

July 1930

Twenty Cents

BIRTH CONTROL REVIEW



DRAWING BY ROCKWELL KENT

Reprinted from the BIRTH CONTROL REVIEW, August, 1921

Birth Control Review

VOL XIV

JULY, 1930

No 7

THE AMERICAN BIRTH CONTROL LEAGUE, INC
152 MADISON AVENUE NEW YORK CITY
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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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The Immortal Chain

By HELEN HOYT

Thank God we plucked you from the **void** before
we passed,
For you are a **piece** of our hfe, and your **life will**
last
To **spread** new roots **in** the **soil**, new leaves **in** the **air**,
O child, blossom and branch and **fruit** of our love,
our care!
When we are turned to dust, from that dust shall
be your **growing**,
Your **burgeoning** to fresh leaf, seed **ripe** for an-
other **sowing**

We who have loved life — sun, **rain** and **nourishing**
earth —
Shall **spring again** through you **into** a further
birth
Out of our breath we have made your little breath,
Dying we shall not need to **give** up all to death
As those whose lives pass and no **vestiges remain**,
For now we have become a part of the **immortal**
chain

Oh we have known how the soul **grieves**, how the
flesh aches,
To be the link **in** the **chain** of **life** where the chain
breaks,
But today we stand at the gates where the rivers
of **being** meet
And **listen, hearing** the flow and pulse of **genera-**
tions beat —
The throb of the years to come, the long years that
are gone,
Dreaming of how we **live** on and on **in** our son and
our son's son
We shall go under the ground, but he **will** be **walk-**
ing above,
And our **life** quicken **again** in his **blooming** of youth
and love

—*Leaves of Wild Grape*

Editorial

THE chief event of June for the Birth Control movement was the National Conference of Social Work in Boston, and the opportunity it furnished for presenting the Birth Control cause to over four thousand social workers who attended. We print in this issue excerpts from some of the addresses made at our special meetings. In addition, one of the most valuable features of the conference was the consultation service which provided a booth for each activity, where representatives answered questions and distributed literature. The Birth Control booth, manned by the Massachusetts Birth Control League and the American Birth Control League, was invariably crowded. The questions asked were largely practical and detailed, such as "How can I interest my Board of Directors?" "How can we start a clinic?" "Can you send me names of doctors in — to whom I may refer cases?" "My chief is skeptical, can you give me some material for her to read?" Birth Control is accepted by the individual case worker, if we may take the reaction of these delegates as indicative of the profession as a whole. But the Boards, Committees, Supervisors, Executive Secretaries, the personnel which directs and finances social work has by no means been brought into line. This touches general problems of financial support, community attitude and the like, which in their turn wait on our greater efforts toward educating the general public in the real meaning of Birth Control.

IF proof were needed that Birth Control is much misunderstood, the Boston *American* has been furnishing it in the weeks following the announcement of the endorsement of Birth Control by the American Unitarian Association. That paper has been running a series of amazing and alluring family group pictures with such headings as "Father of 11 assails Birth Control," "Oldest of fourteen children denounces Birth Control," and statements from outraged parents beginning "My children mean everything to me, and

people who go through life purposely childless invariably regret it." To which the BIRTH CONTROL REVIEW adds 2 fervent Amen. We believe in children, lots of them, healthy, happy children, of healthy, happy parents, able to take care of them. We confess to envy of Mrs. R., pictured in the pages of the Boston *American*, surrounded by her eleven children, and we confess, also, to a burning curiosity about Mr. R.'s bank account. From the evidence of the picture he has been able to pay the bills handsomely. We could counter this pleasant picture with many another, of parents and eleven children, beaten down by poverty, by sickness, by deformity, unwilling slaves to Ignorance. We cannot stress too strongly that Birth Control is not against large families, and that its opponents have proved precisely nothing at all when they point to a well-filled household. Birth Control is against more children than the parents can properly look after, it is against enforced parenthood, it is against hereditary disease. But always — and fervently — it is for children.

THE support accorded to Birth Control by the Presbyterian General Assembly in Cincinnati on June 2nd seems luke-warm in comparison to the unqualified approval of other religious organizations during the past few months. But that Birth Control is an accepted social fact is evident from its inclusion, as a matter of course, in the report of the Presbyterian Commission of Marriage, Divorce, and Remarriage (See News Notes, page 215, for quotation from the report.) Contraception for total prevention rather than reduction in the number of children is frowned upon, a point of view with which all Interested in Birth Control are in agreement. We must take exception, however to the idea that "a baby in the home now and then is a splendid escape for those suffering from an uneventful married life." A baby has something more important to do in the world than rescue the sinking ship of matrimony. We have an English newspaper clipping, author

unknown, which merits quotation in this connection

In defence of baby worship The fascination of children lies in this, that with each of them all things are remade and the universe is put again upon its trial As we walk the streets and see below us those delightful bulbous heads, three times too big for the body, which mark these human mushrooms, we ought always primarily to remember that within every one of these heads there is a new universe, as new as it was on the seventh day of creation This is the great truth which has always lain at the back of baby worship and which will support it to the end

A new universe, not a splendid escape Perhaps the *Commission on Marriage, Divorce, and Remarriage* will find, during its next year of study, that men and women who are best suited to be parents do not think of a baby as an antidote for boredom, but as part of a full and beautiful and eventful thing called living

A RECENTLY reported event in the Bronx Zoo is not without its moral and its pathetic inferences A small boy, so goes the tale, threw a stone at General Quack, a famous and rare shoe-bill stork, and cracked its beak When found and hauled up for punishment, the youngster confessed that most of his twelve years had been spent in baby-tending for nine younger brothers and sisters, that he had just been told of the impending arrival of a new member of the family, and had decided to have it out with the stork, who, according to his mother, was the cause of all his trouble Poor, bewildered, small boy, one of many deprived of the unalienable right of childhood—play—suffering for the ignorance of his parents And poor stork, blamed — along with Divine Providence, Nature, Will of God — for the results of Ignorance and bigotry Sex education and Birth Control education is what this family needs

USE of the Family Allowance system in France and Belgium has substantially increased the birth-rate among workers receiving allowance—according to a report just issued by the International Labor Office in Geneva Nearly five million workers are affected Supplementary wages are paid to fathers, the amount graded according to the

number of children Here is evidence of the relation between economics and the birth-rate, evidence that people will have children if and when they can support them, whether that support comes from wages or allowances It is outside our province to discuss the wisdom of the Family Allowance system But one fact is clear Neither coercive or repressive legislation or enforced ignorance will raise the birth-rate, but economic security will

THE relation between economics and Birth Control is touched from an entirely different angle in a study which the United States Bureau of Labor Statistics has completed for the International Labor Office This shows how a worker in a Ford factory in Detroit, earning the minimum wage of \$7 a day, lives and brings up his family Only workers who met certain requirements were canvassed, and only families consisting of husband, wife and not fewer than two or more than three children were studied It is to be anticipated that this report will be quoted in support of the minimum wage What will not be stressed is that only families of a very particular size can live on this wage The need for Birth Control is implicit in any application of this study Granted a minimum or even fixed maximum wage, we must give the working man full and free knowledge of Birth Control if he is to be self-supporting

SUPREME COURT JUSTICE HARRY F. LEWIS after ruling on sixty-four divorce cases in Brooklyn last week has issued a press statement indicting Birth Control on the ground that it causes divorce We wish Justice Lewis could spend even one day in our office, reading the daily mail We venture to predict that he would be convinced that far from being a cause of divorce, Birth Control is a preventative He could hardly read the queries from distressed and bewildered men and women, asking for information to preserve their homes and married lives, without conceding that the coming of unwanted children to parents who are unable to provide for them is a greater factor in desertion and divorce than the absence of children

Occupational Congestion

By THOMAS NIXON CARVER

CERTAIN Oriental countries may be suffering from general over-population * Even in those countries, however, some occupations are more over-crowded than others It is doubtful whether any European country has any cause to worry over the general problem of over-population Certainly we, in this country, have no reason to fear over-population within any period of time which any of us is in the habit of considering But every country is, at the present moment, suffering from some form of occupational congestion, whether it is suffering from general over-population or not In fact, the one phase of the population question with which the Western world needs to be concerned now and in the immediate future is that phase called occupational congestion

It is apparent that the problem of occupational congestion is only another name for the problem of a lack of economic balance One might perhaps question whether there were too many farmers or not He might affirm that there were simply not enough other people to buy farm products This would follow the theory of the colored boy who said there could not be too much water-melon, the difficulty was with the smallness of the stomach

The great cause of unemployment and poverty is occupational congestion In this age of specialization, every occupation is a specialty, and each worker a specialist In this situation, if one specialized occupation becomes over-manned, there will be unemployment and hardship among those who follow it

This is really a problem of occupational balance If one occupation or group of occupations is over-crowded it may be because too many are in that occupation or group, or too few in some of the other occupations or groups The remedy may be either in reducing the numbers in the over-crowded occupations, or in increasing the numbers in the other occupations

The problem of maintaining an occupational balance is one of the major problems of statesmanship Any country where sound statesmanship

prevails will have little occupational congestion This result will be achieved by a combination of policies, including a good system of popular education, a democratic tradition which encourages every individual to rise as high in the economic scale as his talents and character will warrant, and a balanced birth-rate among all classes

The general impression that unskilled laborers have larger families than skilled laborers and that skilled laborers have larger families than business and professional men has been statistically confirmed by several studies One of the most significant of these is a study of "Differential Fertility according to Social Class" by Edgar Sydenstricker and Frank W. Notestein in the March (1930) number of the Journal of the *American Statistical Association* Other studies have been made by Edgar Sydenstricker on "Differential Fertility According to Economic Status" in *Public Health Reports*, August 30, 1929, by W. F. Ogburn and Clark Tibbits on "Birth-Rates and Social Classes", in *Social Forces*, September, 1929, by Raymond Pearl on "Differential Fertility" in the Quarterly *Review of Biology*, March, 1927, and by Joseph A. Hill on "Fecundity of Immigrant Women" in the Reports of the *Immigration Commission*, Volume 28

There can be no doubt as to the facts in the case As to which is cause and which is effect, there may be some difference of opinion It has been the custom to say that the poor have large families because they are poor and the rich have small families because they are rich If that were all, the remedy would be to pay high wages to the poor They would then have small families and this would soon relieve the occupational congestion among the unskilled On a *priori* grounds, there is certainly as great a probability that the casual relation is the opposite, that is, that the unskilled laborers are poor in part because they have large families This does not mean that the cost of raising a large family keeps them poor It means that the fact that generation after generation they have large families keeps up a supply of that kind of labor

In an exceedingly valuable study recently made on the "Social Origins of American Business Leaders" by Dr. C. S. Joslyn, under the direction of

*Address delivered at the Dinner Symposium on Birth Control at the National Conference of Social Work, Boston, June 12th

Professor **Taussig**, it has been shown that the unskilled laboring classes **did** not produce their share of business leaders, that business leaders are the **children** of business and professional men in larger proportion than the number of business and professional men would account for on the general theory of **probabilities**. In other words, that the **child** of an unskilled laborer is less **likely** to become a business leader than the child of a business or **professional** man.

This **still** leaves in doubt the question as to whether the better chance of **conspicuous** business success on the part of the son of a business or **professional** man is due to heredity or to the better **opportunities** for education and training. Whichever reason **is assigned**, it is pretty clear that **if** business and professional men had larger **families** there would probably be more **high** business ability in the country. **If** there were **more** high business **ability** in the country industries would expand, **more** **industries** would be **running** successfully and there would be more employment for unskilled laborers. **Whether**

the low percentage of **conspicuous** business successes among the **children** of unskilled laborers is due to heredity or to poor education, it **is** apparent that **if** they had smaller **families** **generation** after **generation**, there would be fewer unskilled laborers to congest the labor market.

Our **conclusion** is, therefore, that there is a close **connection** between the **differential** birth-rate and **occupational congestion**. In other words, **if**, by some means or other, it could be brought about that business and **professional** men should have larger families and unskilled laborers smaller **families** we should **greatly** **relieve** **occupational congestion**. The larger **families** of the business and professional classes would produce larger numbers of business leaders. **This** would expand industries and increase the demand for other kinds of labor. The smaller **families** among the **unskilled** laborers would reduce the supply of such laborers. The **combination** of **expanding** industries and **decreasing** labor supplies would go a **long** way toward **relieving** **occupational congestion** where it now **exists**.

Birth Control as Social Service

By IRA S WILE, M D

SINCE the **beginning** of recorded time, the regulation of **population** has been a **social** measure.* Nature's crude and **primal** method of regulating society **quantitatively** has been by means of disease and death, but man has sought to regulate his communal group by thwarting nature **in** some way. His **aim** has been to modify the population **in** terms of **quantity** and **quality** as required by the **exigencies** of time and place. Modern **social** reformers would view askance the **killing** of the aged, the **practice** of **infanticide** and the **definite** **limitations** of twins in extreme cases by the **destruction** of woman having **this** particular **atavistic** habit. These methods, however, were strongly advocated, and **definitely** practiced in primitive times in the interest of group welfare. They were born out of a rational primitive **social** concept that the **individual** should not lower the **survival** value of the group.

*Excerpts from an address delivered at the Birth Control Mass Meeting at the National Conference of Social Work, Boston, June 12th

Society's second effort to thwart nature transferred some of **its** **earlier** **basic** interest in the group to the **social** **viewpoint** of protecting **maternity**. With **this** altered social outlook there appears, for example, the development and acceptance of **abortion**. There was, primarily, the therapeutic **abortion** to save the **life** of the mother. **It is this** which has been recognized by **gynecologists** for **twenty-five** hundred years, but which **received** a temporary setback through the development of the belief in souls as sponsored by Pauline Christianity. One finds the **crystallization** of this viewpoint in the present-day practice of **physicians** who may legally perform abortions for and on women **afflicted** with tuberculosis, **diseases** of the heart and kidneys, or suffering from mental **diseases**. The importance of this therapeutic measure can be **appreciated** most by realizing that for many years physicians **did** not dare to teach these same **diseased** women how to **avoid** the pregnancy which called for the **life-protecting** **abortion**. I regret to say that

there are still some who have not progressed beyond **this viewpoint**. A further development of the desire to improve the status of mothers came from the **recognition** of **abortions** as social rather than medical instruments. This involved the **individualistic** idea that a mother **might** secure an **abortion** in the **interest** of her personal and **familial** happiness.

PREVENTIVE POPULATION CONTROL

The **third** stage in the development of population control has grown out of the modern idea of attacking the **dysgenic** factors in natural growth. There is now less stress upon the **therapeutic abortion**, or, indeed, upon the social abortion in the light of a **desire** to establish population control upon a **prophylactic basis**. Hence one finds population control involving **various** measures that will restrict, limit or control **conception**.

The first mode of **preventive** procedure that merits mention is **sterilization**. Today twenty-four states have eugenic statutes. **Sterilization** of the mentally diseased or the **criminal** protects **society** as well as the **individual**. The actual **utilization** of the **protective legislation** conduces to the health and welfare of **individuals**, families and the **community** as a whole. That **legislation** has operated on a **eugenic** platform does not **disguise** the fact that a violent contraceptive method has met with social approval.

The second measure of social **prophylaxis** involves **contraception**. Birth Control as a term possesses merely **negative** meaning to many people. This has been unfortunate because as a matter of fact it is concerned with the **principle** of **regulating** **conception** and **controlling birth** so that children shall come into **being** by choice rather than by chance. In its **generic** sense, the Birth Control movement stresses the public acceptance of **contraception** as an **existent** fact in our **social** life. The **protagonists** of Birth Control furthermore believe that contraceptive **information** should be at the service of the poor as well as the **rich**, the ignorant as well as the learned, the **unskilled** as well as the **professional** groups in the **community**. They regard the **individual** as a **social unit**, having social functions over and above those inherently **biologic** and **procreative**. They **view** Birth Control as a social concept and its practice as a form of social **service** to the degree that it **heightens** personality values, **increases individual effectiveness** and **happiness**, and **raises** the standards of social **living**.

The **prophylactic viewpoint** in social work would seek to make unnecessary much of its own service. **Bearing this in mind**, the **giving** of contraceptive **advice** when and where needed **promises** to be a valuable adjunct to social **guidance** and **supervision**. It is **obviously** natural for **ideas** concerning the **limitation** of offspring to emanate from an analysis of the numerous problems bound up in **defectives**, **delinquents** and **dependents**. The **interest** in **eugenics**, the **desire** to **limit** the number of the unfit, the search for methods of **diminishing** the burdens of poverty must naturally come to a common focus in **contraception** as a reasonable means of **limiting** the supply of these undesirable elements in social **organization**.

The development of social **thinking** upon matters **pertaining** to sex and marriage has transformed our age. **Childbearing** is no longer **viewed** as the center of all **family life**, with the cook stove and the church as **companion** places sanctified for **liberating** the **feminine** soul. Personal existence is **enriched** through a **recognition** that there are values in marriage independent of parenthood. Procreation is no longer accepted as the total **objective** of marriage. **With the modification** of our outlook upon sex **education** and sexual freedom, with the transformation of our **views** and our psychology **concerning** marriage, a change in birth-rates becomes a natural consequence. **Since abortions** are **recognized** as procedures **undesirable**, moderately hazardous, psychically **demoralizing**, economically costly and **socially** wasteful, the **idea** of **contraception** has naturally evolved. The **diminishing** birth-rate for the past forty years demonstrates the **wide** extent and **effectiveness** of contraceptive **practices**. It is **especially striking** that the greatest birth declines have been among the more **intelligent** sections of the community and among those of the **higher** economic groups.

SPECIAL VALUES OF BIRTH CONTROL

Birth Control has special and definite values which are **emphasized** or should be **emphasized** in the **minds** of social workers by virtue of **their familiarity** with human affairs. The social worker in **hospitals** and **dispensaries**, the **psychiatric** social worker, the **family** case worker, the **social** worker whose **service** is in day nurseries, orphan asylums, in schools or in **industry** must be conscious of the deathly influences that are bound up in the new and superfluous births.

No one would **gainsay** that, in those **countries**

where **Birth Control** has been accepted and **practiced** with social approval, the **infant mortality** rate is lower than in countries where the practice is not countenanced. A low infant **birth-rate** carries with it a low infant **mortality** rate. The **size of population** is no **index** of its state of health and the **birth-rate** is not an **index** of population growth. The **limitation** of offspring carries with it a higher **survival** value **during childhood**. The fewer children born the larger **proportion** of them who reach maturity. I may say **in passing** that where **contraception** is **widely practiced**, the birth-rates of **various** social groups in the community tend to approximate a reasonable norm **instead of having** a low **birth-rate** among the **higher** economic groups and a higher **birth-rate** in the lower economic groups, as appears to **obtain** in this country.

MATERNAL MORTALITY LOWERED BY BIRTH CONTROL

Every social worker recognizes the social **injustice** of a **high** maternal mortality rate, and is cognizant of the **demoralization** of the family that results from such a **fatality**. It is **striking** that in the **United States during 1926** the maternal mortality rate **approximated** 66 per thousand **live births** as contrasted with 29 for Netherlands and 26 for Denmark, with equally low figures for Norway and Sweden, in all of which latter countries **Birth Control** is **comparatively** an old story. One **recognizes** at once that the **wider practice** of contraception would **diminish** maternal mortality rates from abortions, both such as are now secured for **therapeutic** reasons, and, more **particularly**, those secured clandestinely for social and **economic** causes.

There is ample **evidence** that a **high** maternal mortality **carries** with it an increased **infant** mortality, just as it is known that the **still-birth** rate appears to **increase** with each **successive birth**. The **diminished birth-rate, contraceptively determined**, then, enhances the **life** values of the population, **raises** the level of health of the community, and at the same **time** safeguards the economic and social welfare of **individual families**.

The social worker can **appreciate** the **intellectual gains** that **arise** from birth **regulation**. The **ability** to **satisfy** demands for **higher education**, the **opportunity** to enjoy recreational outlets, even the chances for the **cultivation** of **leisure**, carry with them social **implications** that tend to **raise** **familial** standards of **living**. With fewer children per family among the **poor** the home pressures **will** be so much decreased that there **will** probably be a di-

minished need for **child-caring institutions**. A large part of the space in orphan asylums is occupied by **children** who are not orphans but who are there because of large **families** in homes **economically** and **socially** dependent. In all **likelihood**, although this cannot be proven at the present moment, **contraception** would **bring** about a marked decrease of mental defectives, both those of **congenital** and **acquired** types. The **raised** standards of home nurture, the **elimination** of room congestion, the acceptance of children as producers of **familial happiness** rather than as **long-time** dependents, would have a pronounced effect upon the care of the **children**, the development of social **habits**, the promotion of a sound mental **hygiene** and the **fostering** of useful personalities. Those who are engaged in **familial** case work **will appreciate** the meaning of such social gains.

Let me point out some general social benefits that appear reasonable to expect as a result of a **wider practice** of **regulation** of offspring through Birth Control. Contraception among all classes of the **community** would undoubtedly lead to a decrease in delinquency and crime. This may be conjectural, but it is not unreasonable. There can be no question concerning its effect upon dependency. A study of the "Hundred Neediest Cases" indicates that more than half of these **pitiful** social problems would have been **obviated** had there been contraception to **limit** the social burdens of the **families** involved.

FURTHER SOCIAL BENEFITS

A further social benefit from **contraception** would be a decrease of children born out of wedlock. Bastardy should not be a penalty for **ignorance**. **Promiscuous** sex life would probably **diminish** and **marriage** would be consummated at an **earlier** age. This tendency is already **evident**. There **will** be an **increase** in the **marriage** rate for purposes of mutual support among **individuals** who today **hesitate** to marry because they fear the hazards of **procreation**, because of **possible illness**, or the belief that they may **transmit socially undesirable** traits.

In general it may be said that the social advantage of **contraception** lies in the improvement of **family** morale, the promotion of economic competence, the **satisfaction** of social **ideals**, the sustaining of **spiritual** goals, and the conservation of all the social **equilibrium** that constitutes **normality in family** life.

We reject as **socially hypocritical** the **reaction-**

ary attitudes of the medical profession as **manifest** in **their** unwillingness to take a definite position upon the subject of contraception as a social instrument. I am happy to note, however, a definite change in the **attitude** of the **medical** profession as **indicated** by the **giving** of special courses in contraception and sterility in a number of medical **universities**. Furthermore there has been a noteworthy advance as a result of the published **deliberations** of such organizations as the New York Academy of Medicine, through its Committee on Public Health **Relations** and the forward looking Committee on Maternal Health of New **York City**. The Board of Trustees of the **American** Medical Association has even reached the point of **considering** resolutions that would recommend "the alteration of **existing** laws wherever necessary so that **physicians** may legally **give** contraceptive information to their patients in the regular course of their practice." The **physician** is thus slowly **changing** his **official** opinions so that they may **conform** with his actual practices. If the fall in the birth-rate is not attributable in any way to physicians, then it is patent that social practice has

gotten beyond the need for the support of medical **opinion**.

Despite all laws, and because of **intelligent** leadership, professional and lay, throughout this country and Europe, **Birth Control** has come into the forefront of social movements. The limitation of **families** as a **prudential** factor has passed all **theoretic discussions**. **Contraception** is an acknowledged practice participating in the regulation of the types and numbers in our population. The question of social import is whether or not contraceptive information shall be made available for all groups in the community regardless of their economic or social standing.

The daily life of social work reveals the immense value of contraception to social welfare in terms of personal health, personality growth, **familial** organization and economic stability. Birth Control shifts the emphasis of social life to practicalities rather than to traditions. It no longer makes **child-bearing** a fetish, an event that, per se, is a social advantage. Procreation is socially beneficial only when it creates for society an asset and not a **liability**.

In Anthropological Perspective

By HERBERT APTEKAR

FROM time to time statements have appeared in Birth Control literature to the effect that the hoary antiquity of contraception cannot be doubted, because it is used to such an exceedingly wide extent by primitive peoples today. This latter fact, **it** has been maintained, **indicates** that our prehistoric ancestors of, say, 50,000 years ago, resorted to the practice. There is no evidence **whatsoever** that our prehistoric ancestors used contraception. There is no **reason** whatever for believing that contraception is a very widespread usage among present-day primitive peoples. There are instances of **primitive** contraception. In some of these, there are reasons for suspecting influence from **European civilization**. Others are **genuine** and possess more than descriptive interest.

What, then, is the **true** picture of primitive **Birth Control**, and what deductions might we draw from **it**? I believe that we can best portray this **picture** by **treating** not **primitive** Birth Control, by which term we mean **contraception** alone, but rather

primitive population control, in which term we include abortion, **infanticide**, and abstention from sexual intercourse. Among **primitive** peoples these practices often serve the **function**, or rather functions, of Birth Control in our own society. But these usages also cannot be studied without reference to warfare, **disease**, infant mortality, executions for witchcraft, head-hunting, killing of the sick and aged, death **by** accidental causes, and other *involuntary* or *unintentional* restrictions to population **growth**. By this last statement I do not **mean** to imply that the practices of primitive contraception, abortion, infanticide, or abstention from **sexual intercourse**, are **always** voluntary and conscious population controls, that **they** represent **primitive** man's population policy, or that primitive peoples among whom these usages **exist** always have and are **conscious** of a population problem. We are left **with** an erroneous view of these practices if we do not consider them at once something more and something less than population controls.

A good case to **illustrate this point is** that of the Todas, a people of **India**. The Todas are polyandrous, that is, every woman is allowed to marry several men, and **until** recently they **practised** female **infanticide**. The researches of W. H. R. **Rivers** have shown that there is no economic reason for the practice of female infanticide by **this** people. They have never known **population** pressure, except possibly at a very remote period. On the other hand, it cannot be doubted that the polyandry of the Todas and females **infanticide** are closely related. Female **infanticide** among the Todas tended to sustain polyandry, and polyandry tended to **sustain** female **infanticide**. One can see how this cultural interaction functioned, when it **is** pointed out that Toda polyandry required fewer women than men, and that the recent **diminution** in female infanticide, due to European influence, has led to a modification of the associated polyandry.

In this case, then, female **infanticide is** linked **with** an aspect of social organization, rather than with economic life, or **population** pressure. It would thus be a fallacy to speak of female **infanticide** among the Todas as a "population control."

A RATIONALIZATION

Similarly, abstention from sexual **intercourse** for prolonged periods, a very **widespread** usage among **primitive** peoples, must in many cases be correlated with particular **primitive** beliefs, rather than **with** a desire for **limiting** numbers. The psychology of British New Guinea, where it is believed that **if** parents cohabit before the child is able to toddle about, **it will sicken** and die, **is** typical. Such a **belief** may represent what **anthropologists** call "a secondary explanation"; it is **possible** that originally parents abstained because they **did** not want to have another **child**, but one cannot doubt that in many such cases the **belief itself** becomes a real reason for **abstaining**. A "rationalization," in other words, becomes a real reason. Where **this is** so, we cannot accurately describe this **practice** as a **population** control. It **functions** to **limit** population growth, but **this** is incidental to its real motivation.

Of the same nature **is** the use of abortion by **Fijian** ladies of rank. Noblewomen in Fiji often limit **their** offspring by **procuring** miscarriages, because their children **inherit** property **which** belongs to the mother's village. An analogous case of primitive contraception is to be found among the

Baholoholo of the Congo **region** in Africa. Slaves, among the Baholoholo, take herbs recommended by the medicine-man, in order to **avoid bringing** into the world **children** condemned to a life of slavery.

BIRTH CONTROL A CULTURAL ENTITY

These few examples make clear how a particular type or aspect of social **organization**, how **particular psychological** attitudes, may sustain and perpetuate the so-called population controls, without any reference at all to population pressure. **Recognition** of this fact is of **importance** not only to anthropologists, but also to those who are attempting **intelligently** to guide and direct Birth Control within our own society. **Birth Control is** more than control of **births**. It is more and less than population control. **It is** a cultural **entity** capable of **being** adapted to an **infinite** variety of uses. This fact is driven home when one surveys the **descriptive** data on primitive population control. Until we think of Birth Control in this manner, until we **think** of it as one cultural element **interacting with** numerous other cultural forms and psychological **attitudes**, I do not **think** that we shall be able to apply scientific societal **engineering** methods to its guidance.

On a psychological level, observations of the **anthropologist** concerning desire for children, and the desire not to have children, (the latter is a **psychological** counterpart of contraception, **primitive** or modern) corroborate the **views** of Bernard, Allport and other social **psychologists**. These writers find nothing to **substantiate** the older conception of a maternal and paternal "**instinct**", or of an "**instinctive desire for children**". The **evidence** from **simpler societies** all points in the same **direction**. One is impressed with varying **psychological** and cultural **settings** in **which** desire for children or the antithetical desire occurs, and with the **diversity** of cultural components of these **desires**. **Warlike** peoples want **children** for different reasons from those of peaceful peoples, slaves desire not to have children for **different** reasons from those of **noblewomen**.

On a **socio-psychological** plane, the causal **significance** of contraception or any other recognized population control, so far as desire for children **is** concerned, comes to the fore through **certain anthropological** data. **Possible** effects of Birth Control upon **civilization** trends have been treated

(Continued on page 218)

The Birth Control Resolution

By REVEREND MINOT SIMONS

Dr Simons, Minister of All Souls Unitarian Church, New York City, spoke at the Annual Meeting of the American Unitarian Association in Boston on May 20th in support of a Birth Control resolution, printed in last month's News Notes. The resolution was adopted

IN the five minutes allotted for the presentation of this resolution, it is obviously impossible to make an address on the subject. The resolution is frankly a minimum resolution. If it passes, and I wish it might pass unanimously, I hope it will stir you individually and collectively to get behind any definite and concrete proposals which might have been incorporated in the resolution. It seemed wiser not to incorporate controversial additions but to make the resolution simply a recommendation to our different churches to give serious consideration to this matter and to support all reasonable proposals in their several communities in furthering the Birth Control movement.

I must briefly urge this movement as the greatest social need of the present day. There is scarcely a social problem confronting the modern world which does not ultimately come for help in its solution to the principle of Birth Control. Fifteen years ago I felt its importance. Fifteen years ago I invited Mrs. Sanger to give a lecture on Birth Control in the Pansh House of the First Unitarian Church of Cleveland. The hall was packed not only with Unitarians but with many others who had begun to feel the importance of her message. Even if we Unitarians have not as yet taken action in the matter as a Fellowship, Unitarian men and women have long been among the leaders of the movement.

Plain and simple prejudice can delay the human beneficence of this movement for a long time, but those of us who know and appreciate the facts, must try to shorten that time as much as possible. We

must realize that the prejudice against Birth Control is chiefly a class prejudice, either religious or economic, that legislation against it is really class legislation. Birth Control is here. It is here among the well-to-do. It is not here among the ill-to-do, among the people who need it most. It is here among the well-to-do because more and more it is recognized that motherhood should be voluntary, that it is more just to the family, more just to the children, to emphasize quality over quantity of offspring, that it is more just to the wife to relieve her from that constant horror and dread of motherhood, when motherhood is not wise either for the mother or for the child. To protect the mother and the children from the ravages of disease, to protect the growing family from the increasing threat of poverty if that growth is not controlled, to these ends the resolution is directed. Ask any social worker concerning the importance of Birth Control. I never saw a social worker who was not for this social reform measure. It is no exaggeration to say that it means improvement in the health, and happiness, the character and well-being of the human race.

And so I might as well commend this resolution to you at this point,—as well as later. One of our leading ministers writes me that in his judgment Birth Control is the next great reform which should claim the attention of the American people. He writes, "This is the most one-sided movement that I know, for nothing rational can be said against it. If any action should be voluntary surely it is motherhood."

Countless thousands are asking for guidance. Why not tell them that it is as legitimate for them to regulate the time and condition of their offspring as it is to hasten or delay marriage? Nobody should insult a baby by receiving it with an unwilling heart. None have a right to bring a baby

into the world when they are not ready to provide for it.

DR. F. W. NORWOOD, Dean of St. Paul, London
From Address to the Congregational Union of England and Wales, London May 15th, which was considered an epoch making expression of opinion.

From the Physician's Standpoint

By KARL M BOWMAN, M D

AS a physician, interested in the prevention and cure of physical and mental disease, and in the preservation of physical and mental health, I am vitally interested in Birth Control.* Fortunately, we now seem to be arriving at the point where we can discuss the subject in an open and frank way. No longer are intelligent persons refusing to face the facts and problems of Me

From the standpoint of eugenics, it is desirable that there should be an increase of children from desirable stock and a decrease of children from undesirable stock. Certain diseases and traits are inherited, and while much remains to be determined, enough is known to forbid reproductive marriages in certain cases. Such a course has been upheld by the Supreme Court of the United States in affirming the constitutionality of the sterilization laws of Virginia. As Mr Justice Holmes said, 'We have seen more than once that the public welfare may call upon the best citizens for their lives. It would be strange if it could not call upon those who already sap the strength of the state for these lesser sacrifices, often not felt to be such by those concerned, in order to prevent our being swamped with incompetence. It is better for all the world, if instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind.'

From the standpoint of the physical or mental health of the mother, it may be necessary to forbid or limit pregnancy. It is possible to cite cases where the large number of children in the family has undermined the physical health of the mother, and has even produced definite mental disease. There are many other cases where all sorts of unhealthy attitudes have developed on the part of one parent towards the other. The mother may resent the large number of children and assume an attitude of resentment and blame towards the husband. The converse of this situation may also develop. Sexual frigidity on the part of the wife may often arise because of the fear of pregnancy.

From a mental hygiene standpoint, it is important that the whole problem should be faced openly and frankly with a full appreciation of the issues involved. The individual who practices Birth Control in the face of various unsolved religious and moral conflicts may be merely substituting one conflict for another. Recently I have seen two cases where such conflict led to an actual psychosis.

I will close by presenting the details of an actual case which illustrates some of the problems involved.

The patient is a married woman, 22 years old. She is feeble-minded, having a mental age of eight years with an intelligence quotient of 50. She is also suffering from gonorrhea according to the diagnosis of two different hospitals. Her husband, who is 28, is an inferior individual who is chronically ill. He has no regular employment. In 1923 he attempted suicide. In 1928 he had an acute psychotic episode from which he recovered. In 1929 he was arrested for bootlegging and placed on probation for six months. The patient's family is of inferior stock. One brother is feeble-minded, three sisters are retarded in school. The only one of them that has been examined is 13 years old. Her mental age is 9¼ years, giving her an intelligence quotient of 69. She also has Sydenham's chorea. The patient was married when 16. Prior to this she was sexually promiscuous and contracted gonorrhea. She now has six children. A, the oldest, is a girl of 6. She has been considered subnormal at one of the habit clinics where she has been for treatment. B, a girl of 5, has temper tantrums, enuresis, bad sex habits and speaks only a few words. Her mental age is 2½ years, giving her an intelligence quotient of 50. C, a boy of 3, does not talk yet and has not learned toilet habits. The three younger children, aged 2 years, 1 year and six months are all in poor physical condition. The family has received aid from the Family Welfare Society and the Overseers of the Poor of three different cities.

In view of the defective physical and mental qualities of this family, are further additions desirable from a eugenic standpoint? With the mother's present diseased condition, could anyone recommend that she become pregnant?

*Address delivered at the Dinner Symposium on Birth Control at the National Conference of Social Work, Boston, June 12th.

Birth Control: A Remedy or a Palliative

By ROBERT N. FORD

The author of *this* essay, awarded second *place in* the *College* Essay Contest, is a *Senior* at *Pennsylvania State College*

BIRTH CONTROL is certainly a palliative. It gives physical, economic, and aesthetic relief to parents burdened with excessive numbers of children. It saves the lives of many mothers. It gives the children born to parents who employ Birth Control a greater expectancy of length of life as well as a greater guarantee of the means whereby life is most fully enjoyed. The quality of the human stock is improved when eugenics and Birth Control are combined. Without going further into a discussion of these rather obvious points, let us inquire whether Birth Control is mere padding against the irritations of an expanding population, or whether it offers a positive remedy for the social diseases which attend an excessive numerical expansion.

Mankind finds itself in a novel situation today. It finds the pressure of an increasing population rising, and the means of subsistence, to use Malthus' original phraseology, apparently unable to keep pace indefinitely. Perhaps it is wise to summarize authoritative opinion to support this bald statement.

Raymond Pearl states that the United States will have reached a maximum population about the year 2100 with about 197 millions of persons. This saturation point is approximated after a careful survey of possible increases in the means of subsistence, and may be taken as the most probable estimate of future population trends that we have. O. E. Baker and his associates are a little more optimistic, for they place the population limit of the United States at about 350 millions, but conjecture no date at which this point will be reached.

Edward M. East, whose book, *Mankind At the Crossroads*, is perhaps the most widely read in this field today, thinks that 200 million is probably the saturation point for our population at the present standard of living. He adds, "Thus today we are tending to a population of 214 millions in 1964. If the present expansion is not decreased. Our conclusion, therefore, is that the white birth-rate should drop nearly twice as fast as it is now dropping when conditions are normal

in order to arrive at a stationary population before the saturation point is reached."

What are these men trying to tell us? They are saying that if we do not take a hand in our own destinies, then nature will leave us in the lurch when we have reached the above maximum points of population. There is a limit to the reserves of nature. When all the tillable lands are inhabited, and when mineral reserves and power utilities are being employed to the greatest advantage, then the addition of another pair of hands to society cannot produce or command the wealth that his fellows did before he made his appearance. This inexorable truth is known as the Law of Diminishing Returns.

What are we to do about it? Will we adopt a program of family limitation or will we let nature limit the population for us? We may rest assured that nature will take care of our problem if we let the matter drift. If we continue our policy of anti-Birth Control legislation, then we may await the visitation of all the positive checks to population growth which Malthus mentioned over a hundred years ago, *re.*, "unwholesome occupations, severe labor and exposure to the seasons, extreme poverty, bad nursing of children, great towns, excesses of all kinds, the whole train of common diseases and epidemics, wars, plagues, and famine."

No, we cannot sit idly by and let disaster approach. We must adopt some program of population control. How much more humane it will be to prevent the birth of those individuals whom nature will ruthlessly cut down in her process of selection than to let them be born to suffer and to cause suffering to those just beyond the sweep of nature's scythe.

The problem is — How can we limit the normal growth of population so that we may secure an optimum density or point where the population can best maintain itself on a high plane of living. This point will not be fixed over any length of time. For a change in the stage of arts and sciences employed by man will cause a corresponding change in the number of persons who can be supported. At

best, it can be but an **approximation**, and dependent on the **individual's recognition** of the state of his own **happiness**. We must devise methods to prevent the **magnitude** of the population from **increasing** beyond **this point** of **optimum density** and **beginning** the downward slide to the **saturation point** and its attendant **miseries**. Let us **review** some of the Important methods of population **limitation** that man has used in his ascendancy.

Infanticide is an ancient means of **limiting** the **expansion** of the population, **still in** repute and use among **tribes** and people whom we call **uncivilized**. The **practise** varies in **detail** from tribe to tribe, some **killing** every other **child** born to a mother, some **killing** all born **above** a **certain** set number such as three or four, **while** others **kill** any **child** born **within** three or four years of **marriage** or born at too close an **interval** from the last born.

These **primitive** peoples also **practice** **abortion** and abstention from **intercourse**. This latter practice is **quite** successful among tribal peoples, **children** being spaced at several year **intervals**.

With the dawn of **civilization** came **celibacy** and postponement of **marriage**. **Infanticide** and **abortion** were looked upon with great **public disfavor**, and **legislation** ruled **against** such **practices**. Although **celibacy** and postponement of **marriage** are more humane than **abortion** or **infanticide**, they are not desirable in that they thwart a **dominant** human urge, and thus create problems in **mental hygiene**, **prostitution**, and **illegitimacy**.

Besides these rather **undesirable** methods we have left the **practice** of **contraception**. This is the best method of dealing with our potential problem of over-population. An **educative** program in the use of contraceptives appears to be the **solution** of the problem. Mothers of unwanted **babies** will get the rest and **opportunity** to **appreciate** the **aesthetic side** of life which they plead for by the

thousands at the doors of our **Birth Control clinics**. What sort of folly is it that **forbids** the **dissemination** of **Birth Control information** to mothers whose very **lives** depend on **securing** such knowledge? The **biology** of human make-up is such that the urge of sex must be met. Let us meet it sanely with **contraception**.

Those who oppose **contraception** from the moral aspect have a **decidedly** weak case, if we are to accept the **evidence** of **countries** which have adopted **Birth Control**. Sexual laxity has not been found the case where **contraception** has been **legalized**. If one's **religion** does not **coincide with** or include **this** highly moral code of **Birth Control**, then perhaps we should **re-interpret** the **Bible**, the **Talmud**, the **Koran** and other holy writ to **include it**. A **critical review** of **religious evolution** shows that man has been **quite proficient** in **adopting religions** to his needs, and **certainly Birth Control** is becoming a **pressing need**.

In short, the problem of a population **rapidly approaching** the point where the means of **subsistence** is **insufficient** to meet the demands of the population is best circumvented by a program of preventative checks on population growth. At the present stage of **medical knowledge**, **Birth Control** is the best of these checks, for it most adequately meets the **requirements** for **producing** an **optimum density** of population. **Contraception** is more than a **palliative**. Besides offering immediate **relief** in hundreds of **individual cases**, it will tend to outlaw the **possibilities** of famines, wars, and **diseases** over a sweep of years, these **being** the **positive** checks to population which Malthus mentioned long ago as the result of **failure** to adopt **preventative** checks. It is all right for a **social group** to "be fruitful and multiply" as long as the crop is small. But when **arithmetic** overwhelms us, we find our thoughtlessness has brought us nothing but rotten fruit.

The Ukrainian Peasant Woman

By SERGE TOMILIN

A Study of *Fertility* and Infant *Mortality* in an *Ukrainian Village*

THAT the high infant mortality in rural districts is to some extent due to the unregulated, **unrestricted fertility** of the peasant woman cannot be doubted, but no **specific** study of this problem was made before the **revolution**. At that time the **mortality** of **infants** under one year of age

sometimes reached 30% in **Russia**, and 20% in **Ukraine**. At the present time infant mortality has fallen a little, but it still keeps to **relatively high** figures. In 1926 it was 19.1% in **Russia**, and 14.1% in **Ukraine**.

In 1927 the **Kharkoff Scientific Research**

Cathedra of Social Hygiene undertook an investigation of the fertility of the Ukrainian peasant woman. The population of one typical Ukrainian village was studied from the point of view of the fertility and the sexual life of women, in relation to infant mortality.

Through an analysis of mortality rates it was found that 17.9% of live-born infants died under one year of age, 11.6% died between one year and five years, and 5% died between five and fifteen years of age. Thus 35% of live-born infants died before they reached the genital age.

PREGNANCY FOLLOWS INFANT DEATH

The high mortality under one year results in the mothers becoming pregnant again within a short period — pregnancy, as a rule, not occurring while the child is being breast fed. The investigation has shown that when the infant dies under one year of age, in 14% of cases the birth of the next child takes place within an interval not longer than a year after the death of the preceding infant. This fact confirms the opinion of some European statisticians who say that high infant mortality provokes succeeding pregnancies.

In addition to this, the Cathedra of Social Hygiene studied the influence of the following factors on infant mortality under one year: (1) age of mother, (2) order of births, (3) interval between two succeeding births and (4) number of infants born.

The results of this investigation are

<i>Age of mother</i>	<i>% of infant mortality under one year</i>
To 19 years of age	20.4
20-24 " " "	16.8
25-29 " " "	16.9
30-34 " " "	13.4
35 and over " "	16.7
<i>Order of birth</i>	
1st infant	26.0
2nd "	12.5
3rd "	14.2
4-5th "	14.4
6th "	18.0
7th "	28.0
<i>Interval between births</i>	
1 year	18.9
2 years	16.4
3 "	12.2
4 "	7.2

Total number of infants born to one mother

1 infant	13.2
2-4 infants	16.6
5-7 "	14.9
8-10 "	18.3
Over 10 "	22.0

On the whole this material requires some additional verification in a series of succeeding investigations to substantiate the higher mortality of babies of the very young mothers, and of the first born and infants very late in the order of birth. The material also points out the unpropitious influence on the infant of short intervals between pregnancies, and shows higher infant mortality among families with many children.

The following answers, divided according to the number of years of married life and the number of living children, were received to the question whether the married peasant women wished to have children or not.

<i>Length of married life</i>	<i>% of married women wishing for children</i>
Under 1 year	62.5
1-4 years	32.8
6 years and over	18.3

Number of living children

No children	6.4
1 child	3.5
2 children	2.0
3 children and over	1.0

NEEDLESS ECONOMIC WASTE

On the whole this elementary analysis may, to some extent, justify one in calling the present considerable fertility of the Ukrainian peasant woman "fruitless fertility", for a large proportion of infants die before reaching the genital age. This infant mortality represents economic waste which it is impossible to make up, the frequent pregnancies break down the mothers' health and bring needless physical and mental suffering.

The analysis shows, also, that peasant women are groping for sane ways of controlling fertility, and yet must recur to doubtful and often harmful means.

All these facts point to the necessity of paying the most earnest attention to the problem of helping the peasant woman achieve a more intelligent control of her sexual life.

POPULATION SECTION

Edited by GUY IRVING BURCH

PERSONS interested in the population problem can hardly afford to neglect the articles by Dr Louis I Dublin which have appeared in the *New York Sunday Times* from week to week. Last month we quoted the concluding paragraph of Dr Dublin's article which concerned the slowing down of **population, growth** in this country.

On June 8th, appeared Dr Dublin's article, "**Heredity's** Part in Determining Our Life Span." Three eminent authorities, Dr Alexander Graham Bell, Dr Brandeth Symonds, and Professor Karl Pearson were cited, and four charts were given as evidence that the death-rate is lower and the expectancy of life is **higher** among families with a good record of **longevity** than among families with a poor record. But just what parts **heredity** and environment have played may require considerably more evidence. "At the **beginning** of this paper," says Dr Dublin, "I pointed out that the superior longevity of persons with a good family record may be a result, in part, of more favorable **environment** as well as better physical inheritance."

In his article, "Should I Go From Farm to City or Steadily On," Dr Dublin shows that the new census reveals the unabated movement of people from the country to urban centres, which trend presents a **striking social and economic** problem. Whether or not the movement of population from the "country" to "urban centres" is advantageous or disadvantageous to the prosperity and welfare of a country is also **difficult to determine**. There is considerable **evidence** on both sides of **this** problem, and, it should be remembered, when a "**rural**" community reaches a population of 2,500, it **automatically** becomes, **by definition**, an "**urban centre**." There are **certain disadvantages** in large and crowded urban centres, but those **with** a population of twenty-five, fifty, or even a hundred thousand population, may have decided advantages over many country **districts**. Again, more evidence **concerning** the growth, movement, **sex** and **age** composition of the population would come in handy in **determining the balance** of evidence. Were we not too **sentimental** to encourage **certified registration** of the entire population we **might gain** the necessary data, and save **ourselves** much confusion (and possibly suffering) in the future.

Whether or not we may agree with many of Dr Dublin's conclusions, the data which he is in a position to gather as **Chairman** of the Advisory Committee of Census **Population**, and as chief statistician of the Metropolitan Life Insurance Company, deserve the attention of all persons interested in population problems.

As almost everyone interested in the Birth Control movement in this country knows, Dr Dublin is one of the very few population experts who opposes Birth Control. After **reading** his preface as editor of the book, "**Population Problems** in the United States and Canada," in which he says that population pressure was the chief cause of the World War, and the concluding paragraph to his recent **article** in the *New York Times*, in which he says the advantages of a **slowing down** in population growth outweigh the **disadvantages**, it is even more **difficult** than ever to understand why Dr Dublin continues to oppose Birth Control.

That the eminent statistician of the Metropolitan Life Insurance Company holds this **antagonistic** position has again been demonstrated by his address a few months ago at the annual meeting of the Maternity Centre **Association**.

"Denouncing the Birth Control movement," says a report in the *New York Times*, January 31, "Dr Louis I Dublin, chief **statistician** of the Metropolitan **Life Insurance Company**, **attributed** to it the evasion of motherhood by thousands of women, adequately **supplied with** funds, health and character. The law should be revised, he said, only to permit teaching when and how to have children. Evasion of motherhood, he said, can never be accepted as a remedy for **child-birth fatalities**."

Of course, we cannot judge **merely** from a news report what were Dr Dublin's arguments. Perhaps they were adequately answered by Miss Elizabeth Fox, **director** of the Public Health **Nursing Service** of the **American Red Cross**, who has had more practical **experience** in **conditions** which require Birth Control. But, it appears to us, that **if** the law should be **revised** only to **permit** teaching **when** and how to have **children**, some means of Birth Control must be applied between the **times when** women should have children, or the revision of the law **will** not be practical and effective.

In contrast to Dr **Dublin's** attitude toward the Birth Control movement, Dr **Karl Edin**, of Stockholm, presents **evidence** to show that where **Birth Control information** has **sifted** to all classes of the **population**, as, for instance, in Greater Stockholm, **there** is a decided tendency for the "upper" classes to have larger **families** than the "lower"

"The **fertility** of the upper classes has increased with the **income** declared in the census," said Dr **Edin** at the World Population Conference in 1927 "Couples **having** an **income** of at least 10,000 **Swedish** crowns in 1920 had a **birth-rate** 50 per cent above the rate of couples with an **income** less than 4,000 crowns, and yet even **this** last mentioned group had a **birth-rate** perceptibly higher than that of the whole **working** class, especially among the young couples" (*Proceedings*, pp 205-6)

In 1929, Dr **Edin** went more into detail concerning **this** trend in **fertility**, and presented tables of figures **concerning** husbands' **Income**, **fertility** in wealthy and poor **districts**, and **fertility** in various types of occupations

"The change in the **differential birth-rate** is not due to **rising** (or great) **fertility** among the wealthy," said Dr **Edin**, in 1929, "but rather to falling **fertility** among the poor" (*Eugenics Review*, London, January, 1929)

"In short, the **fertility** of the **wealthiest** class in Stockholm (above 10,000 crowns) was 45 per cent higher than that of the **industrial** workers, the poorest class **investigated**, the **fertility** of the class worth 6-10,000 crowns was 17 per cent higher" (*Ibid*)

If Dr **Edin's** studies are correct and his **thesis** is true, we have in Birth Control not only a **solution** of the dreaded **population** pressure that makes war **inevitable**, but also a **solution** of the **differential birth-rate** that has **contributed** so much to the decay of the **civilizations** of the past

WORLD POPULATION

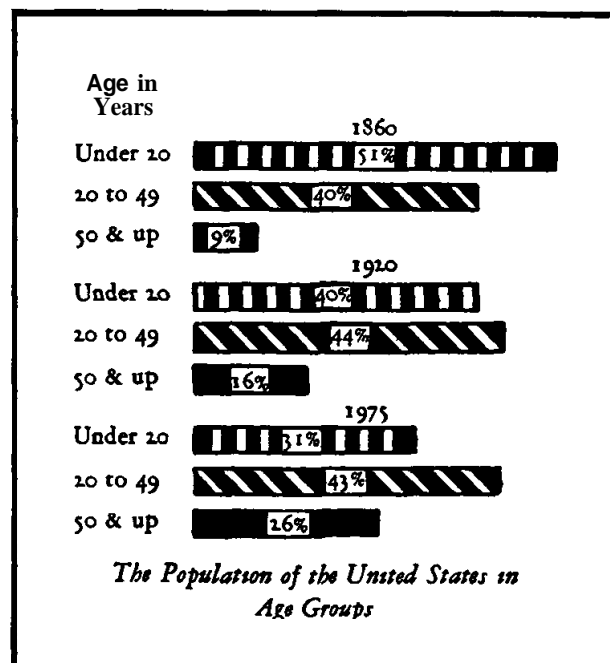
Asia	950,000,000
Europe	550,000,000
North and South America	230,000,000
Africa	150,000,000
Australia	7,000,000
All Islands	113,000,000

Total 2,000,000,000

—International Statistical Institute

Reading List on Population

- Malthus and His Work, by **James Bonar Macmillan** \$4 50
- Population, by **A B Carr Saunders** Oxford University Press \$1 00
- Mankind at the Cross Roads, by **E M East** Scribner \$3 50
- Standing Room Only, by **E A Ross** Century \$3 00
- The Problem of Population, by **Harold Cox** Putnam \$2 50
- The Biology of Population Growth, by **Raymond Pearl** Knopf \$3 50
- Race and Population Problems, by **H G Duncan** Longmans Green \$2 50
- Danger Spots in World Population, by **Warren S Thompson** Knopf \$3 50
- Population Problems in the United States and Canada, edited by **Louis I Dubbn** Houghton Mifflin \$4 00
- The Balance of Birth and Deaths in Western and Northern Europe, by **Robert R Kuczynski** Macmillan \$2 00



Book Reviews

CREATION BY EVOLUTION, edited by Frances Mason The *Macmillan* Company, New York \$5 00

YOUR FAMILY TREE, by David Starr Jordan and Sarah L. Kimball *Appleton* and Company, New York \$3 00

IF believers in Birth Control defend their cause by appeal to economic motives only they present themselves as fair game for enemies to shoot down under the charge of selfishness, it is conceivable, though only by long stretch of an elastic imagination, that they might be met by taunts of cowardice, but when defense is made that racial progress is involved, that racial betterment is furthered, and that Birth Control adds to the upward march of all mankind, attack is difficult

And here are books to fortify the Birth Control contentions, to add the highest scientific testimony that the practice is normal, necessary, and desirable, that there is pragmatic sanction for its use and, above all, that it is aligned with honest ethics. No more convincing evidence can be obtained than these essays written by the leading Anglo-Saxon scientists, or this smaller, gayer volume by the chancellor emeritus of Leland Stanford and his former pupil

Your *Family Tree* wins commendation for the divergent reasons that it is, in part, a gorgeous *reductio ad absurdum* of the profitable genealogy racketeering game, and that it also is a scientific treatise on heredity that serves to bring nearer to a close the age-old nature-nurture battle. As the outcome of a stupendous amount of patient research, it draws unmistakable conclusions concerning the essential one-ness of descent. When it is realized that merely to enumerate the ancestry of a single living modern individual to a point as relatively recent as the twelfth century would require a scroll as large as the quarter section farms of homestead days, or, putting the matter in reverse fashion, that the descendants of Isabel de Vermondois, the daughter of Hugh Capet, might now include one fourth the population of the United States, new vistas have been opened on important questions of heredity, of racial strains and national traits. The hereditary aristocracy is not biologically

defensible, the democratic dogma wins a new and powerful support, and the brotherhood of man is carried from the realm of speculation and theology into more practical, and more provable, affairs. Isabel has sent her blood to every Western European vein and to virtually all Americans as well, Taft and Aaron Burr, General Lee and John D. Rockefeller, Hawthorne and Amy Lowell all stem back to Henry the First of France as their common ancestor. David I of Scotland, Charlemagne, and Alfred the Great join with Isabel as the chief ancestors of our people.

But there are humors too in this concise epitome of ancestral lore. The questing scholar may fill hour after hour in delightful search for gleaming Christmas decorations to hang upon his own ancestral boughs. Who would not be gratified to learn that his stock dates back to Woden, Caesar, or, through Aeneas, to the worthies of long vanished Troy? We all of us may claim a more or less close kinship to the resplendent Helen, to Queen Elizabeth, to Marguerite of Valois, Eleanor of Aquitaine and all the great of ages past. (Though this reviewer must confess he tried in vain to add Cleopatra, Pocahontas and Zenobia to his ancestral tree.) But this delightful guess-work, based on the most gossamer of evidence, leaping carefree over lacunae of five hundred years or so, is not the major interest of *Your Family Tree*, for when the chronicle comes down to sight of history, the authors cease to gambol and give serious attention to their theme. It grows convincing that the deterioration of any family group in any quarter of the globe becomes a menace—not potentially but in most sober earnest—to the welfare of the human race. Suppose one of them should be the modern Isabel de Vermondois!

In *Creation By Evolution* Mrs. Mason has compiled a symposium of modern science which can be reviewed in proper fashion only by the authors who have written chapters of her book, and by them only in encyclopaedic terms. Twenty-six masters, from Europe and America, contribute authoritative evidence as to what their special disciplines have added to the theory of evolution. The names are far too numerous to mention in such limited space as is available, but authenticity is certified by such men as Lull of Yale, Conklin and

Berryman Scott of Princeton, Jennings and Berry, of Johns Hopkins, Wheeler and Parker of Harvard, J Arthur Thomson, Sir Arthur S Woodward, Elliott Smith, Vice Chancellor Shipley, Julian Huxley, Lloyd Morgan who was Huxley's pupil, and Samuel J Holmes. There is no need for further solemn verification and endorsement, but, just to make sure, Henry Fairfield Osborn, and Sir Charles Sherrington, president of the Royal Society, add forewords and comment. The total result, for broad statements only are possible in such a work as this, is that evolution is triumphant. If anyone still holds a doubt on evolution that this book cannot dispel the only explanation must be sought in myth, magic, or theological obsession.

HARRY EMERSON WILDES

MOTHER ENGLAND — A Contemporary History, self-written by those who have no historian. Edited by Marie C Stopes, D Sc, London. John Bale, Sons, and Danielson. 10s 6d

IN the brief space of 200 pages Dr Marie Stopes has done for the mothers of England what Margaret Sanger did for the mothers of America in *Motherhood in Bondage*, and in her earlier book, *Woman and the New Race*. The mothers are allowed to speak for themselves in letters only slightly edited, and the difficulties and problems of American and English mothers appear practically identical. There is no simple case in the letters printed by Dr Stopes which could not be closely paralleled in Margaret Sanger's collection. Dr Stopes prints the letters without classification of any kind — her plan has been merely to take from her correspondence files of the year 1926, letters from women whose names begin with letters from A to H, trusting thus to get a fair sample of the nature of the appeals which reach her each year by the tens of thousands. The arrangement would therefore be somewhat chaotic, were it not that there is an excellent index which enables the student readily to find any specific type of case.

Comparing the volumes of Margaret Sanger and Marie Stopes, one is struck by the fact that Margaret Sanger, in spite of far greater legal obstacles to the Birth Control movement which exist in the United States, sounds always the note of hope and progress, while Dr Stopes — with full freedom to teach both in books and clinics — seems continually preoccupied with the stupidity and pervers-

ity of those in authority who refuse to give Birth Control its due place in the health services of the country. The obstacles in the way of the movement are, however, due on both sides of the Atlantic to the same general causes — superstition, prejudice, and a lack of understanding of the needs and sufferings of the mothers. Books like those of Margaret Sanger and Dr Stopes ought to do much to rout these ancient enemies.

ANNIE G PORRITT

BIRTH CONTROL ON TRIAL, by Lella Secor Florence Allen and Unwin, London. 5s

THIS report, based on the personal follow-up of the first 300 cases to visit the Cambridge (England) Birth Control Clinic, is by the former secretary of the Cambridge Centre, and bears a Foreword by Sir Humphrey Rolleston, Bt, Physician in Ordinary to the King, and an Introductory Note by Professor F H A Marshall of Cambridge University.

Up to this time there has been much conflicting evidence as to the success of different contraceptive methods, and advocates usually claim a very high proportion of success for their own method and disparage results obtained by other methods. Mrs Florence undertook to make an honest and dispassionate inquiry into the effects of advice given by her clinic. The results will be disappointing to many, and will give some ammunition to anti-Birth Controllers who have long claimed that present methods are unreliable and cumbersome.

Mrs Florence visited personally 247 cases in which the results of the methods advised were definitely known. She found there were 78 undesired pregnancies. Of these at least 16 were using the method advised at the time the pregnancy occurred, while 42 "became pregnant because—for almost as many reasons—they gave up either part or all of the procedure." Many of these found lack of proper sanitary conditions, overcrowding, etc., unsurmountable obstacles. In some cases pregnancy occurred because of failure of the method recommended for use by the husband.

There were furthermore 65 who abandoned the methods without any pregnancy resulting. Out of a total of 247, 155 were not using the methods recommended either because they were found "too difficult, too painful, or too uncertain to continue." Many have, however, used the methods with marked

success and **with** demonstrated improvement in health, mental **condition** and **marital relationship**

Mrs Florence makes a strong appeal for further research and **emphasizes** the need of a simple, reliable method. If this report seems **discouraging** to workers in **this** field they must remember that a method cannot be **written** down as a failure because it is not 100% successful. "Although our ideal **is** to obtain a fool-proof method, so that even the most **unintelligent** can adopt it successfully, this is a counsel of perfection which may be hard or **even impossible** to obtain."

Every **serious-minded** student of **Birth Control** should give **this** book careful perusal. It should help to make our functioning more **intelligent**.

VERA C. HIMES

The *following* letter from Norman. *Haure* which appeared in the *London "Nation and Athenaeum"* contains *interesting comment* on Mrs. *Florence's* book. EDITORIAL NOTE

I have no **desire** to **under-estimate** the importance of the extremely valuable book *Birth Control on Trial*. The **skill** and **patience** **with** which Mrs. Florence has collected and tabulated facts are **admirable**, and her humor is delightful, but some of her **opinions** and her main **conclusion** are unjustifiably **pessimistic**.

She reports 247 cases, of which 155 are classed by her as failures. But of these 155, only sixteen at most are failures of the contraceptive to prevent **conception**. The other 139, for one reason or another, gave up using the method or methods **advised**. The motive was either fear, or **timidity**, or nervousness, or laziness, or carelessness, or stupidity, or else lack of **privacy**, or time, or hot water, or, in a few cases, some abnormal physical condition.

I suggest that, instead of **branding** as "**failures**" methods **which** were successful, when used in **seventy-six** cases out of **ninety-two** (i.e., 82.6 per cent), our **criticism** should be **directed** rather **against** the mental attitude of the **patients** or the **conditions** in which they live. The former we may hope to improve by gradual sex-education — and the less gradual **the better**! For those who cannot be educated, **sterilization** or **legalized abortion** seems to be the only remedy, for we certainly do not want such **stupid** people to pollute the race **with** stupid offspring. The defective conditions of life **call** urgently for unimprovement.

It would **obviously** be **ridiculous** to stigmatize eyeglasses as a failure because a **short-sighted** man was too lazy, or forgot, to put **his** on one **morning** and was run over when **crossing** the road, or because the bridge of his nose was **sensitive** and he found the usual sort uncomfortable and wouldn't go to the optician to get a different model, or because he, or his wife, or his neighbor believed that the use of glasses was an unwarrantable interference **with** the will of **Divine** Providence, or because one day he broke **his** glasses and **didn't** have time or money or sense enough to replace them.

Of course, it would be very **convenient** and jolly if eyeglasses could be rendered unnecessary, and short sight corrected, by a **hypodermic** injection, or the **swallowing** of a **pill**, or the waving of a wand, or some other such **simple** procedure. And it would be equally **convenient** and jolly if some equally **simple** substitute could be found for our present methods of contraception. One day both of these desirable **things** may happen. But even if they do, I have no doubt that somebody will find that a **visit** to the doctor once in a lifetime for the necessary hypodermic **injection** **is** quite out of the question for the mentally **defective** and harassed mothers of rural England, that the **swallowing** of a pill demands a muscular effort beyond the strength of an already overworked father, and that indeed in a **certain** percentage of cases it may even cause indigestion, while as for the wand, that is a symbol which must **obviously** be intensely repugnant to any **nice-minded** man or woman, to say nothing of the fact that any manoeuvre **aiming** at contraception **will** always be considered by some to be contrary to the **will** of **Divine Providence**.

Mrs. Florence suffers from a **divine discontent** which is a valuable **corrective** to the **satisfied** attitude of those who are content with things as they are — but we must not let her **idealism** **blind** us to the real value of the contraceptive methods we have here and now.

One other **point** calls for reply. She says, "The **medical** profession, when it turns its attention **seriously** to this long-neglected question — This **gibe** used to be justified, but it is a **little** out of date now. It **is** rather ungracious to those of us who have been concentrating on **this** question ceaselessly and indefatigably for the last ten years, at first helping poor women **with** the few scraps of knowledge that we could pick up, submitting all contraceptive methods to the best test of all — **clinical** **trial** in thousands of cases — **learning** by our **fail-**

ures, perfecting old methods and **devising** new ones

And when she says, "There has been no **effective contribution** to the technique of contraception in the past fifty years," she **is** talking nonsense — an error **into which** even the best-intentioned **non-medically trained** persons seem **liable** to fall, when they leave **their own special** field and stray **into** the **special** field of **medicine**. What does she mean by **effective**? Does she **mean** 100 per cent perfect? Is she **clamoring** for a method that can be taught successfully to an **idiot by** an **idiot**, or what does she want?

NORMAN HAIRE

127 Harley Street
London W 1

THE SEXUAL LIFE OF OUR TIME, by Iwan Bloch, M D Translated by M Eden Paul, M D
Allied Book Company, New York \$8 00

THE title of this book is very **misleading**. The **sixth** edition of which it is apparently a translation was **published** in 1909. In the substance of the book I have found no reference to anything that has happened **since** that date. It is **obvious** that any **discussion** of venereal diseases which antedates the use of the Wassermann test and the discovery of Salvarsan is hopelessly **antiquated**. In this book, which purports to be modern, there also appears the statement that *tabes dorsalis* and general **paralysis**, while referable to earlier syphilis in 95% of the cases, are not in themselves syphilitic diseases and therefore can not be cured by **anti-syphilitic** treatment. In the publisher's note the book is described **as** the most exhaustive treatment of the subject of "abnormals" in the English language. It is **obviously** absurd to pass **blithely** over all the **contributions** to our understanding of perversions which have been made since 1909, especially the **writings** of the **psychoanalytic** school. The subject of Birth Control and the Birth Control movement is treated in four pages. Ten **additional** pages have been left out because of our **American** law. I can see **nothing** to recommend this book.

ERIC L. ALLING, M D

TOWARDS HEALTH, by J. Arthur Thomson
G. P. Putnam's Sons, New York \$2 00

THIS volume, by the editor of the *Outline of Science* is not a popular medical treatise nor a sermon on **keeping** well, but a **discussion** of what health means from the standpoint of biology. Con-

trasts between **civilized** society and **wild** nature are **continually** drawn to the advantage of the latter. Health is **discussed** in **relation** to **heredity**, **function**, **nutrition**, different age levels, mental make-up, **social** and **ethical** values, the struggle for existence, **disease**, sex, **married life**, temperature, work, play, **occupation**, **light**, love, glands, rest and **fatigue**, joy, education, **beautiful environment**, the art of **forgetting**, and **Birth Control**.

In the *Alphabet of Victory*, Professor Thomson presents a novel summary of some of the **triumphs** of **biological** and medical **investigation**. "G is for guinea-worm", "H is for hormone", while "I is for insulin". Under each letter a very **concise** understandable account of what it stands for is given.

The question of **Birth Control**, Professor Thomson says "must be faced in a broadminded way," and he **discusses** it both pro and con through several pages. He concludes "But when we look around and see how much bad health and sub-health is brought about by too many births in rapid **succession**, we do not, **speaking** for ourselves, see any way out save in *such Birth Control as the medical experts will not disapprove of*."

Finally, for those who love knowledge, but abhor reading, there is a concise summary.

ORLAND E. WHITE

BOOKS RECEIVED

THE NEW GENERATION, edited by V. F. Calverton and Samuel D. Schmalhausen, with an introduction by Bertrand Russell. *Macaulay, New York* \$5 00

LOVE IN THE MACHINE AGE, by Floyd Dell. *Farrar and Rinehart, New York* \$3 50

BIRTH CONTROL ON TRIAL, by Lella Secor Florence. *Allen and Unwin, London* 5s

THE MEANING OF SACRIFICE, by R. Money-Kyrle. *The Hogarth Press, London* 18s

THE SCIENCE OF BIOLOGY, by George G. Scott. *Crowell, New York* \$3 75

THE BIOLOGICAL BASIS OF HUMAN NATURE, by H. S. Jennings. *W. W. Norton, New York* \$4 00

MRS. GRUXDY, by Leo Markun. *Appleton, New York* \$5 00

MEDDLERS, by H. I. Brock. *Ives Washburn, New York* \$3 00

FROM MARRIAGE TO LOVE, by Josef Loebel, M D. *Ives Washburn, New York* \$3 00

News Notes

UNITED STATES

THE American Association for the Advancement of Science, Southwestern Division, passed the following resolution at its annual meeting at Tucson, Arizona, April 23rd

Whereas, existing federal laws result in the exclusion from the malls of discussions of the problems of sex and human reproduction, even when these are based upon scientific knowledge, and written solely from the standpoint of human welfare, and

Whereas, such perfectly proper and highly useful discussions of these vital problems are classed under the law along with "obscene," "lewd," and "lascivious" matter, and

Whereas, the existence of such laws works untold hardship upon great numbers of persons, prevents the scientific solution of a series of difficult human problems, and perpetuates a degrading conception of the sex relation,

Therefore, be it resolved by the American Association for the Advancement of Science, Southwestern Division, that it record its emphatic disapproval of this policy and lend its support to the repeal of these restrictions, provided that the legal dissemination of such literature be duly limited to works of a strictly scientific or medical character

The Committee on Maternal Health has been reorganized as the National Committee on Maternal Health, Inc. Incorporators are Robert L. Dickinson, Gertrude Minturn Pinchot, Haven Emerson, William F. Snow, Marguerite A. Wales, Robert T. Frank and Louise Stevens Bryant

The National Committee on Federal Legislation for Birth Control announces in its news letter of June 9th that thirty-four Congressmen have been interviewed, and that this work will be continued during the summer, while the Senators and Representatives are at home. Twenty-two local medical societies have endorsed the proposed amendment during the past month.

The Presbyterian General Assembly adopted the report of its Commission on Marriage, Divorce and Remarriage in Cincinnati on June 2nd. The vote

of the Assembly was virtually unanimous, and the Commission was continued for another year for further study and research. The portion dealing with Birth Control reads as follows:

The widespread use of contraceptives for the total prevention, rather than the reduction of the number of children, certainly produces distinct losses of personality. There may be a place for the contraceptive under medical advice, but it still remains that a baby in the home now and then is a splendid escape for those suffering from an uneventful married life.

The magazine, *The Woman's Citizen*, is running a series of Study and Action Programs for the use of women's clubs. The July issue contains a study program on Birth Control, entitled "Children of Choice, not of Chance", and prepared by the American Birth Control League.

CALIFORNIA At the State Conference of Social Work held in Santa Barbara in May, the Health Section was devoted to a discussion of practical eugenics, involving Birth Control. The speakers were Dr. Mangold, Dr. Adelaide Brown, Dr. Smythe, Mrs. Campbell, and Dr. Nadina P. Kavinoki.

NEW YORK Madison House Settlement, New York City, under the leadership of Algernon D. Black, has completed plans for a Birth Control clinic to be opened in the fall. The American Birth Control League is cooperating through its medical director, Dr. James F. Cooper.

TENNESSEE The Memphis League of Women Voters has decided that though Birth Control did not win a place on the study program of the national organization, (see June BIRTH CONTROL REVIEW) it merited study and would be included in the program of the Memphis League. Mrs. A. A. Kincannon, president of the local league, expressed her opinion as follows:

Birth Control should be discussed by intelligent members of organizations and their opinions given to the public to prevent them from being misguided by fanatics who do most of the talking on such subjects.

VERMONT Margaret Sanger spoke at **Bennington** on June 18th under the auspices of the local Mothers' Club

CANADA

REVEREND CANON SKEY, Rector of St Anne's **Anglican** Church of Toronto, recently delivered a sermon making a strong plea for Birth Control. The sermon was widely reproduced in the press. Canon Skey said in part

The cry of uneducated, unwelcome and unprovided for children and outraged and enforced motherhood is **going** up to God and it is time the church of God answered it. Thank God some of our **bishops** and clergy, like Bishop Barnes of Birmingham and Dean Inge of London, one of the Jewish rabbis of Toronto, Dr **Hastings** and others have the courage to speak out what they know to be true.

I say, therefore, pray that the day may soon come when **clinics** may be established in every town and village where mothers of the poor may come and be **instructed** in how to take care of their children, may also be given such information as will enable them by the use of right methods in prevention, to have their children come only when they are able to provide for them and are prepared physically and financially to give them a fair start in life, so that the awful nightmare of children coming to a home where they can make no preparation for them may be a thing of the past.

C. H. **Carlisle**, president of the **Goodyear** Tire and Rubber Company of Canada, in an address before the Cyro Club of Toronto on June 3rd, listed as remedies for the present unemployment situation a back-to-the-land movement, restriction of **immigration** and more readily available **information** on Birth Control.

CHINA

A BIRTH CONTROL LEAGUE has been formed in Shanghai, **according** to a letter under date of May 21st from the Secretary, J. W. Nipps. Dr F. C. Yen of the Medical School of the Central University, and also of the Red Cross Hospital is Chairman of the Executive Committee, and two of the leading hospitals "have volunteered **their** hospitals and staffs to conduct Birth Control **clin-**

ics and to instruct doctors and nurses in the use of **Birth** Control methods, so that they can function in the social settlements and other centres of the **working** classes."

The **purpose** of the League, as stated in the constitution, is "to help improve the quality of childhood, to protect motherhood, and to enrich family life." The immediate program is

- (1) The creation of an intelligent public opinion regarding Birth Control
- (2) The promotion of the knowledge of scientific Birth Control methods
- (3) Establishment of Birth Control clinics at suitable locations in Shanghai
- (4) The making available of necessary supplies for **Birth** Control

ENGLAND

THE Independent Labour Party at its **thirty-eight** annual convention in Birmingham adopted a resolution **urging** the Government to provide Birth Control information to all who wish it. The editorial comment of the **Catholic News** quotes in full, as an example of the political **difficulties** encountered by supporters of Birth Control. The only answer **is**, obviously, articulate organization for Birth Control, greater than the forces **against** it. The **Catholic News** says

It is necessary that Catholics who may hitherto have been members of the Independent Labour Party should realize what is now the position in view of the attitude to which the Independent Labour Party is now committed on this question of birth prevention. It is not enough for Catholic members of the Independent Labour Party to attend conferences and express dissent from birth prevention proposals, finding themselves in a hopeless **minority** on the question.

Birth prevention is now part of the Independent Labour Party program, and any Catholic lending support to the Independent Labour Party either in sympathy or action or money, cannot "contract out" of the responsibility thus involved of becoming committed to the furtherance of a propaganda **which** is not merely immoral and illicit in its aims but which cannot fail to encourage and extend **immorality** among the unmarried as well as to lead **married** people into what the Church vehemently and unreservedly denounces as grave sin.

The time has come when Catholics must cut clear from the Independent Labour Party.

Dr Mane Stopes' play "Our Ostriches" has been enjoying a popular success at the Royalty Theatre. The *Marylebone Chronicle* review is typical of the press reaction

"Our Ostriches" is a well-constructed, highly dramatic comedy, instinct with life, which is to say that it is a true picture of everyday existence, neither sparing in its tragedy nor its humor. Indeed, the humor is excellent, and all the situations are naturally and artistically contrived. The lucidity of the propagandist's argument is as undeniable as is its truth. It achieves success by its moderation, its fairness, its appeal to all that is reasonable and humane in even the most average intellect.

The best scene in the play is where the Birth Control Commission is sitting, it is a gem of comedy and fine acting. The whole thing carries great conviction by reason of its obvious sincerity and the play is bound to win adherents to the cause of Birth Control where it is most needed.

GERMANY

Kindly contributed by Robert Strohmeyer, of Kiel, an octave worker in the German Birth Control movement

A FEW years ago Birth Control in Germany was an affair only of the well-to-do, but nowadays the masses are occupied with this urgent problem.

Great social necessities, such as unemployment and lack of adequate lodgings, forced the population to limit its offspring. Unfortunately, in most cases abortion was employed as the controlling measure. Consequently, the abortion figure grew enormously. According to very conservative estimates, there are about one million abortion cases a year. Considering the fact that tens of thousands of women die because of these illegal operations, very often performed by quacks and midwives, it becomes evident to the sensible that more light must be cast on the subject.

The highly laudable activity of the "German League for Mother Defense and Sexual Reform" (Deutscher Bund fuer Mutterschutz und Sexualreform) under the direction of Dr Helene Stoecker could not by itself reach the working classes. Therefore various other organizations were formed sev-

eral years ago to disseminate Birth Control information among working people.

The start was made in Austria under the leadership of Johan Ferch who founded the "League for Birth Control" (Bund fuer Geburtenregelung). This organization, whose members are chiefly workers, has spread throughout Austria.

In Germany the movement started later. Ceaseless efforts by two of the largest organizations, "The League for Mother Defense and Social Family Hygiene" (Liga fuer Mutterschutz und sociale Familienhygiene) and "The League for Birth Control and Sexual Hygiene" (Reichsverband fuer Geburtenregelung und Sexualhygiene) succeeded in recruiting thousands of members. Both of these organizations cooperate perfectly and together with some other groups form the "Union of the Leagues for Sexual Reform" (Kartell der Verbaende fuer Sexualreform).

The task of the leagues is many-sided, but their greatest efforts are concentrated on the following:

- 1) Agitation for the abolition of punishment for abortion.
- 2) Enlightening the masses on the most important questions of sex life, by means of lecture tours, mostly with movie illustrations.
- 3) All members are supplied with good and inexpensive contraceptives.
- 4) The leagues also publish monthly magazines which all members receive free of charge.

Of course, the reactionary politicians and also many physicians protest very energetically against the movement. Despite these obstacles we hope to be able to accelerate our work for the benefit of the working class.

HUNGARY

HUNGARY is nationally practicing Birth Control, according to Mrs Guilleaume, Vice-president of the Pro-Hungaria World League of Women, and Wife of Hungarian Field Marshall Arpad Guilleaume. She writes:

Not only in the cities of the bourgeoisie and industrial workers, but in the rural districts of the crude, ignorant peasants, Birth Control is generally practised. Hungary is still a land of great estates, where feudal conditions obtain. The small landowner finds it almost impossible to extend his holdings, and, as Hungarian law

provides that the farmer must either split up his land among his heirs or indemnify them with the equivalent in cash, three or four heirs threaten the prosperity of the family. The difficulty of finding cash to pay off heirs and keep the little estate intact for one, or at most two, involves the necessity of raising mortgages, with not infrequent tragic financial consequences.

Thus the population of rural Hungary, seeing solidarity and prosperity as the result of systematic Birth Control, has long since anticipated the movement which today is causing such a riot of controversy in the most advanced and progressive countries of the modern world.

IRELAND

THE first list of publications banned under the recently enacted Censorship Act in the Irish Free State has been made public, together with the reasons for the prohibition.

"The Pivot of Civilization," by Margaret Sanger (advocates the unnatural prevention of conception)

"Home to Harlem," by Claude McKay (general tendency indecent and obscure)

"Point Counter Point," by Aldous Huxley (same reason)

"The Well of Loneliness," by Miss Radclyffe Hall (general tendency indecent)

"Family Limitation," by Margaret Sanger (unnatural prevention of conception)

"Wise Parenthood," by Dr Marie Stopes (same reason)

"Radiant Motherhood" (same author, same reason)

"What Every Mother Should Know," by Margaret Sanger (same reason)

"On Conjugal Happiness," by Dr L Lowenfeld (same reason)

"Contraception," by Dr Marie Stopes (same reason)

"Early Days of Birth Control" (same author, same reason)

"The New Motherhood," by Margaret Sanger (same reason)

"Married Love," by Dr Marie Stopes (same reason)

The Act provides heavy penalties for selling, offering for sale or possessing copies of the proscribed books.

IN ANTHROPOLOGICAL PERSPECTIVE

(Continued from page 203)

often, but the significance of social recognition of contraception, so far as desire for children is concerned, has received scanty treatment indeed, except by those obviously and irremediably prejudiced against the usage. What effects Birth Control may ultimately have upon what Bertrand Russell calls "the habit of having children", it would be difficult to say. The anthropologist, however, cannot help but recognize the complexity of causal factors entering into this "habit", and point out that the use of Birth Control or any other population check in a socially recognized fashion, is likely to have some effect upon the willingness of a people to have children. Whether this effect will be good or bad depends upon the character of the particular culture — upon other cultural trends. What part willingness to have children plays in cultural growth and decline is a problem which I, for one, do not feel prepared to answer.

I should like to say a word here concerning the interest that the descriptive data on primitive contraception may possess from a medical viewpoint. I believe that it is quite possible that further research will reveal medicines in use by primitive peoples, which are unknown to modern pharmacology, and which may be of utmost importance in the development of scientific contraception. The crude mechanical devices used by a few primitive people are of scarcely any value to medical science. But the variety of medicinal substances used by primitive peoples for procuring temporary or permanent sterility is truly prodigious. Many of these are used for their supposed magical value, and are inefficacious, but others doubtless accomplish the object for which they are used. I shall describe both of these types of substance in a subsequent article, in which I shall treat the psychological and sociological significance of magical and real contraception among primitive peoples.

A NEW LIMERICK

We live in a land of full freedom
To have babes, tho' we clearly don't need 'em
When they're grown, these sweet souls
Will be drawing the doles
Why on earth, then, continue to breed 'em?

A P BUSH-MICHELL
New Generation (England)

The Answer Box

THIS DEPARTMENT endeavors to furnish authoritative answers to questions of general interest on Birth Control propaganda, history of the movement, suggested reading, legal restrictions, etc

I live in North Carolina and have been told by three *different* doctors that they cannot give me contraceptive *information as it is against the law*. Are *they right?*

The physicians to whom you have applied are **misinformed**. The Statutes of North Carolina contain no mention of prevention of conception, and are construed by the best legal authorities to present no legal restrictions on Birth Control.

What *is* the *attitude* of *organized* religion towards Birth Control?

No blanket answer is possible, but it is safe to say that more and more religious organizations are taking a stand in favor of Birth Control. The New York East Conference of the Methodist Episcopal Church, the Central Conference of American Rabbis, the Universalist General Convention and the American Unitarian Association have recently adopted resolutions in support of the movement. (See BIRTH CONTROL REVIEW for May and June.) Individual ministers are everywhere recognizing the humanitarian value of Birth Control. It is not an overstatement to say that the Roman Catholic Church is the only organization definitely opposed. We will send a complimentary copy of our special Church Number to any minister on request.

Do *clinics* keep case records *showing* the need for Birth Control, and can you *cite one?*

Yes, records are kept. Thousands show the necessity for Birth Control. We cite two cases at random.

CASE I

A woman of forty, married two years, came to the clinic for Birth Control advice. She had just gotten over an operation for removal of a breast for cancer. Two months following the removal of her breast she gave birth to a baby which died immediately. The Hospital referred her for the sake of allowing her to build up her strength and

improve her severe anemia following the above ordeal. This patient was anxious to have children, but was advised to wait because of the recent operation. She was greatly benefited by having the fear of an undesirable pregnancy removed, and by the assurance of a safe contraceptive method.

CASE II

An army officer's wife, with two lovely children, was on the verge of a mental and nervous collapse, resulting from her physical condition after having undergone three abortions in one year. All the popular methods of Birth Control had been failures and a divorce was imminent. The prescribing of a safe contraceptive allowed complete rehabilitation of the woman's health and the family was reunited.

What very simple, inexpensive pamphlet on sex education do you recommend for a young child?

The leaflet "Some Information for Mother" issued by the American Social Hygiene Association is excellent, and may be bought through the REVIEW for fifteen cents.

What is the difference between the Eugenics movement and the Birth Control movement?

They both stand for the improvement of the race, the elimination of the unfit, and the propagation of the fit. Experience in countries which encourage Birth Control, such as Sweden, leads us to believe that with a wider dissemination of Birth Control information the better elements in the race, both physically and mentally, would increase, and the dysgenic elements would decrease. From this point of view the aims of the two movements are identical. The Birth Control League, however, is concerned with the specific problems of establishing Birth Control service where possible, removing legal restrictions and generally educating the public, while the Eugenics Society is concerned with other factors in race improvement in addition to supporting Birth Control.

Letters from Readers

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

FAMINE VICTIMS UNABLE TO USE BIRTH CONTROL

To THE EDITOR

Please accept my assurance that the June number of BIRTH CONTROL REVIEW is an issue of special interest Every article published is virile, forceful

Your editorial which mentions China Famine Relief is telling, but it would have been stronger if it had taken cognizance of the fact that few, if any, of the victims of famine can read or write And while we as a nation take pride in our at least a thousand years advancement in civilization as compared with the Chinese, we really haven't much occasion to pat ourselves on the back over the progress of Birth Control in this country

Moreover, people who are undergoing the tortures of starvation are not susceptible to being taught doctrines or principles, and especially one about which they haven't even heard, no matter how fundamental it may be

D O LIVELY, *National Director,
China Famine Relief, U S A*

New York

A CONTRADICTION WE APPLAUD

To THE EDITOR

I am not renewing my subscription this year simply because adopting a child and building a house takes every penny I can save I approve of your work in spite of the fact that if it were already thoroughly successful this child that I am adopting with joy and enthusiasm would probably never have been born But the human mind is full of contradictions

L K

Wellesley, Mass

A CIRCULATING LIBRARY

To THE EDITOR

I am writing to make the suggestion that the REVIEW establish a circulating library of such books as are available and advertised in the REVIEW on such subjects as eugenics and Birth Control Many of these books are doubtless well worth

reading, but probably few of them are such as many of us would care to make a permanent addition to our libraries

I would suggest a plan of a membership fee, for instance \$5 00, to be deposited as a pledge of good faith and to insure the REVIEW against loss of books Books to be loaned for a period of some three weeks or a month A fee of say 25 cents for the privilege of reading a book

Please let me know whether there is a place from which books can now be borrowed on any such conditions

A P CUMMINS, Pastor,
*Methodist Episcopal Church
Collinsville, Okla*

A FUNDAMENTAL REFORM

To THE EDITOR

I believe quite literally that the American Birth Control League is engaged in the most fundamental and far-reaching reform in America today and I am here sending my check for enrollment among its members I understand that membership includes the REVIEW — an ably conducted journal in a very difficult social environment

WILLIAM ELLERY LEONARD

*University of Wisconsin,
Madison, Wisc*

EDUCATION FOR THE NEWLY MARRIED

To THE EDITOR

Can you furnish me with the name of a physician in this city willing to instruct couples contemplating marriage in the laws governing their sex life? Young people, apparently ignorant of this matter, come to me to be married and as many of them are total strangers to me I cannot broach so intimate a subject, but I would feel free to direct them to a physician willing to give of his time in imparting the knowledge so necessary to their normal physical adjustment

REV P G DYKHUIZEN
Cincinnati, Ohio

BRINGING UP MOTHER

TO THE EDITOR

It is with much dismay that I recently learned that my own mother is quite ignorant of the scientific method of Birth Control, though she is American-born and has reared five children. Now at the age of fifty-five she still has the fear that she might yet have an accident which will cause pregnancy. She is much too old-fashioned and embarrassed to inquire into the matter herself. Therefore I am hoping through the medium of your League she may gain the necessary information.

I am a young girl twenty-two years old and though I know somewhat about Birth Control, I do not feel qualified to impart the knowledge to my mother. Please tell me what to do. Is there a book you could send her? Or may an interview be granted? I wait your kind endeavors in my mother's behalf.

M S

New York, N Y

Spread the Light

By FRANCIS C URIDGE

THIS article is from a happily married couple whose happiness could never have been made permanent without the tunely aid of the American Birth Control League.

In the rapture of our engagement we looked to marriage as do millions of other lovers, as the means of consummating and perpetuating our happiness. But the advice and wise smiles of our experienced friends and elders assured us with vague and mysterious warnings that our blissful state was doomed to shipwreck on the hidden rocks of matrimonial seas. It was no secret that our health and financial outlook were poor. And yet, no solution was offered us, except that we remain single.

We set out to find our own solution, and we wish today that every pair of lovers in the land might know the battle we went through. Little as we favor notonety, we should still be willing to see our names and faces with the detailed account of our lives printed boldly on the front page of every newspaper, could others thus learn the truth about Birth Control.

Our welfare work has been to give by word of

mouth and by our example the means for making a like happiness permanent in the homes and hives of those with whom we come in contact. But our work has been hard, stubborn. In general, those who do not need information are willing to listen, and those who are the most ignorant are the ones who have to be approached with wearying tact and diplomacy. The long-built wall of false information and puritanical inhibitions has set like ice at zero temperature.

This solidly frozen wall is, we believe, the greatest obstruction to the diffusion of Birth Control knowledge. Laws can be altered at a single voting, when the voters can be made to see the folly of the law. But, with the education of the voters held illegal by the very laws which they must be educated to alter, such education must be carried on in spite of the laws. Thus the strongest educational force left is the force of daily evidence and example.

The bnde who is too "pure" to listen to "immoral" talk about Birth Control, has of necessity to go through a rude awakening by having a few undesired pregnancies, abortion, or babies. Then she is willing to listen. Then she will begin to regard her ideas of punty and morahy with doubt, criticism, and finally condemnation.

It is right at this point that the happily married fall to do their part in the cause of Birth Control. They forget that someone had to tell them how to have babies by choice and not by chance. Satisfied with their own contentment, they fail to see the cause of discontent and misery in the hives of their neighbors or even their friends.

The Birth Control movement is spreading in spite of opposition. Big minds are beginning to champion its cause. It is getting publicity through raids, meetings, conventions, etc. The heads of the Birth Control League are doing all in their power to educate a public which was born and brought up under the faulty concepts of the Victorian age. But the movement cannot sweep the country until this wall of faulty concepts has been melted away by the warm light of truth. And it is from person to person that truth spreads most fundamentally.

Two years ago we called for help from the shores of the Pacific clear across to the American Birth Control League in New York. And we got help. Today, we would welcome the opportunity to look the world in the eye and say that conception control is the greatest single factor responsible for our happy married life.

A Parable

By FRANCIS B SUMNER

THERE was once a flock of sheep, living contentedly in a peaceful valley, walled in by beautiful mountains. They had lived there for a good many years, but the flock was not a large one and it had increased but slightly in numbers during that period. The yearly advent of the lambs in the spring was nearly balanced by deaths among the older members of the flock. And there was up to that time very little influx of strangers from other valleys.

So there was plenty of room and pasturage for all, and peace and contentment prevailed. They enjoyed their glorious climate and wonderful scenery. But being sheep, they took these things for granted, and they didn't realize why they were so much better off than their neighbors in some of the older, more densely settled valleys across the mountains.

One day a wily old ram — rather a newcomer, by the way, who had acquired a bell, and who posed as a "civic leader" among these sheep — held forth in solemn discourse.

"Fellows," said he, "it's time we woke up. This valley is not developing a little bit. Why? San Gabriel Valley over there across the mountain isn't half as big as our valley, and yet it supports ten times as many sheep. It really isn't fair that we should be keeping all this fine land and climate and scenery to ourselves, when twenty times as many sheep could be enjoying it. And then just think how much better off we'd be ourselves if we had all those fine sheep here with us. Come on, let's all pull together and put Peaceful Valley on the map!"

Thus spake the old ram, but only after he had quietly secured options on nearly all the choice grazing land in the valley, which he schemed to subdivide and to unload upon the newcomers, with the help of the slogan "Five acres and independence."

Being sheep, they all listened to him and followed his advice — all save another old ram, wiser than the rest, who gathered together his family and started on a long trek toward the desert.

Well, they did put Peaceful Valley on the map, with all the bleating and stamping and jangling of

bells in which only a flock of sheep is really adept.

And pretty soon there was standing room only. There was nothing but noise and dust and confusion, night and day. The last blades of grass disappeared, and then they went for the brush and the small trees. Peaceful Valley was peaceful no more, and with its peace went its beauty. The green pastures were trodden into bare sand, the wild-flowers were gone, the lower mountain slopes were stripped of their picturesque vegetation.

At length, famine arrived. Most of the sheep died, either from starvation or disease. Only a few of the very sturdy ones made their way to distant valleys, not yet overrun by the all-consuming herd.

"What became of the wily old ram with the bell?" I hear someone ask. I hope you don't really need to be told that. Why, he pocketed his proceeds and moved on to another valley, just before hard times set in at home. He is even now engaged in promoting another highly successful development scheme. And the strangest part of all this strange tale is that among his most ardent fellow-boosters are some of the very sheep that passed through the terrible ordeal in the former Peaceful Valley. But then you know, they are only sheep'.

A CREDO

I STRONGLY believe in the alms of the American Birth Control League. Potential mothers are entitled to know the best and safest means of Birth Control and in my opinion the danger that such knowledge may sometimes lead to socially undesirable results is far outweighed by the certainty that it will help to check the lowering of standards of thousands of families and advance materially the quality of oncoming generations.

HENRY R. SEAGER

Columbia University, New York

CORA L. HARTSHORN, a subscriber, writes

Will you please send me six copies of your splendid May Issue, which I wish to distribute to the ministers of this locality. I enclose check

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IN SHORT—

Equal Rights With Men In All Laws And Customs

JOSEPH LEE, *President of the American Playground Association*, sent this message to be read at the Dinner Symposium on Birth Control at the National Conference of Social Work, Boston, June 12th

I am entirely with you for Birth Control

May I note that the argument against it, namely, that if Birth Control had been in operation in their day George Washington and other great men would never have been born, applies equally to all the rest of us. None of us would have been born if the birth-rate had been any higher or any lower than it has been, for we all of us must have ancestors who were sixth or seventh or fifteenth children and we would have been somebody else if these ancestors had never been born.

On the other hand, if the birth-rate had been higher than it was, some of our ancestors would have had a larger and perhaps found a better choice in marriage than they actually achieved. So that in that case also we would have been different people.

It is to every era of prosperity, to every famine and pestilence that has ever occurred in Europe or this country that we owe our excellence.

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