioneer stock and the later immigrants as well. Instead of being based upon one census, it is based upon every census from 1790 to 1920, and a century of immigration statistics. This basis gives the four countries of England, Scotland, Wales and North Ireland, countries from which more than seventy-five per cent of the stock that founded this Nation originally came, a quota of 65,721, Germany 25,957, and the Irish Free State 17,853. These are the three largest quotas.

MARGIN OF ERROR

Concerning the margin of error that might be in the National Origins basis, Dr. Joseph A. Hill, chairman of the committee of experts appointed by the three Secretaries to work out both National Origins and 1890 foreign born basis, testified before the Senate Committee last year:

"Bearing upon that point, I made a computation the other day, I asked myself this question: 'Here we have estimated that 41,000,000 in round numbers of the population at the present time is original native stock and 53,000,000 is immigrant stock, as we define it.' I said, 'Suppose we have made an error of a million, suppose one stock ought to be a million greater and the other a million smaller, how much effect would it have?'"

"As I remember, it made a difference of about a thousand in the English quota and about 300 to 400 in the German and Irish quotas, and of less than 50 in any other quota. So it did not seem to be very vital." (Senate Hearings, 1928, p. 13)

¹Hearings before The Committee on Immigration, United States Senate, February 4, 6, 9, 11 and 13, 1929, p. 161.

²Garis, Roy L., *Immigration Restriction*

From this expert testimony it is evident that the chances of error in the National Origins basis when applied to immigration quotas is very small

Now let us turn our attention to the margin of error that might be in the temporary 1890 foreign born basis, even if we consider for the moment that such a basis is fair in principle

"Most people, I believe, have the idea that the 1890 basis rests upon exact figures," said Dr Hill, before the Senate Committee, March 15, 1928, "but that is rather far from being the case, because the 1890 census does not show how many people there were in the United States in 1890 who were born in that portion of Europe which is now Czechoslovakia. That had to be estimated. It does not show how many people were in the United States in 1890 who were born in that portion of Europe which is now Yugoslavia, that had to be estimated. It does not show how many people there were from that portion of Europe which constitutes present Germany or the present France, or the present Irish Free State, all through, that had to be estimated. The law contemplates that. It provided that where there have been transfers of territory, the number of people born in the transferred territory shall be estimated. So there is a pretty large element of estimate in the 1890 basis."

Senator Reed "Of course, that is true of all the new countries created by the War, for example, Poland, Lithuania, Latvia, Estonia, and Finland."

Senator Willis "That is practically a matter of guesswork."

Doctor Hill "We worked it out as carefully as we could."

"In making the 1890 allocation, as there was not very much time for careful study, the committee adopted rather arbitrarily the assumption that the immigration from the original country had been spread evenly through the parent country—say that 10 per cent of the population had been transferred from one country to another, it was assumed that the transfer took with it 10 per cent of the immigration. That was the assumption we made in arriving at the quotas on the 1890 basis."

"This time we have made use of that assumption only as a last resort. If we could get better data, and we usually did, we made use of that better data." (Senate Hearings, 1928, pp 11-12)

Senator Reed "I should like to ask Doctor Hill, who is a census expert, what, in his opinion, is the fairest way to all of the nationalities involved of calculating the distribution of the aggregate quota of immigration that Congress sees fit to admit."

Doctor Hill "I am not sure that my qualifications as a census expert or a statistician make my

judgment on that question of more value than other peoples. I will say, however, that no proposition has been brought to my attention that seems to me fairer than this one of national origin. There seems, indeed, to me to be a rather marked absence of alternative proposals, except the 1890 basis, that is about the only alternative I have had brought to my attention as against the national origin plan."

Senator Reed "Does the distribution of quotas based on the 1890 census reflect with any accuracy the proportion of nationalities that now exist in the United States?"

Doctor Hill "No, indeed, it does not." (Ibid, p 17)

EXPERT TESTIMONY VERSUS POLITICS

Notwithstanding this recognized authoritative expert testimony from the chairman of the committee of experts who were appointed by the three Secretaries of State, Commerce, and Labor to work out both National Origins and the 1890 foreign born basis, the hyphenated elements in this country whose mother countries stand to lose immigrants by the National Origins basis, will not accept the results, and are doing everything in their power to force Congress to repeal the National Origins provision of the Immigration Act of 1924. Therefore, it is up to the great majority of the American people who are not represented in the 1890 foreign born basis to see that Congress under hyphenated pressure does not play politics with the blood stream of this country. If the National Origins clause is repealed justice and science will be defeated, and the pioneer stock that established this country's institutions and ideals, might as well move out.

SIGNIFICANT STATISTICS

In tests recently taken among 2,000 New York City lads between the ages of 14 and 17, pupils in an East Side school, only a little more than 11 per cent came through with normal ratings.

More than a third were clearly undernourished. Twenty-seven per cent had impaired vision. Nearly half had decayed teeth. Heart defects affected 154 lads, nasal obstructions, 187, ear trouble, 67. Six had active tuberculosis, 10 had chronic inactive cases of the same disease, 31 were listed as suspects.

Twenty-seven nationalities were represented. The common denominator was poverty. There was plenty of ambition, but it was functioning under heavy handicaps.

Book Reviews

COMING OF AGE IN SAMOA, by Margaret Mead William Morrow & Co., New York \$3 00

AS a folk study, Miss Mead's work is cool, competent and commendably free from the shibboleths of formal science, so often a stumbling block to the layman. It is also freer from prepossessions than most books undertaken, as its author frankly avows, in the interest of a particular problem. Struck with the prevailing "storm and stress" to which adolescence in our kind of society is generally subject, and accepting the current explanation of it as due to the preponderance of sexual repressions in modern society, Miss Mead has made an explicit study of a type of society in which there are neither sex repressions nor storm and stress. What interests me is not so much Miss Mead's lively picture of Samoan society, as the unanimity with which American reviewers have accepted the conclusion that a total absence of sex inhibitions can be held responsible for the want of adolescent stress, even though Miss Mead is far from being as convinced as her readers. Mr. George Dorsey goes so much further than the author herself that he permits himself to be quoted on the cover as wondering whether we will ever be "as sensible about sex as the Samoans."

The first consideration of such a document is that it should explicitly state whether or not the social complex presented is of an ascendent or a decadent culture. There is plenty of evidence in Miss Mead's careful report of social detail, that what she presents is the alteration of social levels from a range of high individual participation and responsibility to one of less participation and responsibility. But it is not until one reaches the appendix that this is clearly expressed, in a description of the alteration of Samoan custom within two or three generations. But all through the book there are perfectly definite references to decadent culture, in the flimsy secrecy of sexual irregularities, in the decay of ceremonial associated with sex and with puberty in general, in the forbidden practice of public defloration, more than anything else in the still extant custom of taupu, wherein the virtue of maidens intended for high social positions is rigidly enforced, all of which point to an earlier appreciation of sexual discipline breaking down under contact with

White Life. As a matter of fact, earlier studies of the Samoans prove that they once surrounded puberty and marriage with something like the discipline and dignity with which practically all primitive peoples invest the personal performance of tribal responsibilities. They once had for their young men disciplines of pain and self denial such as are common still among American Indians. They severely punished infringements of the sex code. They once possessed, as do all primitive peoples, a literature in which whatever esoteric perceptions they had were expressed along with all those finer promptings which we class as "spiritual." Miss Mead suggests that such things as rituals, ceremonials, songs and dances have been noted but finds them "irrelevant." But are they in fact? Do we not finally render judgment upon all cultures by their proportion of such things, and institute comparisons of cultural advance on the scope and content of tribal expression in this direction? If we take Miss Mead's statement that she finds no literature, music, ritual, ceremonial, discipline or tradition relevant to the sex life of the Samoan people, is not this of itself warning evidence of a decadence for which we have practically no parallel in primitive annals?

It is so well known that ascending cultures place great stress upon the period of puberty, making sexual maturity coincident with the entrance into tribal responsibility, and surrounding it with ritual, ceremonial and disciplines, among which purposive chastity frequently figures, that the absence of these things is alone evidence of decadence in that particular field.

Among the stresses recognized as associated with puberty is the spontaneous necessity of aligning the individual with that aspect of the universe which we describe as Immaterial Reality. In most primitive society this is discharged by practices best known under the general title of the totemic vision. Among the practices which have been empirically discovered to resolve this urge, withdrawal, fasting and continence are most generally used. The integration of personality through discipline and reconciliation with whatever concept of Immaterial Reality is native to his tribe, constitutes the only stress of American Indian youth which I have been able to discover. And it is no less and no more of a

stress among those societies which permit a period of experimentation than among those in which a single life-long mating is the custom. And this raises the question which Miss Mead barely touches on, the question whether storm and stress are not more intimately related to intellectual perceptivity than to sex. Would any younger generation of the same "I Q" of Samoan youth, suffer any adolescent stress other than is imposed upon our youth by economic pressure?

Miss Mead makes rather slight inquiry into the intelligence quotient of young Samoa, and finds it low. She could hardly have done more in her nine month contact, nor come to any valid conclusions without many careful studies of the kind at various levels of perception. The only quarrel I have with her on this point is for suggesting that her single limited inquiry could be used as a basis for reliable social conclusions. As for the reviewers who do so make use of it, they are perhaps exhibiting a characteristic American penchant for easy solutions, for quick and formalized methods of disposing of social problems.

MARY AUSTIN

THE PSYCHOLOGY OF THE ADOLESCENT,
by Leta S. Hollingworth. D. Appleton & Co.,
New York, \$2.50

ONE seldom finds such a concise and interesting statement of a series of complex problems as is contained in this book. The author reflects poise and an impersonal and rational grasp of her subject in a way which breeds confidence in most of her conclusions.

A brief chapter which attempts to answer the question—"What is adolescence?" sets the stage. The emphasis is distinctly physical and physiological, thus providing a reliable foundation to which with consistent and skillful technique the author repeatedly returns in the later chapters. A chapter containing an interesting account of the Public Ceremonies of primitive tribes and of our own peoples leads to a consideration in the third chapter on "Psychological Weaning." This section is intensely significant and valuable to adolescents and to adults as well. It contains a clear description of scientific facts much of real practical application to the problems of the individual reader. There is more common sense in its twenty-

two pages than is frequently acquired by parents in a similar number of years.

The section on self support naturally cannot do more than to scratch the surface of a broad and ill defined field of vocational needs and guidance. The bibliography which it contains is useful as an indication of opportunity for further reading. The chapter on mating is sane and frank. Recognizing that we know little of the future trend of development in this direction it confines itself to broad discussion and to a statement of the more obvious and important attitudes of the younger generation. By emphasizing the irrational and inadequate procedure of civilization the author leaves ploughed and harrowed the field for planting of liberal and tolerant investigation and research in the readjustment of the sex instinct to modern life. The next chapter deals with the need of achieving a point of view—a philosophy of life. The result of disintegrated personalities and of leaving this matter to chance alone are properly described and condemned. The establishment of a working philosophy naturally leads to a chapter on "Finding the Self" and to a final section on the "Meaning of Maturity."

I do not know of a single volume of greater potential usefulness to adolescents, parents, teachers and educational executives. Miss Hollingworth has made a notable contribution to the biological foundations of education.

C. C. LITTLE

MODERN YOUTH AND MARRIAGE, by
Henry Neumann, Ph.D. Appleton, New York
\$1.50

A CAREFUL reading of Dr. Neumann's book on *Modern Youth and Marriage* leaves one with the impression that the author is not particularly cognizant with the conditions of life prevailing today. He seems strangely unaware of the real problems of modern youth and the attitude of many toward marriage. He may know more than the book reveals, but it would appear that his knowledge comes from books rather than from actual experimental knowledge of the life of, say, an American industrial community. The book is academic and might have been written in the nineteenth century as far as its diagnosis of and prescription for social ills is concerned.

One is forced to conclude that Dr. Neumann doesn't understand modern women, hasn't a very wide acquaintance among young people, and isn't

really aware of the marriage problem. He mentions changed economic conditions but doesn't seem to realize what those changed conditions imply. The only solution he offers is self-control and education therein, which is well-enough in its way, sane and wholesome, but which is like the vague talk about the brotherhood of man as a solution of international relations.

The author decries companionate marriage and the new freedom, but any suggestion of an improvement in the present marriage system is regarded as a plea for self-indulgence. He mentions Birth Control but once, and that only in passing, and gives no hint in the book of realizing its very important bearing on the problem the book is supposed to be concerned with. It is hard to discover his attitude toward Birth Control, but one gets the impression that he deprecates it as a part of the dangerous new freedom.

CHARLES FRANCIS POTTER

TO THE PURE, by Morris L. Ernst and William Seagle, Viking Press, New York \$3.00

FOR one who feels strongly the primitiveness of the present morality and censorship in any of its phases, it is very difficult to review the excellent study of Ernst and Seagle's "To the Pure." As the jacket states, the book should be read by any one who has ever published, sold, or read a book. Particularly important is it that this book should find its way into the libraries of those whose moral concepts have not yet been corrected and amplified by the modern analytical studies in psychology.

The definition of obscenity and its legal interpretation is clearly revealed. The contents are divided into a number of very distinct chapters concerning both the literary and legal aspects of the subject. It is surprising how, in every consideration, sex is the crucial theme about which suppressive censorship and the ideas of obscenity hover. All censorship is shown to be a hypocritical game on the part of a number of morons or otherwise psychically immature and abnormal individuals. The various organizations that profess to deal in the suppression of vice do not apply themselves to a consideration of the things that are actually vicious socially, but they concern themselves with the prurient treatment of the sexual question, particularly as manifested in literary and artistic productions.

Censors are thus often led into conflict with

dramatic art, the cinema, and the general press. The arts which are perhaps the least molested are music, painting, and sculpture. Censorship is based more upon the assumed low character of the masses than upon the great capacity for demoralization which is inherent in any form of art. This leads, of course, to restriction of the free expression of opinion and of scientific knowledge, particularly on sex topics. It amounts to the same thing as saying that since our population is feeble-minded, we must take steps to keep it uninformed.

In reality, the concept of obscenity is vague. It is important to remember that obscenity laws are of comparatively recent origin. Formerly, they were the expression of the general feeling of embarrassment toward literature of the grosser type which, in the Victorian era, was considered pornographic. The attitude toward this type of literature has varied greatly at different periods.

"To the Pure" reads easily and is indicative of the authors' intensive study and comprehensive knowledge of the subject. The entire field of literature and art is discussed at all points where the law intrudes in the form of censorship or suppression. An appendix gives a list of books and periodicals attacked, as well as a brief presentation of a number of cases in the United States and Canada. There is also a good bibliography.

MORRIS H. KAHN, M.D.

SOME MORE MEDICAL VIEWS ON BIRTH CONTROL, by Norman Haire. Harper, London

THIS book is both interesting and useful. It is a collection of articles written by medical men and women of standing, and most of the contributors have had to face Birth Control problems in their work, or have had large experience in Birth Control clinics.

We need this type of book greatly because it carries conviction, is based on actual contacts, and is written by physicians. It is likely, for these reasons, to carry more weight both with the laity and the medical profession.

Dr. Haire, in the leading article, states the case for Birth Control with characteristic clarity and ability, and answers most effectively the objections of his British colleagues to the movement.

I agree with Dr. Haire that the majority of the opponents to Birth Control are found among the older members of the profession who were educated

back in the Victorian era, and indeed the same observation may be applied to older groups of opponents in various other professions or walks of life. They are mostly influenced by the old sex taboo, which prevents them from facing sex facts intelligently and frankly. I find this to be the case in my own social hygiene and Birth Control work. Luckily, however, the younger generation has practically freed itself from the burden of sex repression and is seeking scientific and practical information on the various phases of sex life. Hundreds of written inquiries that I have received from medical and theological students, as well as young men and women in the professions, business, or trade, unhesitatingly ask some such questions as the following: "What are the safest methods of Birth Control?" "Is Birth Control injurious to health?" etc.

Dr. Haire properly stresses the fact that too many of the opponents of Birth Control have had very little practical experience, and that this fact largely invalidates their views on many points, particularly on the nature and the effects of contraceptive methods. His suggestion that many of the medical opponents of Birth Control should, themselves, found a clinic for the study of contraception and thus learn much that is now hidden from them, is a pertinent one, since in this matter, which is not only controversial but in which one's own personal feelings count so much, direct experience is likely to overcome prejudice and ill-founded notions.

I admire Dr. Haire for telling his own story about the fictitious joys of being one of a large family, he being the youngest of eleven. I have no doubt that his experience is similar to that of many others, who, however, prefer fiction to facts.

I am glad that the courageous feminist, Dr. Aletta Jacobs, Dean of the Birth Control movement, was asked to contribute to this little volume, as well as the younger clinicians, Doctors Jane Hawthorne and Hannah Stone. It is gratifying, also, that there is a eugenicist and a psychologist in this group. I only wish there had been one or two others of the school that stressed the new feminist argument, or the modern viewpoint, namely, that, after all, what applies to a man applies also to a woman, that her ambition to be something more than a breeding machine should not only be encouraged but considered essential to the further cultural development of the human race.

RACHELLE S. YARROS, M.D.

PSYCHOLOGICAL CARE OF INFANT AND CHILD, by John B. Watson, W. W. Norton & Co., New York, \$2.00

DOCTOR WATSON'S scheme for bringing up children involves the principles of making them as free as possible of sensitivities to all people. In theory this sounds reasonable. The methods by which he desires to attain this end appear to be fraught with too much unreasonableness to be practical. The discussion of behavioristic methods and the nature of children's fears may be new to some members of the laity, but it can scarcely be regarded as especially new to those familiar with the psychological literature of recent years.

The chapter devoted to "Sex" contains much of value and there are numerous suggestions of a practical nature, but as a whole the chapter cannot be said to make an unusual contribution to the subject matter of sex education. The most valuable contraceptive idea lies in the dedication "To the First Mother who brings up a happy child." With Doctor Watson's cold, calm, dispassionate, scientific outlook upon children, child-bearing would perforce reach an irreducible minimum, but one cannot say whether this would bring about the behaviorist's paradise.

Doctor Watson has presented a book of interesting discussion that challenges attention and criticism in every chapter. Written with the design to be a psychological *vade mecum*, its purpose is defeated by an unwarranted dogmatism concerning a large variety of topics, scientifically known and unknown.

IRA S. WILE, M.D.

HOWS AND WHYS OF HUMAN BEHAVIOR, by George A. Dorsey, Harper & Brothers, New York, 1929

WHY WE BEHAVE LIKE HUMAN BEINGS, by George A. Dorsey, Harper & Brothers, New York, 1925

AN anthropologist turns from his mummies to man in the flesh, from the physical traits of human prehistory to the psychology of the present. Very much to the present, for the style rivals that of the most up-to-date novel and is suggestive of the high-power methods of modern automobile salesmanship. Both books are crammed with facts, in the main from reliable sources, which are reeled off in staccato succession and with a positiveness that leaves no room for doubt. They are frequently

interspersed with trite statements, clever turns of phrases and personal and other anecdotes, which help to relieve what would otherwise become monotonous. The choppy style comes close to incoherence at times, but the general lay reader, to whom the books are obviously addressed, is almost sure to be interested and entertained.

Although the author in the earlier volume very properly disclaims that "mind" can "be 'developed' in ten lessons at \$1 or \$100 a lesson, [or] by reading a 'set' of books or a year's subscription to some fake 'psychological' magazine", nevertheless the more recent of the two volumes raises strong suspicions of having the "Develop will-power! Learn how to be successful! Improve yourself!" objective.

Throughout both books, which are expository rather than philosophical in character, much is said of the relative effects of heredity and environment, with an overwhelming prejudice for the latter. The biologist is not likely to quarrel with the author's general exposition of the importance of environment in human behavior and affairs, but rather to deplore his entirely inadequate conception of heredity.

The treatment of the social aspects of human behavior is from the standpoint of the individual rather than the group. Consequently scanty attention is paid to eugenics, Birth Control and similar social problems.

L. J. COLE

WHITHER MANKIND, Edited by Charles A. Beard, Longman, Green, New York \$3.00

WHITHER MANKIND" is one of the most valuable books I have read this winter. It paints a panorama of our modern civilization by asking sixteen experts to answer, from their several specific viewpoints, the question if our present tendency is for good or ill. This volume assumes that science and machinery are two invincible facts, reshaping the world. Are these changes to our detriment, or is there an upward trend in this changing order of events?

Defeatists who see the "decline" of the West and the revolt of the unfit, and offer instead the so-called superior civilization of the East, should read the emphatic protest of Hu Shih, a gifted Chinese writer. These despondent Western writers emphasize the bankruptcy of Western civilization and laud the superior spiritual civilization of the Orient. Hu Shih asks, "What spirituality is there in a civilization which tolerates such a terrible form of

human slavery as the 'ricksha coolie?' Do we seriously believe that there can be any spiritual life left in those poor human beasts of burden?" Over against these down-trodden souls, Hu Shih pictures the American workman riding to and fro in his own motor-car, "who takes his whole family outing and picnicking on Sundays in distant parks and woods, who listens to the best music of the land on the radio almost for no cost, and whose children are educated in schools equipped with the most modern library and laboratory facilities."

Bertrand Russell writes the chapter on "Science" which is a genuine classic. He shows how man has been freed from bondage to the non-human world by a most marvelous chain of discoveries, but "men, individually, are held in bondage to their fellow men more completely than in the pre-scientific age." He summarizes his findings thus: "I do not doubt, however, that the merits of this machine civilization far outweigh its defects. Take two items alone: the diminution of poverty and the improvement in public health—these two alone represent an incalculable increase in average happiness. And each of them is capable of being carried very much farther than has yet been done." His closing suggestion is, "We should learn to use the machine without worshipping it."

The most pointed reference to Birth Control is written in the chapter on "The Family" by that modern prophet, Havelock Ellis. He explains that contraception and Birth Control are rapidly being accepted in theory in all civilized lands. "It is estimated that at the present rate, Birth Control will become practically universal in our civilization within from twenty-five to fifty years." This is largely due to the changing economic position of women, and the realization that scientific knowledge holds the key to the advancement of civilization.

"Whither Mankind" is a magnificent challenge to pessimists and an inspiring incentive to tired liberals. It emphasizes in the clearest terms that the world is changing for the better just as rapidly as progressive minds are willing to alter it. Diseases are constantly being wiped out, wars made less necessary, and the evils of machinery are being conquered. These are man-made ailments and are positively curable. What the theologians call "the Messianic Era" has been hastened by the past century of machine civilization more than by ten thousand years of religious speculation.

RUDOLPH I. COFFEE

News Notes

INTERSTATE LEGISLATIVE CONFERENCE

AT THE request of the Pennsylvania Birth Control Federation an interstate legislative conference from the Birth Control Leagues of Massachusetts, Connecticut, New York, New Jersey and Pennsylvania was held on May 3rd, at the headquarters of the American Birth Control League, 104 Fifth Avenue, New York. Representatives present were Pennsylvania Mrs Stuart Mudd, Miss Dorothy Ives, Mrs A C Martin, Mr Samuel Emlen, New York Mrs F Robertson Jones, Mrs Richard Billings, Mrs Dexter Blagden, Mrs Lewis L Delafield, Mrs Robert S Huse, New Jersey Mrs John White Howell, Mrs Brevoort Renwick, and Miss Henriette Hart, Connecticut Mrs George H Day, Mrs T H Helburn, Mrs A G Porritt. California Mr Raymond F Arnold, Massachusetts Mrs Oakes Ames. Present also were Mr Percy Clark of Cornell University, and Mr Guy Burch of Columbia University.

Reports of legislative work during the recent sessions in New York, Pennsylvania and Connecticut were given. In Connecticut the bill presented was framed to repeal the present law and leave the state without any restriction on the giving of Birth Control information. This bill had been criticized as too radical, but not more so than previous more guarded bills. The best work had been done in the constituencies of members of the Judiciary Committee. The religious issue had been sharply drawn, as the Congregational Church of Connecticut had unanimously endorsed the bill and public opinion was aroused on the subject of whether the Roman Catholic Church should be permitted by law to impose its tenets on the people of the state.

In Pennsylvania the law is completely prohibitive. No bill had been introduced this year. Much lobbying and publicity had been done, however.

The report of the New York campaign brought out the value of endorsements by organizations. The New York bill had been supported by the New York League of Women Voters, the Citizens' Union, the Federation of Women's Clubs of New York City, the Junior League of New York and forty-two other organizations. New York also had thirty local committees working for the bill. An independent questionnaire sent out to 5,000 doctors by

the Legislative Chairman of the City Federation of Women's Clubs came back 4 to 1 for the bills and another to 1,500 doctors teaching in medical schools showed the later group eight to one in support of the bill.

Informal discussion brought out that the New York and Connecticut representatives were in favor of securing legislative hearings, whatever the outcome, the Pennsylvania representatives doubtful. All agreed, however, on the value of legislative campaigns for promoting the movement.

No legislative work had been done or was planned for the future in New Jersey, California or Massachusetts, where the operation of clinics is permitted by law. In California the only law is one prohibiting advertising of Birth Control methods, and no recent work had been done towards changing it. There are three independent Birth Control Clinics in Los Angeles and Oakland, and many other connected with hospitals and dispensaries. In Massachusetts no legislative activity is planned for the present. At luncheon following the discussion, Mrs Margaret Sanger outlined the steps taken by her committee for a campaign for the amendment of the Federal Penal Code.

The Conference was a great help and inspiration to all who attended.

UNITED STATES

MOST significant of the changing attitude on Birth Control is the invitation extended to Dr Cooper to broadcast over Radio station WGY, Schenectady, on "The Reasons for the Growth of the Birth Control movement." Some of the many and varied organizations which Dr Cooper has addressed during the past month are Union Theological Seminary, the New England Women's Medical Association, at the New England Hospital for Women and Children in Boston, the Students' Association of the University of Buffalo, the Youth Conference of the Fellowship of Youth for Peace, the student body of the Harvard Medical School, the Boston Unitarian Fellowship for Social Justice.

Also national in scope and effect is the news that Sherwood Eddy of the National Board of the Y M C A is broadcasting a series of talks over WOR. On May 13th he gave his reasons for believ-

ing in Birth Control, and read from his pamphlet "Sex and Youth" In conclusion he said

If such is the overwhelming case for Birth Control, what are our laws to-day? If a doctor writes to a married woman, "My good woman, if you have another child it will kill you You have buried three, you cannot support the seven children you have in your poverty and in your present state of health, after bearing a child each year, if you have another child it will kill you," if she replies, "God knows I do not want another child, what am I to do," and if the doctor writes and tells her what to do to save her life or health, they can imprison him for five years and fine him \$5,000 Or if a mother writes to her married daughter, "I do not want you to suffer as I have suffered You ought not to have another child for 2½ years," and tells her what to do, they can imprison the mother for five years for attempting to save the life of her daughter

In state after state the only legal method of Birth Control allowed a woman suffering from over-child bearing is absolute continence, to refuse her husband altogether, yet if she does so, by the laws of the same state, it is made ground for immediate divorce on the part of the husband The only legal method of protection for the wife is made ground for divorce for the husband Such laws are medieval, cruel, unjust to women, many of whom are being done to death or broken in health under these very laws I repeat, has not the time come to bring the whole of life under intelligent control?

Under the chairmanship of Margaret Sanger a committee has been formed for the campaign to amend the Federal laws governing the carriage of Birth Control information through the mails and by express companies, and of the importation and exportation of Birth Control literature and contraceptive materials The committee plans to work through individuals rather than organizations, and has divided the country into four districts, in each in which the organizations of the districts are to be represented The American Birth Control League, as a national body, is to have a representative on the Central Committee

The National Conference of Social Workers will be held in San Francisco from June 26 to July 3rd The general subjects to be considered are Children, Delinquents and Correction, Health, the Family, Industrial and Economic Problems, Neighborhood and Community Life, Mental Hygiene, Organization of Social Forces, Public officials and administration, the Immigrant, and Professional Standards and Education As one of the kindred groups, the American Birth Control League will hold three sessions under the Chairmanship of Rabbi Rudolph I Coffee Representatives from clinics in six cities will give reports of progress Among the speakers scheduled are Mrs F Robertson Jones, Miss Henriette Hart, Dr Samuel J Holmes and Dr Aaron J Rosanoff

Alabama

THAT Southern medical men are alive to the importance of Birth Control is evidenced by recommendations made at the last meeting of the Alabama State Medical Association, as follows

"That the Medical Association of the State of Alabama go on record as favoring Birth Control among those who are unfit in body and mind and who lack moral responsibility, that this association approve family life for those who are physically, intellectually, and financially equal to the responsibility, that Birth Control for such parents be limited only to self-control which is done in the interest of the family, in the interest of the community, in the interest of the nation, and in the interest of a high type of manhood, in the interest of womanhood, and in the interest of civilization With the advancement of civilization the question of Birth Control will come more and more to the front, and will demand proper solution, in the interest of good morals, good conscience, the proper propagation of man and the advancement of civilization Every enlightened individual is forced to consider the importance of the question The churches, scientific societies, and all organizations that are formed for the well-being of mankind cannot but recognize that the question of Birth Control is of paramount importance in the civilization of man It seems to the president of this association, that the medical profession cannot, if it would, avoid the responsibility of taking a position on this all important question"

California

A MATINEE was held at the Ritz Theatre on April 30, for the benefit of the Los Angeles Mothers Clinic Association About \$2,000 was realized through the devoted work of a committee of prominent Los Angeles women Plans are on foot for further activities to aid the Clinic until the bequests of Dr Henry Brainerd and Mrs Clara Baldwin Stocker are released from Probate

Ed Note The amounts of these two bequests were incorrectly stated in the May issue They should read \$30,000 by Dr Brainerd, and \$125,000 by Mrs Stocker

Carl Rave, now serving a three months sentence in Redwood City, San Mateo County for selling a pamphlet on family limitation writes "I desire to say that no amount of punishment or fines can make me guilty of a crime I think that to keep this information out of the hands of the workers is one of the greatest social crimes of to-day, because it causes needless, untold suffering and degradation"

The Northern California Birth Control Committee will continue its fight to distribute literature in California in spite of Rave's conviction

Illinois

ON April 30th, Margaret Sanger addressed the Illinois Birth Control League at the Chicago Woman's Club, urging members to support the

campaign for more liberal statutes regarding Birth Control throughout the United States

An International Conference on Population will be held in Chicago from June 17th to 28th under the auspices of the Norman Wait Harris Memorial Foundation of the University of Chicago. Margaret Sanger will be one of a group of experts who will participate. The tentative program follows:

- Population policies of different nations and at different times
- The probable future population
- Food and natural resources
- The quality of population
- Migration
- The optimum population

Massachusetts

AT THE invitation of the Community Church of Boston, Mrs. Sanger spoke on May 26th on the question "Shall the Citizens of Boston be Allowed to Discuss Changing Their Laws?"

New Jersey

THE New Jersey Women's Republican Club reaffirmed its stand in favor of Birth Control at its ninth annual convention in Atlantic City on May 18th. Mrs. Robert S. Huse, Executive Secretary of the American Birth Control League, spoke on "New York Politicians, Birth Control Clinics and the Dennett case." Resolutions congratulating the doctors and nurses, vindicated in the dismissal of the case against the Clinical Research Bureau, and condemning the conviction of Mrs. Mary Ware Dennett as a miscarriage of justice, were adopted. The club placed itself on record "in favor of the amendment of all laws, state or national, which forbid doctors to advise married persons on Birth Control matters, either orally or by mail."

New York

THE Social Service Committee of the New York East Conference of the Methodist Episcopal Church, representing 275 churches, and a combined membership of 85,000 adopted a report covering, among other topics, recommendations regarding sex education, and making the following suggestions:

"In the interest of morality and sound scientific knowledge we favor such changes of the law in the States of New York and Connecticut which would remove the exist-

ing inhibition upon the communication by physicians to their patients and of important medical information in this realm. We urge that these vital problems, which enter so deeply into the moral life of both the individual and society, shall have an unchallenged place in the thinking of our ministry."

Mrs. F. Robertson Jones, president of the American Birth Control League, spoke at a symposium on Birth Control at the Church of the Holy Trinity of Brooklyn on June 2nd. She discussed the present status of the Birth Control movement.

The New York State Court of Catholic Daughters of America adopted a resolution at their convention in Rochester, expressing vigorous opposition to Birth Control.

Ohio

AS a result of a lecture on Sex Hygiene and Birth Control by Dr. Robert L. Dickinson, the Cincinnati Academy of Medicine passed a resolution recommending the establishment of a Birth Control Clinic.

Pennsylvania

IN response to a letter sent out by Mrs. George A. Dunning, Secretary of the Pennsylvania Birth Control Federation, a Defense Committee has been organized to protest against the action of the New York police in the recent raid on the Clinical Research Bureau. Over fifty prominent Pennsylvania people answered the letter within forty-eight hours, pledging their support, and underscoring their feelings with such notations as "yes, gladly", "decidedly, yes", "1000% yes".

The debate on Birth Control between the University of Pennsylvania and Yale was decided in the affirmative, and the subject matter was broadcast over radio station WIP, another significant example of the entrance of the Birth Control movement into the radio field. The material was supplied by the circulating library of the Pennsylvania Birth Control Federation.

AUSTRALIA

WE record with deep regret the passing of Sir George Knibbs, eminent Australian statistician and economist, loyal friend and enthusiastic supporter of the Birth Control movement. Sir George's most recent book "Shadow of the World's Future" is a forecast of what the future means unless population is checked by means of Birth Control.

The Queensland government has opened 64 maternity hospitals. A nursing program is being developed and prenatal clinics are to be associated with the maternity hospitals in an endeavor to reduce the maternity mortality, which has not appreciably declined in Queensland during the last twenty years. The infant mortality rate, however, is unusually low, being a little over 50 per 1000 births over a five year period.

CANADA

IN the last of a series of sermons on "The Modern Family" Rabbi Isserman at the Holy Blossom synagogue of Toronto declared himself for Birth Control, as "a preventive of divorce, a protection for mothers, a preventive for war, famine, and disease." His opinion was strongly backed by Dr C J O Hastings, medical officer of health, and Mrs Florence Custance of the Toronto Women's Labor League.

FRANCE

FRENCH women leaders, according to United Press despatches, oppose Professor Pinard's suggestion that French girls of 16 and boys of 21 should marry as an aid to repopulating France. "It is folly of the wildest sort," Mlle Lucile Tinayre, prominent woman member of the bar, told the United Press.

Professor Pinard, of the University of Paris, held that his suggestion would be the surest way to offset race suicide. "From a physiological point of view a girl of 16 is at the right age for motherhood," Pinard said. "By marrying, young girls have a greater chance to have more children, and that is what France needs."

Feminists, however, raised the ages for both sexes five years. "I believe the man should be five or six years older than his bride," Mlle Tinayre agreed, "but the ideal ages are 21 and 26."

Mme Raymonde Machand, author of "La Possession" and other modern French novels, agreed with Mlle Tinayre. "When I think of the wonderful life American wives have and the countless advantages marriage brings to them I must admit that if I were an American girl I would hasten to profit by marriage," she said. "But here in France it is different. A French girl of 16 has the right to dream and aspire to great heights. She should not be tied down by French marriage customs and think all day of babies and cookery."

ITALY

NEWs continues to reach us of Mussolini's efforts to increase the birth rate. He has recently lowered the legal marriage ages from 18 to 16 for the husband and from 15 to 14 for the wife. Professor Salvemini, exiled historian from the University of Florence, reports that despite Mussolini's "wishes" the Birth Control movement is spreading and that Italy's real problem is one of overpopulation.

PORTO RICO

A DISCUSSION of a proposed law for Birth Control in the Lower House, brought out divergent opinions. Senor Fernandez Garcia, President of the Charity Committee, wished the law indefinitely postponed on the grounds that the idea "though a noble one" was not suitable for present conditions. He maintained that the poor would not avail themselves of the proposed information, that the methods employed were doubtful and that the Medical Association had pronounced against them. Martinez Reyes stated in support of the law that it had produced beneficial results in other countries and that something must be done to prevent hyper-saturation of Porto Rico.

SWITZERLAND

THE Canton Vaud, Switzerland, has passed a sterilization law including the provision "A person suffering from mental disease or mental defect may be subject to medical treatment for the purpose of preventing the birth of children, if he is considered incurable and if it is indicated that he can have only abnormal descendants."

TURKEY

ACCORDING to United Press reports the decline of the harem has had a marked effect on the birth-rate. A celibacy tax is planned which if it is actually put into effect will be curiously out of keeping with the ideals of a progressive government. The tax proposed will equal the total of present income and general taxes. It will be imposed on bachelors of from twenty-five to forty-five and spinsters from twenty to thirty-five. Twenty per cent of the tax will be given to families with five or more children.

Progress on the Streets

By KITTY MARION

THE attitude of people on the street towards the "Raid" is a revelation which alone is an indication, if there were no other, that Birth Control is "arriving" Expressions of indignation and sympathy are continuous "Disgraceful", "preposterous", "disgusting", "scandalous", "shameful", "brutal", "unbelievable", "outrageous", "uncivilized", are applied to the raid and those responsible for it While we got "bravo", "good-luck to you", "keep up the good fight", "more power to your elbow", "you'll win", "good for you, young lady, good for you" "glad you're still here", "glad you're not in jail" The sales of the REVIEW have doubled "Keep the change for the cause" enthusiastically said many people, while others gave their money without taking the paper, since they "knew all about it" One man in response to my usual "thank you" said "not at all,—thank *you*, you're the people to thank "

Many physicians, one from Georgia, one from Mexico bought the REVIEW, expressed their opinion of the raid, wished us success, and were glad that the cream of the profession had come to our defense The man from Mexico laughed ironically to think such an outrage could happen in the United States

"You are a lot of brave women" said a lady as she bought the REVIEW "Thank you", I replied, "we try to be, and it is nice of you to say so" "A doctor's wife must say something 'nice' on this occasion" she answered, wishing us every success

"I don't need this, but I buy it to show my approval", said a gray haired, elderly lady "I have worked for years in a City Welfare Department and know how necessary this is A number of "horny handed sons of toil" bought the REVIEW "just to see what it is all about" One didn't believe in "raising an army and navy" An Irishman believed in Birth Control but wanted to know if the Bible sanctioned it, so I gave him some chapter and verse A clergyman buying the REVIEW deplored the continuous persecution of those who would improve human conditions I told him I was glad to see the clergy coming out more and more for Birth Control "Yes, all but our Catholic Brethren", he chuckled, but felt sure they would sooner or later have to capitulate to Birth Control as they had to Woman's Suffrage, the round Earth, and the Solar System

Pamphlets

Of Interest to BIRTH CONTROL REVIEW Readers

OUTLINE OF THE PROGRAM FOR EARLY SEX EDUCATION IN THE HOME, EARLY SEX EDUCATION IN THE HOME, and A VOCABULARY FOR FAMILY USE IN THE EARLY SEX EDUCATION OF CHILDREN, by Catheryne Cooke Gilman Women's Co-operative Alliance, Inc Minneapolis, Minn

These three pamphlets, with accompanying charts, differ from most books on the sex education of children in that they provide for continuous work by the parents from earliest childhood to adolescence Mrs Gilman shows that sex education is not a matter of giving a definite amount of information at some special stage in a child's life, but that it consists in creating an attitude mental and moral, which shall last all through life Particularly useful to parents who have not had the advantage of instruction in physiology is the vocabulary without which it is almost impossible to answer a child's questions in a dignified manner

SEX EDUCATION, by Percy L Clark, Jr, Rational Life Publishing Co Ithaca, N Y

This little book is the result of the frank facing by the author of the problems of sex, first for himself and his wife and then for their children It ranks high both as regards manner and matter among the many works written for the instruction and guidance of parents who find themselves perplexed as to how to meet the sex questions of their children

BIRTH CONTROL LAWS, THEIR UNWISDOM, INJUSTICE AND INHUMANITY, by S Adolphus Knopf, MD A Report The American Birth Control League, 50c

This pamphlet of twenty-one pages is described as a supplement to Dr Knopf's larger pamphlet "Various Aspects of Birth Control" It contains in a very real sense information supplementary to the earlier pamphlet, particularly in its reprint (p 6) of Dr Dill's succinct and effective summary of state and federal legislation against Birth Control and in the very complete list (p 17) of all contraceptive centers in the United States at the present time There could be no better introduction to the subject of Birth Control than these two comprehensive pamphlets of Dr Knopf's Both were originally published in medical journals and they represent Dr Knopf's unremitting and largely successful effort to stimulate interest in Birth Control among his colleagues in the medical profession.

To Be Reviewed in July

COMMITTEE ON MATERNAL HEALTH Biennial Report, 1927-28, New York

MCCULLOCH'S RELATION TO THE NEO-MALTHUSIAN PROPAGANDA OF HIS TIME Reprinted from the *Journal of Political Economy*, Vol 37, No 1, February, 1929

IDEALS OF LOVE AND MARRIAGE Report of the Committee on Marriage and Home, of the Federal Council of the Churches of Christ in America, New York, 1929

MODERN MARRIAGE

(Continued from page 153)

sistent efforts of their advocates—are still far from adequate to the needs of men and women who must lead a consistent and healthful sex life if they are going to make their union a healthy, happy and harmonious thing. It is unlikely that we shall ever have a really satisfactory contraceptive until a country as rich in scientific and inventive resources as the United States can have it legally. Then only will science work properly upon it.

The fact that Birth Control means *control* and not prevention of births, is also emphasized in this volume. The replies received to the questionnaire indicate according to the authors, "that there is little danger of the educated woman not having children if the choice lay entirely with her. The reason why the educated classes have few children is largely economic. Even when the means of the family are below the line theoretically indicated for the proper support of a family of more than one, two, or three children the urge towards parenthood makes men and women take the chance of being able to bring up more children."

In their summary of the results of their investigation, Hamilton and Macgowan write in a somewhat pessimistic vein. They find that almost all of the difficulties in the way of happy marriage are planted in the paths of little children, long before they even dream of marrying. It is the parents who are responsible for the future of marriage and, even with the fuller knowledge of modern times, parents are still bringing up their children on lines that will bring failure—that will make them almost inevitably incapable of becoming happy husbands and wives. This despair is not over the institution of marriage. They feel despair "over the way in which the sins of the fathers are visited on the children, and the children, growing up, inevitably repeat the process." That the process of education will be slow and lengthy there is no doubt. But it seems to us that the process has begun and that parents are becoming more and more conscious of their responsibility as "the gods upon whose knees rest the married happiness of the next generation, and the next, and the next." Such books as this make large contributions to that happiness and aid greatly in the slow laborious process of parental education.

A book of a very different character lies on our table along with those of Hamilton and Macgowan

and of Wile and Day. It is "Modern Marriage" by Paul Popenoe,⁸ who states in his preface that he writes "from the biological point of view." There is much useful information in the book, both biological and social, but the whole tone is far too dogmatic to be the production of a scientific biologist. Mr. Popenoe addresses himself to men primarily, he explains, because he happens to belong to that sex, and does "not feel qualified to write for women." The woman reader is inclined to think that in this respect Mr. Popenoe makes a mistake. He writes much about women and explains them in a wholly masculine manner to other men. It might have been better had he written for women and about men. Understanding men, as a man himself, there would surely have been much that was useful and instructive to his readers in a book so written, while it is clear that he does not know or understand women and there is very much that is false and misleading in his dogmatic statements about them which are intended for the instruction of men.

It would be difficult to imagine anything more remote from reality than Mr. Popenoe's description of the manner in which a young man makes his choice of a wife. Had the girls who are discussed as possible spouses been inanimate pictures in a gallery, such a process of choice might be imaginable.

An example of the difference between facts and theory not definitely grounded on facts is seen in Mr. Popenoe's insistence on the wisdom of early marriage, to which he devotes eleven pages. According to Mr. Popenoe a girl should marry at 20 or "several years before that", and should marry a man several years older than herself. But Hamilton and Macgowan found that the people in their research had usually married after twenty-four, and those who married earlier were not so happy. In fact "their married happiness increases as they marry later in life, up to thirty-five." Far and away the unhappiest group are the women who marry before twenty-five." The research also showed that while the greatest happiness for both was founded in an equality of age, wives were happier with husbands a little younger rather than a little older than themselves.

On one point, however, all these three books agree, and that is that the happy and successful marriage of the future pivots on a workable knowledge of Birth Control.

⁸The Macmillan Co. \$2.00

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