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BIRTH CONTROL REVIEW

Heywood Broun
on Birth Control

Nullification or Repeal? . *Dorothy Kenyon*

The Oedipus Complex . *Gertrude Doniger*

In Regard to Kitchens . *Roderick Seidenberg*

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BIRTH CONTROL REVIEW

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In the Good Old Days

*The Fourteen Children of Robert Page, Woolstapler
From a Brass in Cirencester Church*

COMPLETELY overshadowed by the more spectacular Lambeth Conference, a memorandum (No 153) issued by the Ministry of Health in England has attracted but little attention. It is, however, the turning point in the long struggle to provide contraceptive information for the poor whose only contact with the medical profession is through the Maternal and Child Welfare Centres. After a guarded statement that "it is the view of the Government that it is not the function of the Centres to give advice in regard to Birth Control," the memorandum continues "in cases where there are *medical grounds* for giving advice on contraceptive methods to married women in attendance at the Centres, it may be given, but such advice should be limited to cases where *further pregnancy would be detrimental to health*."

It is not likely that the Ministry of Health will retract the rules laid down in this memorandum and the obvious future developments are toward broader provisions. That this change should be coincident with England's economic depression and the un-

employment situation is natural. The relation between population pressure and unemployment hardly needs elucidation. According to the *Ministry of Labor Gazette*, unemployment figures for July were

Great Britain	1,972,700
Germany	1,857,474

France, on the other hand, reports for 1929 a high peak of 3,257 unemployed in February, sinking as low as 385 in September. It should be pointed out that since 1800 the population of France has increased from 27 million to 40 million, while that of England has increased from 8 million to 40 million during the same time. Any school-boy can understand the law of supply and demand, and draw the inferences from these figures.

The National Child Labor Committee points out in its September bulletin that one of the concomitants of adult unemployment is an increase in child labor. We have often shown the connection between over-sized families and child labor. Overpopulation, which throws the adult wage-earner out of work and forces the child into make-shift,

underpaid jobs, is also a basic cause of child labor. The vicious tangle develops and will continue until both the nation and the world as a whole realizes that its numbers can be consciously controlled.

STATISTICS compiled by Vladimir Woytinsky and published by the Pan-Europa League in Vienna are of interest in this connection. General economic depression and unemployment, according to Woytinsky, is caused by the fact that Europe is trying to find work for more people than it ever did before, perhaps more than it ever can. The ten million men who fell in the war have been balanced by a 10,000,000 drop in emigration, and the only solution of the problem is Birth Control. "War has shown itself an ineffective preventive of overpopulation. What was unachievable for heavy artillery, airships, tanks and poison gases must be achieved by a birth-rate decline in war years, and birth-rate regulation after war."

IF we were asked to single out the one most important result of the Lambeth Conference we might be tempted, at the risk of irreverence, to point to the widespread and unprecedented publicity given to the subject of Birth Control. On careful examination, the actual pronouncement of the Bishops is mild enough, but the newspaper space accorded it, the comments and counter comments that filled the English and, to a lesser degree, the American press cannot fail to make a deep impression on the general public. In addition, we must not lose sight of the actual effect in England of the Bishops' resolution on Birth Control. Mrs. Annie G. Porritt, Secretary of the American Birth Control League, who is able to size up the situation both as a veteran in the Birth Control movement and as an Englishwoman, writes:

It is almost impossible to exaggerate the importance of the Bishops' pronouncement. Everybody who is "anybody", here in England, belongs nominally, at least, to the Established Church and a pronouncement by the Bishops of that church is of far greater national importance than the pronouncement of any great body of churchmen in

America. There are vigorous minority protests, but the Bishops have spoken and no future conference will go back on that pronouncement. Henceforward the standard of morals of the English nation includes a proper use of Birth Control. The consequence will, sooner or later, be the acceptance of this standard by the government in regard to the Health Centers, for the ban on Birth Control cannot now be maintained. That the utterance was guarded is not important.

Bishop Ernest M. Stires of the Protestant Episcopal Diocese of Long Island, one of the prominent members of the American delegation at the Lambeth Conference, expressed his approval of the resolution, saying:

If there is any subject upon which the church and science should unite, it is Birth Control. It will safeguard effectively the health and mental and economic conditions of many families. It is warranted in cases where the father is out of work, where the physical condition of the parents is poor and in such cases where there is a succession of babies each year and where the mother is too weak to take care of those she already has.

The report of the conference on Birth Control criticizes most emphatically the refusal to bring children into the world for selfish reasons. In the report the subject was treated with greatest reverence.

In this matter the church has acted with vision, understanding and great courage and it will be discovered that it has strengthened its real foundation with a spirit of reverence that has never been surpassed. It has measured up to the light and needs of the twentieth century. Never has it been more genuinely conservative and at the same time never more progressive.

To present the other side of the picture, we quote the Right Reverend Paul Matthews, Episcopal Bishop of New Jersey, who was one of the sixty-seven voting against the resolution, and who "disassociated" himself from the conference:

I think the statement was somewhat too broad. In England this question is much to the fore, and it is discussed with considerable frankness. That is not so of America. We are often accused of being Puritanical and prudish, but I think, in matters of this kind, it is an advantage to be prudish. Resolutions of this character are apt to lead to misunderstanding. For the church to lend itself to a movement of this kind is most unfortunate.

Too many bars have been let down abroad already I think they are behaving loosely over there Loosely is the word

PRAISE and blame have been meted out to the American Red Cross since it announced its policy of discontinuing famine relief work in China. The possibility of attacking the problem in a fundamental way instead of abandoning it is rarely discussed, or is dismissed as impossible. Walter H. Mallory, former Executive Secretary of the China International Famine Relief Commission, in a speech at the recent Institute of Politics at Williamstown, said that in his opinion Birth Control, which would solve China's food problem, is rendered impracticable by social traditions and the vital concepts of the Chinese people, and that, because of the inapplicability of Birth Control, he doubts if any permanent improvement of conditions is now possible. Recent periodicals from China seem to indicate that this is not the case. On page 300 we print an editorial from *The China Critic*, a liberal weekly, "Wanted a Birth Control and Maternity Clinic," and excerpts from "The Slaughter of the Innocents," an article in the missionary monthly *The Chinese Recorder*. We do not imply that these articles and periodicals are typical of the press of the country, but they are at least an indication of what the vanguard is thinking.

THE general onward march of religious groups toward a liberal position on Birth Control was locally retarded when the Methodist Episcopal convention of East Wisconsin failed to endorse a resolution "urging a more intelligent study from a Christian point of view, of the whole matter of voluntary parenthood, and approving in general the principle of voluntary parenthood with proper restrictions." According to newspaper accounts, the resolution was lost by a two-thirds vote, the younger element, roughly speaking, voting in favor of Birth Control. A forward spurt is indicated by the news that the Women's Christian Temperance Union of Stark County, Ohio, at its fiftieth session, has declared itself in favor of Birth Control. Small as this particular

local body doubtless is, its action is significant. It should be remembered that the New York East Conference of the Methodist Episcopal Church adopted a report asking for the removal of legal restrictions on Birth Control and approving of the founding of clinics, last April. The tide of battle will doubtless ebb and flow, but no one who has watched the developments of the last few months can question its general direction.

Sherwood Eddy's article on "Birth Control in Asia" and the statements of two Y M C A secretaries on "Birth Control and Sex Education," which have appeared in the last two issues of the *Review*, have brought us inquiries and contacts with many workers in the Y M C A and allied fields. It is obvious that the gradual recognition by religious bodies of Birth Control as a constructive force is doing much to remove the taboo against which the entire subject has so long struggled.

THE Commission of Social Justice of the Central Conference of American Rabbis has recently stated its position on Birth Control as follows:

Birth is one of the many forces of nature which like steam, air, gravitation, electricity and chemical valence, succumb to human control as civilization progresses. When the intelligent regulation of birth can avert suffering and degradation, the voice of mercy speaks. That voice should not go unheeded. It was not unheeded among the sages of the Jewish past.

IN *Nullification or Repeal*, published in this issue, Miss Kenyon discusses something which lies at the basis of any plans for Birth Control work in individual states and in the country at large. Restrictive legislation exists in varying degrees, from the general Federal Statutes governing the mail, to the individual and sometimes involved state restrictions on the purchase of contraceptive supplies. Nullification under pressure of public opinion is suggested as an alternative for the more difficult process of repeal. It is a choice which commends itself through its practicality, its precedent and its sound psychology.

Nullification or Repeal?

By DOROTHY KENYON

YEAR after year our Birth Control advocates appear hat in hand at the doors of our state capitals, seeking repeal or amendment of a very short statute that has been on our statute books for a scant seventy years or so. A recent statute, as such things go, and with community sentiment sharply divided as to its merits. How it would survive on a referendum vote (assuming the impossible, of an electorate fully informed and unswayed by emotion or misleading propaganda) it is impossible to say. Yet there it stands, and it appears impossible to get rid of it or even to get a vote in the legislature one way or the other on it.

This inertia of law is a common phenomenon. It is more difficult to get rid of one old law than to pass a dozen new ones. And in a sense it is well that it should be so. For if our laws immediately responded to every wave of feeling that swept or appeared to sweep over the electorate there would be no stability anywhere. Some rules we must have. And they must not change too often or we will not know how to play the game.

HOW CAN THE DILEMMA BE SOLVED?

Our Birth Control advocates therefore find themselves in a dilemma. How is it possible to preserve continuity and certainty in our rules of law and at the same time get rid of those rules that have grown obsolete or obnoxious? Is repeal of the rule the only answer? Or is there another way out?

Law in the first instance is merely the crystallization of custom. And custom is no more than what most of us are in the habit of doing most of the time. The sanction of law is not altogether the policeman. It is much more the pressure of custom and habit behind the policeman. Take that pressure away and we are likely to want to defy the policeman. Produce pressure in the opposite direction and we are likely to find the policeman himself reluctant to enforce what the community (and therefore the policeman) disapproves. The Volstead Act is our outstanding illustration of that sort of thing. It has shown us that to pass a law is not enough. We must also enforce it. And we

literally cannot enforce it if sufficient of the community is opposed. In the last analysis, therefore, law is not what our legislators give us but what the community is willing to take.

The Volstead Act brought this social phenomenon out into the open. But it has always existed among us. It is not new, it is not radical, it is not even subversive. It is what might be described as the homely policy of group common-sense. Let us take it out of its controversial setting of liquor or Birth Control, let us forget the Civil War implications of its title of "Nullification", let us put it in a genuinely homely setting, and see what it amounts to. Let us take a case where the habits of the community are established and appear good to us and yet where they have not always been as they are now. To most of us it seems reasonable and proper to use the telephone on Sunday, to go for a ride in a trolley-car, to buy a soda at the drug-store, or even to go to a movie on Sunday. In New Jersey people do all these things on Sunday. Practically no one is shocked, practically no one is disturbed by them. Yet they are all of them illegal, that is to say, against the letter of the law. The Sunday Blue Laws are old laws, enacted at a time when telephones and trolley-cars were unheard of, at a time when customs were utterly different from what they are now. The custom changed, the law did not. But the community was able to get away from the law by the simple expedient of forgetting about it. It became a dead-letter, prosecutors and policemen gave up trying to enforce it, the public simply disobeyed it through ignorance and with impunity.

The extent to which prosecutors exercise their discretion in deciding what laws are to be enforced and how vigorously is something that comes as a surprise to the average layman. He probably visualizes each prosecutor as enforcing all of the laws all of the time. Of course no prosecutor does or could do such a thing. He has not got a large enough force of men under him to begin with, and then there are far too many laws. What he does do is to pick and choose, as best he may, the laws that seem to him the most important or for the enforcement of which there is the most insistent pub-

lic pressure Blue laws are rarely enforced because, as one prosecutor frankly put it, enforcement of such laws would make him the laughing-stock of the community. In the case of laws to which the sentiment of the community is violently opposed (as for instance, the liquor laws in certain localities) juries are likely to reflect this sentiment and to refuse to convict people for violating them. The likelihood that he cannot secure a conviction has deterred many a prosecutor from bringing suits of this nature. He knows that the jury is likely to nullify his efforts. And he does not care to spend his time in futile efforts to enforce a law that has become by force of public sentiment well nigh unenforceable. Fear of ridicule, of futility, of popular disapproval, these are the things that largely motivate, consciously or unconsciously, most of those officers of the law who are charged with its enforcement.

A STUDY OF NULLIFICATION

So we find nullification in high places. A study recently made of the practices of district attorneys throughout the country is worth quoting in this connection. Professor Schuyler C. Wallace of Columbia University recently addressed a letter to the approximately three thousand local prosecuting attorneys throughout the United States asking them to indicate, if they would, the extent to which in the administration of their respective offices they made use of their discretion to the point of actually nullifying archaic or unpopular laws still on the statute books. The replies received form the basis of an article recently contributed by him to the *Political Science Quarterly* (Vol. XLV, p. 347) under the title "Nullification a Process of Government." It is interesting to see the type of laws that this nullification process has had the effect of more or less repealing. Professor Wallace specially notes the speed laws, the Sunday closing (the Blue) laws, and certain "laws dealing with the problem of sex, particularly that relating to adultery."

Typical of an out-of-date traffic law is the one quoted by him which would require a man to walk on foot in front of every engine or machine driven upon a highway. Taken literally this would require a man to walk in front of every automobile, an obviously absurd situation. In its out-of-date-ness it is somewhat on a par with the requirement that every train on Tenth Avenue in New York

City must be preceded by a man on horseback, a sight that may still be seen, presumably not because it is desirable but because franchise rights depend upon it. In the case quoted by Professor Wallace enforcement would manifestly be absurd and presumably was not even attempted.

As an instance of the impossibility of enforcing Blue Laws, Professor Wallace quotes the case of a man indicted for buying a candy-bar on Sunday, who admitted the offense at his trial and was acquitted in three minutes by the jury. Presumably that prosecutor did not try to enforce that particular law soon again.

Adultery is another crime for which prosecutions are rarely brought, even in states where divorces for adultery are of fairly common occurrence. Making all due allowance for the difference between the quantity of proof required in a civil as distinguished from a criminal proceeding, it nevertheless remains true either that the district attorney hesitates to indict under such a statute or else that the amount of evidence required by the court to prove the crime (and this is unquestionably true of New York State) is so excessive as to make it practically impossible ever to prove the fact of adultery. This is possibly an instance of judge-made nullification of law, the judges who first sat upon such a case perhaps unconsciously disapproving the law and therefore setting up an impossible standard of proof for it.

Among other statutes which certain district attorneys admit they make no serious attempt to enforce are some of the local state Birth Control statutes.

The conclusion that Professor Wallace draws from his correspondence with these district attorneys is as follows:

The fact is that the laws have been and are being nullified and that the *practice of nullification by administrative officers acting either on their own volition or under the pressure of local public opinion is a widespread and seemingly accepted process of government*

In general, four impulses seem to have motivated the prosecutors in their policy of inaction: (a) the desire to make their actions conform to local public opinion, (b) the belief that it is a waste of time and public money to take action where, no matter how strong the evidence, an acquittal by a jury will be the probable result, (c) the conviction that the enforcement of the particular law in question

will produce injustice rather than justice, and (d) confidence that through the substitution of a reasonable discretion on their part better social results will be achieved than through the strict enforcement of the law

Whatever the motive, the fact is that these enforcement officers have been and are substituting their own judgments for that of the constitutionally ordained policy-determining body and in so doing have actually been nullifying the law. The further fact is that the practice of nullification has long been an accepted phase of our process of government

Nullification then is an accepted practice in government. Whatever its faults, whatever its ad-

vantages (and it admittedly has both) the only point we need now consider is its value if any to the Birth Control movement. Shall the Birth Control advocates continue to go, hat in hand, every year to our state capitals? Or would they do better to forget the legislature and concentrate upon public opinion, in the hope that some day the sentiment of the community may be strong enough to impress our enforcement officers and to affect their behavior, in which case the Birth Control law might well become just another one of those out-of-date statutes? I cannot answer the question, I merely point out some of the possibilities

Heywood Broun on Birth Control

Mr. Broun is running for Congress on the Socialist ticket in the 17th Congressional District, Manhattan. His opponents, the Honorable Ruth Pratt and Judge Louis B. Brodsky, were also invited to contribute to this issue but declined.

THE BIRTH CONTROL MOVEMENT has of late gained considerable momentum. The report of the Lambeth conference is sure to have echoes over here, and yet the fight is still a hard one. The first move ought to be a drive against the existing Federal Post Office Censorship Law. I happen to know something about this because I was co-author with Margaret Leech of a biography of Anthony Comstock. Mr. Comstock's name, in so far as it has not been forgotten, has become a symbol of bigotry and intolerance. Indeed, George Bernard Shaw turned him into a noun, and comstockery is still used in the language as an easy designation for an antiquated type of mind. Mr. Comstock is almost a joke today, and yet the law which he put over still stands and is far from a joke.

Not only does the Federal Post Office law prevent the dissemination of Birth Control information through the mails, but it holds up a number of standard and authoritative medical books on all kinds of subjects pertaining to sex.

I have always been disappointed in the small amount of support which the Birth Control movement has had from physicians. Naturally, we all know the exceptional men and women doctors who have fought hard for a liberal attitude. But the profession as a whole has been either frightened or indifferent. It seems to me that they should

realize how important a phase of medical freedom they are overlooking. There has been recently a great deal of protest on the part of doctors against the provisions of the Volstead Act which limit the amount of alcohol which a doctor may prescribe for his patients. It has been said, and truthfully I think, that this ought to be left to the doctor. If we trust the physician at all—and we should trust him—we cannot limit him in matters of professional judgment. As a matter of fact, even if you don't want to trust the medical profession, you have to. When a man is very sick and calls in a doctor he quite obviously is putting his fate in the hands of this man. He may say if he chooses, "I don't want any doctor." But the moment he calls one in, it is the appointment of an adviser whose decisions must be accepted.

In the same way, I think, it is gross interference for the state to place precise limitations on the doctor's privilege of imparting contraceptive information. As you know, it is now possible in most states for a doctor in all legality to give contraceptive information to a patient when he has reason to believe that pregnancy would be dangerous to her health. This is done regularly in the case of cardiacs, and people suffering from tuberculosis and kidney ailments. But there still remain two fields in which the need of protection against pregnancy may be very important. Legally, in New

York and Minnesota, for example, the doctor has no right to take into consideration the economic status of his patient. I am afraid no New York court would hold at the moment that it was permissible for a physician to say, "Surely, I will give you contraceptive information because you are far too poor to have a child at the present time." Now, what does this entail? It means that many working women must remain on the job almost up to the moment of final confinement, and that also they must return to work at a time when they are not yet fully recovered. It also means that children are going to be born into the world to families where malnutrition will be inevitable. Surely, it is to the interest of the state to cut down the birth-rate in homes where the progress of the child is certain to be endangered by poverty.

The physician might be able to get around legal barriers by taking a psychiatric attitude and saying, "A nervous breakdown could be brought about if you had to go through a pregnancy in your present circumstances in the community." But after all, this is a roundabout method. Why can't we honestly leave the whole question up to the doctor? We know now that a first-class modern physician must concern himself with all the details of a patient's life. He has not finished with his job when he has examined the heart and taken the blood pressure. He must, for his own medical purposes, have some idea of the conditions under which the patient lives, the salary he receives, the expenses for which he is responsible. There should be no check upon the doctor's decision that Birth Control information is necessary. It is a handicap in any profound and thorough-going sort of professional treatment and advice. It may well be that sometime or other Birth Control organizations will ask for more than the physician's unlimited right to give contraceptive information. However, until

we have gained that, it is unnecessary to talk of legalizing other sorts of propaganda.

But I must go beyond the stand of the Birth Control organization in one respect. They have been a little over-awed by the respectables of the community. Almost always I hear it said, "Of course, we are asking the right of contraceptive information only for married women." Here again it is easy to see the difficulty which is raised for the physician. He can hardly be expected to hire detectives and investigate whether the woman patient who says she is married, actually is. Nor do I feel it useful or necessary to limit contraceptive information merely to the married. If it is true that the advent of children can be a hardship in many homes, it is even more evident that the coming of a child to an unmarried woman presents a still more serious problem for both the individual and the state. The illegitimate child definitely starts from in back of scratch. It is, of course, from the ranks of the illegitimate that our asylums are chiefly recruited.

I remember I talked once to a girl who worked in a home for unmarried mothers. She spoke of the fact that several of their patients returned pretty regularly every year or year and a half. "We try to rehabilitate them, but in certain cases we fail over and over again." "Why," I said, "don't you ever think it would be a good idea to give these unmarried mothers contraceptive information, so that they might not be such steady patients?" "Oh," said the girl, "that wouldn't be moral."

To me morality always has been and must be now a clear and close consideration of the welfare of the individual and the community. I do not see how anybody can deny the fact that the easy dissemination of Birth Control information through duly licensed physicians, would do much to make us a more happy and healthy city, state and nation.

MEN will not listen when we speak of such matters unless we admit at the outset that medical science and preventive hygiene have so lowered the death-rate, among children especially, that the natural fecundity of humanity must be checked.

The silence or uncertainty of Christian teachers in regard to new moral problems, such as methods for the elimination of the feeble-minded, no less than in regard to such all-important social ques-

tions as slums and unemployment—I say nothing of war—have lowered the prestige of the Christian tradition.

He who is continually defending the first chapter of Genesis against belief in evolution, or sacramental magic against common sense, is not presenting Christian faith as we learn it from Christ, or as I would have our teachers proclaim it anew.

DR. BARNES, *Bishop of Birmingham (England)*

In Regard to Kitchens

By RODERICK SEIDENBERG

Though this communication is evidently intended for an architectural publication, we believe that supporters of the Birth Control movement will read it with interest

AT a recent meeting of the American Architectural Association I was instructed to answer your question concerning our attitude on kitchens

In the first place, the complete silence which the American Architectural Association has heretofore preserved on this question calls for a word of explanation. Let me begin by assuring you that however silent we have been publicly and officially, we have given the general subject of kitchens very thorough consideration in private. Nor have these discussions been purely academic and abstract, for the vast majority of American Architects have at one time or another used, or are at present actually using, kitchens in their own homes. This fact, however, does not account for the change of attitude which the organization adopted recently. That change was due to the tremendous public demand for kitchens of *some* type—a demand which unscrupulous realty operators, speculative builders and even large scale building organizations, have acceded to without the assistance, advice and sanction of professional architects. The situation has come to such a pass that the long established policy of silence and secrecy appears futile, and the Association, accordingly, has decided upon a very cautious campaign of education.

Our non-committal attitude was a carefully considered effort to stifle the trend towards kitchens by the simple expedient of not calling attention to them. It was hoped that the question would, so to speak, solve itself under the intensive campaign of the Back-to-Nature Associations, supported as they are by State and National laws. The older members of the profession, and particularly those believing in Nature, were emphatically opposed on moral grounds to the introduction of kitchens—even in discussion. And certainly, as a matter of simple morality, it must be granted that kitchens—not to mention the very neat and effective kitchenettes—are a modern innovation. In corroboration of this it is only necessary to point out that the subject of kitchens has never been given a place in the curriculum of any University or School of

Architecture or standing, and the practice of using kitchens has been frowned upon by all well established institutions. From the time of the early Egyptians, Chaldeans, Greeks and Phoenicians until late into the 19th Century, kitchens were unknown and architects were innocent of their uses. The American Architectural Association, moved by deep moral considerations, had hoped to preserve this ancient tradition.

It is unnecessary to dwell upon the obvious side of this obscene matter. The eating of cooked food, scientifically prepared and consciously treated, places the whole sacred subject of eating on an immoral and unaesthetic plane. And architects, above all else, are artists! The modern dining room, the ancient hall of baronial times, the great mess-rooms of ancient cloisters are an expression of the beautiful ritual of eating—and architects have always striven to make them as charming and well-proportioned as possible. Here, food in vast abundance could be consumed with great relish, and though often accompanied by gastronomic difficulties and more fatal after-effects, the practice was hallowed and honored as an expression of a pure and undefiled natural function. The artificial preparation of food by means of specially constructed kitchens, leading to the possibility of chosen diets, carefully adapted to individual needs, and similar ultra-modern conceptions, is an affront to the inner meaning of eating. The State has wisely forbidden sending through the mails any plans containing kitchens, or any written information concerning these artificial contraptions for the control and preparation of food products. Architects have given of their highest genius in elaborating new and more perfect dining rooms, dining furniture, dishes even, and some have made researches into table manners—advocating an entirely new and improved technique in place of the crude and often disgusting manners of the Middle Ages.

The attitude of the profession has been singularly consistent and logical in this matter. It was not food, but the consumption of food as Nature in-

tended man to partake of it that has always been held to be the legitimate province of professional advice and study. Nature produced food and it is not the business of architects to improve upon it—or to affront God in His Wisdom by attempting to change it. Hence the development of kitchens has been rightly looked upon as unworthy of professional attention. You will perhaps reason that other domestic features such as bath-rooms, which have been marvelously developed in recent years, cellars with elaborate mechanical heating devices, bedrooms with their highly developed furniture, where the great functions of birth and death and procreation take place under the most advanced conditions that medical science has developed—all these may appear an infringement upon the natural order of things. So indeed it may seem to the lay mind. In these abstruse distinctions it can only be pointed out that in the case of kitchens, architects are called upon to interfere with, and promote the perversion of, a sacred natural condition, whereas in the cases cited above, they have merely developed the inherent tendencies of nature.

The American Architectural Association, taking its lead from the laws of God and the State, has heretofore refrained from any consideration of kitchens and has devoted itself with singular disinterestedness to the accepted province of good architectural practice. Where, occasionally, architects have been privately called upon to advise

their clients about kitchens, most if not all were fortunately innocent in these matters.

Lately, however, there has been a growing tendency on the part of the public to use kitchens, even converting portions of the living room, where necessary, for this purpose. This has tended to foster an attitude of independence in matters architectural, which the profession is, naturally, desirous of curbing. A recently accepted general principle of the A A A states that wherever injurious and pernicious practices are indulged in by the community at large, such practices should be professionally directed, rather than lose the business altogether. Members of the A A A are therefore entitled to advise, at their own discretion, as you will readily understand, in the uses and abuses of the kitchen.

For the present the Association merely announces that no perfect kitchen has yet been developed, and that people using them do so at their own risk. Furthermore the Association wishes to state that once kitchens become legally acceptable, the profession as a whole will doubtless recommend their use. I may add, merely for your private attention, that the finance committee has reported the possibility of favorable economic returns on the installation of kitchens, to compensate architects for the inevitably smaller dining rooms and living rooms, which it is expected will result from the use of the new contrivance.

Havelock Ellis Predicts a Shift in the Catholic Position

THE church, always alive to sexual questions, has realized the importance of the modern movement and has adapted herself to it by proclaiming to her more ignorant and uneducated children that incomplete intercourse is a deadly sin, while at the same time refraining from making enquiries into this matter among her educated members. The question was definitely brought up for Papal judgment by Bishop Bouvier of LeMans, who stated the matter very clearly, representing to the Pope (Greg. XVI who was in office 1831-1846) that the prevention of conception was becoming very common and that to treat it as a deadly sin merely resulted in driving the penitent away from confession. After mature consideration, the *Curia Sacra Poenitentiarum* replied by pointing out that

since it was due to the wrong act of the man, the woman, (who was forced by her husband to consent to it) has committed no sin. Further, the Bishop was reminded of the wise dictum of Liguori, "the most learned and experienced man in these matters," that the confessor is not usually called upon to make inquiry upon so delicate a matter as the *debitum conjugale*, and if his opinion is not asked he should be silent.

We see therefore that, among Catholic as well as among non-Catholic populations, the adoption of preventive methods of conception follows progress and civilization, and that the general practice of such methods by Catholics (with the tacit consent of the church) is merely a matter of time.

Psychology of Sex, Volume VI.

Prostitution—Past, Present and Future

By WILLIAM J FIELDING

IN 1851, Paul La Croix, in the concluding paragraph of the Introduction to his monumental *History of Prostitution*¹ wrote "One will learn from it (the author's work), above all, to thank Providence for permitting us to live in an epoch in which prostitution is being effaced from our manners, and in which sentiments of honor and of virtue are being born of themselves in our hearts. One must have seen what prostitution was like among our fathers in order to judge of the social ameliorations which every day brings and of which the future is yet to feel the benefits."

Seventy-nine years later, Dr William J Robinson, writing on the same theme² assures us that prostitution is very much with us today, although it has taken on, in many respects, new forms, and achieved, perhaps, a new status and new dignity. In the latter respect, it may be considered as having regained some of its ancient prestige, for, as every student knows, the Athenian hetairai had social and intellectual prestige far above that of the cloistered housewife, and the devotees of the cults of Myrrha and Venus were following the honored traditions of Babylonian and Phoenician mores and hospitality.

If La Croix proved a poor prophet, it does not necessarily mean he was a superficial observer, a slovenly student or a careless seeker of facts. Known variously to the reading public of the middle nineteenth century as Pierre Dufour and "Bibliophile Jacob", La Croix was among other things a tireless historian of manners—i.e., in their broadest sense, rather than in the Emily Post mode. He was co-author with Ferdinand Sere of a five volume work, *Le Moyen Age et La Renaissance*, an authority still standard on the manners, customs and dress of those times.

La Croix's *Prostitution* is more than a history in the usual formal sense of that term. It is literature, and human drama, with all the implications that are bound up in the dramatization of human

events. The author combed original sources with amazing thoroughness and gathered a variety of facts from sources often astonishingly obscure. His authorities range from Aristotle on the Athenian constitution to papyrus representing the latest archaeological discoveries of his age, from Talmudic commentators to medieval glossarists, from almost unheard of historians to erotic poets, whose works have long since been forgotten, and included the great lovers of all time.

It gives a woefully inadequate conception of what the history comprises to say that La Croix has divided his work into the conventional classifications of Hospitable Prostitution, Sacred or Religious Prostitution, and Legal or Political Prostitution. The subject has been written on time and again from these standpoints, but no other writer has put into his efforts so much material from original sources, so much poetry and romance, so much art and archaeology, and so much of his own colorful personality.

As a historian, La Croix is no mere compiler of social statistics and chronological data. He is that, but, in addition, a poet, an artist, a humanist, often a moralist—and sometimes not—a veritable dare-devil of an archive explorer rushing in where the angels of history-writing had feared to tread. His sense of humor is lively and robust. We read, for instance, of those hetairai "who did much harm to manners, but much good to letters and the arts", and, of the Egyptian princess who built a pyramid with the fruit of her nocturnal labors, adding that "science has not yet computed how many stones there are in that pyramid."

If some of the subject matter seems to be getting away from the theme of prostitution *per se*, it only serves to illustrate La Croix's thorough-going method of delving into the erotic life of the times of which he writes. After all, prostitution is not an isolated phenomenon. It is a vastly complicated problem involving many individual and social considerations, although ultimately springing from the dynamic sexual impulse.

In pursuing a study of prostitution, Dr Robinson concedes that the first requirement is to find out the cause—then to learn what kind of person

¹ *History of Prostitution*, by Paul La Croix. English translation published by Covici, Inc., New York. Three Volumes, \$30.

² *Prostitution, the Oldest Profession in the World*, by William J. Robinson. Introduction by Harry Elmer Barnes. Eugenes Publishing Co., New York. \$1.75.

the prostitute is What is the Cause of Prostitution? Why do women engage in it? Why do men patronize it? We find that the answer can be summed up in the three-letter monosyllable *Sex*. The fundamental cause of prostitution is the existence of the sex instinct and the imperative need of its satisfaction. The reasons why women and men indulge in that form of sexual satisfaction, of course, need elucidation.

Dr Robinson, in addition to naming the economic factors that sometimes drive women to the arms of prostitution, gives another important reason, namely, that some women engage in prostitution because they *love* that profession, because they like it above all others, and because they would not change it for any other occupation or position in life. "They are strongly sexed women who know—some of them from experience—that no one man could ever satisfy them, and even if such a virile man could be found, they need and enjoy the variety, the frequent change." The nymphomaniac type, Dr Robinson believes, constitutes but a small percentage. There is another type of woman, normally sexed, that resorts to prostitution because she is unable to get a husband or lover. In the first type described, the sex instinct is the sole or paramount factor, in the later case, it is one of the factors, bad environmental conditions and economic considerations are contributing causes. *Homosexuality* is given as another cause. Many women are said to enter houses of assignation in order to be able to satisfy their lesbian urge.

The author cites numerous cases of prostitutes who eventually settle down in marriage—probably after the peak of their sexual urge has been passed—and appear to become normally, and sometimes exceptionally, happy and faithful wives and devoted mothers. There is also reference to the respectable married woman who engages in occasional prostitution because her husband is impotent. She may love him and not wish to leave him because she does not wish to cause him pain, or she may not want to break up the home on account of the children, so she engages in occasional prostitution which she considers less fraught with possible consequences than taking a lover. The woman of this group does not refuse the money that her indulgences bring to her, but money is not the primary motive.

Many factors impelling men to patronize prostitution are given, one of the most important and curious being that some men who have lost all de-

sire for their wives, who in fact cannot bring themselves—either psychically or physically—to have any sexual relations with them, regain both their mental desire and their power after having indulged in relations with other women. Thus, the *puella* renders a real service to the legitimate wife. "She often renders the monogamous marriage bearable, and far from being a menace to the stability of the family, she is not infrequently its most effective cement."

As to the future, it is Dr Robinson's well considered opinion that prostitution in some form will exist forever—*i e*, as long as the human race exists, unless mankind goes back to utter, unrestrained promiscuity, which is conceded not likely to be the case. Furthermore, it is his conviction that the profession of prostitution should be declared perfectly legal and legitimate, which would tend to eliminate the evils that are now incidental to its practice. If this were done, Dr Robinson believes there would be an immediate change in the attitude of the *puella* toward society. "Treat her like a decent human being and she will behave like a decent human being. Cease hounding, persecuting and humiliating her, give her to understand that as long as she does not offend public decency, she has nothing to fear, and she will at once begin to resist the terrible exploitation to which she is subjected on all sides."

In a companion volume, *Love In The Future*, Eli Frank Stevenson perhaps gives some intimation of the solution of the problem—or, at least, one of its possible forms—when he advocates as *A New Profession*, the following: "In every community the physician will have a number of confidential lady friends who will stand in the same relation to him as the trained nurses who respond to his call. These special assistants will be mature women, over thirty years of age and skilled in the use of pre-ventives. A young man in need of a woman's intimate and affectionate embrace will consult the doctor and by him be furnished with a letter of introduction to a lady friend."

It is Mr Stevenson's idea that the women who serve in this capacity will be among the most highly respected and honored servants of society, standing on the same plane as the doctors and nurses. Not a few, even non-conformists, will rebel against this suggestion because of its crassly materialistic attitude toward the sexual relations, which they

¹ *Love in the Future*, by Eli Frank Stevenson. Bugem Publishing Co., New York. \$1.75.

will consider little above an outright barter of sex, retaining essentially the same elements that are so objectionable under prostitution as it is now, and has been practiced since its ancient commercialization. But Mr. Stevenson is a utilitarian, as we find him saying "In that day, alas! still too far off, an honest society, under a courageous civilization, will most royally uphold those who perform any needed service."

In any event there is something to be said on both sides of the question, and as it will remain one of our great problems for no one can tell how long

to come, there will be ample time to say it, for those that are so inclined.

Perhaps, after all, when the economic coercion and social stigma have been taken out of prostitution, there will be left little of the "oldest profession" in the form in which it has been recognized for so many bleak centuries. And it is likely that only the moralists and the theologians will be left, if any—and it seems utopian to conceive of a world without them!—to lament the humanizing and dignifying of one of the most dynamic of the biological impulses.

An Unofficial Questionnaire

Seventy College Girls Express Their Opinions¹

WHEN I was in college, more than twenty-five years ago, the sex questionnaire had not yet gone its rounds, and if I had seen one—even of the most officially chaperoned kind—I doubt if I should have thought it quite nice to answer it. But the world was half asleep then. Today my daughter and her friends derive vast amusement from the instructions given in her college on the biological, moral and psychologic aspects of sex. The chief cause of their mirth appears to be that the pupils have already learned more in the school of life than their instructors ever acquired in books, charts and classrooms. The sex questionnaire is a humorous classic—and quaint in its antiquity.

Perhaps because I am interested and not easily shocked, I have on some occasions been let into the joke, so to speak. Either at first-hand or at second-hand I came to know the opinions and experiences of many girls. I found them so interesting, so honest, so different from what I felt at their age, and yet so much better adapted to meet the demands of today than my own youthful ideals would be, that I began jotting down notes here and there, not at all for the purpose of obtaining statistics, or to work up a questionnaire, or to "keep tab" on anybody. Possibly I was unconsciously keeping tab on youth in general, lest it slip away from me,

and leave me with no common ground of approach. Possibly it was mostly for "human interest" as the journalist's phrase goes. My daughter was interested, too. We used to compare opinions, and shortly we realized that we were obtaining material that would make an interesting and perhaps a valuable study in modern social ethics.

So we decided to compile a questionnaire of our own. It was to gain the sort of information that could not be obtained from official investigation. We wanted the opinions of the girls themselves, based on their own experiences and hopes and observations, and given as they would give them to other girls, not to the faculty, the medical examiner, or the statistician. We enlisted the interest of the girls we talked to by frankly explaining our objective. We noted no names, initials or identifying marks with the answers given us. My daughter made the final tabulations and secured all the information at first hand from undergraduates.

The results of the investigation, if so formal a name may be applied to so informal a process, are given in this article. Seventy girls from one of the best known American colleges expressed their honest opinions on marriage, love, children. It may seem to some that no general conclusions can be based on so small a number. It should be understood that this does not pretend to be the kind of questionnaire that would be obtained from a Y. W. C. A. group, or from more mature women. I think it does, however, indicate fairly clearly what girls

¹ For obvious reasons this article is published anonymously, and the name of the college is not given. The Editor vouches for the authenticity of the data.

of a particular class think The college itself is one of the best in the country Its students come from the more conservative and well-to-do homes of the nation The girls questioned are representative of the whole college, from every class, and from various cliques and groups within the college Had twice as many girls been interviewed, I think we would have had twice as many answers but probably about the same average of opinion In large measure, these students have been brought up by mothers who were themselves college women, or who have stood in their communities for what has been considered the best in the social and cultural tradition of the country

Every girl questioned wanted a love affair Seven of them did not want marriage, but wanted a companionate association Thirty-one desired such an association before attempting marriage

Fifty-eight wanted, sooner or later, to have children of their own In most cases they wanted two or three, but a few thought that if health and money and circumstances permitted, five children would not be too many Nobody wanted the old-fashioned unlimited family Naturally, this made the subject of Birth Control of paramount interest Five of the girls, because of religious training, felt that such information should be withheld from women, and fifty-one of them felt that children should be educated in sex matters at a very early age Most of the girls were familiar with contraceptive methods, and realized that in the complexities of modern life control of births would be necessary

Sixty-six students agreed that the most important basis for a happy marriage was love, but five felt that under some conditions marriage might be undertaken without love The establishment of a home, the demands of the family might make marriage a duty

Of the thirty-one girls willing to try a companionate marriage with a man they loved, none felt that, in case the association did not lead to marriage, it would handicap them in making a happy marriage with someone else Indeed, forty girls felt it a distinct advantage to marry a man who had had previous sex experiences with women Twenty-five felt that it was an advantage to a woman to have had such experience before she married and "settled down"

Fifty-three young women favored the same freedom for women as for men in sex matters before marriage After marriage, under some circum-

stances, twenty-one girls felt that they might indulge in extramarital sex relations, and would grant their husbands the same privilege But, in the opinion of thirty-three, infidelity after marriage, in the event of there being children, would be sufficient ground for divorce

Sixty-five of the students felt that divorce under some circumstances is allowable Forty-nine thought that it should be granted should either party desire it Only twenty-two would grant it for non-support Forty-seven girls thought incompatibility sufficient grounds for divorce, and fifty-five would ask for it in case of cruelty If after a companionate association the ensuing marriage was not a success, twenty-five girls thought they would not want to try marriage again

What do these answers signify? If any one is shocked by them it indicates, for one thing, that already the drift from the old standard of morals has gone a far way In the early days of this century, some of the opinions held by these young women would have been considered nothing short of immoral And yet, I have been struck with the realization that not one of the girls I have talked with has given any evidence of *feeling* immoral! On the contrary, most of them have seemed inspired with idealism, however incompatible it may have been with the traditions of their forebears

The coming generation is seeing love and parenthood in a new perspective The answers of these girls indicate that they are making a distinction between sex, love, marriage and parenthood They are not following the footsteps of the previous generations, placing every one of these experiences in one category and labeling the whole Life The great ideal is still a happy love, leading into marriage and parenthood But it is precisely that they may gain that ideal that so many of them are deciding that marriage must not be confounded either with love or with sex They would remove the confusion of sex as far as possible from parenthood For a good lover may not be a good husband, and a good husband may not make a good father The trouble with the present system is that it has attempted to imprison love in sex and in marriage

I do not think that youth is tending toward immorality, nor that it can do so while its ideals are set so high Out of the temporary confusion due to changing customs, there must emerge a higher morality Youth would set free what has been long a captive May the marriages of tomorrow find a new freedom!

The Oedipus Complex in Savage Society

By GERTRUDE DONIGER

WE have learned to appreciate the interdependence of all branches of science and to recognize the importance of not passing over as "out of our field" the findings of some other branch of scientific research. Just as biology has contributed to neurology, psychology to political science, chemistry to medicine, anthropology enlists its theories to substantiate and check psycho-analytical statements. If for this reason only, we must welcome Dr. Malinowski's book, *Sex and Repression in Savage Society** as an anthropological critique of psycho-analytical data. We also acknowledge it as an addition to the science of empirical culture. The writer is neither an anthropologist nor a psycho-analyst, but is sufficiently familiar with the literature of both fields to see in Dr. Malinowski's statements fertile soil for an academic dispute. And while the anthropologists and psycho-analysts wrangle over the theoretical implications of the sex life of the Trobrianders, their simple life continues serenely unaffected by hypotheses of either group.

To appreciate the discrepancy of the two views let us make a brief survey of some of the older literature. In 1861 Bachofen's famous work *Das Mutterrecht* presented a central theme which has since occupied much anthropological interest. According to the author, mother-right was the earliest form of social organization. The females of the group were the workers, the economic bread winners, the bearers of children, the wives of socially unimportant creatures called men. Many theories have been advanced to explain the origin of such power among the women and at the same time reconcile it to biological findings. How did woman subsequently sink to the inferior role that she has occupied since then in all patriarchal societies? This is one of the questions that followed from Bachofen's work. More recently Vaerting gave us another picturesque drawing of the primordial matriarchal state and perhaps it is this Utopia that encourages feminists to go on in the struggle to regain their lost supremacy. The existence of a full-fledged mother-right at any period of social history is seriously questioned. Some recognize the

type of society described by Bachofen and Vaerting as nothing more than a matrilineal society in which descent is reckoned through the female line, others interpret this form of social organization as a state of matrilocal residence in which the men retire to the home of their wives after the marriage ceremony. These modifications of a strict mother-right theory are less offensive and less difficult for us to accept since they are in keeping with the limitations prescribed by biology and physiology.

The Trobrianders constitute a matrilineal society, that is, one in which kinship is reckoned through the mother only, and one in which succession and inheritance descend in the female line. The son belongs to the mother's family and clan. The husband is not regarded as the father of the children in our sense of the word. The natives are ignorant of the part played by the father in procreation and therefore there is no physiological tie between the father and his children. The Trobrianders believe that babies are inserted into the mother's womb by spirits of her deceased kinspeople. Authority over the children is vested in the maternal uncle, the mother's brother. The father has no power over the children of the family and cannot leave property to them but nevertheless acts as a "beloved, benevolent friend" to them. "To the father, therefore, the children look only for loving care and tender companionship. Their mother's brother represents the principle of discipline, authority and executive power within the family" (*Malinowski*).

This domestic arrangement is contrasted with the European or patriarchal type of society in which the father continues as the *patria potestas* and his position is reinforced by economic conditions. With this explanation of the two orders of social organization we are ready to discuss the point of contention. According to Malinowski the psychoanalytic drama is played within a particular type of social organization composed of mother, father and children arranged in patriarchal order. The Freudian family complex is the result of this order of social grouping upon the human mind. The Freudians maintain the universal

**Sex and Repression in Savage Society*, by Bronislaw Malinowski. Harcourt, Brace and Co., New York, \$3.50

(Continued on page 302)

POPULATION SECTION

Edited by Guy Irving Burch

Four Divergent Theories

By H G DUNCAN

THE eight lectures on the Harris Foundation, delivered during the sixth institute, held at the University of Chicago, June 17th to 28th, 1929, have recently been published under the title *Population*¹

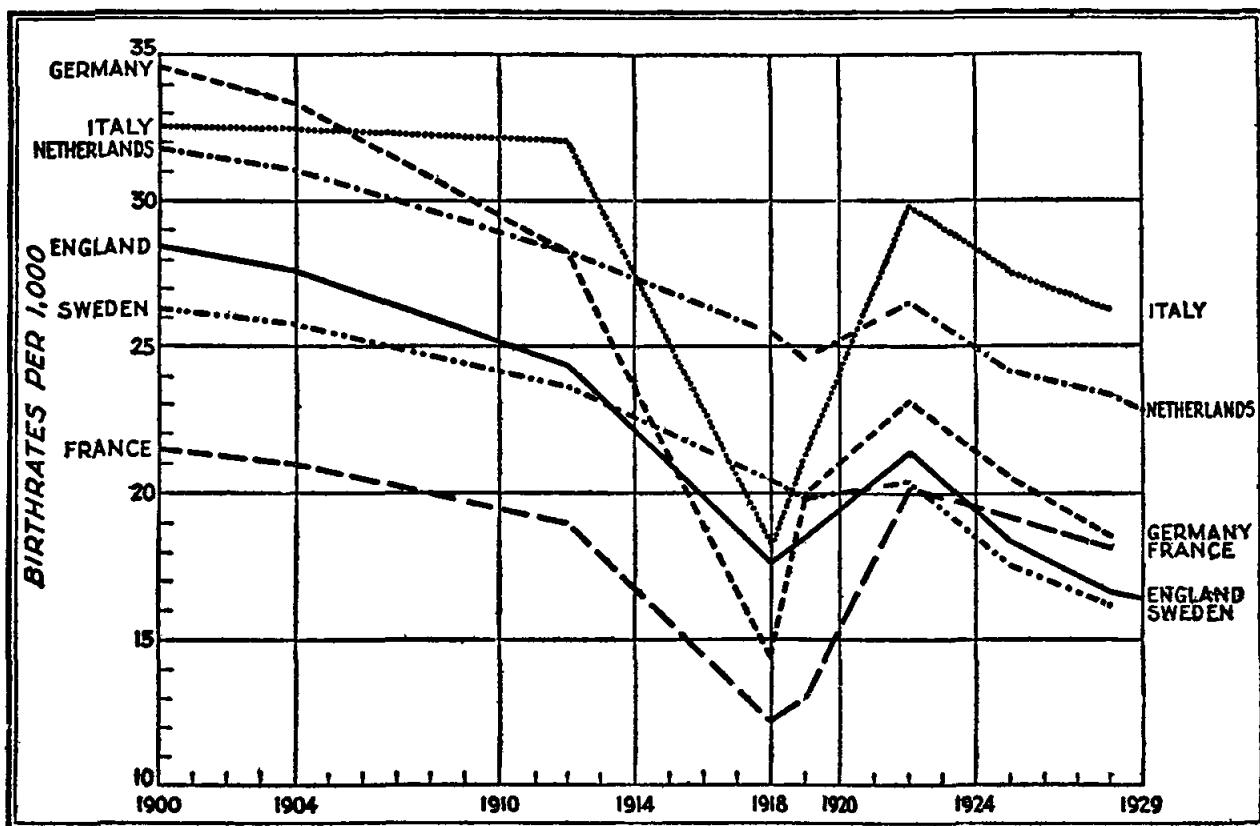
Gini's three lectures on "The Cyclical Rise and Fall of Population", discuss "The Evolution of Nations", "The Death of Nations", and "The Birth and Revival of Nations". According to Gini there are "two diametrically opposite opinions" in regard to population,—those impregnated with a fear of overpopulation, and those with a fear that the white race will soon cease to increase and be submerged by colored peoples. These two opposite views generally correspond to two different theories of population. The first he describes as the *theory of the geometric increase of population*, "one of the foundations on which the Malthusian edifice rests", and the *theory of the cyclical rise and fall of population*. Gini supports the second theory and his attitude is expressed as follows: "I have been, and I am, a convinced supporter of the theory of the cyclical rise and fall of population, and for the past twenty years and more I have tried to collect facts and arguments in its support."

According to Gini, nations—"a group of men having a personality not only from a political and cultural but also from a biological aspect"—follow a parabola in their development. By some unexplained magical process this parabola becomes a cyclical process. His efforts to substantiate his theory seem puerile. He does not even appear to have gone to the trouble to experiment with fruit flies, as did Pearl, but largely spins his theory out of his head, basing it on antiquated biology and unsubstantiated theories of heredity. He appears to have a combination of the theories of Doubleday, Spencer, Pell and Pearl. According to Gini

"three-fourths of the generation which survives, descends from one-third to one-eighth of the generation which is disappearing." "To hope to improve the race by artificially stimulating the fertility of the upper classes is a delusion." The lower birth-rate of the upper classes is due to the "fact that the urge of genetic instincts has ceased." Somehow "nature reconciles psychic tendencies with the physiological capacities of those classes who have advanced farthest along the parabola of their evolution."

Nations, Gini thinks, die either by violent or natural deaths, but deaths may be averted and rebirth enacted by the injection of the blood of younger races into the older races. Heredity is according to Mendelian laws and nations become great because of the amalgamation of not too divergent races rather than by a fusion of cultures. Yet "persons who emigrate are those least well suited to the physical and social environment in which they live, not only from the physical but also from the intellectual and moral standpoint." Through his three lectures little weight is given to the social and psychological factors. Indeed, Gini ranks as a propagandist rather than as a scientist. Consequently Professor Wolfe's statement regarding Pearl's theory appears appropriate here: "It is too far a cry from fruit flies in a jar to human beings who have had a taste of rational self-direction. There is an implied fatalism in statistical curves—a fatalism unjustified by the underlying facts. We are likely to forget the human motives which lie back of the phenomena summarized in our logarithmic charts. The future trend of the curve can be predicted only if we know these motives and the future changes which they are likely to undergo. But psychological factors are not always predictable. Herein lay the defect of Malthus' analysis. Herein also lies a great defect of current population literature" (Dublin, L. I., Editor, *Population Problems in the United States and Canada*, p. 75).

¹ *Population*, by Corrado Gini, Shiroshi Nasu, Oliver E. Baker, and Robert R. Kuczynski. The University of Chicago Press, Chicago, \$3.00.



POPULATION TRENDS IN CERTAIN EUROPEAN COUNTRIES

—*New York Times*, September 14th

In his three lectures on "Population and the Food Supply", Professor Nasu gives us interesting, sane, logical discussions of "The Standard of Living and the Population Problem", "Population Problems of the East and West", and "Can Japan Solve Her Population Problems". He states that what we call overpopulation or underpopulation is meaningless unless we consider the standard of living. Furthermore there is likely to be overpopulation and underpopulation in any nation, depending upon the standard of living of the different social classes. The standard of living of one group may be going up while another is going down. Overpopulation "exists whenever there are more people than can be supported by a given society without lowering the average standard of living of the masses." Overpopulation may manifest itself in the form of an increase of unemployment, in the lowering of the purchasing power of wages, or in the excessive subdivision of farm lands into ever smaller and smaller allotments. The general standard of living of the masses is determined by the "productivity of the society," the

"coefficient of the division of wealth between the general masses and a small number of wealthy people in that society," and the "number of the common people." The solution of the problem of population may be accomplished through an "increase of production by the development of technique or by the elimination of waste," through "changing the coefficient of the division of wealth among different social classes," or through regulation of numbers.

Nasu thinks that the "science of eugenics has not as yet developed sufficiently to be our unerring guide," but the soundest method at present is to adopt sane measures to restrict the reproduction of abnormal and defective families regardless of class. Also one of the cures for over-population is to raise the standard of living. The difference between the population problem of the East and West is mainly due to the facts that the white race controls about eight-ninths of the earth's surface, that Oriental countries are predominantly agricultural, and that there are differences in the relative importance of family and city life.

According to Nasu when the problem of overpopulation disappears the problem of underpopulation appears. In a capitalistic country when a certain development is reached, the capacity to absorb an increasing population declines because machines replace men, and periodical economic depressions retard development, causing unemployment. Consequently the "quantitative problem of population in a capitalistic country is not simply a question between man and his natural environment, but rather a question between man and his social-economic system." Nasu draws some interesting comparisons between the United States, Russia, and Japan. The United States and Russia are diametrically opposite to each other and it will be interesting to see which exerts the greatest influence upon the world. Russia is the most eastern of the western nations, while Japan is the most western of the eastern nations. He thinks that if the artificial barriers to Japanese immigration were removed the "psychological effect would undoubtedly be tremendous, because when something is kept away from you intentionally, its value will be very often overestimated, to your deep resentment."

Baker, in "The Trend of Agricultural Production in North America and Its Relation to Europe and Asia," presents much of the "factual" material contained in his other writings (see especially *Annals*, Vol. CXLII, March, 1929, pp. 97-146). He shows the increases and decreases in the production and consumption of different food stuffs, and how people change their diet. The diet of the American people is apparently changing quite rapidly and if it "was changed to that in Germany before the War, which was ample, about 40,000,000 acres less crop land would be needed. Even now there is around 500,000,000 acres of potential arable land in the United States." During the years of 1920 to 1925 inclusive, the replacement of horses and mules by automobiles and tractors released 10,000,000 acres of crop land. By 1928 this had perhaps reached 20,000,000 acres. Most of this released land is now used in producing meat and dairy products, and in growing cotton. Baker says that 7,000,000 farmers in the United States and Canada—less than 4% of the farmers and farm laborers in the world—produce 70% of the corn of the world, 60% of the cotton, 50% of the tobacco, 40% of the oats and hay, 30% of the sugar (including Cuba, Hawaii, and Porto Rico), 25% of the wheat and flaxseed, 10% of the pota-

toes, 6% of the rye, but less than 1% of the rice.

In his lecture on "The World's Future Population", Kuczynski restates his theory found in his book *The Balance of Births and Deaths*, 1928, and his article in *Foreign Affairs*, October, 1928, that is, that people projecting the growth of population have failed to consider that the number of women of child-bearing age is constantly decreasing. He thinks the world's population is around 1,800,000,000. The average density is 34, but in England it is 700, in the United States 40, and in Australia 2. If the world were proportionately as densely populated as England there would be 37,000,000,000 people in the world. He estimates the maximum population the world can support to be around 10,000,000,000. Because of the constantly decreasing number of women in the reproductive age, Kuczynski sees "no real danger of a general overpopulation."

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Birth Control League of Massachusetts

18 JOY STREET, BOSTON, MASS

We continue the reports of state organizations begun in September with accounts of the Illinois, New Jersey and Pennsylvania leagues. The November issue will carry reports of the Connecticut and California organizations.

IN Massachusetts, it has seemed necessary to clear up the legal situation before taking definite action. The general impression among both physicians and laymen has been that it is against the law to give contraceptive information, although most of them had not even read the law. This impression had grown up not only from hearsay but from printed statements made by several Birth Control organizations.

The first step of the Massachusetts League was to engage three eminent lawyers to make thorough and independent studies of the state laws. Their legal opinions were published in the *New England Journal of Medicine* on January 23, 1930. These attorneys all agreed that oral information in Massachusetts is permitted but that the selling, lending or giving away of contraceptive articles is prohibited. A doctor in his private practice may write a prescription for these articles and that prescription may be filled, if certain precautions are followed. But in a large and public establishment, as a hospital or a clinic, the difficulties in handling these articles increase. Therefore, it seems necessary to clarify the present law in order to make it perfectly clear that it is not intended to hamper physicians in their legitimate practice.

The following excerpt is taken from the article mentioned above, "Contraceptive Advice and the Massachusetts Law" (*New England Journal of Medicine*, January 23rd, 1930)

If in the reasonable exercise of a physician's professional judgment he is of the opinion that pregnancy and childbirth would be seriously detrimental to a woman's health, he may legally give that woman oral advice as to the use of contraceptive measures, and may even write a prescription for the necessary chemicals or appliances. He may instruct the patient how to employ these appliances. When it comes to securing these chemicals or appliances, the law is not so kind.

A man contemplating illicit congress may lawfully purchase such an article, but if he wishes to secure an appliance to prevent his wife, who has nephritis, from becoming

pregnant, he may not lawfully make the purchase.

One of the chief activities for the coming year will be the organization by our Field Secretary of committees in various towns throughout the state. The Field Secretary will find proper chairmen, get up meetings on Birth Control, interview the important doctors and social agencies and get lists of members of local clubs for the use of the membership committee of the League. The chairman of each town committee will be a member of the Membership committee of the League, and will form a committee to promote the Birth Control movement in her locality.

Last spring, several members of the Executive Committee interviewed the heads of some forty social agencies and settlement houses in and near Boston, to explain the law and to see what practical work could be done. A large part of the work of the League has been done quietly by the Executive Committee and this quiet is essential to the success of the work in Massachusetts.

The State Council of the Massachusetts League is composed of twenty-five prominent citizens of the state: Mrs. Charles Sumner Bird, Alice Stone Blackwell, Dr. Walter P. Bowers, Cornelia James Cannon, Professor Thomas Nixon Carver, Dr. Robert L. DeNormandie, Prof. E. M. East, Dr. Martin Edwards, Dr. James M. Faulkner, Dr. Alexander Forbes, Dr. Alice Hamilton, Mrs. Roland G. Hopkins, Joseph Lee, Dr. Abraham Myerson, Dr. John C. Phillips, Dr. William M. Shedden, Dr. George Gilbert Smith, Dr. Howard B. Sprague, Lothrop Stoddard, Prof. F. W. Tausig, Dr. John H. Taylor, Prof. A. M. Tozzer, Prof. Robert DeC. Ward, Prof. Samuel Williston, Miss Mary P. Winsor. The Executive Committee is made up of the officers of the League and chairmen of various committees. The present officers are: Mrs. Oakes Ames, *President*, Mrs. Jessie Ames Marshall and Mrs. Leslie D. Hawkrige, *Vice-Presidents*, Mrs. H. M. Goodwin, *Treasurer*, Mrs. Edward L. Harris, *Recording Secretary*, and Mrs. E. M. East, *Executive Secretary*.

Book Reviews

The Levities of Loebel

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

PHYSICIANS and other men of science are constantly bemoaning the fact that professional writers misinterpret their findings, distort their meanings, fail to appreciate their significance. Yet it has been the experience of this reviewer that whenever the medicine men take to their typewriters, they are either unspeakably dull or unbearably patronizing. Here is a physician called (by the blurb-writer for his publishers at any rate) "the witty sage of Franzenband," who is struggling so desperately to be vivacious about sex as to give the reader the uncomfortable sensation of sitting in on a "smut session" at some theological seminary.

We are told that the doctor is (Heaven forbid) "sophisticated." To prove it he quotes from the Greeks, chucks in some French, mentions Casanova and Brigham Young and on the whole dishes up a revised edition of *What Every Young Girl Should Know*, written in the lamentable style of Will Durant with a Freudian side-kick. If we have to have wisecracks about sex we will stick to the professional Walter Winchell variety.

McALISTER COLEMAN

NOTES ON MALTHUS' "PRINCIPLES OF POLITICAL ECONOMY,"

by David Ricardo
Edited with an introduction by Jacob H. Hollander and T. E. Gregory
John Hopkins Press, Baltimore \$5 00

PROFESSOR HOLLANDER has made a substantial contribution to the history of classical economic thought in publishing with so able an introduction the manuscript, "lost" for a century, of Ricardo's notes on Malthus' work on economic theory. The students of Ricardo, the most original and perspicacious of the Classicalists, will find it indispensable. Other economists will hardly more than scan it. The discovery of the manuscript is interestingly related. James Mill, McCulloch and Trower united in advising Ricardo against publication, at least in the latter's *Principles*, of such

controversial material. I suspect that some present-day readers will feel that the "notes" deal too much with the dry wood of dead controversy to be very exciting now. The "notes" are concerned mainly with Malthus' "fallacies" on the nature and measure of value, the nature and progress of rent, the theory of wages, profits, the nature and effect of foreign trade and such matters. Their chief value—and in this one may agree with Professor Hollander—lies in filling gaps and clearing away doubts about the doctrinal differences between the chief figures of Ricardian economics. Malthus' *Political Economy* is revived from neglect, while Ricardo's logical precision still shines with untarnished brilliance. No radical changes in our estimates of either men are demanded. The debate, as so often happens, converted neither.

The type, paper, and format do honor to a great university press.

NORMAN E. HIMES

MEN AND MORALS, THE STORY OF ETHICS,

by Woodbridge Riley
Doubleday, Doran & Co., Garden City, N. Y. \$5 00

THIS book is a summary history of ethical thought, with comments by the author. As the introduction, "The Pageant of Morals," suggests, it gives a colorful picture of the moral thought of the world. The author first presents a procession of representative figures, passing in historic succession down through the ages, then he proceeds to a closer examination of the characters at rest. Beginning with the Greeks, and the development of ethical thought before the dawn of Christianity, he follows the procession through the Middle Ages and the Renaissance, down to and including the present. Because he has undertaken to cover such a large amount of material, he has of necessity been obliged to omit some characters who might have been included. The reader feels, however, that he has made a judicious selection and that the task, even though huge, was handled well.

Because the author has attempted not merely to portray the moral codes of the past but to evaluate them in the light of history and to trace

their continuity and relationships in the light of the present, this book goes farther than the *Outlines* of this or that field with which we are so commonly favored at the present time. Readers of the Birth Control Review will be interested in his emphasis on Plato as a eugenic reformer and as an advocate of equal rights for women. Discussing overpopulation in ancient Greece, he says, "It was this situation which led even the astute Aristotle to reason that if all the children it was possible for adult couples to produce were born and brought up, a fearful aggravation of poverty, with all its accompanying troubles and suffering, would be inevitable. The law of diminishing returns and the margin of cultivation were as yet the far-off formulas of the days of Malthus, but the same principles were at work then in crowded Greece as later in the congested slums of England. It was an understanding of these principles that led Plato to advocate, as the chief check on population, preventive restraint. He went the limit. Instead of leaving Birth Control to the individual he handed it over to the state. "Plato was no milk and water reformer."

Perhaps to achieve a popular style, or it may be from a genuine conviction, there is occasional over-statement. A flagrant example is the author's unjust reference to John H. Noyes as, "the lecherous leader of the Oneida community." For the most part, however, his discussions and conclusions are sound and enlightening. The book is hardly one to be picked up by the average reader, for it is concentrated, historical in approach, and deals with numerous problems of epistemology and ethics of scant interest to the casual reader. Yet it is not intended for the student of philosophy or ethics, alone. It is a systematic, well indexed, and valuable summary for any enlightened student.

FRANCIS M. VREELAND

THE ANTISTERILITY VITAMINE FAT-SOLUBLE E, by Herbert McLean Evans and George O. Burr with the assistance of Theodore L. Althausen. *Memoirs of the University of California, Volume 8*. \$5.00

THE march of science has broken down an old door giving us a new insight, a vista filled with possibilities. Vitamines, like calories, are much talked of today. From scientific terms, these words have come to be incorporated into everyday language. The fat-soluble vitamine A whose absence

causes inflammation of the eyelids and inhibits growth, the water-soluble B necessary for the prevention of paralysis and also for growth, the water-soluble C which prevents scurvy, the fat-soluble D which prevents rickets and aids growth—the need for these is as well recognized as is the need for adequate protein, fat and carbohydrate.

We now know that adults eating a normally varied and balanced diet have little cause to worry about lack of vitamins. But before the function and occurrence of a vitamine can be known, much careful experimental work is necessary. This book of Evans and Burr is the result of several years of the most painstaking work, demonstrating the existence of another vitamine, the fat-soluble, anti-sterility vitamine E.

Much of the work on vitamins has been done with rats. The rats are fed diets so simplified and purified that there are no variations for unknown factors. These diets contain the proper number of calories distributed in the right ratio between protein, fat and carbohydrates with the addition of the necessary mineral salts and vitamins. These necessary food constituents are usually provided in a carefully ground and mixed powder comprised of casein, cornstarch, milk-fat, and salts all properly purified. To this basic ration, the vitamins are added as desired, cod-liver oil often providing the A and D, yeast the B, while C is not needed by the rat.

When rats were raised continuously on such synthetic diets with adequate amounts of vitamins A, B, and D, Evans and Burr experienced difficulty in getting young from their rats. But the sterility they encountered was demonstrably different from the sterility which sometimes occurs when the diet is too low in vitamine A. This A-sterility is due to the failure of the fertilized ova to become implanted in the uterus. By means of vaginal smears and autopsies, it is possible to show that there is another and different type of sterility to be found even when A, B, and D are adequate. This Evans and Burr named as sterility due to another vitamine, E.

If females grown on a diet lacking vitamine E are mated to normal males, the fertilized ova are implanted in the uterus and grow almost normally until about the tenth day. Then the fetuses die and are completely reabsorbed. Males grown on such an E-free diet show progressive changes. First, the sperm are apparently normal in number and motility but nevertheless fail to fertilize the ova. Gradually, the sperm lose their motility, become

fused into clumps, and finally disappear altogether. Even during this stage there is no loss of sex-interest on the part of the male, but it does finally disappear.

After it became evident that diet, supposed to be adequate in all respects, still allowed this distinct reabsorption type of sterility to show itself, the next step was to find what foods in a natural diet prevent or cure this condition. Animals of proven fertility were allowed to become sterile and then were fed varying amounts of the food being studied in addition to their E-free diet. In this way the presence and relative concentration of vitamin E were determined for a wide range of foods.

In animal tissues, vitamin E is found in the body muscles and fat to a greater extent than in the visceral organs, which is just the opposite from the distribution of vitamin A. But even in the muscles and fat, vitamin E is not very concentrated. It is present in slight but appreciable amounts in the milk of mammals and egg yolk of birds. Cod-liver oil, the most potent source of vitamins A and D, contains very little or no vitamin E.

While most animal tissues are relatively low in vitamin E, some plant tissues are very rich in it. The vitamin is especially concentrated in green leaves and seeds. One of the first known sources of it was lettuce leaves. Two and a half grams of fresh lettuce a day is sufficient to cure sterility. The lettuce leaves may even be dried if care is used, and as little as $\frac{1}{4}$ of a gram a day is sufficient as a cure. Crisco, which is hydrogenated cottonseed oil, although lacking vitamin A contains a fair amount of E. In fact, oils made from the germs of cereals are the most concentrated sources of the vitamin. Thus wheat-germ oil will cure sterility when fed in daily amounts of one drop, starting even as late as the fifth day of the gestation of a female which previously had been proven sterile.

The feeding of fresh rat tissue from animals on a natural diet showed that vitamin E is apparently not stored to any great extent in the animal's body. Yet, on the day of mating, a single dose of 550 milligrams of wheat-germ oil, the equivalent of a drop a day for the duration of gestation, will insure the birth of living young, in previously sterile females. This same dose may even be injected intraperitoneally with curative results. Moreover, after rats have been changed from the natural to the E-free diet some time elapses before the animals become sterile. It apparently makes no difference whether the animal is reproducing or not. But if

young are reared by mothers on a minimal amount of vitamin E, they are sterile from the beginning of sexual maturity. On the other hand, doses of more than twice the minimal curative level of wheat-germ oil did not increase the normal litter size beyond that of animals on a natural ration.

Interesting as all this work on rats may be, we are perhaps more interested in its possible application to human life. Vitamin E is present in many foods and is uninjured by cooking. Most meats contain at least slight amounts, milk and eggs have some, the leafy vegetables and whole cereals are rich in it. So that there seems little occasion to worry about lack of vitamin E in a well balanced diet.

It has been suggested that this lack of vitamin E might be used as a method of sterilization of the incompetent and degenerate. But because the distribution of the vitamin is so wide, any method of removing all E and nothing else would be very difficult.

This book is an excellent technical monograph presented in very readable style. Most interesting photographs of the stages in the production of the sterility are presented. Its coming has opened the door to a new viewpoint in the study of sterility.

JOHN W. GOWEN

HOW I RUN MY BIRTH CONTROL CLINIC,
by Norman Haire, ChM, M.B. (Reprinted
from Proceedings of the Second International
Congress of World League for Sexual Reform)
Published by the Cromer Welfare Clinic, London. 6d (20 cents)

In these days when the control of conception and sterilization has assumed a new and genuinely scientific impetus, Haire's description of his clinic and his *modus operandi* in applying contraceptive methods, which he believes to be one of the best and safest, cannot fail to be of greatest interest to the progressive gynecologist, obstetrician, and family physician.

An Australian by birth and educated in his native country, Haire settled in England in 1919, and being a trained gynecologist and interested in Birth Control, he became a member and later medical officer of the Malthusian League in 1921. He has ever since maintained his interest in Birth Control, and now devotes his entire life and fortune to the movement.

He started his first clinic in a little shop in a slum

in south London under the name of Walworth Clinic, which still flourishes and is now much enlarged. This clinic has given birth to several daughter clinics scattered throughout England.

An interesting innovation in connection with his first Birth Control clinic was that of giving the patients courses of lectures on elementary sexual anatomy, physiology, and hygiene. There was a course for poor women, and a similar one for poor men. At the Walworth Clinic Dr. Haire learned that a great number of women who wanted and needed contraceptive advice were unwilling to be seen going into a place which was purely and simply a Birth Control clinic. As a result of this experience, and with the aid of a philanthropist, he organized, in 1926, not a Birth Control clinic as such, but a welfare centre for expectant and nursing mothers, with an artificial sunlight department, and a Birth Control department simply as one branch of this centre. In addition to this, he is about to open a special department for general advice on sexual problems. The clinic is called the "Cromer Street Welfare Centre," and is located near Gray's Inn Road, in one of the slum districts of central London. One afternoon a week, he, himself, sees women who are in need of contraceptive instruction, or who are already pregnant and need observation during the period of pregnancy. His two assistants are medical women, and he and they all work without payment. The secretary and the nurse and the charwoman are all paid. Extra unpaid help is given by a number of ladies who are interested in the work.

The reviewer has given this somewhat extensive account of this relatively small book, so as to show what can be done for the good of suffering womanhood in an ethically, scientifically, and humanely conducted Birth Control clinic.

S. ADOLPHUS KNOPF, M. D.

Reprinted from Medical Journal and Record, June 18th, 1930

BOOKS RECEIVED

- SEED, by Charles G. Norris. *Doubleday, Doran & Co., Garden City* \$2.00
- SEVENTY BIRTH CONTROL CLINICS, by Caroline Hadley Robinson. *The Williams and Wilkins Co., Baltimore* \$4.00
- CHILD SLAVERY IN HONG KONG, THE MUI TSAI SYSTEM. Lt. Comdr. and Mrs. H. L. Haslewood. *The Sheldon Press, London, England* 2s. 6d.
- NEW VIEWS OF EVOLUTION, by George Perrigo. *Conger Macmillan, New York* \$2.50
- LOVE IN THE FUTURE, by E. F. Stephenson. *Eugenics Publishing Co., New York* \$1.75
- PROSTITUTION, by William J. Robinson, M. D. *Eugenics Publishing Co., New York* \$1.75
- GROWING UP IN NEW GUINEA, by Margaret Mead. *William Morrow, New York* \$3.50
- THE LETTERS OF SACCO AND VANZETTI. *Vanguard Press, New York* 75c
- THE MAGNIFICENT ILLUSION, by E. Boyd Barrett. *Ives Washburn, New York* \$3.00

SUGGESTED READING IN EUGENICS AND HEREDITY

- | | | | | | |
|--|----------------------|--------|--|----------------------------|--------|
| How We Inherit, by Edgar Altenburg | Holt | \$2.40 | Racial Hygiene, by Thurman B. Rice | Macmillan | \$4.50 |
| Eugenics, by A. M. Carr Saunders | Holt | \$1.00 | Genetics for Beginners, by L. F. Whitney | Galton | \$2.00 |
| What Is Eugenics?, by Leonard Darwin | Galton | \$1.00 | Builders of America, by L. F. Whitney and Ellsworth Huntington | Morrow | \$3.50 |
| Heredity in Relation to Eugenics, by C. B. Davenport | Holt | \$2.75 | Fruit of the Family Tree, by A. E. Wiggam | Garden City Publishing Co. | \$1.00 |
| Heredity and Human Affairs, by E. M. East | Scribner | \$3.50 | Heredity, by A. Franklin Shull | McGraw | \$3.00 |
| Studies in Human Biology, by Raymond Pearl | Williams and Wilkins | \$8.00 | The Need for Eugenic Reform, by Leonard Darwin | Appleton | \$4.00 |
| Problems of Human Reproduction, by Paul Popenoe | Williams and Wilkins | \$2.50 | Inbreeding and Outbreeding, by E. M. East and D. F. Jones | Lippincott | \$3.00 |
| The Child's Heredity, by Paul Popenoe | Williams and Wilkins | \$2.00 | Mind and Heredity, by Vernon Kellogg | Princeton University Press | \$1.50 |
| Applied Eugenics, by Paul Popenoe and Roswell Johnson | Macmillan | \$2.60 | Complete Bibliography of Eugenics, by S. J. Holmes (1924) | University of California | \$5.00 |
| Sterilization for Human Betterment, by Paul Popenoe and E. S. Gosney | Macmillan | \$2.00 | Genetics—an Introduction to the Study of Heredity, by H. E. Walter | Macmillan | \$2.25 |

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

THE MIDGARD CASE

Mr Midgard has sent this comment on the Customs' censorship of Dr Rutgers' book, as reported in the September issue of the Review

TO THE EDITOR

It is incorrect in a way, and leads to misunderstanding and lack of appreciation for what I am doing, when you speak of helping *my* fight. This is *not my* fight. The 120 books are not mine, and as merchandise are not worth the efforts and expenses incurred. It is the cause of all progressive-minded people of the whole country—yea, the world over—to which I am devoting my best energies and last resources. And, as all reports show, I have furnished in this shipment of Dr Rutgers' books a most excellent object over which to fight it out with the powers of darkness. Therefore it is sad that I find so little financial support in this vital matter. No one is called upon to aid my "defense", in reality I am the aggressor, *attacking* the government's position to secure for all freedom from superstitious and stupid taboos.

Further, I think it is a mistake and wasted oratory to blame the customs officials for what they are doing. For I learned from the Congressional Record (October 10th, 1929) that these officials are threatened by a fine of \$5,000 and a penitentiary sentence of ten years for knowingly letting anything pass which is afterwards found to be "obscene". This makes it *compulsory* for them to go to the limit in applying an obsolete standard.

C E MIDGARD

P O Box 375, Seattle, Wash

PREVENCEPTION, BIRTH CONTROL AND STERILITY

TO THE EDITOR

I have read with interest your editorial on page 245 of the September issue of the Birth Control Review commenting on the term "Birth Control". I agree with you that the term is here to stay, but I reiterate what I stated in my book *Practical Pre-venception* and elsewhere, that the term is a most unfortunate one. It is not only wrong per se,

etymologically and logically because it is not the *birth* of a child that we wish to control, interrupt or prevent, it is its undesirable conception that we wish to be able to prevent, but it is misleading because a great many people confuse it and consider it synonymous with abortion. And I am convinced that a great deal of the opposition to our movement is due to the latter fact.

Prevenception on the other hand has no such objectionable features. It is an honest word expressing exactly what it is meant to express, namely the prevention of conception. Even the term conception control is not honest and above board. For controlling conception is meaningless. There is no such thing as controlling conception. Conception can either be prevented or not prevented—that is all there is to it. And the word "prevenceptive" used as a noun and as an adjective, is also admirable in its simplicity and in its unequivocalness.

As to your suggestion that the term Birth Control or its equivalent should also comprise "the study and cure of sterility", I am afraid that would be "overtaxing the occasion", it would be what George Eliot called "debasing the currency of the language", and would justly render us guilty of the charge of hypocrisy of trying to ride simultaneously two horses pulling in opposite directions.

The prevention and cure of sterility is one thing, the prevention of conception is another. Both are important, but it is with the latter that our movement is concerned and not with the former. And we need no apologies, no subterfuges, no sugarcoating.

WILLIAM J ROBINSON, M D

New York

AN ANTHROPOLOGIST'S VIEWPOINT

TO THE EDITOR

It is encouraging to note the introduction of the anthropological comparative point of view into Birth Control discussion. Mr Herbert Aptekar's article, "In Anthropological Perspective" which appeared in the July Birth Control Review is, so

far as I am informed, the first attempt to show some of the relations between the Birth Control movement and critical anthropological material

Particularly important is the ease with which the flimsy rationalizations opposing Birth Control theory and practice may be disposed of in the light of anthropological understanding of the same rationalizing processes among primitive groups

To the non-anthropologist the existence of Birth Control practices among non-western European civilizations may come as a surprise To the antagonist of the Birth Control movement such information may come as a shock

Anthropologically, as Mr Aptekar so penetratingly shows, the modern Birth Control movement is one of the innumerable cultural entities comprising our culture which we are attempting to direct intelligently To the anthropologist, acquainted with all sorts of fantastic (to us) beliefs and practices, Birth Control does not appear as a moral issue at all To one anthropologist, at least, it seems that Birth Control is the private business of the individuals involved, that it is offensive for the neighbors to interfere with and officious for the state to regulate or proscribe its practice I, for one, do not see that any issue as to its merits is presented, or any valid arguments against its use are offered The only problems are those connected with the dissemination of the necessary information

NATHANIEL CANTOR,
University of Buffalo

Buffalo, New York

MORE ABOUT PLAIN WRAPPERS

TO THE EDITOR

I think you are wise to send the Review in a plain wrapper There are too many letter-carriers, postmasters and others who would like to make trouble for any one who subscribes for an advanced publication of this type

Propaganda wrappers will not do half the good that one can do by calling attention to outstanding cases where the children of a large family, too large for the economic standing of the parents, are dull and delinquent Even where they are not delinquent they are dissatisfied and go to work as soon as they have finished six grades of school, they also, for lack of any other emotional outlet, marry young and produce more sickly, dull children

Any one who is thoroughly awake to the dreadful consequences of poverty and feeble-mindedness in a family ought to be able to point out enough concrete examples to make at least two converts a week to the cause of Birth Control

Keep your wrappers as they are and keep your magazine just what it is "The Watchword for the *only* movement which can accomplish *very* much in the lessening of poverty and misery"

M W S

Pennsylvania

THE SEAMY SIDE

TO THE EDITOR

The substance of all the Review has contained for the past twelve months is summed up in a few oft repeated lines "We should have dissemination of contraceptive knowledge, and prevention of reproduction by criminally minded, and mentally deficient persons"

I was of that opinion long before I ever heard of the Review The paper is of no help to me, and I can't see that it will get anyone else any further on the way I have passed on the Review to parties I thought needed it, in most cases to see it thrown aside Others read it, but found nothing to help them

More than that, I find the people who should use contraceptives won't use them even though they know how They are just too indolent when it comes to a little effort on their own part

DR CORABELLE A FOSTER

Des Moines, Iowa

PATENT THE NAME OF THE LEAGUE

TO THE EDITOR

Is the Birth Control League the sole source of scientific contraceptive information and methods in America? This question was brought to my mind by the thought that, when the Birth Control movement becomes wide-spread and more openly accepted, fakes and quacks out to make money off the unsuspecting public are going to misappropriate the good name of the League to their own ends Since the League and the public would suffer considerably by such nefarious practice, I have been wondering if steps are being taken to protect the public or to "patent" scientific methods

FRANCIS C URIDGE

Monroe, Michigan

The Answer Box

Does the refusal of marital rights furnish grounds for divorce in New York?

In the State of New York such refusal would not be a ground for divorce, it would, however, be a ground for separation. We quote an excerpt from a statement kindly prepared by one of our legal advisers, Jonah J. Goldstein:

The question of whether a wilful refusal of one party to a marriage contract to submit to ordinary marital physical relations with the other, by and of itself, amounts to a matrimonial desertion or abandonment, and has been the subject of widespread and long continued debate with conflicting decisions. Three states (California, Georgia and South Dakota) have gone so far as to make wilful refusal to submit to such relations a statutory ground for divorce. In my opinion, in New York State, a refusal by either husband or wife to submit to ordinary marital relations with the other amounts to a matrimonial desertion or abandonment.

Why does the League invite men to become members and then refuse to send them Birth Control information? Is there not something inconsistent here?

It is not our wish to give contraceptive information even if we could legally do so. Modern methods are best prescribed by a physician after personal consultation with the woman who is to use them. You will find in this issue a statement of the aims of the American Birth Control League.

Where can I find a full statement of the Catholic case against Birth Control? I have read many comments on the Catholic point of view, and should now like to go back to the sources.

The National Catholic Welfare Conference, Washington, D. C., has issued a pamphlet *Birth Control* by the Reverend Dr. John M. Cooper, which is described as the official statement of the Catholic position. This organization will furnish a complete bibliography on request. The Knights

of Columbus magazine *Columbia*, called the largest Catholic magazine in the world, carried an article on "The Catholic Case Against Birth Control" by Dr. Cooper, in its July issue.

What was the name of the magazine published by Mrs. Sanger before she started the BIRTH CONTROL REVIEW, and where can I obtain a copy?

The magazine was called *The Woman Rebel*, and was issued in 1914. We have a few copies in the office if you wish to look at them, but they are not for sale.

What is the most approved manner of starting Birth Control work in a district where little or nothing along these lines has been done?

Cooperation of the leading physicians is the first step necessary for the start of Birth Control work in a new community. Our medical director is glad to send technical reprints on contraceptive methods, free of charge, to any physicians who ask for them. These reprints should enable any doctor who is familiar with gynecological work to give contraceptive advice.

The expenses of a Birth Control clinic vary considerably. If the clinic can be housed in a local hospital, dispensary, settlement house, or even a physician's office, the expenses are obviously less, and there is the added advantage of prestige. Presumably any of these places would have the simple equipment necessary and a nurse in attendance. A physician should be in charge of each session. A clinic need not be open every day, hours should be arranged to fit the needs of the community.

Once a clinic is established, it is important to obtain the cooperation of social workers so that the families who need this service most can be told about it.

As the Review has often pointed out, state laws are for the most part not obstructive. We suggest, however, a perusal of the pamphlet *Laws Concerning Birth Control* in the United States (25 cents).

Chinese Periodicals Urge Birth Control

WANTED A BIRTH CONTROL AND MATERNITY CLINIC

OF the many things that Shanghai today stands in need of, a good first-class Birth Control and maternity clinic is among the most important. It is evident that there must be a Birth Control clinic, properly staffed and equipped to give thousands of mothers the needed knowledge of Birth Control. But it is even more evident that the practice of Birth Control must go together with advanced knowledge in care for maternity. In fact, the two things are simply complementary, not opposite, aspects of the same problem, namely, the problem of preserving a good race-stock. It was no pure accident that Mary Stopes called her book on Birth Control "Wise Parenthood," for the average public is liable to emphasize the negative aspect of Birth Control. The real meaning of Birth Control is, however, to teach us how to positively regulate childbirth in the interests of both the mother's health and the children to be brought up. Such a combined Birth Control clinic and maternity hospital would not only at once effectively correct the false impressions, but would have also a great duty to do in advising mothers how best to take care of their children, after they are born. In a scientific maternity hospital, there are many more things to be done than just mere assistance in actual delivery. Both prenatal care, and sound scientific advice given to mothers after birth of children will go a long way to increase the welfare of the race. Thus a combined clinic of this kind would at the same time furnish proper information on Birth Control methods to mothers who do not want children, and give assistance in the better taking care of children to mothers who want them. This is a proposal that ought properly to engage the attention of the Government Ministry of Public Health. After all is said and done, the arguments for and against Birth Control all reduce themselves to this: Shall the matter of childbirth continue, in the modern world, to be a purely natural process, unregulated and out of control by human intelligence, like the reproduction of

pigs and flies? or shall the light of human intelligence be brought to bear on this most vital problem of the race? Still in a briefer form, the advocate of Birth Control would simply say that parents who do not want children have the right not to have them, whereas his opponent must be forced to say, parents who do not want children at a particular time, or who have too many of children already must keep on reproducing more by being kept in ignorance of scientific contraceptive methods. If the Ministry of Public Health fail to take the initiative in this direction, it is up to the Shanghai community to take this matter up. Therefore we are glad that the clinical department of the Shanghai Birth Control League, under the able leadership of Drs. F. C. Yen and J. R. Branch, are making preparations for the setting up of a few such clinics in the city.

—*The China Critic*, August 14, 1930

THE SLAUGHTER OF THE INNOCENTS

By ROBERT F. FITCH

IT is interesting how the attention of the Christian forces of China has been applied to the alleviation of human suffering without at times giving adequate consideration to the removal of the causes which produce this suffering. Much, though not all, of our work is one of healing and of rescue. We have opened up asylums for lepers, hopeless outcasts of society, we have established orphanages for children discarded by one or both parents, in connection with child welfare we are establishing model homes and educational centers where information can be given to mothers, we have founded homes for the blind. We have conceived of humanity as being in such a hopeless condition that the best that we can do is to rescue a few here and there from present and future destruction.

On the other hand, we have attempted certain things which are both preventive and prophylactic, by bringing religious ideas into the race and thus quickening the love of humanity, we have created

a motive force which tends to remove some of the evils just mentioned. By religious education we have trained a certain number of the youth to better ideals of individual and social reconstruction.

In addition to methods of famine relief, we are in recent years seeking to devise methods of famine prevention, through education in the need of forestation, better soil conditions, and better crop production through seed selection, but back of all these problems there is another evil, which has hardly been touched. This evil to a very large extent is one of the main sources of disease, famine, civil war, poverty and banditry, which directly takes an annual toll of life greater than all these other evils combined. Concerning this problem the Church has had little to say. We face its terrible consequences day by day. So insidious is its method of working, so much less apparent than the more dramatic and physical results of famine, civil war and banditry, that we hardly seem to realize its presence.

Because the race between population and natural resources was a losing one, the people denuded the forests and we are now told that there are vast areas in North China where reclamation even by modern methods of forestation is impracticable, that vast areas are doomed as far as aiding in the problem of human existence is concerned. Furthermore, if strenuous efforts are not made in the near future, in large parts of Central and Southern China, the fate of these Northern areas awaits them. In connection with this limitation of resources there is an almost unlimited birthrate, so vast that its toll in life is probably greater than what would be the toll of life should banditry, famine, and civil war be constantly recurrent year by year in China.

Millions of children are brought into existence without a ghost of a chance as to how their needs should be met. In certain parts of China it is estimated that the death-rate in infancy is as high as 700 deaths out of a thousand births. It is also well-known that as soon as peace and order are established there is a great increase in the birth-rate, and this birth-rate again goes beyond the resources for existence which are needed.

There is hardly a missionary home which does not come into contact with the seriousness of this problem. Family servants who are capable of devoted service will have a family of such size that

they are driven to desperation because of inability to provide for the reasonable needs of their children. The health of the wife is frequently endangered and she often becomes thereby a mere drudge and slave. The homes of our servants prove most clearly that even when economic conditions are better than those which ordinarily prevail among the masses, they will still have more children than they can adequately support, which means injustice to the child. Therefore, the re-establishment of peace and orderly government, elimination of banditry, and even improved methods of agriculture and of industry, will not solve the problem which exists in the fact that in the race between population and resources required, the population is made to suffer.

It is noteworthy that a Birth Control organization has already been organized in Shanghai and that it plans to cooperate with the National Child Welfare Association so that in some of the local centers which are now being opened up, efforts will be made toward the solution of this problem experimentally and at first on a small scale, with the aid of qualified medical experts, both men and women. It is hoped that some day, based upon proper research, experimentation and proved results, there will be a widespread movement throughout all China to recreate a nation that seeks not quantity, but quality,—that is contented with a limited population and can plan for this population down to each child in the home so that it will be regarded as a crime to bear a child without previous knowledge of adequate resources to meet its need. The children of a race are its greatest potential wealth. The destiny of a race is in its childhood.

In meeting the ordinary problems of life, we lay our plans and work out our budgets but concerning our most precious possessions, we are so casual that the act of bearing a child may become a criminal act.

A fundamental quality of the Christian religion is that of creativeness. When the Christian motive is applied to the sources of life, to the creation and rearing of life,—famines, wars, and race hatred will have ceased from taking their toll. Is it not time for the Christian Church to demonstrate not only what a Christian home should be, but to cooperate with all agencies toward the production of a new consciousness in every child that can be taught and in every parent that is to make a home?

—*The Chinese Recorder, August, 1930*

THE OEDIPUS COMPLEX IN SAVAGE SOCIETY

(Continued from page 288)

existence of the nuclear complex, i.e. the Oedipus complex. Failure to observe this nuclear complex among the Trobrianders leads Malinowski to ask his first question "Do the conflicts, passions and attachments within the family vary with its constitution, or do they remain the same throughout humanity? If they vary, as in fact they do, then the nuclear complex of the family cannot remain constant in all human races and peoples, it must vary with the constitution of the family."

EFFECT OF THE OEDIPUS COMPLEX

The psycho-analytical theory of the Oedipus complex accounts for pathological manifestations such as the neuroses, as well as for most cultural achievements in society, such as art and religion. The Oedipus complex according to the psycho-analytical hypothesis is fundamental, universal in its application and responsible for the sociological structure. It is the *fons et origo* of everything. This term is used by Dr. Ernest Jones who discussed Malinowski's earlier findings before the publication of this book (*Mother-Right and the Sexual Ignorance of Savages*, International Journal of Psycho-Analysis, vol 6, part 2, 1925 pp 109-130). The writer has returned to Dr. Jones' article in order to get the psycho-analytical reply to Dr. Malinowski from its direct source. The crux of the dispute seems to center about the question of ignorance of paternity among the Trobrianders. The origin of the Oedipus complex dates back, according to Freud, to the "Great Crime", the killing of the Primal father by his sons and the subsequent taboo of eating the father substitute or totem. The Oedipus complex, if it is the cause of all cultural achievements, must have been of pre-cultural formation, moulding cultural forms which are handed down by the "mass psyche". This latter structure is responsible for the continuity in the emotional life of mankind and without it, say the Freudians, social psychology could not exist. Malinowski is not willing to grant or even assume the existence of a "mass psyche", "inheritance of acquired psychic disposition" or of any psychic continuity "that transcends the limits of individual souls". Incest taboos are the result of the Oedipus complex. But Malinowski is concerned primarily with the social

order and therefore explains them as the result of the sociological structures, i.e., incest is incompatible with the organization of the family. Sex must be ruled out of family sentiments for the preservation of family life. Malinowski adds that incest taboos are unknown to the lower orders of animal life. For the fullest explanation of the origin of the Oedipus complex the reader will do well to turn to Freud's account in *Totem and Taboo*.

PSYCHOANALYTIC AND ANTHROPOLOGICAL VIEWS

For review of the present book let us start with the psychoanalytical theory, the universal, fundamental influence of the nuclear complex, and the anthropological view, the variation of that complex depending upon the peculiar construction of the family which in turn is determined by cultural and economic factors.

"The nuclear family is a functional formation dependent upon the structure and upon the culture of a society. It is necessarily determined by the manner in which sexual restrictions are moulded in a community and by the manner in which authority is apportioned. Among the Trobrianders uncle authority and very definite brother-sister incest taboo is marked" (Malinowski). Thus following Malinowski, among the Trobrianders the Oedipus situation as we know it in patriarchal societies differs from the Oedipus complex in matriarchal societies where it consists of brother-sister attraction, with uncle-nephew hatred.

Dr. Jones has given much weight to the hypothesis of "paternal ignorance" and deduces from it, quite differently from Malinowski, positive support for his belief in the primary, universal existence and application of the Oedipus complex. He does not agree with Malinowski that "the ignorance of these complicated physiological processes is as natural and direct as is the ignorance of the processes of digestion, secretion, of the gradual bodily decay, in short of all that happens in the human body" (Malinowski). Dr. Jones prefers to believe that "In the first place we have the undisputable fact that most savages all over the world, including those with mother-right, are fully aware of the part played by the man in procreation. This is proved not only by their own direct statements but also by numerous practices based on the knowledge and savages apparently ignorant in regard to paternal procreation yield hints that they do have inklings of similar knowledge in other fields of thought." Jones agrees with Carveth Read that

the knowledge is present unconsciously and has been repressed from consciousness. At this point, as an analyst, Dr. Jones attempts to give a reason for the repression of such knowledge. The motive is "to deflect the hatred towards his father felt by the growing boy." This then would mean that the original Oedipus complex acts so strongly in the unconscious that ignorance of paternity was devised as a means of removing father-son strain, thereby administering to the general security of family life.

By a clever unconscious mechanism the Trobriander father has escaped the wrath of a jealous son who turns his hatred to the real source of authority, the maternal uncle. Repression of such knowledge serves the purpose of "repudiation of the father's part in coitus and procreation and consequently a softening and deflection of the hatred against him, a consummation desired equally by son and father. This is what has happened where the institution of mother-right is combined with denial of paternal procreation. It might be said that just as the postural couvade is designed to protect the child from father's hostility, so the combination of mother-right and sexual ignorance protects both father and son from their mutual rivalry and hostility" (Jones).

The solution of the father complex is not complete even in a matrilineal society, for the maternal uncle acquires the attributes of the stern father and becomes the father *imago*. Mother-right says Malinowski has the advantage over patriliney in "splitting the complex" between two males of a household, father and maternal uncle.

SUMMARY

In summary Malinowski asks, if according to psycho-analysis, the Oedipus is the *fons et origo* of culture, the beginning of religion, law and morality, why should there be any need to remove it? Why should humanity or the "collective mind" have devised any means to break it up? For Malinowski, the nuclear complex is not a cause of culture but rather a by-product and a maladjustment which assumes less harmful proportions in a matriarchal than in a patriarchal society. If Malinowski is correct in his belief that the Oedipus complex exists in its full form only in patriarchal societies, exemplified by American and British family organization in which we are beginning to observe the father in the process of losing position as patriarch, are we able to hope for the time when neuroses will have

disappeared with the downfall of the Oedipus complex? The author does not believe that psycho-analysis can hope to preserve its "Oedipus complex" for future generations "which will only know a weak and henpecked father. For him the children will feel indulgent pity rather than hatred and fear." I am afraid to draw such optimistic conclusions, for with the advent of that millennium we shall probably be the worried victims of a new "pity" or "sympathy" complex.

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AIM

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1. That maternal and infant mortality may be reduced
2. That hereditary diseases may be decreased.
3. That criminal abortions may be prevented.
4. That prostitution may be lessened.
5. That Child Labor may be reduced.
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