

December 1929

Twenty Cents

# BIRTH CONTROL REVIEW

Children of Choice, Not of Chance

## Three Church Leaders Back Birth Control

Darlington, Fosdick, Gold-  
stein Pledge Aid to Move-  
ment at Mass Meeting

## Mrs. Dennett Adds Plea

Former Priest Predicts Favor-  
able Action by Cath.

By Isabel P.

Three prominent  
Catholic Baptists  
platform in  
Birth Control  
its firm  
ly as  
control.  
The Re-  
v. Dr.  
Rabbi

## Pastor Derides Radio Exclusion Of Birth Control

'Priggishness,' Dr. Darlington Says of National Broad-  
casting Company Stand  
Banned as Controversial  
Offensive to Many, Officials  
of the Company Assert

## BIRTH CONTROL DEBATED HERE

First Annual Convention of  
League in Session.

## MINISTERS TO SPEAK TODAY

Dr. Fosdick, Dr. Darlington and  
Rabbi Wise on Program.

A mass meeting will

## BIRTH CONTROL IMMORAL OR NOT?

Chase and Dr. Mayer to De-  
bate Question at 8

## DEFENDS BIRTH CONTROL AS 'KEYSTONE OF RACE'

American Birth Control  
League at the Hotel Astor  
the key to the de-  
velopment of the race  
and it is also the  
key to the future of  
the world.

## FOSDICK FOR CANDOR ON BIRTH CONTROL

Pastor Tells Conference Topic  
Should Be 'Treated in the  
Sunlight' and Calmly

## S. DENNETT ASSAILS BAN

Lift Prohibitory Legislation  
Wynne Explains  
Speak at the

## Birth Control Cancels Birth Control League Only Hi

Official Topic, Health Commissioner  
Officials Avert Cause "Can Be Im-

reasons which neither he nor  
one else would explain. Health  
Commissioner Shurley Wynne made this  
address before the National Birth  
Control League at the Hotel Astor  
yesterday.

## MINISTERS' TALKS ON BIRTH CONTROL BARRED ON RADIO

Broadcasting Company Rejects  
Conference Addresses as  
Controversial

## WYNNE'S CANCELLATION DRAWS WALKER "TUT TUT"

Physicians Chief Speakers at  
Day's Sessions, Proposed  
Law Outlined

## Family Size Parley Hits Hectic Spots

Dennett Talks of  
Laws Clash with  
Birth Control.

## BIRTH CONTROL LEADERS MEET

Prominent Clergymen and  
Medical Authorities Attend  
National Conference

## CONFERENCE OPENS ON BIRTH CONTROL

Debate Between Canon  
and Dr. Joseph M.

# Birth Control Review

VOL XIII

DECEMBER, 1929

No 12

THE AMERICAN BIRTH CONTROL LEAGUE, INC  
104 FIFTH AVENUE, NEW YORK CITY  
Telephones—Chelsea 8901-8902

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## BIRTH CONTROL REVIEW

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Published on the first of the month by  
The American Birth Control League, Inc

Single Copies, 20 cents, \$2 per year, \$3.50 two years,  
Canada and Foreign add 25 cents postage per year

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

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# Editorial

No one has yet invented a yard stick for measuring the progress of reform movements, though the practical advantages of such a device are obvious. If we could take stock today and say "legislative restrictions will be removed in New York in 1932, in Pennsylvania in 1933, and throughout the United States the following year, January 1931 will see one hundred clinics established, the number of American doctors who understand modern contraception, and are willing to instruct their patients, will increase by 18 per cent per year"—how wisely and logically we could plan our work. In lieu of this ideal device, we may well consider the National Conference, held in New York on November 18th, 19th and 20th, as a sign post, an indication of both the route of the movement and the distance still to be traveled.

First and perhaps foremost, the Conference showed that Birth Control has the support of the thoughtful and purposeful elements in the community. Audience and speakers alike gave proof that here is no wild-cat scheme, no faddist idea, but one which has taken its rightful and acknowledged place among fundamental social reforms. Secondly, the work is now nation-wide. The meeting devoted to the reports of state organizations and clinics reported activities from the Atlantic to the Pacific, brought out conclusively that the work is going forward, and that the time is not far distant, when all this effort will converge into victory.

Birth Control was discussed in its relation to Health, to Religion, to Social Work and to Race Improvement. There were many interested listeners who followed the conference, session for session, and took away a well rounded picture of the immensity of the subject. It was the work of the Conference to present this picture, and this work was ably done. The support of the press has carried the Conference far beyond the confines of the actual sessions. The resultant increased interest and understanding will give the work new vigor and impetus.

THE following resolutions were adopted:

## I

WHEREAS the White House Conference on Child Health and Protection, (called by President Hoover last July, is now studying the problem of handicapped and defective children with a view to discovering the causes of dependency and juvenile delinquency, and

WHEREAS it is highly desirable to include in this study a consideration of the question of proper control of the conception of such children in families handicapped by poverty and by inherent parental defectiveness,

BE IT RESOLVED that we, citizens of New York and of many other States, appeal to this White House Conference to give special attention to conception control, its feasibility and its desirability as one of the major measures for the solution of the problems under its consideration.

BE IT ALSO RESOLVED that we respectfully petition President Hoover to add to his call to the White House Conference a recommendation that the question of Birth Control be fully studied in relation to the problem of the handicapped child.

## II

WHEREAS at the present time, restrictive laws, State and Federal, tend to produce a condition of things under which contraceptive information is readily accessible to the educated and privileged classes but it withheld from the poor and ignorant, and

WHEREAS the undue multiplication of families in which physical and mental defects and insufficient incomes cause the children to come into the world handicapped, and likely to become dependent on public charity, either from poverty or from defectiveness, and

WHEREAS a dysgenic condition under which the less efficient and capable citizens multiply out of all proportion to the increase of the more desirable, is thereby produced, and

WHEREAS contraceptive information would be of avail, not only in preventing the conception of handicapped children, but also in reducing the toll of maternal mortality and maternal morbidity, and checking the deplorable number of induced abortions which are a stain on our national life,

BE IT RESOLVED that we, citizens of New York and of a large number of other States, do present

to the governors and legislators of our respective States a plea for the reconsideration of all legislation which tends to hamper the spreading of contraceptive information, to these parents who are in need of it

**T**HE plea presented in the first resolution may be unnecessary. It seems almost impossible that a conference called to consider the problem of the handicapped and defective child could overlook the importance of contraception as a major means of lessening the problem. But experience has shown that there is so much timidity and reluctance as regards even the admission that Birth Control is worthy of study, that a resolution such as this has value in that it calls public attention to a remedy near at hand, feasible, safe and effective, the omission of which would show a lack of thoroughness and of courage utterly unworthy of a public spirited and intelligent group of men and women.

The second resolution is more general in its appeal. It is addressed to the governors and legislators of the several States whose delegates were present at the Conference. It does not refer to Federal legislation for the reason that the bill which Mrs. Sanger's Committee is intending to introduce into Congress has not yet been formulated, and it was not possible to ask the Conference to endorse a measure the terms of which were not yet known. There was some discussion at the Conference over the wording of this resolution. An objection was brought that it did not state clearly the policy of the American Birth Control League as regards the medical control of contraception. But it has been the policy of the League to leave the affiliated States free to introduce bills suited to the special needs of their States, and in drawing up the resolution the liberty of the affiliated States Leagues had been guarded. The resolution simply calls for the "reconsideration of all legislation which tends to hamper the spreading of contraceptive information." The time for safeguards is when bills are actually drawn up and introduced in the State Legislatures. The object of the resolution is not to define changes to be made in the laws, but to call attention to the legal

changes needed to make Birth Control feasible.

**T**HE Central Committee of the American National Red Cross has recently accepted the report made to it by its Red Cross Commission to China, recommending that China be permitted to work out her own salvation. The report concludes "By far the greatest need in China today is the development of a consciousness on the part of the people respecting some of the fundamental causes of famine in their country. Only a wise, strong, stable, central government can command the power and resources necessary to lead China out of her condition of disorder into a new era of peace, security and prosperity. We believe that China should be permitted to work out her own salvation, and that to extend relief to her in the absence of conditions plainly due to an act of God — natural causes — but retards her ultimate recovery."

The American Red Cross logically withdraws from the problem of feeding China's millions, urging a central government to control agriculture, industry and the many problems before the country. Is it not obvious that population control is one of the first problems to be faced, that these ever increasing millions must be checked if the nation is to ever adequately feed itself? The American Red Cross has taken a commendable step away from palliative dealing with China's ever recurrent famine conditions. It is to be hoped that China itself, through her awakening youth, will take the first step towards a fundamental solution.

**D**R. COOPER, speaking at the Community Church recently, suggested that a monument should be erected to the "Unknown Mother", commemorating the 26,000 mothers who die in childbirth every year in the United States. The next mail brought letters from three monument firms, asking for permission to submit estimates on statues. We are pleased to note this evidence of activity, but wish that it would take the form of freeing America from the necessity of thinking with shame and sorrow of this Unknown Mother.

# Birth Control and Race Improvement

By HENRY PRATT FAIRCHILD

**I**T is a remarkable fact that the two most important problems which concern the welfare of any intelligent and self-conscious society have been the latest to receive recognition, and even yet are only dimly comprehended, to say nothing of being understood or solved. The problems

of vice, crime, poverty, divorce, unemployment and a host of other minor ills of society have been appreciated and dealt with for decades, generations or centuries. The more obvious and superficial aspects of these problems are measurably well understood today, and reasonably effective measures of a curative or palliative type, even, in some cases, of a preventive nature, have been devised and are in operation. But the two great problems that underlie not only all these abnormal aspects of social life, but also the normal conditions of well-being and progress, still remain largely in the stage of myth, superstition, and taboo.

I refer to the question of the size of population, and the quality of population represented in any given society. Clearly these might both be linked together as two aspects of one great population question which would then dominate the whole field of social research and social effort. But it is characteristic of the chaotic state of affairs that we have not even devised explicit and accepted terms to designate these two problems. In regard to quality of population, the term Eugenics suggests, vaguely, and often inaccurately, the great body of interest concerned. But as for size of population, no word has been adopted or even effectively recommended to serve the purposes of scientific discussion and practical social engineering. For this reason, it is becoming customary among students of these problems to use the word population in its strictly numerical sense, so that a "conference on population", or a "discussion of population", is tacitly understood to be purely a quantitative af-

*This article is the substance of the speech delivered by Dr. Fairchild, as Chairman of the session on "Birth Control and Race Improvement", at the National Birth Control Conference. With the articles which follow by Dr. Little, Dr. Cole and Dr. Wiggam, it forms a well rounded consideration of this subject, as it was presented at the Conference.*

fair. This is obviously unfortunate, but to date there seems to be no feasible escape.

The topic under discussion, involving the word "improvement", seems to indicate clearly a qualitative concept. The relation between Birth Control and the quantitative aspects of

population has been quite thoroughly expounded in the last few years, and is fairly well understood, at least by the close students of the subject. We know that there can be no social control of the size or growth of population except through some control of the fecundity of individuals. Birth Control offers the only means acceptable to a modern civilized community for this individual control. The relation between Birth Control and the quality of population, however, is still far from clear, even to the best informed specialists in this field.

Another word appearing in the subject to be discussed is "race", and we certainly shall not make much headway towards a scientific conclusion unless we start with an exact and commonly acceptable conception of this term. This is the more necessary because there is scarcely a word in common use more subject to abuse and mishandling, both in scientific and lay discussions of human affairs, than the word "race". Even in presumably technical treatises, the most diversified and discordant conceptions may be found. For my own purposes, I have adopted a conception of "race" which involves the following elements:

1 Race is exclusively a biological reality. Nothing is racial which is not biological, which is another way of saying that nothing is racial which is not transmitted from generation to generation through the germ plasm. Just what this includes in terms of the traits of individuals or the characteristics of human groups is not an easy matter to decide. But the reality is there, none the less.

2 A racial group is a kin-group. The members

of a race are more closely related to each other in terms of ancestry than they are to members of other races

3 Race is a relative term In the widest sense, all members of humanity belong to the same kin-group, because they all have a common ancestry In the narrowest sense, the members of a single family might be called a race, for they represent a peculiarly close kin-group In point of fact we use the word "race" to include the whole of mankind — "the human race" We do not apply the word to single families, except occasionally in a colloquial and usually opprobrious sense A working definition of "race", then may be something like this a "race" is a kin-group characterized by a closer relationship among its members than with the members of other kin-groups, or which, in other words, traces back to a common ancestry in a period of time shorter than the entire existence of mankind on the earth Just where in the elaborate subdivision of mankind we shall cease to use the word "race" to designate a kin-group is essentially a matter of custom, convention, and expediency Ordinarily we do not designate as races anything beyond the fourth or fifth subdivision

Our question then becomes will the practice of Birth Control improve the biological constitution of any large human group that adopts it? Remembering the point previously made that everything truly racial deals with the germ plasm, the question narrows down to whether or not Birth Control is, or can be made, an agency for more desirable conceptions among a population

#### WHAT ARE DESIRABLE TRAITS?

At once we face the further consideration that the terms "improvement" and "desirable" necessarily imply standards of value or comparison The question is whether Birth Control will make the biological constitution of a people "better" But what is "better"? What constitute desirable biological traits in a modern society? Upon certain points, there would be general agreement No one would question that a sound physical constitution is a desirable asset in every member of a community So is the absence of definite mental defects But when we come to some of the more elaborate, that is to say, the more distinctly human traits, the matter becomes by no means so simple There is doubt, both as to whether certain of these traits are biological and whether they are desirable Take, for

instance, that vague quality known as "genius" No question is more hotly debated among geneticists than the hereditary character of genius Categorical statements from the most unimpeachable sources may be found on both sides of the question Let us grant for purposes of argument that genius is hereditary, and therefore can be promoted or increased by biological selection From the racial point of view, would an increase of geniuses be desirable? Or would it be desirable up to a certain point and not beyond? What would a whole race of geniuses be like? In this connection, it is well to remember that in the opinion of many students, genius is always correlated with defectiveness of some kind or other Or take a less extreme illustration — business ability in the sense in which it is commonly accepted in this country Should a modern, self-controlled race seek to multiply its captains of industry and its financial wizards? These men are, to a large extent, organizers and manipulators, not to say exploiters What would happen in a society where they had nobody to organize or manipulate?

#### EUGENIC PROGRAM MUST BE PRACTICAL

These are by no means trivial or facetious questions One of the great problems that Eugenics has yet to face — and by this time, it must have become quite clear that our topic might equally well have been phrased "The Relation of Birth Control to Eugenics" — is a carefully formulated and minutely detailed breeding program It is all very well for Eugenists to talk about what they propose to do in the way of improving the human stock But until they are prepared to tell us exactly what traits they propose to cultivate, and in what proportions they propose to cultivate them, their practical program must remain vague and intangible And until the rest of us common people are persuaded that the Eugenic program is both wise and practicable, the popular response to the Eugenic appeal can never be very wide spread nor enthusiastic

And there are plenty of people who will maintain that any program that involves any fundamental departure from the existing intellectual and temperamental constitution of society would be a retrogression rather than an advance Many emphatic statements are on record to the effect that a modern industrial society needs a high proportion of members with an intellect only a little above that of the moron, with a stolid and tractable disposition, with a disinclination to organize and a

deficiency of social imagination. Most people, no doubt, would rate the inventors of the phonograph, the loud speaker and the automobile horn as benefactors of their race. But some of us would deplore deeply a Eugenic program that involved an increase of those mentalities whose inventive capacity displays itself in conceiving new noise-making devices.

One part of the program of Eugenics depends upon the prevention of undesirable conception. Hitherto, it has been tacitly assumed that the only way to prevent this conception would be by forbidding, or otherwise preventing the matings of the corresponding individuals. If an effective Birth Control program could be put into operation which would prevent these conceptions, even though the matings take place, it will greatly simplify the program of Eugenics, and will remove some of its arbitrary and dictatorial aspects.

But in the very nature of the case, the persons whose matings are most likely to produce these definitely undesirable types of individuals, are themselves likely not to be amenable to the operations of Birth Control. Birth Control is inherently voluntary in its conception and operation. The hereditary criminal (if such there be) the feeble-minded,

and the degenerate are not likely either to appreciate or respond to the social suggestion that they ought to avoid procreation. It is their very inability to think in social terms which, to a large extent, makes them a menace. For this phase of race improvement, sterilization or segregation appears to be a much more appropriate means than Birth Control.

There are, however, certain forms of hereditary defectiveness which are not necessarily associated with either low intelligence or lack of social sensitiveness on the part of the parents. Here, Birth Control may prove widely efficacious. And particularly with reference to the promotion of those types of mating which promise a positive improvement in race quality, Birth Control is certainly the most appropriate, if not the only, reliance of society.

Thus, Eugenics and Birth Control are inseparably linked together in a lasting relationship. This relationship may work beneficially both ways, but that is another story. It is devoutly to be hoped that such gatherings as this may both foreshadow and promote a closer union between workers and agencies engaged in these two great fields of human endeavor.

## Will Birth Control Promote Race Improvement?

By C C LITTLE

**T**HERE has been in the past decade a remarkable and important change in our national attitude towards the personnel problems of industry. When these problems reached a point where it became too expensive and too difficult to carry on business successfully, due to the almost uncontrolled influx of unskilled labor through immigration, laws were originated to control or to cut down the supply. As a result, a glimmer of light indicating a possibility of adjustment or eventual stabilization became visible for the first time.

Broadly considered, the problems of race betterment resemble closely those of industrial improvement. There are individuals who from a biological point of view are skilled or unskilled, productive or non-productive, co-operative or non-co-operative,

assimilable or non-assimilable just as there are from the industrial angle.

The adjustment and stabilization of these highly complex and varied biological groups is, if anything, more difficult and important than is that of the more obvious and transitory industrial crises. We may take it as a basic principle that there will be a better chance of a wise and peaceful solution of these problems if the swollen waters of the stream of human reproduction are diminished in volume. Birth Control obviously will do this.

True improvement of the race involves more than the obvious elimination by selective breeding of the physically unfit whose birth can be predicted on the basis of known laws of inheritance. It also means the liberation of the racial and individual

mind from fear, superstition, falsehood and ignorance

Birth Control deals frankly and courageously with a growing independence between sexual intercourse and pregnancy. It admits that in lower animals the bond between these two phenomena is fixed and correlated to a high degree. It insists, however, that mankind has grown mentally and spiritually to a point where it can be trusted to continue to make more beautiful and idealistic the love between the sexes for its own sake. In bestial human individuals or low social or racial groups this result may not be obtainable as yet. Even in these groups however, it is much better that means of avoiding conception be given in order that the bestial and the low may not continue to spawn unwanted children in their own image. Birth Control resents the implication that a person who has for another a deep and lasting love founded primarily on relation between the sexes is necessarily base and unnatural if he does not believe it wise to have children. Birth Control thus makes for greater dignity and freedom of humanity, and for an insistence that sex relations in man must not be kept on the animal level of "for reproductive purposes only." These steps are in the direct line of race improvement by idealizing and raising to a less material plane one of the basic instincts of mankind.

#### PARENTAL URGE MUST COME FROM WITHIN

Birth Control can and will improve the race by placing in the hands of women the right to determine their own reproductive activity. There are numerous well-meaning people who desire to stimulate increased child-production in the so-called "fit" or "desirable" groups. This tacitly involves the assumption that "fit" and "desirable" are qualities which can be definitely determined by some person or persons, some sort of super-board, possessed of greater knowledge or wisdom than that of the average man. This is an erroneous and dangerous assumption. Those who are "fit" or "desirable" to be parents *must have* from "inside" the *urge* to be a parent. They must also have sufficient wisdom to be able to determine for themselves the optimum number of children, and time at which they should be born. If it is necessary for some reformer to "pump up" an artificial interest on their part in their "duties" and "obligations" as parents, it is a procedure of highly doubtful value to the

individuals, to their children or to the race. Race improvement will be fostered by the birth of wanted children and by the selection through voluntary parenthood of a race that judges wisely the time and extent of its child bearing. Birth Control is absolutely essential to this development.

Birth Control, with all that it implies, is one of the best available tests of the vitality and value of the orthodox and highly organized religious denominations. Race improvement demands a relationship between man and God that can become increasingly natural, free and indicative of that love without fear that should characterize the bond between a father and his children. The mediaevalist in religion, especially if he is professionally and personally interested, sees the threat of dissolution of the organization, which supports an elaborate and expensive overhead. Since he is an actual part of that organization, he fears for his own future and thus develops a bitter antagonism to the spread of truth that makes men free and that renders his own position less secure.

#### THE ACID TEST OF RELIGION

The happy and enlightened race will certainly not be forced to see its God through the spiritual "glass" of priests and ritual "darkly" but through the intense realization of the personal awareness of God, "face to face." Birth Control is proving of immense importance in this regard. It acts in social matters like a chemical substance which produces a definite reaction on which analysis of an unknown substance can be based. Bring Birth Control in contact with a denomination and one can read off by the bitterness of the antagonism of the latter, the degree to which its creed is an obsolete survival of mediaevalism, or a vital, liberal force. Every such contact enables mankind to make wiser judgments of the value of such denominational organizations in the development of the religion and morality of the future. Thus truth grows.

Whether Birth Control will need organized advocates for long is a debatable matter. The spirit on which it rests is not likely to be captured or restricted again unless we pass into another "dark ages." There is, of course, some real chance of that occurrence. If the religious organizations which demand of their constituents blind servility through fear of individual damnation can acquire enough



material power to control the actual machinery of civilization they may, and undoubtedly will, use that power as they have in times past. On the other hand, there is a steadily increasing mass of evidence to show that their control is being more and more restricted in application to the ignorant, the superstitious and the fanatical. Such people easily become social liabilities rather than assets, and can be recognized as such by those who are in a position to observe them. Thus, for example, youth today is more skeptical and aware of the shallowness and selfishness of certain denominational rituals than they have ever been.

Birth Control is gaining. It has looked its crit-

ics in the face and has made them at least uncomfortable. It has contributed more than any other single factor to the stimulation of clear thought and the crystallization of opinion about social aims and ideals. It has succeeded in asking the emotional and autocratic denominations to declare themselves in such terms that they have alienated vast hosts of young Americans. It is producing an isolation of the reactionary and mediaeval from the modern and liberal in their minds and hearts.

It has not only been of great service in race improvement but it will continue to be a very real force, and perhaps the most vital single one in that direction.

## What Means Race Improvement?

By LEON J. COLE

AT the National Birth Control Conference in Chicago five years ago I ventured, under the title "Animal Aristocracy and Human Democracy," to draw attention to the biological consequences of the more or less haphazard manner of mate selection of humans as compared with the definite systems of breeding employed by the producers of high bred livestock. It was pointed out that the underlying biological principles of inheritance are the same in both cases, the difference lies in the social mores of civilized mankind, which do not permit of the arbitrary control over life and death, curtailment of the reproductive function, and the selection of mates that the husbandman exercises over his flocks. It was maintained, nevertheless, that a study of the methods and results of the stock breeder might give information of value in helping man to adjust his own hereditary evolution to his special, complex and rapidly changing environment of social conditions and customs. No one of sense will for a moment deny the enormous influence of the environment, both material and social, in determining the development of the individual, on the other hand only one woefully ignorant or wilfully biased will deny the equal necessity of a suitable inheritance on which the environment can act. The question as to the relative importance of the two is a source of argument as fruitless as it is endless. This is a matter which can be settled only by painstaking and long continued observation and research.

The success of the stockman in changing the

heredity so as to produce animals to meet a particular type or ideal is often phenomenal. That similar selection would produce commensurate results in mankind cannot reasonably be denied. The important questions are, who would do the selecting and who would establish the ideals to be produced? And the even more important question, would it be in line with the progress, the *improvement*, of the human race to break down the established social laws and substitute the rules of the animal breeder? The very idea is repugnant to us, yet should we not seek ways of modifying our social code so as to gain the benefits of better inheritance? Much attention is given to improving our conditions of living, our environment, in fact it is our constant concern. Much less thought is given to heredity and indeed when the subject is broached many deny its importance altogether, while other good people decry any discussion of the subject as an attempt to subvert morals, manners, or both. Still others, while admitting the possibility of eugenic control, claim its impracticability or even danger because of lack of consensus as to what the eugenic ideal should be. This is the question to which I propose to give brief consideration.

### WHAT IS IMPROVEMENT?

Even the proponents of a sane eugenics program must admit that there has been much loose talk in connection with the subject of race improvement. The superior individual, the socially fit, the social

and moral degenerate, the criminal, the insane, — all these are often discussed as if they were definitely recognized and clear-cut classes about which there could be no doubt. Presumably we all have in mind in a general way what we mean by a good citizen, a useful member of society. Furthermore, in the main, our opinions would probably be in fair agreement. Yet if we were to attempt to define and particularize our various ideals to the extent that would be necessary for a constructive program of hereditary improvement at all comparable to that employed by the breeder of livestock, we should immediately be involved in countless differences of opinion as to just what traits or combination of traits should be established.

It is here that the animal breeder has his great advantage. He is not only able to establish his ideals according as economic conditions dictate or his fancy may desire, but what is more, he has the power to put into operation the system of mating he may decide upon, to purchase such stock as he wants and to sell or otherwise dispose of such as he does not need for his purpose. There is no reason to suppose that, given the same conditions, similar results might not be obtained in the breeding of humans. Just as the animal breeder produces certain types for different purposes — beasts of burden, producers of flesh or of milk, and what not — there is no biological hindrance to the production of human types of different sorts, some specialized by physical development for heavy labor, others for lighter and more active kinds of work, and on the mental side, some as artists, others as scientists, and so on. One has only to look at the great diversity of types of pigeons or chickens or dogs to realize what might be possible. But would this be progress, race improvement? Who can say? Furthermore, what power should decide who should be bred as day laborers and who for the white collar jobs?

#### RELATION TO THE ENVIRONMENT

The adaptation of any species to its environment would appear to be the result of a balance between two opposing forces or tendencies. On the one hand, there is the tendency toward homogeneity, for all the individuals to be cast to the same type and to become stereotyped in their reactions. They are conformists. They are in danger of becoming reactionaries. They are static and not progressive. Their reactions are all attuned to a given set of conditions, if the conditions change rapidly they are

unable to change to meet them and the chances are the species will become extinct.

The other tendency is that of variability, of deviation from the prevailing type. The individuals that diverge too far may become so out of harmony with their normal environment that it costs them their lives. For Nature is ruthless in eliminating those individuals that are too much out of adjustment with the environment, just as the good livestock breeder discards those animals that do not conform to his accepted ideal. But let the environment change, or let the breeder change his ideal, and the very types that were previously eliminated may now be the ones that will establish the new norm. While, therefore, these variants are the mal-adjusts and misfits of today they may be the dominant type of tomorrow. Of course this is true only within limits, if the maladjustment is too great they would probably not fit into any environment.

#### SOME ADAPTATION ALWAYS NECESSARY

The operation of the same tendencies in man's social development is clearly evident. He has always been under the necessity of conforming, within limits, to the customs and usages and beliefs of the times. What man calls his personal freedom is perhaps his most cherished right, yet he has always had little enough of it. Under primitive conditions it was curtailed by devils and taboos, and as he advanced in civilization organized religion and government have taken over these functions. In anthropological phraseology we say that it is necessary for him to conform to the mores of the race. It is obvious enough that in any society, however primitive or advanced, one individual cannot be given freedom to do exactly as he may please without danger of infringement on the personal liberty of others. The established customs of society and its laws are attempts to adjust and codify the extent to which the freedom of the individual may be exercised without interfering with the rights of others. Since man has so largely conquered his natural environment this problem is one which engages a good portion of his attention and concern. That agreement as to a settlement of the problem is a long way off, witness some of the questions of the day, such as disarmament, censorship and recent amendments to the Constitution of our country.

Enough has been said, I think, to show the futility of attempting to give any concrete formulation

(Continued on page 366)

# Will the Good or the Bad Inherit the Earth?

By ALBERT E WIGGAM

**I**F the human race is ever to become better in its inborn qualities,<sup>1</sup> it can only be by some process, set going either by social idealism, religious appeals, economic agencies, political arrangements on the one hand, or by the use of natural biological tendencies on the other, which will insure that the *good people of the world have more children than the bad*. We are constantly told, of course that those who desire to improve the human race have no standards or ideals. Oh yes, they have very good standards for making a beginning. These standards are the *good people we see in every community*. Wherever you go in any community, you easily see some people who are better in everything that makes for both social and race progress. They are leaders in every social movement, they build the churches and schools and health agencies, the banks, the good streets, the better buildings and they build what all sensible men would call the good homes.

In every emergency the common people trust these abler and better endowed members of the community as their leaders, they fall behind them with confidence as the ones *appointed by nature* to lead them out of the wilderness.

Now the whole question at issue is whether Birth Control, when it becomes universal, will be used by these good people who are the hope of the race, more than it will by the people who are less competent, who are not endowed by nature with those immense energies, drives and idealisms that make civilized life a possibility.

There is no question that approaches this in importance. Every man of imagination must see that whether the children who are to carry on our social and scientific triumphs, to walk the streets of our cities when we are gone and to till our fields when our names are only a memory, are descended from

the abler and stronger sections of the population or from the weaker sections will determine the whole character of the future race. For civilization is the product of the inborn character and intelligence of the race and of *nothing else*.

The question then of our whole racial future is bound up in this. Do the abler, more energetic sections of the population love children the more and are they more willing to undertake the burdens of rearing them? It is plain that so far, Birth Control has been utilized almost entirely by these more competent sections of the community. It is their very prudence, their foresight, their far-sighted love for their children for whom they wish to make a better place in the world even than they have had themselves, and who wish to make the world a better place for these children to live in—it is these *noble moral traits that lead them to utilize Birth Control* and to limit their children to such numbers as they can properly care for, educate and give a start in the world. But Birth Control has been withheld from those who are less gifted with the abundant natural endowments.

## UNIVERSAL BIRTH CONTROL NEEDED

Now, it is doubtful that human genius could devise a more effective method for decreasing intelligence and character than this. Suppose a farmer should use birth regulation among his finer stocks and allow his inferior to breed without interference. It is obvious that soon his poorer stocks would outnumber his superior. But suppose he went farther and gave the offspring from his middlings and culls *as good or even better care and nourishment than he accorded to the offspring of his better animals*. This is precisely what we do in the human race.

When Birth Control is not universal, it acts to decrease intelligence and character and increase incompetence and poverty. For *nothing could possibly improve the conditions of the poor like decreasing their numbers through a spread of Birth Control*.

<sup>1</sup>Limitations of space necessitate the omission of some of Dr. Wiggam's most interesting material. However, he has written a more elaborate article dealing with the effects of Birth Control as an agent in raising health, intelligence and character of coming generations, which is to appear soon in one of the leading national magazines. We present here, therefore, only an extended resumé of his address.

However, I pointed out three years ago in my book, "The Next Age of Man," that our scientists, particularly our biologists, promise soon to furnish us with methods of controlling the hormones and the mechanisms of reproduction, by which discoveries Birth Control may soon become such a simple and easy process that all the thunders of the church and state cannot prevent its well-nigh universal use. Let us suppose at least, that this method does come into use — as seems certain, since hundreds of ablest chemists are working at the problem in various laboratories all over the world,—let us foresee a time which is certainly not far distant, when parenthood will be absolutely voluntary with all classes. If we envision this situation it is then obvious that the supreme question before mankind is this: Is there any natural connection in man's constitution, any linkage in the germ-cells from which all human beings are born, between health, long life, vitality, energy, ambition, social cooperativeness, intelligence and moral character on the one hand, and the love of children, the desire to build a home and found a family on the other? Do the good people of the world, those who possess by nature those things the race has learned to idealize, those endowments that have created all the values of civilization, do they love children any more than those in whom these great personal and social qualities and powers have not come into such a luxuriant and exuberant fruition?

#### A WAR OF BIRTHS NOT DEATHS

If good people do not love children more than the bad, the incompetent, and short-sighted, and are not more willing to undertake the burdens of rearing and educating them, then personally I think, to put it in common parlance, the jig is up. For if the unintelligent, dull and slow have a greater passion for children than the more gifted and energetic, it is plain we are headed downward and ere long even the saving remnant which is the biological hope of the race is bound to vanish. And when the better families of a nation vanish, either from war, pestilence and famine, or from being outbred, civilization always vanishes with them.

Plainly, then, *Birth Control*, from any aspect, is the overshadowing fact of the modern world. If we extend it to the able, far-sighted and competent and withhold it from the witless, shiftless, and incompetent, these lower classes will soon outbreed the upper and our civilization will tumble into ruins. If we

make it universal, then it becomes the most dramatic race between the intelligent and the stupid that the world has ever staged. Instead of a war of deaths, it becomes a war of births, a benign war, withal, but nevertheless one in which the whole destiny of the race is at stake.

Since it seems obvious that, through the triumphs of science, Birth Control will soon be in the hands of all classes, possibly through as simple a process as having women who do not desire children swallow a few tablets once a month or receive a slight hypodermic injection from a physician, let us then ask whether we have any clue to an answer to the all-important question whether the good or the bad will use it the most?

#### THE FITTEST OUTBREED LOWER ORDER

We do not have as much evidence as we would like in order to answer this question, but what we have is certainly all to the good. Back in 1906 Dr F. A. Woods proved that among the Royal Families the ones who rated highest for intelligence also rated highest for the moral virtues. But still more to the point, he showed that the *more moral and intelligent reared the most children to maturity*. This would almost answer our question, but for the fact that the Royal Families probably produce families from different motives than obtain in the race at large.

However, several studies by Woods, Phillips, Huntington and Whitney, Alexander Graham Bell, Pearl and others in this country and Lochmann in Germany, mostly on college students and graduates, give a most encouraging indication that the more successful — using any standards of success we wish — have more children than the less successful, and less competent. It is impossible to go into the studies in detail, but they all come to the same conclusion. The more idealistic, more unselfish, energetic, intelligent, patriotic, — the town builders, city builders, nation builders — in every one of the studies are clearly outbreeding those who by all indications are less endowed with both biological and social capacity. They all strongly indicate that the drives, trends, energies, passions, the good health, intelligence, long life and social interests that lead a man to worldly success and achievement, are either the same drives and passions or closely related to those which lead a man to love a woman, to want to build a home with her and have children by her.

It seems to me, this is the most hopeful discovery

of all science. If confirmed by further studies, it means that Birth Control will gradually purge the race of immorality on a grand and dramatic scale, that Birth Control is the greatest moral agent the world has ever known, that if we really wish to be good citizens in the highest sense we must consider it as our greatest moral privilege, our most religious duty and our loftiest patriotic obligation to place this great evolutionary force at the service of all humanity. It means that better men and women shall be born into the world, that vice, disease and all that goes with social and biological incompetence will gradually decline and ultimately vanish. Can you conceive of a higher call to men's religious passion and idealisms than this — that we shall substitute a natural birth selection for the old bloody, brute nature death selection which has

so far been the unhappy lot of all organic beings and most of all of man? Is there any nobler ideal that can inspire men and women than to set going those agencies by which human beings shall be born with greater capacities for health and happiness than is possible to us? This is what eugenics really means, the birth by natural processes and by the determination of man's highest emotions, of better, stronger, happier creatures than those who now people the world. Birth Control, when it becomes universal will make parenthood utterly voluntary, it will thus be the chiefest single instrument of eugenics, and will insure, as we look into the "long realities" of the future, that the good, the virtuous and the intelligent will outbreed the bad, the foolish and incompetent, and that they and they alone shall eventually inherit the earth.

## The Conference

**A**LL factors in the National Conference held in New York City on November 18th, 19th and 20th—speakers, audience, the support of the press, the wide scope of the subjects discussed — gave conclusive proof of the steady growth of the Birth Control movement, and of the general public's realization that Birth Control is an issue of national and international importance.

The Conference opened at the Hotel Astor on November 18th, with a session on *Birth Control and Social Welfare*. We have already printed in detail the subjects and speakers scheduled, and will give the substance of many of the addresses in subsequent issues. The high point of the meeting was the debate between Canon William Sheafe Chase, Director of the New York Society for the Suppression of Vice, and Dr. Joseph Mayer, professor of Economics and Sociology at Tufts College. The paucity of the Canon's arguments, the very singular good nature with which the audience, all friends of the movement, took his philippics, were indicative of the weakness of this particular branch of the opposition.

That Birth Control information must be brought to all strata of the community was clearly demonstrated by the discussion that afternoon. Speakers not only pointed out the mounting costs of caring for the unfit, but emphasized the value of Birth Control as a positive factor in the development of the

*New Social Order*. Under this title Dr. Sidney Goldstein stressed the potentialities of Birth Control in relation to family life, adjustment to industrial life, and universal peace.

Tuesday morning, the 19th, was devoted to reports of the work of clinics and organizations, which will be given in detail in next month's issue. Mrs. F. Robertson Jones, reporting on the general work of the League said: "The aim of *all* our work, education, organization and legislation, is to make Birth Control practicable for the unfortunate classes who need it most. Our goal will be reached when every doctor is qualified and willing to give Birth Control advice, when it is available to the poor in every health center and hospital, when there are no laws to interfere with Birth Control, and when every child in the country is well born."

Heywood Brown made a forceful and entertaining chairman at the luncheon, which was attended by over eight hundred guests. Dr. E. Boyd Barrett in discussing *Birth Control and the Roman Catholic Church Today, and Tomorrow*, concluded significantly: "The Catholic Church will gradually accommodate herself silently and skilfully to the crying need of her children for some scientific method of controlling the number of her offspring. There is nothing in the intrinsic declarations of the Church to prevent a change of attitude."

Mary Ware Dennett reviewed the proposed legislative amendments which advocates of Birth Control are seeking to have incorporated in the State and Federal statutes. She urged as the simplest way possible the mere removal from the statutes of those sections which specifically strike at distribution of Birth Control information or material.

"For my own part," said Mrs. Dennett, "I believe that the time has come to put forward the clean repeal with a quite new emphasis. The arguments already stated are sound and applicable just as they always have been, but they lack the political acumen and strategic value that this emphasis has, — namely that *Birth Control should be taken out of law altogether*, not only out of obscenity law as such, but any kind of law, — for the simple reason that it does not belong in law at all, but in private life. The law has blundered in where it has no proper function. Let it retire as quickly and gracefully as possible."

Definite opposition came to the fore at the afternoon session, devoted to *Health*, when Dr. Shirley Wynne, Health Commissioner of New York City, cancelled his engagement to speak on *Birth Control and Public Health*. Cloaked under the guise of a "misunderstanding" it was obvious that Commissioner Wynne had received eleventh hour orders from higher up not to enter the lions' den. Birth Control is apparently not yet respectable enough to be touched by holders of public office. Dr. Ira S. Wile, chairman of the session, substituted for Dr. Wynne, and pointed out that health officers should lead the way in interpreting vital statistics. One of the first tasks of a health officer should be to interest himself in the relation between maternal mortality and the birth rate, between contraception and public health.

Tuesday evening's mass meeting drew a crowd of about 2,000. An additional hall was secured to accommodate the overflow, and elevators were kept busy shunting speakers from room to room, so that all might hear. This meeting was entirely in the hands of ministers, who represented various faiths but were united in their belief that Birth Control is a positive ethical force.

The National Broadcasting Company declined to put the proceedings on the air, on the ground that sex, crime and controversial religion are on the list of taboos and that Birth Control falls under both the first and third heading. This attitude was heavily scored at the mass meeting. "We have here the usual prejudice on the subject," said Dr. Dar-

lington, rector of the Church of the Heavenly Rest. "Birth Control is an accepted fact, and we have got to face it. It is priggishness to keep such lectures off the radio. It's much better to bring the whole thing into the open and discuss the matter in a calm way." Dr. Harry Emerson Fosdick, pastor of the Park Avenue Baptist Church, said "People are still in the hectic stage of emotion over the whole matter. Some are flaming with ardor for it, some with wrath against it, and too few are thoroughly studying it."

Radio Censorship was also criticized at the *Race Improvement* meeting of Wednesday morning. "America is too smug," said Dr. C. C. Little, "and we will continue to have situations like this just as long as we continue to have health officials who find it convenient because of political reasons to discover another engagement at the time they were scheduled to speak at a meeting like this." This session is reported elsewhere in this issue.

The following excerpt from an editorial in the *New York Herald-Tribune* of November 21st is indicative of the growing support of the press.

We no longer face the question whether births shall be limited, that is already being done by large sections of the population. The question is whether such information shall be made readily accessible to those who need it most—to families which cannot afford private doctors, where the yearly arrival of a new baby is a source of positive economic distress. The law proposed at Albany last year would force nothing on any one, it would merely make it permissible for physicians to give contraceptive advice regardless of immediately medical necessities. Our present law, strictly construed, seems to make it illegal for a doctor to give contraceptive advice to a poverty-stricken mother if she be healthy. Let us hope that Dr. Fosdick's common sense remarks, giving a measure of ecclesiastical support to a measure already indorsed by the State League of Women Voters and Federation of Women's Clubs, will help to remedy that cruel situation.

HAVELOCK ELLIS writes

My best wishes for the success of the National Birth Control Conference. The active interest I have taken in the movement for many years past is, I think, fairly well known, so that I scarcely need to send any special message beyond my congratulations on the progress made in the States and my best wishes for speedy and complete success.

# Conventions and Birth Control

By WALTER LIPPMANN

WITH contraception established as a more or less legitimate idea in modern society, a vast discussion has ensued as to how the practice of it can be rationalized • In this discussion the pace is set by those who accept the apparent logic of contraception and are prepared boldly to revise the sexual conventions accordingly They take as their major premise the obvious fact that by contraception it is possible to dissociate procreation from gratification, and therefore to pursue independently what Mr Havelock Ellis calls the primary and secondary objects of the sexual impulse They propose, therefore, to sanction two distinct sets of conventions one designed to protect the interests of the offspring by promoting intelligent, secure and cheerful parenthood, the other designed to permit the freest and fullest expression of the erotic personality They propose, in other words, to distinguish between parenthood as a vocation involving public responsibility, and love as an art, pursued privately for the sake of happiness

## PARENTHOOD SHOULD BE VOLUNTARY

As a preparation for the vocation of parenthood it is proposed to educate both men and women in the care, both physical and psychological, of children It is proposed further that mating for parenthood shall become an altogether deliberate and voluntary choice the argument here is that the duties of parenthood cannot be successfully fulfilled except where both parents cheerfully and knowingly assume them Therefore, it is proposed, in order to avert the dangers of love at first sight and of mating under the blind compulsion of instinct, that a period of free experimentation be allowed to precede the solemn engagement to produce and rear children This engagement is regarded as so much a public responsibility that it is even proposed and to some extent has been embodied in the law of certain jurisdictions, that marriages for parenthood must be sanctioned by medical authority

The separate set of conventions which it is proposed to adopt for the development of love as an

art have a logic of their own Their function is not to protect the welfare of the child but the happiness of lovers It is very easy to misunderstand this conception Mr Havelock Ellis, in fact, describes it as a "divine and elusive mystery," a description which threatens to provide a rather elusive standard by which to fix a new set of sexual conventions But baffling as this sounds, it is not wholly inscrutable, and a sufficient understanding of what is meant can be attained by clearing up the dangerous ambiguity in the phrase "love as an art"

## TWO KINDS OF LOVE

There are two arts of love and it makes a considerable difference which one is meant There is the art of love as Casanova, for example, practiced it It is the art of seduction, courtship, and sexual gratification it is an art which culminates in the sexual act It can be repeated with the same lover and with other lovers, but it exhausts itself in the moment of ecstasy When that moment is reached, the work of art is done, and the lover as artist "after an interval, perhaps of stupor and vital recuperation" must start all over again, until at last the rhythm is so stale it is a weariness to start at all, or the lover must find new lovers and new resistance to conquer The aftermath of romantic love — that is, of love that is consummated in sexual ecstasy — is either tedium in middle age or the compulsive adventurousness of the libertine

Now this is not what Mr Ellis means when he talks about love as an art "The act of intercourse," he says, "is only an incident, and not an essential in love" Incident to what? His answer is that it is an incident to an "exquisitely and variously and harmoniously blended" activity of "all the finer activities of the organism, physical and psychic" I take this to mean that when a man and woman are successfully in love, their whole activity is energized and victorious They walk better, their digestion improves, they think more clearly, their secret worries drop away, the world is fresh and interesting, and they can do more than they dreamed that they could do In love of this kind sexual intimacy is not the dead end of desire as it is in romantic or promiscuous love, but periodic affirmation of the

\*Excerpts from the chapter "Love in the Great Society" in "A Preface to Morals" The Macmillan Company, New York

inward delight of desire pervading an active life. Love of this sort can grow. It is not, like youth itself, a moment that comes and is gone and remains only a memory of something which cannot be recovered. It can grow because it has something to grow upon and to grow with, it is not contracted and stale because it has for its object, not the mere relief of physical tension, but all the objects with which the two lovers are concerned. They desire their worlds in each other, and therefore their love is as interesting as their worlds and their worlds are as interesting as their love.

It is to promote unions of this sort that the older liberals are proposing a new set of sexual conventions. They ask public opinion to sanction what contraception has made feasible. They point out that a large number of the men and women of today form sexual relationships outside marriage — whether or not they ultimately lead to marriage — which they conceal or seek to conceal from the world.

#### THE LOGIC OF BIRTH CONTROL

The uncompromising logic of Birth Control has been stated more clearly, I think, by Mr. Bertrand Russell than by anyone else. Writing to Judge Lindsey during the uproar about companionate marriage, Mr. Russell said

I go further than you do. The things which your enemies say about you would be largely true of me. My own view is that the state and the law should take no notice of sexual relations apart from children, and that no marriage ceremony should be valid unless accompanied by a medical certificate of the woman's pregnancy. But when once there are children, I think that divorce should be avoided except for very grave cause. I should not regard physical infidelity as a very grave cause and should teach people that it is to be expected and tolerated, but should not involve the begetting of illegitimate children — not because illegitimacy is bad in itself, but because a home with two parents is best for children. I do feel that the main thing in marriage is the feeling of the parents for each other, the main thing is co-operation in bearing children.

In this admirably clear statement there is set forth a plan for that complete separation between the primary and secondary function of sexual intercourse which contraception makes possible.

It is one thing, however, to recognize the full logic of Birth Control and quite another thing to say that convention ought to be determined by that

logic. One might as well argue that because automobiles can be driven at a hundred miles an hour the laws should sanction driving at the rate of a hundred miles an hour. Birth Control is a device like the automobile, and its inherent possibilities do not fix the best uses to be made of it.

What an understanding of the logic of Birth Control does is to set before us the limits of coercive control of sexual relations. The law can, for example, make divorce very difficult where there are children. It could, as Mr. Bertrand Russell suggests, refuse divorce on the ground of infidelity. On the other hand the law cannot effectively prohibit infidelity, and as a matter of fact does not do so.

But sexual conventions are not statutes, and it is important to define quite clearly just what they are. In the older world they were rules of conduct enforceable by the family and the community through habit, coercion, and authority. In this sense of the word, convention tends to lose force and effect in modern civilization. Yet a convention is essentially a theory of conduct and all human conduct implies some theory of conduct. Therefore, although it may be that no convention is any longer coercive, conventions remain, are adopted, revised, and debated. They embody the considered results of experience — perhaps the experience of a lonely pioneer or perhaps the collective experience of the dominant members of a community. In any event they are as necessary to a society which recognizes no authority as to one which does. For the inexperienced must be offered some kind of hypothesis when they are confronted with the necessity of making choices; they cannot be so utterly open-minded that they stand inert until something collides with them. In the modern world, therefore, the function of convention is one which will most probably show the inexperienced the way to happy experience.

Just because the rule of sexual conduct by authority is dissolving, the need of conventions which will guide conduct is increasing. That in fact, is the reason for the immense and urgent discussion of sex throughout the modern world.

It is, I think, to the separation of parenthood as a vocation from love as an end in itself that the moralist must address himself. For this is the heart of the problem — to determine whether this separation, which Birth Control has made feasible and which law can no longer prevent, is in harmony with the conditions of human happiness.



# Does Everybody Know About Birth Control?

PLEASE send me some information regarding Birth Control. I am so very young and newly married, and I want to finish high school this year. We are just starting out in life and do not have so very much to start with. I love babies but do not feel as though it would be best to have one for a year or two.

ALL MY LIFE I have believed in Birth Control, and have hoped for the day to come when something definite could be done to meet one of the greatest needs of the day and race.

Of course, being a physician, I have read about so-called methods, but am frank to say that I know of nothing authoritative. After reading your magazine, the REVIEW, I am determined to write you and ask for information on this subject. We need this knowledge every day in our practice, and I know I could be of greater service to humanity if I only had something concrete to offer.

I AM A YOUNG MAN twenty-five years of age, at the present time am suffering with tuberculosis, but expect to be discharged from the sanitarium as an arrested case in the near future. At this time I am contemplating marriage with a healthy girl. We are both very much in love and have been for two or three years. We neither one have any money other than that which we are able to earn. I have been advised by the doctor that I will be able to work but not too hard, also it would be all right for me to get married but that I should not have children for at least three or four years, so that I can be sure of not having a breakdown, and if such a thing should occur and we had babies it would be a hard struggle for my wife. The girl I am going to marry is going to work after we are married as my income would not be sufficient to support us both, but her income with mine will keep us very comfortably, providing there are no children.

I AM A GIRL of twenty, and have already had two children, both of which I have lost. One was a premature, and the other an abnormal baby. I really feel as though I should wait a couple of years, to give myself a chance to build up. So if you would please inform me of how to do this, I would greatly appreciate it.

MY REASON FOR wanting advice is not so much for myself but for my sister. She has been married twelve years, and has given birth to seven children. Her husband is only making about twenty-five dollars a week. This wouldn't be so bad, but he is quite a heavy drinker, and she has had to go to work, to support her family, and she isn't strong enough to stand this. She is in very poor health and looks to me as if she is going into tuberculosis. She says she can't stand it to have any more babies, and therefore she has had abortions, but if this happens many times she will not be here long.

Now as to myself, I have been married sixteen years, and have two girls. My wife absolutely refuses to have any more, therefore she will not have anything to do with me and it is surely a terrible way to live. It has been four years since we have had any sexual relations whatsoever. I haven't any grounds for a divorce other than this, and I don't want to get one anyway, as I think too much of my wife. But I do not feel as if we can go on living this way forever.

I AM A GIRL of twenty-three. I had a premature baby last August which did not live. I had trouble with my appendix all the time I was pregnant, and this last February I had a very serious abdominal operation. My doctor advised me not to have any children for two or three years, and I am writing to ask you if you could tell me something to prevent me from having any for two or three years. After that length of time I want children.

*These letters are typical of the hundreds which mutely answer the question: "Does everybody know about Birth Control?"*

## POPULATION SECTION

*We initiate in this issue a special section devoted to population problems*

*The articles will be by experts in this field*

# The Consequences of Population Growth

By EDWARD M. EAST

HERE are two recent volumes of population studies. One is by Sir George Knibbs,<sup>1</sup> for many years Statistician to the Commonwealth of Australia, and author of what is probably the best mathematical work on population theory, the other is by Warren S. Thompson,<sup>2</sup> the director of the Scripps Foundation for Research in Population Problems. Each is a worthwhile work, written carefully and temperately. Presumably both authors would assent to the major conclusions found between all four covers, yet it is a significant commentary on the breadth of the population problem that scarcely any repetition or duplication is to be found in the two books.

Knibbs inquires into the population possibilities of the earth and directs attention to the consequences which must follow if the present rate of increase continues. Sir George has the reviewer's profound sympathy. He has laid up trouble for himself. He has garnered the best data on births and deaths, on the food supply and its possible increase, on man's mineral requirements, and on other pertinent phases of the subject, and he has treated these facts with unimpeachable statistical procedure. In the end, he comes to the conclusion that "if the population of the world continues to increase at the present rate of one per cent per annum, it will within two centuries exceed the maximum which the earth can support and feed." The facts cited are concrete, and the "if" to the conclusion is in the proper place, but nine-tenths of those to scan the book will see no meaning in either. They will curse him for a low-minded scalawag. They will deny categorically every statement he has made, and will hurl at him all degrees of disapproval from the Reproof Valiant to the Lie Direct. For it seems that every one is qualified to write on this theme,—except those who have studied it.

Knibbs believes that it is possible for the peoples of the earth to increase their numbers five-fold or even six-fold. But he realizes that to increase even to 5,850 millions, or thrice the present population, will involve an immense improvement in science, technology, and economics. Such being the case, "some measure of the control of births, in some way or other, is inevitable." The question of Birth Control, therefore, must be faced. "Its best form," says the author, "is what has been called 'constructive Birth Control,' viz., that which takes account of what has been discovered in regard to the inheritance of physical and mental qualities. Mendelism, a study of the nature of heredity, embryology, advances in psychology, in education generally, and in national and personal hygiene, have shown that it is easily possible to have far better conditions in the matter of the reproduction of human beings. To secure them practically is worth while. As peoples grow in intelligence and develop in character, their interest in the quality of future generations progresses, and we realize that what in the past was left entirely to chance, may in the future be wisely directed, to the great advantage of humanity." The readers of the BIRTH CONTROL REVIEW will say "Amen" to the thought, but whether eugenic ideals will ever be adopted by any great proportion of the human race is something else again.

Thompson's book contains many more new facts than does the work just mentioned. It is by far the most detailed study of over-populated lands that has yet appeared. For years to come it will serve as an encyclopedia of information for those who wish accurate information on the subject. Nor is it only a compendium of facts. It is a vividly written story which sweeps the reader along to an inescapable conclusion. The conclusion is this. In spite of all our hopeful optimists, the majority of the persons now alive are living under dire conditions which are very largely the direct result of human inefficiency in reproduction. And the only

<sup>1</sup>The Shadow of the World's Future, by Sir George H. Knibbs. Ernest Benn, London, 1928. pp. 131.

<sup>2</sup>Danger Spots in World Population, by Warren S. Thompson. Alfred A. Knopf, New York, 1929. pp. 343. Index \$3.50.

remedy for this situation is Birth Control

In stating this opinion he does not evade the point or pussy-foot regarding it. He says

"It must be made clear to these peoples who seek relief from their present congestion through expansion that this relief can be granted voluntarily only if they will undertake to see that methods of Birth Control become generally known and that no official obstacles to its practice are raised."

A little further on he comes out still more strongly. "It may not be out of place to say here that I regard Birth Control (conception control) as one of the great discoveries of mankind. It will have an influence on human affairs, as great as the discovery of fire, the invention of printing, or the application of electricity to communication and industry. Its spread can be delayed by various obstacles—for example, laws, customs, and the like—but its onward march cannot be prevented, and in time it will change the entire course of history."

The population situation in Europe has become a familiar picture through numerous articles and

books. The situation in Japan, China, Australia, India, and the Pacific Islands, is but vaguely known to most of us. Thompson devotes a chapter to each of these "danger spots," and when one closes the book, one feels as if he had been taken on a personally conducted tour,—not to the scenic beauties lauded by Messrs. Thomas Cook and Sons, but to the little towns, to the workmen's houses, to the shops, the fields, and the factories. He sees the Orient as it is, and is in a fair position to judge its future prospects.

I shall make no effort to describe the book further. Its conciseness forbids an abstract. I want to recommend it far and wide. It should be read and reread, as a whole, and not in outlined reviews. Those who do read it will be impressed. The population problem will take on a new grandeur. Birth Control will seem more worthy of discussion than ever before. At least this will be the effect on people who can and must think logically. What effect its perusal will have on people who can think and are not allowed to, is more difficult to say.

#### THE ORIENT AND BIRTH CONTROL

If there is any one thing that the Orient teaches more plainly than another, it is that Birth Control is essential to human progress and happiness. India and China are to-day not *arguments* in favor of this rational principle, they are the *living answer* to it. One must be blind indeed who can visit these countries and not become a convert to Birth Control if he is not already one. Here is plainly seen an over production in human flesh that is appalling to behold. Roughly, half the population of the earth is represented in these two countries, a flood of humanity so far in excess of the resources of the land, as to force these humans down to the living level of their beasts.

*Revolt (India), October*

#### THE CHILDREN OF ELDERLY PARENTS

What is the best age to marry or rather what is the best age for parents to have children? This is a question which has been discussed widely, in society circles and from the economic standpoint as well as considered from its importance from the scientific and medical aspects.

Statistics of all countries seem to bear out the view that the children of older parents are more

able mentally than those of young people. But here is a crux. Do we require quantity or quality? If we require quantity irrespective of quality, then the marriage of the young should be encouraged and *vice versa*. The propagation of children by older parents might check the flood of mental defectives, a sinister symptom of the present age, but such a happening is not likely to come to pass. However, the question is of great academic interest if of little practical value.

*American Medicine, October*

There are two alternatives before us. Either we want to see an increased population, with its attendant evils—congestion, deficiency of housing accommodation, unemployment (already so conspicuous in the mining areas, and to a greater or less extent throughout the land), the encroachment of the town upon the country, the desecration of scenery, and the destruction of much that is of interest in our wild animal and plant life—or we want a stationary or diminished population, with no more of these evils. It is high time that we face up to this question and decide what we do want.

DR. F. H. A. MARSHALL

# Book Reviews

By KENNETH MACGOWAN, IRA S WILE, HARRY EMERSON WILDES and FRANK H HANKINS

A PREFACE TO MORALS, by Walter Lippmann *The Macmillan Co, New York* \$2 50

THE success of Walter Lippmann's "A Preface to Morals" both in the book-club field and with the general reader is good enough evidence that people are exercised — as Lippmann says they are — over the decay of religion and convention, and that they are unhappily perplexed to find a guide to the good life. Perhaps they will come to seek it in the disinterested perfection of calm, unprejudiced minds which Lippmann desires. But, though men and women must recognize their natural psychological prejudices if they are to make wise decisions on great issues of life, I cannot believe that they will make such decisions if they feel no more flame of emotion than Lippmann seems to desire or, indeed, conveys to his reader.

The faults of the book as a piece of writing lie along these lines. Lippmann writes with skill and style and reason, but he does not write with passion. His book seems a little slow and a little obvious. It seems too thinly elaborate in its searchings through church and business, government and art, love and the family. The theme and the conclusion could be as effectively stated in half the pages and with a tenth the reiteration. To state it more effectively would call for passion.

To the readers of this periodical the most interesting chapter is, naturally, the one headed "Love in the Great Society", the one that deals with Birth Control and its implications. In the portions quoted on pages 351 and 352, you find Lippmann stating the various attitudes towards the sexual life which have arisen as the result of the success and popularity of contraception. He records the belief of many liberals that a separation is now possible between love and procreation. He states the hedonist's theory that love is an art for the passing moment, a thing of physical pleasure, unrelated to larger issues. He states the theory of Havelock Ellis and others that love is much more importantly the centre from which radiates an enlarged vitality, a greater spiritual and physical accomplishment.

Lippmann finds the hedonist unhappy, and goes on to argue that the bulk of civilized men and women can find the irradiations of love only within the institution of marriage.

It is in the main a fair argument, though I must point to a few flaws in Lippmann's attitude. I feel he has no right to say that reformers of sexual convention believe that "love is separate from parenthood and home-building." They believe merely that it *may* be separate, as well as part of domestic, procreative marriage. Quoting Ellis's belief that love is the stimulus and the liberator of our finest and most exalted activities, Lippmann points out that if these activities fall only in art and philosophy, then the discussion applies to very few human beings. Most of us "are necessarily concerned with earning a living and managing a household and rearing children and finding recreation." He then argues, rather unfairly, that non-procreative love is cut off from all these general activities, in spite of the fact that bachelors and companionate spouses have much to do with finding recreation, earning a living, and even managing a household, childless though it be.

I might dwell on another shortcoming in Lippmann's dialectic method, by pointing out that deep psychological influences from childhood — the mother-image, for example — have a great deal more to do with the happiness of married couples than the things he says make happy marriages — "an initial attraction," (which may mean merely a sexual urge and not an affinity of psychological images), "a common social background, common responsibilities, and the conviction that the relationship is permanent."

The most interesting and significant point in this chapter on love is also the most interesting and significant point in Lippmann's whole thesis of how to arrive at the Great Society. He begins by recognizing that "most men can manage to live without ever attempting to decide for themselves any fundamental question about business or politics. But they can neither ignore changes in sexual relations, nor do they wish to." He ends by declaring that

"it is in the realm of sexual relations that mankind is being schooled, amidst pain and worry, for the novel conditions which modernity imposes it is there, in the ordering of their personal attachments that for most men the process of salvation must necessarily begin By the happy ordering of their personal affections they may establish the type and the quality and the direction of their desires for all things It is in the hidden issues between lovers, more than anywhere else, that modern men and women are compelled, by personal anguish rather than by laws and preachments or even by the persuasions of abstract philosophy, to transcend native desire and to reach out towards a mature and disinterested partnership with their world "

It is indeed in the personal relations of love that the citizen of the Great Society may be trained, but not necessarily, I think, towards a partnership that is "disinterested" Love is not that way — love of woman or love of the good life

I suggest "A Preface to Passion" I suggest an inquiry into why we have ceased to believe in emotion or to act with emotional conviction

KENNETH MACGOWAN

JAPAN IN RECENT TIMES, by A Morgan Young *William Morrow and Co New York* \$3 50

JUST how much the advance of Birth Control in Japan may owe to Masagoro Deguchi, spend-thrift drunkard of Ayabe, is problematic Perhaps there is no debt whatsoever, and yet, the flood of confusion and disaster which Deguchi started may have supplied the final argument toward the growing toleration of quiet contraception

Three-quarters of a century ago, Deguchi married Miss Nao Kirimura, a nineteen year old illiterate neurotic Before his excesses killed him, Deguchi made her, almost without recuperative pauses, the mother of eight children Left widowed, with all eight below even that scant minimum age when Japan allows her children to work, Nao toiled early and late for bare maintenance She reared silkworms in the house that was too small for her family, she turned ragpicker, she begged from door to door for waste-paper The daughters ran wild, and the sons disappeared Nor is it any wonder that when only the two youngest girls remained Nao's mind gave way, and she began to see visions

None of this was really of importance to the realm Women before Nao had gone mad She was beyond child-bearing age, and she had done her duty as a mother Her clan, together with the village of Ayabe, could take care of her

But Nao went on to dream that she was, in reality a man, the god Kunitokodachi himself, and that she was come to rid the world of all its rulers, for the kings and emperors were all four-legged beasts whose strength was backed by demons, and that the cleansing of the world was nigh It was her mission, so her visions told her, to burn down the village of Ayabe unless the residents would at once create it capital of all the world, with Nao—or Kunitokodachi—ruler, and unless they would erect at once a temple famous to mankind And, as the villagers were loath to take these steps, mysterious fires began to blaze among the flimsy bamboo houses

Here was arson, treason, sacrilege Nao was deemed dangerous, and so, despite her thousands of bound volumes of scribbled "revelations", Omoto-Kyo, the inspired religion which she founded, was proscribed and utterly destroyed By 1920, it was ended

Such is the story told by Morgan Young, long editor of the *Japan Chronicle*, the English-language daily upon which the Kobe foreigners rely for news of the Empire in which they live The story is not told by him to carry propaganda for Birth Control—Mr Young's interests are rather in untangling the twisted thread of Japan's political and economic development—but Nao's story illustrates the plight in which the working women of Japan have found themselves Their nation has struck headlong into modern business enterprise, machinery and factories have grown apace, Japan has made herself the third maritime power of the world, and has lent money to Russia, France and Britain, but her social growth remains, in all too many cases, stranded a century behind Rapid growth of manufactures, added opportunity for labor in the cities, increased production on the farm have all called forth increase in population The Nao Kirimuras of Japan are victims in the process Most of them are inarticulate and helpless, some of them strive weakly to rebel by striking against the wage-scale and the labor laws, Nao dramatized her misery by threatening the sanctity of Imperial tradition She won support, the translator of Shakespeare, and of Washington Irving, the poet

who celebrated the coronation of the Emperor, a lawyer, and a publisher rank highest among her followers. But, most of all, the nation was aroused to recognition of the lot of womankind. Since Nao's time, the laws are not so rigidly enforced.

Mr. Young has done a lasting service. His paper, long famous in the East for trenchant, independent news and editorials, supplied too limited a clientele. Ranked by competent observers as among the hundred finest newspapers in the world, and selected for especial praise by Professor Lucy Salmon for its consistent forty year battle against the imbecilities of censorship, the paper exerted a powerful influence among the foreign residents of Japan. They hated it, they loved it, but few of them ignored it. This volume, covering the period from 1912 to 1926, provides for Western readers some of that skill at synthesis and of interpretation of Japan's recent history which is so sorely needed for a thorough understanding of our international affairs. Here are the secrets underlying Japan's activities in Siberia, her policies in China, her oppressions of Formosa and Korea, the growth of labor unionism and anti-alienism, and the other news which ordinarily is written by far less disinterested publicists.

HARRY EMERSON WILDES

PARENTS AND CHILDREN, by Ernest R Groves and Gladys Hoagland Groves. J. P. Lippincott, Philadelphia.

JOHN B. WATSON dedicated one of his books, "To the First Mother who brings up a happy child." There must be some confusion, because the Groves make their dedication, "To the Fathers and Mothers who are bringing up happy children."

Written for serious minded parents, it is a compilation of various articles that have been previously published. Its greatest usefulness probably is in child study classes. The chapters are well arranged and exceedingly readable.

There is ample evidence that the authors have had personal experience with normal children. They have found the common sense cream on the milk of human kindness, and offer to share it with others who feel the need of extra mental nourishment in meeting their parental responsibilities.

IRA S. WILE, M.D.

THE SEXUAL LIFE OF SAVAGES IN NORTH - WESTERN MELANESIA by Bronislaw Malinowski, with a Preface by Havelock Ellis. Horace Liveright, New York \$10.00

PROFESSOR MALINOWSKI is rapidly becoming the most widely known living ethnologist. In this latest work he set himself the obviously difficult task of describing the sexual life of his Trobriand friends among whom he spent some years of fruitful observation. That he was well fitted for the undertaking is manifest both by the comprehensiveness and the factual detail, not to mention the excellent literary form, of this entrancingly interesting work. Some parts of it remind one of Margaret Mead's *Coming of Age in Samoa*, but this work aims at a much more complete picture. It is, to a large extent, a pioneer study, and we may agree with Havelock Ellis that it "will become a classic of which the value will increase with time."

Its scope is indicated by the author's declaration that "Sex is not a mere physiological transaction, it implies love and love-making, it becomes the nucleus of such venerable institutions as marriage and the family, it pervades art and produces its spells and its magic. It dominates in fact almost every aspect of culture. Sex is rather a sociological and cultural force than a mere bodily relation of two individuals." Would that our purists, obsessed with pornography, could comprehend such a viewpoint! The author's account is as complete as he could make it and he has not drawn upon his imagination to supply details which he could not secure by observation or conversation. He describes the sex play of children, the coquetry and love-making of adolescence, marriage, pregnancy, child-bearing, sexual intrigues and divorce, mourning, the psychology of the love life, the magic of love and of beauty, the folk-lore relating to sex and dreams, the myths that enforce taboos and that picture the sexual paradise of a future life, the permissible forms and occasions of sexual license, the attitudes and behavior during coitus, and the extent and forms of sexual perversion.

In addition there is a sufficient account of the frame-work of Trobriand society to give an intelligible setting to the whole account. The Trobrianders have the somewhat unique combination of matrilineal descent with patrilocal residence. Rela-

tionships are traced through the mother line, but the young married couple resides in the husband's father's house. They deny that the father has any genetic relationship to offspring, believing that the child enters the mother by magic. The children are thus fatherless, but nevertheless, sociological paternity is a highly important social institution. Associated with these basic facts are a multitude of customs and rules of relationship which constitute the structure of northwest Melanesian family, morals, politics and economics. As the author sketches into this background the details of the reproductive life one perceives that these Melanesians are amazingly like ourselves. They seem more natural, and hence perhaps more wise with respect to some aspects of these fundamental relationships.

One of the most astonishing revelations of this study is the emergence of a monogamous marriage fully as strict as our own from a promiscuous childhood and youth. The children begin to engage in sex play at an early age, five or six for girls and seven or eight for boys. From then on for many years varied erotic experiences occupy a large, perhaps the chief, place in the total round of activities. Sex satisfactions are freely sought and the possibilities of sex variety fully tested, but always with privacy and decorum. There are occasional expeditions to neighboring villages, now by a group of boys and now by a group of girls, in search of fresh exploits. Like Mead's Samoans, these Trobriand youth know little of the stresses and repressions of Christian youth, though there are jealousies and disappointments. The girls are as free as the boys, but the fact that the boys are expected to bear gifts to their sweethearts suggests that the boys are assumed to play the more aggressive role.

During this period it is very reprehensible for a girl to become pregnant, and for some obscure reason this direful condition rarely occurs. No contraceptive devices are known to the natives, and since they seem ignorant of the fact of paternity they have no reason for using them or for practicing *coitus interruptus*. Do early sex experience and a mixture of lovers prevent conception?

Gradually preferences become more and more pronounced, genuine love attachments begin to form, a couple will be observed to be spending night after night in a "bachelor's house", they will at length be seen in each other's company in the village

square, when she accompanies her lover to his father's house and spends a night there, the village knows that they are married. Until then preference gives prior claims but not monopoly, thereafter, except among the chiefs, monogamy is rigidly observed, especially by wives.

Both romantic and practical considerations enter into the formation of marital unions, there being many cases where romance triumphs over material advantages. A union once made is, however, easily dissolved, divorce is not infrequent and more often than not takes the form of the wife leaving the husband, betaking herself and her belongings to her mother's house. She thus regains her sexual freedom. Marital life is, as a rule, harmonious, though jealousy and adultery occur much as among ourselves. The traditional code was extremely strict in the punishment of adultery, requiring the guilty party to commit suicide, but missionary efforts and the encroachments of white culture have weakened its force without replacing it by one deemed better.

There are no parts of this absorbing work without interest to the student of human institutions. The Trobriander is a child of nature, for him sex is life. Nevertheless, his morals and manners require him on all ordinary occasions to conduct himself with restraint, circumspection and decorum. His every liberty carries a definite limitation, while his modesty and cleanliness would put many a European to shame. His culture must be viewed as a whole to be understood, to break it down in important respects, as white "civilizers" are doing, is to destroy its beauty and its wholesomeness, and in the end to produce a degraded and decaying people. Moreover, and for like reasons, one need not assume that we can adopt important features of Trobriand culture unless we fit them harmoniously into the whole warp and woof of our mores.

FRANK H. HANKINS

Catholics use their political influence to prevent Protestants from practising Birth Control and yet they must hold that the great majority of Protestant children whom their political action causes to exist will endure eternal torment in the next world. This makes their action seem somewhat unkind, but doubtless these are mysteries which the profane cannot hope to understand.

BERTRAND RUSSELL

# News Notes

## INTERNATIONAL

**T**HE 1929 Congress of the Medical Women's International Association, meeting in Paris, expressed the following views on the question of sex instruction for children

1—That there should be sex instruction, although it need not necessarily, nor indeed should it, be given under that name

2—That sex information should be given to quite young children, not as something mysterious and special, but quite naturally as ordinary instruction, in a simple account of the whole of animal and human creation

3—That a carefully written textbook on "Animal and Human Life" would meet a very real demand

4—That later in school and college life, no amount of physiologic knowledge, however wisely imparted, can really influence sex attitudes

## UNITED STATES

**U**NIVERSALISTS, in general convention in Washington on October 24th, adopted the report of a special committee urging the repeal of restrictive legislation against Birth Control. The resolutions were as follows

The committee finds that Birth Control is one of the most practicable means of race betterment, and hereby recommends

1 That this Convention urge the immediate repeal of such Federal and State laws as interfere with the prescription of contraception by physicians, and

2 That where legal barriers do not exist, socially minded persons be urged to establish in every center of population clinics where those needing it may receive contraceptive advice under medical supervision

The Committee on Federal Legislation for Birth Control held a midwestern conference in Columbus on November 19th at the Deshler-Wallick Hotel. Rev. Robert Leonard Tucker, pastor of the Methodist Episcopal Church of Columbus, presided. Among the speakers were, Margaret Sanger, Chair-

man of the Federal Committee, Percy L. Clark, Jr., of the Illinois Social Hygiene League, Professor Warren S. Thompson, director of the Scripps Foundation for research in population problems, Dr. Rachelle S. Yarros of Chicago, Dr. Elias Potter Lyon, dean of the college of medicine of the University of Minnesota

## California

**T**HE Women's Christian Temperance Union of California, at its annual convention held in November in San Francisco, announced a campaign against Birth Control, as follows

Our aim is to educate the public, from its youth, to pure, monogamous marriage for procreation only. Birth Control and illegitimacy are spreading alarmingly, and will be the main targets for the organization's activities during the coming year

## Delaware

**T**HE Wilmington *Star* closes a discussion of Birth Control with the following anonymous letter

It is among the poor, the ones least able to look properly after large families, that we find the overplus of children, while among the more well-to-do, who are able to give best advantages, we find the small family

Do I make myself clear? The richer group, who can well afford larger families, already have the information. But it is the poorer group, who have not the knowledge, who are bowed and weighed down by families they are unable to give the advantages they desire, that is in dire need of help

—*Observant*

November 7, 1929

## New Hampshire

**M**ARGARET SANGER spoke at Dartmouth College on October 29th, and was enthusiastically received by the student body



**T**HE Women's City Club of New York has again placed the Physicians Instrument bill (permitting physicians to give contraceptive information) on its legislative program

Dr Hannah M Stone will lecture at the Labor Temple, New York City, on December 7th on "How Sex and Sex Morals Evolve"

Mrs F Robertson Jones addressed the Annual Conference of the Women's Peace Party at the Civic Club on November 23rd, speaking on "Birth Control and Peace"

Dr Cooper addressed the Sunday Evening Forum of the Community League of Women Voters on November 18th

The Welfare Council of New York has issued the first complete inventory of child health service made in New York City. The following statistics are significant. In Manhattan one in twelve babies die during the first year, in the Bronx, one in twenty, in Staten Island, one in eighteen, in Queens, one in seventeen, and in Brooklyn, one in sixteen. These statistics, coupled with the fact that Manhattan has more child health stations and clinics than all the other boroughs combined, points to the need of something more fundamental than remedial care — namely preventive activity, in the form of Birth Control

#### Pennsylvania

**T**HE lecture course in marriage, sponsored by the Y W C A of Philadelphia has drawn a large enrollment. Among the subjects to be discussed are

What age should a woman marry? When should marriage be postponed? Should a girl keep her job after marriage? The significance of courtship and engagements. The personal and social responsibility of marriage. The mating instinct and the customary methods of selection

Dr Cooper addressed the Pennsylvania League of Women Voters, at their annual meeting in Pittsburgh on November 21st

#### Rhode Island

**A** GAIN a fresh case finds its way into a newspaper box, announcing the twenty-first child born to a woman of 39. Such accounts invariably omit mention of the woman's health or psychology, the man's earnings, the health of the other children and such sordid details

#### AUSTRALIA

**T**HE National Council of Women of New South Wales has submitted the following proposed amendments to the State Attorney-General

1 The mother to have equal rights with the father in the guardianship of their legitimate children

2 The minimum marriage age to be raised from fourteen for males and twelve for females to sixteen for both sexes, and that before under-age marriages are permitted, the consent of the mother as well as of the father should be necessary

The existing marriage ages are the same as those legal in England up to a few months ago — namely the ages of puberty, as defined by Roman law

#### ENGLAND

**T**HE recently issued report of the Board of Control estimates that England has 200,000 defectives, unfitted for parenthood, and says "A prohibition of the marriage of defectives would prevent unions which are socially disastrous, by bringing home to the public conscience the anti-social conduct of any overtures toward persons definitely stamped as incapable of valid marriage"

#### FINLAND

**A** NEW marriage law, adopting the principle of complete equality of men and women in marriage, goes into effect on January 1st

#### INDIA

**I**NDIAN periodicals have been filled with praise of the Sarda Child Marriage Act, which goes into effect on April 1st, 1930. The press points

out that this is the first step towards social reform, which must eventually solve such questions as the condition of widows, concubinage, and prostitution, excessive marriage expenses, etc

### ITALY

STATISTICS from the annual report of the Society for the Protection of Motherhood and Childhood make a curious companion piece to accounts of Mussolini's efforts to increase the birth rate \$4,200,000 was expended last year in aiding

- 9,400 mothers in feeding legitimate children
- 12,000 mothers in feeding illegitimate children
- 12,00 abandoned or neglected children

### JAPAN

ACCORDING to our correspondent, Helen Ward Bromfield, of Tokyo, Japan has taken the initiative among Oriental nations in considering the necessity for limiting her population

Deputy Mayor Shirakami of Tokyo is advocating that the municipality give free information on Birth Control to any poor person having four or more children Information is not to be given to wealthy or newly-married couples Mr Shirakami feels that only in this way can poverty, ill health, inadequate education be combated

The *Japan Advertiser*, leading English newspaper of Tokyo, says

It is a mistaken arising from militarism to regard the increase of population as an indication of the national development of the Yamato race The population question of Japan should be solved by Japan herself The emigration of increasing population is a difficult economic undertaking

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#### THE MINIMUM STANDARD FOR OBSTETRICS

It is a fact of which we are not proud, that the United States stands 19th among the nations reporting on maternal mortality, being next to the bottom of the list Polak says "It is not too much to state that at least 75 per cent of our mortality in childbirth is preventable by intelligent painstaking, ante-partum and post-partum care and obstetric methods"

The public is beginning to demand obstetric service More women than ever before are going

to hospitals for confinement All would be confined at a hospital if they could meet the extra expense

*Clinical Medicine and Surgery, October*

### AMONG THE "ZONIERS"

The effect of the life on the children may be imagined Theoretically, every French child between six and thirteen years of age is compelled to go to school, but the difficulties of supervision in "La Zone", with its irregular blocks of huts crowded together and often lacking even an identification number, are so great that, I am credibly informed, many children escape regular schooling The birth rate and the infant mortality rate are high, and the domestic congestion tends to encourage promiscuity

*The World's Children, November.*

### IN A GERMAN MINING TOWN

Bottrop enjoys the dread distinction of being the Ruhr's first child-incubator It is, to paraphrase the German expression, "childrich with poor children"

Everywhere one sees children Lean, undernourished creatures, turned loose upon the streets and grassplots to spend hours in play Kids with withered arms and humped backs, and some with faces of idiots One is amazed by the large swarm of unhappy children who "bless" the table of the miner whose income can no longer include meat on his bill of fare

Church and officialdom encourage this enormous fertility On one occasion a group of radical women tried to engage the Schauburg — a local kino — for a public lecture on "sex reform" The mayor refused permission to hold the lecture on the grounds that "Bottrop's honor must stay fast"

Priests advise women that remaining longer than three years without a child becomes a sin

The government itself encourages the childbirth increase, the parents of a twelfth child receiving a handsome cup and saucer, of genuine Meissen-porcelain, and decorated with the black-red-gold of the republic, from the public welfare minister The seventeenth child usually enjoys the distinction of having Hindenburg for its godfather

The happy father's wages are increased 16 pfennig per day — "child-money" Not enough to buy a smokable cigar in modern Germany

*New Masses, November*

# Readers' Page

*We urge our readers to express their opinions for publication on this page. Comments, criticisms, ideas, suggestions, for the REVIEW and for the Birth Control movement, are welcome*

## PENNSYLVANIA ANSWERS

### TO THE EDITOR

The November issue publishes a letter from a sociologist, Dr Hudson Chapman, to the effect that the Pennsylvania Birth Control Federation's campaign is made "clumsy by emotion" and that it "would be decidedly more effective to stress the specific exemption in the 1870 law in favor of physicians." He says that we disregard Dr Robert Dickinson's expressed opinion that Pennsylvania makes exception for medical books and medical schools, and scolds us for spending time in telling people how terrible the law is.

Apparently Dr Chapman has not consulted a lawyer nor read the Pennsylvania laws carefully, nor is he in touch with our propaganda.

Let me assure him that our plan of campaign is not based on emotion but on legal opinions. Our lawyer tells us — and indeed the law is plain enough even to a layman — that neither the Act of 1870 nor the Act of 1897 exempts physicians, and also that the Act of 1870 exempting publication of standard medical books and teaching in regular chartered medical colleges has probably been repealed by the Act of 1897. If this be the case, it would be a waste of time to follow Dr Chapman's advice and ask the Legislature for what he calls a "clarification of the old law."

Dr Chapman says that no reputable physician has ever been brought to court excepting "Dr Hannah Stone and her assistant last May." Very likely not — most reputable physicians in states with laws like the Pennsylvania law confine their contraceptive advice to their rich patients whose wealth and social position enable them to do what they please with impunity as long as their activities remain *sub rosa*. But the poor who have no family doctor are without help for in Pennsylvania giving contraceptive information is illegal — no exception for physicians, thereby making impossible the establishment of clinics and hospital services where physicians could openly give contraceptive treatment. Dr Chapman comes to the strange con-

clusion that the Pennsylvania law "justifies any physician in giving such contraceptive information as he sees fit." The doctor's conscience may justify him but the Pennsylvania law certainly does not.

Fortunately public opinion against such archaic legislation is growing and the authorities hesitate to prosecute. Our efforts for the last seven years have been devoted to amending the law and for that purpose we have (sans emotion) steadily tried to educate the people of Pennsylvania so that they will understand exactly what the law is.

MARY WINSOR,

*Pennsylvania Birth Control Federation  
Philadelphia, Pa., November 14, 1929*

## A GOOD WORD

### TO THE EDITOR

I think the October issue is one of the best numbers we have ever had — and they are all fine.

(MRS.) C. E. WILSON

*Stoneham, Mass.*

## A LETTER FROM INDIA

### TO THE EDITOR

Many thanks for the literature and the copy of the BIRTH CONTROL REVIEW in which I was very much interested.

I was once dead against eugenics and Birth Control, but when I see the limitations of welfare work I realize that what India needs is a judicious combination of eugenics and eugenics. As I am in touch with the various welfare organizations in this country — my idea is to make these take up, to begin with, work in connection with venereal diseases and Birth Control. I am the Honorary Secretary of the local Maternity and Infant Welfare Association, and I am trying to demonstrate that work on Birth Control and welfare work could be advantageously combined to the immense benefit of the poor. If I succeed and can prove to similar other organizations the necessity for it, I am almost confident they will follow the example. But I know I have to contend against many obstacles, not

the least being lack of funds. You may not see eye to eye with me in this trying to make welfare organizations take up Birth Control work, but the conditions in India are so very different to those prevailing in other countries. The workers are so few, the funds so limited that it will be impossible to start separate organizations. Then again the welfare workers have more or less gained the confidence of the people and whatever comes from them will be sooner swallowed than what comes from strangers. How far I shall succeed time alone can tell.

CAPTAIN A P PILLAY, *Medical Director,  
The Sholapur Eugenics Education Society  
Sholapur, India*

#### ONE LIBRARY SPREADS THE LIGHT

##### TO THE EDITOR

I have read your last issue of the REVIEW in our library carefully tonight.

I have the unhappy experience of seeing a perfectly good woman slowly breaking down from a very strong one to one with constant pain and sickness. Repeated abortions are taking their toll. She cannot safely have more children, and her doctor's advice has proven very unreliable.

Is it possible to secure any information, such as the Ferchs are giving in Austria, in this country with regard to contraception?

R M J

*Seattle, Washington*

#### ANOTHER GIVES NO HELP

##### TO THE EDITOR

Could you please send to me, as soon as possible, information on Birth Control. I am a student at Columbia University where I am preparing a thesis on some phase of the general subject. I have sought the information desired in a public library, but the data was insufficient and unvaried.

FRED G HAMBURGER

*New York*

#### AN ESTIMATE

##### TO THE EDITOR

Having been a subscriber to the REVIEW since its inception, I desire to commend this important department of the Birth Control work.

The editorials are pertinent and forceful, the change in make-up an improvement, the explanatory comment preceding each article — splendid. The printing of opposing arguments is a simple and effective means of indicating that the battle is not yet won, and, incidentally, reveals the unchanging "reasoning" (pitifully weak as ever) of those who are opposed to what *they believe* Birth Control to be.

I particularly appreciate the inclusion of news items appertaining to kindred subjects, for example the account of Mrs. Dennett's appeal in the November issue, far western papers made no mention of this.

Congratulations — and good wishes

RAYMOND H ARNOLD  
*Los Angeles, Cal.*

#### A HAND UP

##### TO THE EDITOR

Please find enclosed three dollars, two of same to be used to renew my subscription to one of the greatest magazines published — BIRTH CONTROL REVIEW, the other dollar to be used by you at your own discretion to help your most worthy cause. Wish it could be more, but my most sincere best wishes are with you in your wonderful work.

HAROLD A WILSON  
*Boston, Mass*

#### MANKIND'S GREATEST NEED

There can be no ultimate future but poverty and ethnic decline for a human race that sets up in the face of nature an ethical structure of Society which insists upon the survival of all equally, which delves feverishly to develop the last measure of sustenance afforded by the Earth, which sees all too plainly that the amount of such sustenance is in fact limited, and yet which refuses to establish a selective birth rate whereby numbers may be suited to the means available for sustaining them in peace, comfort and contentment, and through which constant improvement of the stock, physically and mentally, may be brought about. *The greatest need of mankind in its war against poverty is for such control and regulation of his propagation as will result in a selective birth-rate*

*Poverty*, by ROBERT W KELSO

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WHY WE ARE MEN AND WOMEN, by A L Benedict. Allen Ross, New York \$2 50

WHAT IS RIGHT WITH MARRIAGE, by Robert C. Binkley and Frances Williams Binkley Appleton, New York \$2 50

CRITIQUE OF LOVE, by Fritz Wittels Macaulay, New York \$2 50

SOCIAL INSTITUTIONS, by J O Hertzler McGraw-Hill Book Co, New York \$2 50

THE PRINCE OF ATLANTIS, by Lillian Elizabeth Roy Educational Press, New York \$3

THE MAN A WOMAN MARRIES, by Victor Peder-son Minton, Balch, New York

THE CHILD'S HEREDITY, by Paul Popenoe Williams and Wilkins, Baltimore \$2 00

## WHAT MEANS RACE IMPROVEMENT?

(Continued from page 346)

to the concept of race improvement. But it may be well to give enough thought to the subject to be able to answer our friends when they ask us pointedly if we know what we are talking about. We shall surely invite trouble if we attempt to define any particular type or types of humans that we consider as "superiors." Furthermore, as has been pointed out, a special type that is superior today may tomorrow be inferior, in the sense that it is unadapted to the social scheme of that time. Must we not therefore search rather for certain attributes of general superiority which may be valid under any social organization that we can reasonably conceive?

Man's greatest achievement has been, by means of his superior mental faculties, to free himself to a large extent from the shackles of environment, and to develop a social system involving those finer things we are accustomed to refer to as spiritual values. This development marks out a course, a direction. Can we do better than to consider this the path of race improvement and the superior individual in the hereditary sense as one whose natural endowments are such as to aid in the direction of progress? Such individuals must be productive members of society in some sense, they must not be parasites that only consume and do not contribute. This criterion may be difficult to apply in individual cases, but our institutions for the feeble-minded and defective are filled with just such members of society.

### THE PROGRAM OF RACE IMPROVEMENT

The program of race improvement, then, becomes an attempt so to modify the mores of the race, whether by social custom or by law, that more of the superior and fewer of the inferior may be added to its numbers. This cannot be a definite, clear-cut program, like that of the cattle breeder, for reasons that have already been emphasized. Even though we knew more definitely the particular characters for which it might be desirable to select, human society as at present organized would not be likely to submit to any arbitrary plan of bringing it about, for of all man's personal liberties that of selecting his life partner is probably one of the last that we will consent to have regulated by Constitutional amendment. To a greater extent than at present, the law will doubtless have to step

in and curtail reproduction of the obviously unfit, but positive race improvement will make a healthier and more stable growth if it is based on educational methods, which in turn are founded on research and the progress of biological knowledge. It will be well to remember also that we are living in a rapidly changing age, and that to produce as well as to meet environmental changes, diversity of type is desirable. This should make us extremely cautious in deciding that any particular variant is disgenic, for it may carry the quality or furnish the idea that makes for progress. A narrow eugenics program and social intolerance are birds of the same feather.

### POSITIVE SIDE MUST BE STRESSED

And now just a word as to the relation of Birth Control to race improvement. Birth Control has two aspects. The first is its euthenic aspect, that is its relation to the environment. By way of illustration, the spacing of children is of the greatest importance to the health of the mother and of the child, and, indirectly, to the welfare and happiness of the family. It also has its eugenic aspect since, other things being equal, it lowers the actual number of offspring produced and thus modifies the contribution of the particular parents concerned to the population of the succeeding generation. If these parents are of the superior class, this result may be looked on as to that extent disgenic, though the subject is extremely complex and not to be so lightly decided. Admitting a possible disgenic influence under these circumstances, this has been used as an argument against Birth Control.

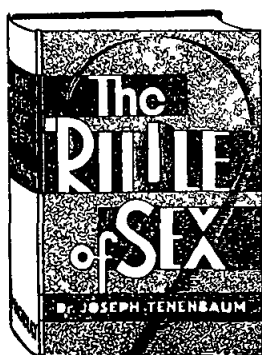
We may as well, however, face the actual facts, which are that the more intelligent portion of the population will in large measure practice Birth Control, whether or not it is sanctioned by law or church. Such being the case is it not logical to allow the dissemination of knowledge of contraceptive methods to all strata of society? Not only will this permit a diffusion of the ameliorative benefits, but it will tend at least to equalize the eugenic differential which otherwise exists. A complete Birth Control program should be positive as well as negative — it should encourage the production of more strong, healthy, properly-spaced children, as well as discourage the production at all of those that are weakly, defective or otherwise likely to become unfit members of society. It is for this reason that the subject of race improvement is rightly included in a conference on Birth Control.

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for

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1928 — 1929

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