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Official Organ of
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EDITORIAL

THE TIME MAY not be far distant when the invitation to Mrs. Sanger to visit Japan, China and India, in the interest of the Birth Control movement may be recognized as an event of first-class political and sociological importance — of more importance to the fate of civilization than all the deliberations of statesmen at the Disarmament Conference at Washington which has just come to an end. The greatest threat to the peace of the world is to be found in the teeming populations of Asia. During the nineteenth century Japan more than doubled her population. She has now reached the limit of her resources and the pressure on means of subsistence is so great that she is obliged to find some outlet for her superfluous numbers. China is in the grip of one of the periodic famines which are nature's cruel method of balancing food supplies and mouths that want feeding. India is teething with discontent, but no political revolution will relieve the distress of the people so long as the birth rate remains so high and the masses of the people multiply so much faster than the means of feeding and clothing them.

The Japanese are clear thinkers, and they realize the dilemma in which their country is placed. On the one hand they may remain within their own borders and starve, on the other they may overrun the countries belonging to other nations and subject themselves to the enmity and suspicion of the rest of the world. Only by one method can they keep the peace and yet live, and that method is by Birth Control — by bringing about in each individual family a balance between food and the number of mouths to eat it. The eagerness of the progressive Japanese to study the question of Birth Control is a guarantee of their desire to be at peace with the world, and to preserve their own nation intact and prosperous without interfering with the integrity and prosperity of other nations. The question is equally important for China. But in the case of China it is the Chinese people themselves who suffer most from over-population. Owing to their peaceful and more inert character as a nation, they accept their own fate without threatening the safety of other nations. But the world can no longer sit by in comfort and see any nation perishing from starvation, and nature's method of keeping the balance in China is angrily rejected as cruel and barbarous by the civilized world. It is but a very small beginning on a tremendous problem that one single individual can make. But the fact that Mrs. Sanger has been invited to speak to the thinking men and women of these three nations shows that the opening has come, and that a little ray of light and hope is stealing through into the darkness of those untold multitudes of sufferers in the Orient.

NOTHING BUT GOOD to the Birth Control movement has come of the attempt to stop public discussion of the question in New York, of the outpourings from Roman Catholic sources, and of all the investigating by the New York City officials. The friends of the movement rejoice in the enormous amount of publicity which has been given to Birth Control. An expenditure of tens of thousands of dollars would not have secured the wide-spread advertising of their cause which has been effected through the action of its enemies. The fact that there was interference with the right of free speech brought to the aid of Mrs. Sanger and her associates men and women of high standing who were in no way connected with the Birth Control movement, and the absurd conduct of the city officials was too good an opening for attack to be allowed to pass by the large and influential newspapers of New York who are opposed to the present administration. Each adjournment of the hearing before Commissioner Hirshfield made more news for the papers, and kept Birth Control longer in the public eye. The movement is indeed fortunate in the enemies that it has made.

As regards the opposition on the part of certain dignitaries of the Roman Catholic Church, it must not be overlooked that the Church itself has not yet spoken authoritatively on the question, and that therefore the opposition of priests and bishops is only a matter of individual opinion. The individuals may be for the present exceedingly influential, but they have not enunciated finally the doctrine of the Church on the question. That the Church will probably be wiser than any of these noisy opponents is indicated by the fact that it has already moved some distance towards Birth Control. The fact that it is generally conceded even by these opponents that Birth Control through abstinence is not wrong, in reality gives the whole case away. It concedes the principle that parents have a right to limit the number of their children. The means by which this limitation may be secured is after all secondary to the principle of limitation, and when the medical profession is free to take up the subject and to make a real scientific study of its possibilities, there may be discoveries made which will greatly alter the attitude of men and women towards the use of contraceptives. The Roman Catholic Church has continually moved forward. It has accepted scientific facts and theories after having made martyrs of their discoveries. We
may expect noisy and energetic opposition from the Roman Catholics for a long time to come, but we may also expect that when Birth Control is generally adopted as a national policy by the more enlightened countries of the world, the Roman Catholic Church will give it its blessing, and perhaps insist on the responsibility of parents as earnestly as it now insists on their entire irresponsibility as regards the number of their offspring.

The Birth Control Movement in the United States passed another milestone last November when the American Birth Control League was formed. The League was necessary to show the strength of the Movement and the support that will be given to the demand for the legalization of Birth Control knowledge. Mrs Sanger and her friends feel that the first step is the creation of a great body of public opinion in favor of the right of human beings to exercise reason and choice in regard to bringing new human beings into existence and against applying the rule of chance to this stupendously important matter. Perhaps the public opinion already exists. If so, it needs to be demonstrated. The only way to force upon our representatives and legislators the conviction that the laws need to be changed is to show them that the demand from the people who elect them is so strong that it cannot be denied. Such a demand can only come through organization. If, within a few months of its formation, the Birth Control League can show a membership of a million men and women throughout the forty-eight states, the days of persecution will be over, and the hour of triumph will be at hand. To bring this about and thus shorten our fight, we are asking each reader of the Review to secure ten new members for the League, ten people, each willing to give name and dollar to help to insure the permanence of our civilization and the prosperity of our Nation.

Birth Control is the greatest hope that at the present moment can be offered to humanity. Will you not help to roll up our membership to the million mark?

News Notes

Under this heading is our intention to keep track of developments, month by month, in the movement for Birth Control, both here and abroad. We ask our readers to cooperate by sending us information, from newspapers or other sources of anything that goes on in their home districts—especially when these districts are away from New York, where this Review is published.

Before this issue of the Birth Control Review is in the hands of our readers, Margaret Sanger will be approaching Japan. She expects to remain there for at least two months, during which time she will give several series of lectures, and will get into touch with all the forward-looking organizations of thinkers in that country. The invitation to her came from a group of progressives who publish “Kazoku,” a magazine devoted to the interests of the country and of humanity. While in Japan, Mrs Sanger will be the guest of Baroness Ishimoto, daughter-in-law of the former Secretary of State for War. Difficulties were placed in her way by delay in granting her passport, and then by a refusal on the part of the Japanese to give her a visa. These difficulties were, however, eventually overcome.

On her way to Japan, Mrs Sanger stopped over at Honolulu, where she had an invitation conveyed by Mr Ulrick Thompson to speak before meetings arranged by the women’s clubs of Hawaii. The women of Honolulu are taking a great interest in Mrs Sanger’s coming, and have assured her of a good reception and large audiences.

After leaving Japan, it is planned that Mrs Sanger will visit both China and India, taking her message into both of these over-populated countries. The invitation to China comes through some Chinese gentlemen who were in Washington for the Disarmament Conference.

The weeks before leaving for Japan were busy weeks for Mrs Sanger—so busy and so fatiguing that she was obliged to cancel the mass meeting which had been arranged for February 5th, at the Lexington Opera House, New York City. In place of this meeting it is planned to hold a huge meeting on her return from the Orient—a return that will be made by way of London, where she will attend the International Birth Control Congress in July.

The following meetings and conferences, held since the January Review went to press, are worthy of mention here:

January 23 —At Kew Gardens, L. J., Mrs Sanger spoke at a meeting at the home of Mrs J. P. Vandeveer, the audience included a large number of women from Flushing.

January 30 —The first Pennsylvania State Conference on Birth Control held at the Hotel Ritz Carlton, Philadelphia. A description of this Conference written by Miss Mary Winsor, is given elsewhere in our pages.

February 5 —A dinner in honor of Mrs Sanger was given at the Cosmopolitan Club, New York City, by a group of friends who are closely associated with her in the Birth Control League. Mrs Juliet Barrett Rublee acted as toast mistress.

February 6 —A meeting of the Lenox Hill Hospital Alumni was held with forty members present. Mrs Kennedy gave an address on the “Fundamental Principle of Birth Control.” Thirty persons joined the League.

February 7, 8 —Two meetings were held at Rochester, in the ballroom of the home of Mrs T. J. Swanton. On the evening of the 7th the meeting was for members of the medical profession. It was well attended and great interest was manifested—the meeting being protracted until after 11 P.M. As in other cases where the subject has been discussed by doctors, the outstanding feature was the ignorance of the subject on the part of most of those who were present. The following afternoon the large room was crowded with a representative
audience of the women of the city. At both meetings Mrs Sanger was the principal speaker.

February 9—At the invitation of Mrs G E Minkhorn, Mrs Sanger addressed a group of representative women at her home in Buffalo.

February 10—Continuing her way across the continent, Mrs Sanger next stopped at Detroit, where a luncheon had been arranged at the Hotel Statler. Over 360 representative men and women were present, and one hundred new members joined the League as a result of Mrs Sanger’s talk. Mrs Wm A McGraw presided and introduced Mrs Sanger. In the evening a public meeting was held in the Auto Workers’ Hall. The capacity of the hall is 1200, but the audience far outran this number and hundreds were turned away. One feature of this meeting was the eagerness of the people for literature, which was sold through the audience by Miss Agnes Inglis.

February 11—Mrs Sanger reached Chicago, a tea at which she was the guest of honor was given by Mrs E W Bemis in the afternoon to the Chicago members of the League.

February 13—Mrs Sanger addressed a meeting arranged by the Chicago Women’s Club. The audience was large and representative, and the usual interest was shown in the subject of Birth Control.

February 16 — A meeting was held under the auspices of the King Manor Association of West Hempstead, L I. President Mrs Wm W Gullen. The subject chosen by the Association was “Social Aspects of Birth Control,” and an address was given by Mrs Anne G Porritt.

February 19 — A farewell mass meeting, arranged by Mrs Clare Shupman of the American Women’s Independence Committee, was addressed by Mrs Sanger in San Francisco. A fuller account of this—her last meeting before sailing—will be given in our next issue.

February 17 — The adjourned hearing on the breaking up of the Town Hall Meeting by the police on November 13th was held by Commissioner Hirshfield. It will be recalled that at the first hearing on January 24th, the Commissioner refused to allow Mr Marsh to conduct the hearing and broke up proceedings “in a huff” — to quote one of the New York daily newspapers. A second hearing was called for February 2nd, but this time the Commissioner neglected to call the witnesses requested by Mr Emory R Buckner, of the firm of Rest, Clark, Buckner & Howland. Mr Buckner appeared in place of Mr Marsh, to conduct the hearing on behalf of the committee headed by Mr Paul Cravath, who had taken up the cause of free speech and demanded the inquiry as a protest against illegal police interference with the constitutional rights of Americans. Evidence concerning the breaking up of the meeting was given by Monroe Block, Albert De Silver, J Noah H Sloe, Mrs Lewis L Delafield and Dr Lydia De Vilbiss. The hearing was then postponed until February 17th, to allow the calling as witnesses of the policemen who had had to do with the breaking up of the meeting. At this third hearing Captain Donahue who stopped the meeting, Thomas J Murphy, the young police stenographer who arrested Mrs Rublee, after she had given evidence at the hearing before Inspector Lahey and Assistant District Attorneys Gibbs and Wilson, were placed on the stand. An effort was made to secure evidence also from Mr W D Dolphin, Assistant Corporation Counsel, but he was not present when called by Mr Buckner. The examination of these witnesses brought out clearly and unmistakably two facts: First, that all the three women arrested—Mrs Sanger, Mrs Rublee and Miss Winsor—were absolutely innocent of any crime and that the arrests were an unwarrantable interference with their liberty, and second, that there was no legal justification whatever for breaking up the meeting.

Mr Buckner insisted in his examination of Captain Donahue that it was the police who had caused the disorder. “As I interpret it” he said, “the captain violated the law which reads ‘A person who without authority of law willfully disturbs any assembly or meeting, not unlawful in its character is guilty of a misdemeanor.’” His examination of Captain Donahue proved that no law had been violated before the police interfered. The question as to who sent the message ordering the stopping of the meeting to the precinct desk Lieutenant who passed the order on to Captain Donahue was not settled, but it was brought out that Monsignor Dineen had been present at the meeting and had made a complaint to Captain Donahue concerning the presence of children. In commenting on the investigation, Mr Buckner said, “Whether or not some of the individuals who were arrested will take further action I cannot say.” He evidently felt that there was ample basis for damages on the part of the three leaders who had been put to so much trouble by the action of the police.

February 20 — To clear up the question of the origin of the order given to Captain Donahue, Commissioner Hirshfield held a supplementary hearing at which evidence was given by Inspector Bolan. According to his testimony and to that of desk lieutenant Courtenay, Captain Donahue acted on his own initiative in stopping the meeting. He only ordered given to him was that he should take a number of policemen to the meeting and see that the law was not violated. Apparently all that remains to be said of the occurrence is that “somebody blundered,” and that even in New York the authorities dare not arrogate to themselves the right to stop a meeting simply because they do not approve of it.

FOREIGN NOTES

TWO NEW BIRTH Control clinics have been opened in London. One of these at Walworth, 13 under the auspices of the Malthusian League, and has been well supported in the London press. The other, near the Elephant and Castle—one of the landmarks of South London—is being conducted on lines similar to those of Welfare Centers. Both are serving vast areas of congested population.

The United Farm women of Alberta in their yearly convention, considered a proposal to remove “all barriers due to legal restraints, tradition, prejudice or ignorance, which now prevent parents from access to such scientific knowledge on Birth Control as is possessed by the medical profession.” As the
Balancing Our Population

By T. N. Carver

There is not the slightest doubt that the differential birth rate in all civilized countries constitutes a serious menace to civilization. Every animal breeder knows what would happen to his herd if the best animals had the fewest offspring and the poorest had the largest number. Nor is there the slightest doubt that, in the interest of social progress or the permanence even of our civilization, the intellectual classes should have more children. There seems, however, to be nothing that can be done about it by the government through its one power of exerçising compulsion over people. The only possible way of accomplishing anything here is through a direct appeal, either religious or ethical, to the intellectual classes.

Unfortunately, there is no organization today, either religious or ethical, that is capable of making any effective appeal to the intellectual classes who are, perhaps, in greater need of it than any other class. Here lies the greatest need of our civilization.

It is equally clear that there ought to be a lower birth rate among the non-intellectual classes, especially those that are near the bottom of the economic and social scale. These are the people to whom practically all our religious and ethical organizations make their special appeal. Perhaps it would be more accurate to say that these are the only people who can be effectively reached by the ordinary evangelical appeal. Unfortunately, many of our religious and evangelical organizations have perverted their function and are making a dia metrically wrong appeal to such people, encouraging them to spawn rather than to build families in a constructive sense. When we come to the very lowest individuals, namely, the feeble-minded, probably even the evangelical appeal becomes ineffective, just as economic foresight has long been ineffective as a means of control.

In dealing with this class of defectives, authority is probably the only agency. Segregation in institutions is doubtless the best method available at the present time. Such people are incapable of maintaining a standard of living. Having no regrets for yesterday and no fears for tomorrow, they live on the impulse of the moment and follow their procreative tendencies with as little restraint as the lower animals. They can easily fill the world with the feeble-minded unless authority intervenes to check the process.

Unfortunately, there are certain powerful interests that oppose any attempt at restriction, even among the feeble-minded. It has been demonstrated that morons and high grade imbeciles must excel lent cannon fodder. Every military adventurer and every one who wants to ape a military adventurer has therefore encouraged spawning on the part of such people. They also make docile parishioners every priest of a superstitious religion, therefore, wants to see them multiply. They can also be trained into excellent household servants and unskilled workmen. All those who want cheap help in the kitchen—and they include a great many who are willing to shed tears over the woes of the laboring man in the abstract—and every one who wants cheap labor of any kind has a special economic motive for encouraging the propagation of morons and of others that are close to the border line.

Most of us, if we thought exclusively of our own personal interests and had no interest whatever in social progress or civilization, would like to see our own possible competitors thinned out, likewise the possible competitors of our children. If we followed this narrow, selfish interest of ours, we of the intellectual classes would all naturally encourage sterility among others of our own class. That would leave a better opportunity for our own children. At the same time, we should all encourage the multiplication of numbers of other classes who cannot by any possibility compete with us, but who may serve us in various capacities. It is not until we get away from this narrow and stupidly selfish point of view, and begin to look to the permanent interests of the society to which
we belong that we begin to think of ways and means of balancing up our population. This can only be done by encouraging the multiplication of those who have shown the constructive qualities that make civilization, and discouraging the multiplication of those who only furnish the brick and mortar. Anyone who really and intelligently desires to see greater equality of economic opportunity and of economic condition must see that the greatest present cause of inequality is the differential birth rate, and that the only effective and permanent cure for this is a balancing up of the birth rate. This will make constructive talent relatively more abundant than now, and the brick and mortar of civilization relatively less abundant. This would considerably reduce the incomes of those few who are now capable of building civilization, because there would be more competition among them. At the same time, it would materially increase the incomes of the classes that are now poor because of the overcrowding of the unskilled occupations and the low wages resulting. Any one, therefore, who does not favor any reasonable program for balancing the birth rate must be suspected, whatever his professions, of desiring to see the present inequalities preserved or increased. He is beyond all question working as effectively for that end as he possibly could. When foxes encourage large families among rabbits, we must not take them too seriously when they shed tears over the condition of the poor rabbits.

Back of Birth Control

By Charlotte Perkins Gilman

The advantages of a balanced population are plain enough for any one to see. A country like France needs more people, and it is a charge against good citizenship of both men and women if they do not produce more. Germany has enough, more than enough, to judge by recent events. Japan has too many, China too many. Any country which has more people than it can support in comfort and health has too many. This “pressure of population” which is advanced as a cause for the wholesale brigandage of war, is an excuse worthy of locusts. There is a place in Australia where stands a tall wire fence, miles and miles long, built to keep out rabbits, and the pressure of the rabbit population piles them along that fence in starving heaps. It would be an interesting experiment to place a pair of healthy rabbits on a fertile and otherwise unoccupied little island, and see how soon they would automatically starve themselves out.

Our earlier theory, still “held by the enemy,” that a nation short of land and long of people had only to help itself to the land of other people, is now disputed by those other people. It only puts off the evil day, in any case. We cannot compete with rabbits to be sure, but we can fill up the arable earth pretty soon, especially as we learn to check the infant mortality.

And then what? Is it our purpose to have a “ saturated solution” of humanity on earth? To be as thick as we can possibly sustain life? The world given over to intensive agriculture so as to sustain incredible billions, and no elbow room at all?

From the point of view of the individual mother the matter is equally clear. No woman should have more children than she desires, or than she thinks wise, she should at least be a free agent in the matter. Her abuse in this function is a frequent cause of injury to her and to her crowding little ones, with resultant neglect, poverty, and often vice.

All these claims made by the courageous advocates of Birth Control are true, important and pressing. Why then does so wisely good a measure lack general support? The opposition of such religions as wish to increase their adherents and in comes by this kind of multiplication is natural, and that of slow minded people who have a vague idea that rational restriction of birth is “flying in the face of Providence”, also that of militaristic nations who want more “cannon fodder.” But there remain very many free minded well washers to man kind who are not enthusiastic in this work, why is that?

There are two good reasons. The first, and most conspicuous is this. Among the many evils which beset the world none is more injurious than that sum of vice and disease, shame, crime and common unhappiness, which springs from excessive sex indulgence. In marriage or out, this unbridled indulgence works harm to our species, a harm so conspicuous that nothing but long submission and utter ignorance can account for our indifference.

In our day the after effects of the war, and the morbid doctrines of Freud as to the bad results of “suppressed desires” have accentuated what was always an evil, and made this human disorder not only more common but offensive and conspicuous. It is oddly amusing to see people who have flitally repudiated their old religious faith, instantly give the same blind acceptance to any new theory they happen to pick up. Has no one had the mental agility to try the test of comparison on this suppressed desire bugaboo? How about the people who never do suppress their desires? Are they so much better off? The plantation negroes, and their savage prototypes do very little suppressing. There have been many kings who gratified every wish of their bodies (we cannot call it hearts), and yet were neither happy nor healthy. Our now repudiated Puritan ancestors were as sturdy folk as any pirates. The world has but slowly and partially learned the basic lesson of civilization, self control, and now comes this German psycho pathologist to tell us it is better to be as unconsciously self expressive and self indulgent as the beasts we came from.

This doctrine is widely accepted among our ardent youth, and older persons still as ardent, apparently, with an increase in general licentiousness which at least tends to
furnish a good crop of patients for our hospitals and insane asylums. Some doctors point to the numbers of nervous wrecks made by suppressed desires. Have they counted them and compared them with the other wrecks, mental and physical, made by indulged desires? Besides, there is this to be said for the ill health of the suppressed—it is neither contagious nor hereditary.

Unfortunately for the Birth Control Movement, its perfectly honest and true claims upon our attention and support are taken as a shelter by many whose personal interest in Birth Control has nothing to do with the protection of suffering motherhood, injured childhood, or the promotion of peace. There are in the movement men and women of the highest moral character, the noblest and most disinterested humanitarian purpose, and there are others, too many others, who advocate and sometimes practice a degree of sex indulgence which is the more unbridled for the guarantee of "safety," this not meaning safety from any anterior punishment, civil, social, or eternal, for they think what they do is right and proper,—but safety from responsibility.

If the leadership was mainly composed of working class wives, and of gynecologists and pediatrists, together with ministers and social servants of high character, it would long since have acquired a much larger following. Back of this is the other reason, deeper, stronger far to the serious student of social evolution.

Of all the errors incident to the development of human consciousness in a race of animals, none has had wider ill effects than our misuse of the sex function. The dignity, freedom and vast potential power of motherhood have, with us, been quite submerged in the perversion of this essential faculty to a means of enjoyment.

In no other species is the female so subjected, and, in clear corollary, in no other species is there the misery and morbidity shown in ours in this field. That it has become habitual with us and is now recognized as "normal" does not alter its basic abnormality. That it is a pleasure to eat is natural and healthy, that we should eat for pleasure, either in the simple gluttony of the savages or the gross extreme of the emetic prolonged banquetting of the ancient Romans, is neither natural nor healthy.

The purpose of eating is clear, the accompanying pleasure is not the purpose. The purpose of mating is clear, the occupying pleasure is not the purpose.

Very early in our unwritten history, man's ingenuous efforts to give himself pleasure, enforced upon him economically subject woman, soon resulted in a world cult of indulgence of women. Very early in our unwritten history, man's ingenuous efforts to give himself pleasure, enforced upon him economically subject woman, soon resulted in a world cult of indulgence of women. Very early in our unwritten history, man's ingenuous efforts to give himself pleasure, enforced upon him economically subject woman, soon resulted in a world cult of indulgence of women.

Holding these views it is easy to see that Birth Control does not seem a basic measure at all, but one seeking to eliminate a consequence while leaving the cause untouched. It is no harm, it is doubtless doing good, but it is too popular with those who go on doing old evil with new assurance.

There is no faintest criticism here intended of many noble single hearted people who are working for this end. There is no denial of our immediate practical need of just such a help to the world while we are struggling on to higher things.

For the crushed over bred mother it would mean a vast improvement in her condition and that of her children. Long before men are able to outgrow this condition of excessive desire, they will be willing at least to restrict the consequences.
The oyster casts upon the waters three million eggs, I have read, of which two or three may survive. But the lioness replies to the boastful fox, “Unum, sed leonem.” The best and surest way to limit human births, by natural means, is to rapidly apply all possible advantages to every child we have, to every grown person as well, so as to lift the level of the race higher and higher. Conscious social evolution willed, directed, will show faster and more general growth than our blind ancestors ever dreamed of. In this conscious growth the movement for Birth Control is a step in the right direction.

Birth Control and Sex Psychology

A Reply to “Back of Birth Control”

By F. W. Stella Browne

Charlotte Perkins Gilman is so serious, so high-minded in her realism and so clear in her perception of economic facts, that any pronouncement of hers on Birth Control should be considered with attention and respect. Any critique of this pronouncement is rendered more easy by her opening admission, “The advantages of a balanced population are plain enough for any one to see,” and again, “No woman should have more children than she desires or than she thinks wise, she should at least be a free agent in the matter.”

The fundamental assumptions then, for which we work and fight, are conceded. It is on matters of application and tem peramental adjustment that Mrs. Gilman feels bound to do more. The impetuous tormenting inhibitions of the Puritan break through the intellectual independence of the Radical feminist. Mrs. Gilman is so afraid that under the knowledge and practice of Birth Control, people will be too happy and too comfortable. She is afraid they may enjoy not only the psychic but the physical side of sex, more frequently and more intensely than now.

Well? Why not?

Let me say at once, as Mrs. Gilman has alluded to the spread of psychoanalytic theory (or, as I should prefer to call it, psychoanalytic dogmatism) as a disintegrating and degrading influence in morals—that the case for Birth Control from the point of view of sexual freedom, would be equally strong if Freud and his disciples had never existed. No doubt much nonsense is talked about “complexes” by people—in England as in America—who two years ago did not know the meaning of the word. But not only independent investigation on scientific lines, but also the experience of every open-minded person, must confirm the conviction of the evils of sexual repression from which so many women still suffer, and whose effects were even more widespread in the last two generations.

And this brings me to the biological argument advanced by Mrs. Gilman “The purpose of mating is clear. The accompanying pleasure is not the purpose.” Does she know that recent scientific investigation—not on psychoanalytical but on bio-chemical lines—has proved that sex exists and is determined by the hormones or products of the ductless glands, quite apart from the reproductive functions? I recommend to her notice the work of Professor Steinach, which has been brilliantly introduced to English speaking readers by Dr. Eden Paul. It may of course, be considered a damnatory circumstance, that Steinach like Freud, hails from Central Europe. But then, the intellectual classes of Central Europe are not hampered by the traditions of Salem from using their intelligence about sex.

Mrs. Gilman talks of “the monogamy natural to our race”—which she considers endangered by the potentialities of Birth Control. Really, really! Her very anxiety proves that she knows, what some of us are not afraid to admit, that this “monogamy”—which as a dogma plays the same part among some advanced circles as the exact status of the Holy Ghost did in old Byzantium—so far from being “natural” to humanity, is extremely rare. In so far as monogamy is really achieved, it is only at the cost of either:

(a) The strict subjection of women, an alternative which we both agree is intolerable, or

(b) A very minimum of coercion or maximum of freedom with every liberty for temporary variations and durations in sexual relationships permanent monogamy relieved by variety. It is the very development of the brain and imagination in “homo sapiens” (defective enough as he and she alike remain) that has stimulated and complicated the physical sex functions and the psychic impulse of sex. That these have had hideous and deplorable consequences we all admit, a sound economic order, the diffusion of knowledge in these matters, and the removal of artificial disabilities on women, will largely remove these consequences pleases for repression, Christian cant, Comstock legislation, have never removed them. For the rest, is Mrs. Gilman prepared to sacrifice quite half the Art and Literature of the world, in her dislike of sexual expression?

Birth Control is the key to sexual liberty. As such, it is rationally and logically attacked by the opponents.
of sexual liberty and sexual equality. For the Radical feminist, who advocates liberty and equality in all other departments, Birth Control is the "acid test." Sex exists independently of Puritan disapproval. We enter life, not Minerva-like by some effort of conscious (or unconscious) cerebra
tion, but by the organs and functions which Puritanism mis

The Social Significance of Birth Control
An Address Before the First American Birth Control Conference
By Harriette M Dilla

There have been so many excellent papers presented
at this Conference, that it seems there is little left for
anyone to say, especially from the Sociological point of view
because Sociology is, as you know, a composite of other
sciences, though it can scarce be called a science, itself.

There are two preliminary postulates which we shall wish
to remember, and make clear in the minds of others. In the
first place, it is a fact that no movement by itself is self
sufficient, and as members of the movement for Birth Control,
I am sure that we do not claim that it alone is adequate to the
tremendous needs of society. We must be largely dependent
upon, and certainly co operate with, all the splendid agencies
that are working at present.

Therefore the Birth Control Movement is not inharmonious,
but entirely compatible with the eugenic measures of steriliza-
tion and permanent custodial care of the mental defective
and congenital criminal. At times I find a tendency to con-
found Birth Control with sterilization and custodial care
Birth Control is a measure requiring intelligent understanding
of reproduction by the responsible classes in society. The
reproduction of the irresponsible classes must be regulated by
society, itself, and among the methods that have been favored
are sterilization and permanent custodial care.

In the second place, when a new problem is presented to
us, it must be considered from an entirely unprejudiced point
of view. It is a great injustice to ourselves, I think, to impose
upon our reason the limitation of prejudice. We are not
going to do it, nor encourage it upon the part of others. We
have, then, two preliminary postulates, first, there is need for
cooperation with every present agency doing genuine work
in society, and second, each new movement deserves fair con-
sideration by a free mind. We know that fear and scientific
freedom are incompatible.

A discussion of Birth Control from the Sociological
point of view would be incomplete if its relation to
Eugenics were not emphasized. For the sake of brevity and
clarity, may we observe the somewhat dogmatic division into
Positive and Negative Eugenics?

Under Positive Eugenics, we shall consider racially fit
individuals, with high standards of life, high evaluation of
family relationships, and an appreciation of the economic
obstacles to realizing them.

1. Have we ascertained the proportion of such individuals
who remain celibate because economic conditions do not

trusts as vile and perilous. Let us, in the words of Havelock
Ellis, "prepare the way by undermining and destroying those
degrading traditional conceptions which have persisted so
long that they are instilled into us almost from birth, to work
like a virus in the heart and to become almost a disease of the

soul."

Is it not true that Eugenists have hoped to preclude dis-
genetic parenthood by directing their interdict against mar-
riage? Have they not, in this way, identified parenthood with
marriage, and attempted to prevent the former by enjoining the
latter? I refer to the racial conscience which they hope to
build up among responsible individuals. Now we may ask
ourselves this question:

What proportion of the racially disgenic individuals
conform to this racial standard, and what are the results
of conformity and non-conformity?

First, there are those who conform and do not enter upon
marriage. The men of this group decide to live celibate, and
it is only fair to them to suppose that they intend to live con-
tent. But they find the world as lonely as it is populous,
and as many disappointments as there are expectations. The
monotony of gray life in drab furnished rooms becomes un-
bearable. Stress of effort, strain of disappointment and re-
sistance to the great drive in human nature are sometimes too
much, and the hope to live continent fails of realization.

If this is true, does it seem that a possible aftermath of
conformity to our standard may be promiscuity of sex rela
tionship? And may this be true also of the unmarried class whom we considered under positive Eugenics? Can race and promiscuity profit at the same time, especially that factor of promiscuity which we term prostitution? 

And if we pass to the further problem of illegitimacy, resulting from promiscuity, shall we be compelled to confess that at times we suffer additional defeat? Parenthood through marriage was discouraged, and to some extent—do we not know how great the extent—parenthood independent of marriage has arisen to defeat what looked at first like victory. And to the disaster of disgenic heredity, which we sought to prevent, is added the tragedy of illegitimacy.

SECOND, THERE ARE those who enter upon marriage, not withstanding our hope that racial conscience would prevail. The disgenic factor may be tuberculous, psychopathic or neuropathic instability, some higher and less obvious form of mental deficiency, venereal infection, or one of many other unfortunate defects. How can this family be prevented from becoming a racial menace?

(1) Shall it be dissolved? Perhaps it is a union founded upon rare fineness of interest, where there is present every element for the better association of two responsible individuals. Society would hesitate, indeed, to disrupt such a family, and is it not possible that society would have much to lose by such disruption?

(2) Shall absolute continence be imposed, if so, how and with what results?

(3) Shall parenthood be risked by chance that amounts to negative compulsion? or

(4) Shall there be made possible to the members of this union immunity from disgenic parenthood, through control of conception by information which we know exists today?

These are the phases of the problem of Birth Control as it relates to the individual family. How overwhelming the problem in the field of social relationships at large! From the well known Studies of the Children's Bureau, the Report and Evidence of the National Birth rate Commission of Great Britain, the statistical publications of organizations connected with nation and state wide problems of social pathology, and the case records of countless social service agencies, we see something of the panorama of tragedy in society at large.

IS IT TRUE we have defective children doomed to defect from the moment of conception? Dependent and delinquent children and adults strongly predisposed to pathologic careers, not by environment alone, but by congenital defect, effective both by heredity and other channels of transmission. Children conceived of parents suffering from tuberculous, psychopathic and neuropathic instability or venereal infection, when we are more certain than uncertain that these defects, or that predisposition to them is transmissible in many cases. Is it not true that children continue to be born against the judgment and will of parents, to augment the problem of relief and to increase the number of persons already destined to the humiliation of dependency upon others? And is it not true that many of these children will pay for their intrusion the penalty of early labor?

Is it true that women, many times mothers in the midst of squalor, are seeking the knowledge by which they may cease to burden themselves and society and impair the race? That these mothers upon being refused this knowledge by those professions to whom they look for advice in other vital matters, resort to such modes of self help as only frenzied minds can conjure up? Is it true that entire neighborhoods of mothers succumb to horrible remedy because prevention is denied them? And all this in an age of the glorification of motherhood, and the existence,—we may be permitted to assume,—of knowledge sufficiently ethical, aesthetic and physically non injurious to receive the approval of the most exacting classes of our society today.

Can it be that the menace of extending information is greater than the menace of withholding it? Is it physically possible that the danger from abuse of knowledge can exceed the danger from abuse of ignorance?

ARE THESE NOT the conditions among enlightened peoples after race long attempts at relief and decades of modern preventive effort for social welfare? Excellent, searching and systematic as our social work has become, does it sometimes seem to us, (especially those among us who are in the midst of it), that our progress has not so much in the solution of our problems, as in the elaboration of more magnificent machinery for their perpetuation upon an ever increasing scale? And still is it not true that the human nature with which we deal today with such imperfect understanding is essentially the same that it has always been, for after all, has it not remained remarkably unchanging?

Where lies the inadequacy, if not failure, of our past effort? Is it possible that we have omitted from our plan of action some vitally important factor of solution? If we seem to possess too much reason to be purely instinctive, and too much instinct to be purely rational, can we not harmonize these elements, and do so openly, honestly and healthfully? Have we made available to mankind every power at his command for self rehabilitation? Is it possible that the power to regulate parenthood by control of conception is one great resource upon which we have not yet drawn in our general programs for social welfare?

“What is the social and racial value of Birth Control?” We ask this question in a scientific and impartial spirit. To whom may we turn for a scientific and impartial answer?

FIRST, SHALL WE turn to the profession of Medicine? Or is it true that by force of circumstances this has become an eminently conservative body? Perhaps this is due to the suppression which it has experienced from the days of the seventeenth century, when it was compelled to conform to the censorship of church and state. And just as it accepted three centuries ago the limitations imposed upon it by the dogma of a distorted Aristotle, does it not consent today, with remarkable loyalty, to the legal restrictions initiated by a some-
what less notable authority, who did not have the distinction of possessing all the knowledge of his time? When our federal and state laws confer upon the Medical Profession the necessary freedom to develop the vital subjects of sex science and obstetrical practice, may we not confidently trust it to measure up to the excellent progress it has made in other fields where it has been free from legal limitations?

Second, shall we turn to the profession of Social Service? Or is it also by force of circumstances an unfree body? Is it true that public charities are sometimes dominated directly by partisan motives and considerations of tenure that render scientific initiative extremely hazardous and unwelcome? And ultimately, by an electorate whose chief recommendation a not partisan motives and considerations of tenure that render scientific initiative extremely hazardous and unwelcome? And ultimately, by an electorate whose chief recommendation is not its social wisdom? And is it also true that private charities depend for their very life upon approval of subscribers, and that all plans of action must proceed with utmost suspicion?

Does it seem, then, that the two great professions most intimately serving human nature are among the most unfree in helping it to answer a fundamental question? And does it seem that, in comparison with these professions science is relatively free from the barriers of tradition and the menace of partisan and personal prejudice? And with this rare free dom, what more magnificent work lies before you of scientific training and interests for scientific development and impartial conclusion?

If there are those among us who discover in ourselves, from any motive whatever, a cringing timidity which commends itself to us by any name of less contempt, let us eradicate it at once, or cease to impute and discredit the work of scientific endeavor. Fear and the scientific spirit cannot exist together. Servility and honor are incompatible.

May I close with the entreaty that we may all consider it our responsibility and privilege to carry forward as rapidly as possible such researches as may enlighten present thought upon this burning present problem, if the spirit of the race could speak as the spirit of many an individual has spoken, would it ask for charity, or would it ask for justice?

Birth Control in Relation to V. D.
An Appreciation of Margaret Sanger

By Ette A. Route (of New Zealand)

A FEW MONTHS ago I had the pleasure of hearing Mrs. Sanger lecture in London, and then, of course, I went to hear her again. Each time she not merely inspired and informed, but endeared herself as well to all those privileged to hear her. We began by listening to her—and ended by loving her for herself as well as for her message. In Scotland it was just the same as in England, only more so attention and affection aroused and retained with every fresh lecture. And the lectures were always essentially fresh, clean and whole some, simple and vital. It was Motherhood the world wanted, but Conscious Motherhood—not squalid sprawling thoughtless licentiousness. To understand and control was to reverence and direct to will for the good of ourselves and those who come after us. With Knowledge came Power, but the Knowledge must be used to increase the good and lessen the evil in the world. Yet Knowledge was in any case the right of all. It must not be withheld from any suppressing facts for fear they might be applied awkwardly—that wasn’t strong or brave, and we must be both. We must have both Hope and Faith, and work for Social Welfare as well as Individual Happiness. Science would tell us how—at first hesitatingly and incompletely, but soon frankly and fully, and the teachings of Science were so essentially clean and straight. Ethics divorced from Science would lead us only to stagnant pools and morasses both the ethical and the scientific teachings were wanted to solve our modern problems.

How sound all this was I realized yet once more when reading this little paragraph in the report of a medical congress held in England recently. The discussion was on the subject of Venereal Disease, and here is the paragraph.

"Dr. Marion Mackenzie (Leeds) urged that the medical profession should teach venereal men and women methods of Birth Control. Women often became pregnant while attending a clinic. Apart from the risk of defaulting and not completing treatment, it was a sad sight to see expectant mothers in the atmosphere of a venereal clinic. If necessary such women must be taught means of preventing conception."

THAT, OF COURSE, is only a special and local reason for teaching adult women the means of Birth Control, it may seem at first sight, but really the questions of disinfec tion and contraception are inextricably mingled in these days. We really must not let our desire to lessen extra marital contacts—our fear of encouraging these—blind us to our individual and racial duties. Because women are immoral that is no reason why they should become pregnant—or diseased. Nobody is made really “moral” through fear of “consequences” there surely is a difference between causticness and purity. Moral ity rests on the promotion of Virtue, not on the ruin of the health of men, women and children. The time will come when loveless and mercenary sex relationship will seem to all men and women as horrible as already it seems to many of us, when irresponsible the instant and promiscuous intercourse will be merely as a bad dream, when clean men and clean women will meet only in dignified and honorable relationship. But that time is not yet, and it will NEVER come if we do not adopt every means of preventing and curing syphilis, gonorrhea and other venereal diseases, because venereal disease in itself is a potent cause of mental, moral and physical degradation.
American History Side Show

Born Control

Investigation

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When I discussed all this and more with Margaret Sanger one evening, she said simply, "Why, yes, it would help in both my work and yours if we could get men and women to keep themselves clean—keep all the openings of the body clean and wholesome, and all their functions under our conscious direction and control." Just the childlike directness of thought and speech one expects from Mrs Sanger, isn't it? Did they really mean to prosecute her in America—perhaps they just forgot for the moment that "To the pure in heart all things are pure."

WEEDS

By Richard Connell

The paupers huddled around the fire in the drafty kitchen, trying to keep warm. Old Man Eggers, from time to time, stirred the smouldering drift wood with a cane, held in fingers gnarled by rheumatism until they looked like a crab's legs.

A raw wind, so salt and moist one might have gargled with it, swept from the sea across the dank, rotting sedge marsh and soughed through the joints of the loose-knit old farm house that served to destitute the town—a rich town in one of the great Eastern states. It was a brutal fall night in the year of 1921.

The dozen inmates—old men and old women—were engaged in a desultory conversation, their voices were like the buzzing of flies. But there was an air of expectancy in all the drabness of their room. Occasionally an old woman would go and stand near a door that opened off the kitchen, she'd listen there, her hand cupped to her ear, and then return, muttering, to her place near the fire. The others would search her face for news.

"The last one come at three o'clock in the morning," said Mrs Purley, from a toothless mouth. "I helped." Mrs Purley was the aristocracy of the poor farm; she was the widow of a once prosperous barber.

"A boy, wasn't it?" asked Old Man Eggers.

"'Sylum?" quavered the puner. "'Sylum? Why?"

"Buggy?" the puner's tone was puzzled. "But she was only a baby?"

"You should have saw her head," retorted Mrs Purley, with finality.

"What? Was they anything wrong with it?" The puner was fascinated by the thought.

"Was they?" Mrs Purley lowered her voice. "It was shaped just like a peanut!"

"And it wasn't no bigger than a potato," corroborated Old Man Eggers, pottering with the fire.

The lean puner woman nodded comprehendingly.

"How many did ya have," asked the fat man. A spurt of flickering light from the fire made him seem to leer.

"Eleven, or maybe it was twelve. I disremember," the woman answered.

"All livin'?" asked the fat man.


"'Sylum," she replied, in her colorless voice.

The moan of a human being, now faint, now louder, came from behind the door. It wakened the old clam digger.

"I ketchet more crabs than any man in the county in eighty-eight," he said, in his piping voice.

"Drat you, and drat your crabs, too," cried Old Man Eggers,
The Birth Control Review

angrily “They won’t do that poor woman in there any good, will they?”

“I ketched a nine foot squid that year, too,” remarked the clam digger, and subsided again into semi-consciousness

“It won’t be long now,” said Mrs Purley, with the air of an expert “She’s a quick one, Nettie is”

The fat man sniggered and spat into the flames

“I wonder if it’ll be black,” he said

“You’d better not let Clem Skiff hear you say that,” said Old Man Eggers “It’s his’n”

“So he says,” growled the fat man “But what about them Wops that was makin’ a road here last Spring?”

“Well, what of it,” demanded Mrs Purley, testily “Wops ain’t black, are they?”

“NO,” SAID THE fat man, as if making a concession, “they ain’t. But Wops is Chinks. Maybe it will be yella.”

“Wops ain’t Chinks,” put in the lean pinner woman, shrilly Mrs Purley made the newcomer quake before her glance, as she pronounced her judgment

“Wops is Chinks I guess I know. When Mr P was head barber in the American House in Paterson, he had two Wops workin’ for him and they was both Chinks. Yes, it may turn out to be yella”

“The last boy was black, just the same,” said the fat man, argumentatively “Black as soot”

“What become of him?” asked the pinner woman, without interest

“Sylvum,” answered Mrs Purley

“Head shaped like a peanut?” asked the pinner woman

“Naw,” answered Old Man Eggers “It come to a point.”

There was silence again, and a clock ticked noisily

“Nettie said that her pa had a head like that,” observed Mrs Purley “It must run in the family”

“Her pa and ma livin’?” asked the lean woman

“Her pa is. Her ma died, havin’ her ninth”

“Why don’t her pa take care of her?” asked the pinner woman

“Huh,” grunted Mrs Purley, “she had to take care of him He’s a Moran”

“She’s a what?”

“A Moran. So Doctor Roach said, anyhow.” Irish, I suppose,” said Mrs Purley

“Where is he,” asked the pinner woman

“Sylvum,” answered Mrs Purley, drawing her shawl more tightly around her bony shoulders

THE FAT MAN broke another lull in the conversation by throwing out a question

“How old would ya say Nettie is, now,” he asked, replenishing his quid

“Well,” said Mrs Purley, judiciously, “she looks to be all of thirty six. But let’s see now. She come here six years ago, and she was only a slip of a girl then. Four months after she come she had her first, a boy. I helped. She told me then she was twenty So now she must be around twenty six, I guess”

“I ketched twenty six crabs in one hour, onst,” remarked the clam digger, coming out of his coma abruptly, and as abruptly returning to it

Old Man Eggers jabbed at the fire

“I wonder what’s keepin’ Clem Skiff,” he said “He went out to fetch some fire wood half an hour ago”

“Clem ain’t very quick,” remarked Mrs Purley

“He’s quick enough at some things,” sniggered the fat man, missing the fire place by an inch

“He’s got the mind of a child,” said Mrs Purley, ignoring the fat man’s remark “Dr Roach made him play with blocks, one day, and I heard him say, ‘Why his brain is only seven years old’”

“He must be all of thirty, though,” put in Old Man Eggers

(To be continued)

First Pennsylvania Birth Control Conference

Held in the Hotel Ritz Carlton, Philadelphia, January 30, 1922

PLANS TO ARRANGE a statewide Birth Control Conference and to organize a Pennsylvania Branch of the American Birth Control League were made last December. We soon found that our enemies, by breaking up the Town Hall meeting in New York, had succeeded in surrounding the whole movement with an unpleasant atmosphere of disorder, rowdiness, police, arrests and so forth, which terrorized the owners of theaters, hotels, halls and even women’s clubs, to such a degree that it became difficult to obtain a suitable and dignified place in which to hold our meeting. However, with careful planning and the able assistance of Miss Clara Louise Rowe, whom the New York office sent on three times to Philadelphia, we were able to foil our opponents, and at each session the crowd was so great that it was difficult to accommodate all the people.

Our first precaution was to retain one of the leading lawyers of Philadelphia, Mr. David Wellman, and to consult him at every step. We secured as patrons four twenty representative women of Philadelphia and Pittsburgh and arranged a program of eminent speakers. The Ritz Carlton was engaged for a farewell luncheon to Mrs Margaret Sanger on the eve of her departure for the Orient. All this presented such a formidable front that when, during the Conference, one of the newspaper reporters thoughtfully called up the city authorities to ask what they were going to do in order to stop the meeting, the Chief of Police had to reply, “Nothing at all”
WE EXPECTED ONLY one hundred persons at luncheon, but so many came that we moved into the large ballroom. Almost before luncheon was over the people crowded in for the afternoon session and the large ballroom was speedily filled to capacity. Mrs Wilfred Lewis presided and the Rev Frederick R Griffin, of the First Unitarian Church, made an eloquent plea for freedom of speech, saying that Birth Control should be carefully and openly discussed. In all ages population has tended to exceed means of subsistence, and has been partly regulated by war, famine, plague, and disease. Birth Control hopes to minimize these fearful evils by striking at one of the root causes, which is over population.

Mrs Sanger, both at the luncheon and in the evening, spoke forcefully and beautifully. She spoke of her coming trip to Japan, and of the supreme importance of Birth Control to Japan, and of the supreme importance of Birth Control to that over populated country, if the "inevitable war" with Japan is to be warded off.

Mrs Lucretia L. Blankenburg, wife of the former Mayor of Philadelphia whose record as a pioneer in women's clubs and suffrage work have made her known and beloved throughout the country, whose mother, Doctor Hannah Longshore, was one of the first women physicians, presided at the Conference. It was opened by a letter from the professor of Psychology at the University of Pennsylvania, Dr Lightner Witmer, which read:

"Birth Control is practised more or less by a majority of the married and by not a few of the unmarried—at least, among the intellectual and the well to do. There are doubtless some who still think that man's subjection to nature is a law of God. Such opposed the protection of lightning rods and the use of anesthetics in surgical operations, and especially in child birth. The general aim of civilization, however, is domination over nature, the intelligent control of natural forces. To defy the spirit of progress in the name of either religion or superstition is to oppose common sense and reason. Your highest honors, therefore, will be the enemies you make, your chief reward, the gratification of an intellectual conscience, your greatest success, the world's acceptance with out acknowledgment of the rightness of your contention."

MR J PRENTICE MURPHY, of the Children's Bureau of Philadelphia, spoke on "The Relation Between Family Limitation and Child Welfare." Mr Murphy said that there are at all times a quarter of a million children being cared for by others than their parents. "The children in the care of child welfare agencies represent, in a majority of cases, homes where no real child planning has been done. If all that is being spent in the foster care of children could be spent in the education of the next generation, the work of most of the child welfare agencies would be rendered unnecessary."

"Advantages of Birth Control to the Physically Handicapped" was the next subject on the program. Dr Lada Stewart Cogill said that doctors fall down in their duty if they do not inform married people of the danger of procreation if they are physically or economically handicapped. And such failure," she asserted, "may be classed as murder." Another speaker on the same topic was Dr Catharine Macfarlane.

Dr Roswell H. Johnson, of the University of Pittsburgh, read a paper on "The Eugenic Aspects of Birth Control." He pointed out that the natural family, freed of the limitation caused by economic pressure and other forces of civilization, would consist of about eighteen children. The lower the in tellect the greater the number of children, and vice versa, is found to be the rule, and he asserted that eugenics warranted the removal of laws against contraception.

Dr Reynold A. Spaeth, of John Hopkins University, who spoke on "Birth Control as a Public Health Measure," suggested tax exemption for children as a means to encourage the raising of families of three or four children by individuals of higher intellectual standards. The object, as Dr Spaeth and other speakers emphasized, is to improve the race, morally and physically, and to prevent the bringing into the world children who are bound to become public charges.

THE ONLY DISAPPOINTMENT was caused by the unavoidable absence of Dr Kate W. Baldwin who had been scheduled to speak on "Some Medical Aspects of Birth Control." This was deeply regretted as Dr Baldwin has been a leader in the Birth Control movement, standing up for it in days when it was less popular than now. Many of those at present active, have been converted by Dr Baldwin, and it was her wise advice and guidance that helped to make this Conference a success.

The evening session, presided over by Mrs. Edwin C. Grice, was opened by Mrs Helen Glenn Tyson, of Pittsburgh, by a paper on "Moral Values of Birth Control." (This paper will be given in a later issue of the Review.)

Miss Mary Winsor made a plea for support and membership for the newly organized Pennsylvania Branch which met with a favorable response from the audience.

The object of holding this Pennsylvania Conference was to found a permanent branch of the American Birth Control League, which should be statewide in its scope and unite all Pennsylvania in a vigorous campaign of propaganda and education. Our efforts were crowned with success. Delegates of many women's clubs from various parts of the state and two representatives of the Birth Control movement in Reading, Mrs A. D. Nelson and the Rev. C Griswold Williams were present. Pittsburgh was well represented, the ticket elected, including among its vice-presidents Dr Roswell H Johnson and Dr Amelia Dranga, who, with Mrs Helen Glenn Tyson and Miss Eleanor Hanson are members of the Advisory Board. As Pittsburgh is so remote from the Eastern part of the state, a Philadelphia Executive Committee was formed to carry on the work here, and Pittsburgh was left free to do likewise. Both the Advisory Board and the Executive Committee have power to add to their numbers, so we expect to have more names from Pittsburgh and elsewhere.

THE TICKET, presented by Mrs George A. Dunning, Chairman of the Nominating Committee, which was unanimously elected, was as follows:
Dear Mrs Sanger

Enclose me for writing you this letter but after reading your book Woman and the New Race, I can't stand it but write to you a poor woman like me to receive a news like I did is just like a god send. I never had much friends as I am an orphan from the age of two years, mother dying of cancer of the breast and father putting me with strangers and with strangers I grew up. It just about breaks my heart to think of the past but as I look back my future isn't much better. Living with strangers up to seventeen years, I decided to marry and have a home of my own. But Oh, the wrong I done I know now, Mrs Sanger. When I got married I was light weight weighing 115 lbs, but since married I am now 99 1/2 lb, so you may see how strong I am. Being married about four years have 3 children and seem as I am pregnant again, so you may know how I feel and so weak can't hardly get around and just think three babies to take care of, a weak woman and no help can afford to hire, as we hardly make our living. It just makes me feel I will have to leave my babies as my mother left me with strangers and it just breaks my heart to think they will have to suffer like I did. It makes me shiver to think of raising a family and leaving it without a mother like I have been left. I know if I wouldn't have to have any more babies I would get strong and pick up again, but being pregnant every year makes a sick woman out of a healthy one. Please Mrs Sanger be so kind and advise me how to take care of myself so I couldn't get pregnant so often or never again as I have heard of you and the good work of yours, please advise me just this once as I don't care to raise unhealthy children. May God bless you so please Mrs Sanger be so kind and answer my letter. You don't know how I will appreciate your advice. Enclosed you will find my address envelope.

Dear Madam

I have read your book on birth control and think it is fine for I know that there are so many poor women that would give all they have if they could quit having so many children.

I have had 2, two dead and two boys living, one is 7 and the other 6. I have been an invalid ever since I got married. My husband works for wages, but it has all went for my bills. My children are not strong and I have lost two through weak-ness from birth.
BIRTH CONTROL: IS IT MORAL?

More Replies to the Four Questions

THE QUESTIONS
1. Is not over population a menace to the peace of the world?
2. Would not the legal dissemination of scientific Birth Control information, through the medium of clinics, by the medical profession be the most logical method of checking the problem of over population?
3. Would knowledge of Birth Control change the moral attitude of men and women towards the marriage bond, or lower the moral standards of the youth of the country?
4. Do you believe that knowledge which enables parents to limit their families will make for human happiness and raise the moral, social, and intellectual standards of the population?

THE ANSWERS

W F WILLCOX
Cornell University

THE GREAT NUMBER of living persons and their rapid increase are not in themselves a serious menace to the peace of the world. The trouble is that in civilized countries the increase is derived in large and growing proportion from the less desirable stocks. The privileged classes are now exercising Birth Control in increasing proportions and cannot be prevented from so doing. Since deliberate and desired parenthood is the form which human reproduction is rapidly assuming and is on the whole conducive to a better race, it should and will be extended, though slowly, to all classes of population. Such a far reaching change is sure to modify profoundly the attitude of mankind toward marriage and parenthood. In some cases it will work ill, in others good. But the net result, I hope and believe, will prove to be a boon to mankind. Certainly the effort to prevent or check this great change by enforcing laws inherited from earlier stages of knowledge and morals is sure in the end to fail.

EDWIN W. BOWEN
Secretary of the Faculty, Randolph-Macon College, Ashland, Va.

I THINK OVER POPULATION is a menace to the peace of the world.

1. I believe your suggestion as to the legal dissemination of scientific Birth Control information through the medium of clinics by the medical profession to be the most logical method of attaining the desired end.
2. I am unprepared to answer this question as I have not formed an opinion on the points involved.

MARY KINGSBURY SIMKHOVITCH
(Greenwich House)

I BELIEVE THAT doctors should be free to impart such information and give such advice as they regard to be of benefit to their patients.
A Review by William J. Fielding

THE LAWS OF SEX, by Edith H. Hooker, M.D., Boston Richard G. Badger, Publisher, 378 pp. Price $5

This volume discusses some of the historical, social, ethical, medical and legal aspects of the sex question. Notwithstanding the wide scope of the work, the subjects are linked together in a bond of unity, making it a distinct and useful contribution to our ever growing sex literature.

The chapter on 'The Ethical Aspects of Birth Control' presents much excellent material in support of the general use of contraceptives. Of special interest at this time, on account of the wide spread discussion of sterilization, is the reference to the X-ray as a means of temporary sterilization. However, caution is urged against a hasty acceptance of this method, without further experiment, because the X-ray has been found to produce malformations in the developing eggs of the lower orders. Thus suggestion, like all advocacy of sterilization, except for abnormal types or in very special instances, brings us back to the necessity of reliable and harmless contraceptive measures as the one practical method of Birth Control.

Mrs. Hooker emphasizes that the confusion in the popular mind of the terms 'reproductive instinct' and 'sexual instinct' has done much to place the whole question of Birth Control in a prejudiced light. Thus confusion, of course, is an inevitable result of the age-old attitude of prudery and prurience, with its intellectual dishonesty and ethical stagnation.

The discussion of the origin and causes of prostitution, while necessarily sketchy, is complete with salient bits of information, propaganda observations, and useful data, gathered from a wide variety of sources. The author reminds us that at the time of the Staats in England, the Church reaped part of her revenue from houses of prostitution, "as has been more recently the case in New York City" (Ecclesiastical op-ponents of Birth Control please note!). However, this sanctifying of prostitution comes legitimately as no less authorities than some of the Popes themselves have been partial to the dema monde. Burchard, the historian of the papal court of Alexander Borgia, records in his diary that in October 1501 his Holiness had fifty courtesans brought to his chamber.

Mrs. Hooker offers a strong rebuttal to the argument of those who place great faith in the regulation and medical examination of prostitutes, as a prevention of venereal disease. When regulation was first instituted, there was comparatively little scientific knowledge at hand with regard to the nature of these diseases. Furthermore, all advanced students have noted everywhere that only a small proportion of prostitutes are registered (Blaes.hoek in 1905 estimated that not more than 15% of those in Berlin were inscribed). Fear of inspection drove many women to conceal their diseases, and many of those most seriously infected went to the small towns to ply their trade. In addition, it is easy to understand that the sense of security which the man feels in the policy of medical examination causes him to neglect sanitary and prophylactic precautions that he might otherwise take.

The evidence goes to show that examinations are cursory and superficial even on the more recent application of medical inspection. Dr. George Walker's report is cited that at one clinic in France during the war he saw twenty women exposed upon the examining tables while the physician in charge passed rapidly from one to another, making the examinations without once disinfecting his hands or his instruments throughout the whole series.

A Review by Emily Delafield

THE BOLSHEVISM OF SEX, by F. J. J. Merex

"The Bolshevism of Sex" by Ferdinand J. J. Merex is an argument against the emancipation of woman in all its aspects. The greater part of the book is given over to endeavoring to reveal the evil influence of woman as an individual personality, of woman as an independent economic or political factor, the inestimable harm done by woman suffrage, and the perverted doctrine of Birth Control.

In order to discover "What is to be accepted or rejected in the feminist theory," Dr. Merex begins his work with the study of woman as compared with man. He finds her, not less intelligent but of a different order of intelligence. During his discussions of woman's nature he gives, what he considers a conclusive proof that "a woman for another woman is always but a woman, she who orders is tyrannic she who has to obey is a rebel, both are enemies." The conclusive proof of this terrifying statement consists in the enumeration of a series of hideous tortures practiced against the inmates of Bedford Reformatory, by a woman. Perhaps Dr. Merex has not had the conduct of the former superintendent of the Elmira Reformatory drawn to his attention. He might conclude that "a man for another man as always but a man, he who orders is tyrannic, he who has to obey is a rebel, both are enemies."

After his convincing proof with regard to woman's nature, Dr. Merex takes up a study of the three stages of woman's life, maidenhood, wifehood and motherhood. In these three phases of life, the author thinks, there should be only one aim, one thought—motherhood. No one would dispute with Dr. Merex this great privilege of woman, or care to deny its importance, but it is unnecessary for this reason, to ignore the many other positions which women can fill to great advantage.

Dr. Merex next discusses woman's career in present day society. He gives a vivid picture of the young girl in the business world, and the evil effects of woman's independence. Dr. Merex is gallant in wishing to keep woman from contact with the business world, but somewhat impractical. The ordinary worker does not send her wife and daughters out to work because he is too lazy to work himself. Dr. Merex, however, believes that women can be made to stay at home, by the repeal of the Susan B. Anthony amendment, the reforming of school education, the recognition of social rights, and the cleaning up of politics.

Finally, Dr. Merex would stop the Birth Control movement, the principles of which he completely misunderstands. How perverted Dr. Merex's idea of this movement is is shown by the following quotation: "And with the lady birth controllers and eugacists in authority, one might expect the appointment of women inspectors of eugacists who would have power to prohibit a man from procreating children, and would have him sent to prison, and his wife to the operating table, if he transgressed their orders.

Our Contributors

Stella W. Browne, English writer, interested in Neo-Malthusian movement.

Thomas Nixon Carver, Professor of Economics, Harvard University, b. 1865, Kirkcute, Ia. Prof. Economics, Oberlin, 1894-1900. Author of numerous works on Sociology and Economics.

Richard Connell, well known as a humorist writer for the Saturday Evening Post and other periodicals, has also a deep vein of seriousness as is shown in his vivid sketch of human "Weeds."

Dr. Harriette M. Dilla, Member of Faculty of Economics and Sociology Smith College, Northampton, Mass. Was on foreign service with the American Red Cross during the war. Author of "Studies in Infant and Maternal Mortality," "Voluntary Parenthood and Eugenics."

Charlotte Perkins Gilman, author and lecturer, b. Hartford, Conn., 1860. Specially identified with the labor question and the advance of women. Author of numerous books on woman and the home.
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The Birth Control Review

A Review by Harold Hersey

THE CHILDREN OF THE UNIVERSE, A Play in Prologue, Five Acts, and an Epilogue, by Schovel Tutlonok (New York: Published by the Author, 1921.)

Here and there along the dusty roads of Time, some individual rises out of the mass, inflamed and tortured by a vision that demands expression. This may take any form—the important elements that serve to make a foundation for future placing consisting of the value of this message to humanity and the plane upon which it is done. For example, Goethe rightfully belongs far ahead of Shakespeare or Homer, because he combined a conscious message with perfection of an art an almost impossible thing to accomplish whereas both Shakespeare and Homer were essentially artists. And although the author of CHILDREN OF THE UNIVERSE by no means reaches the golden heights, he has had the courage to write his drama along the broad lines of a pioneer. He has not been afraid of reaching into the distances, and, as such he is a refreshing contrast to the polyglot writers and artists of this century. They are out of tune with everything about them, and seemingly think more of the turning of a clever phrase, than of having something to say. Schovel Tutlonok has no such fear. He is obviously bursting with his message. After all, the reason why the present age will be wiped off the books of the future, is because there are not enough Tutlonoks who are willing to wager their possessions against a world of silence. We may carp and hynm our petty theorems as to the way this play is done, we can object to the modernized spelling, or the use of abstract characters in the place of specific individuals as did Goethe in his 'Faust' but at the same time we must admit with all due humility that this play is vital and moving and grotesquely out of place among the drivel of books issued by American publishers.

PERIODICALS

The Eugenics Review (London) for January prints extracts from Professor Irving Fisher's article in the September Scientific Monthly, in which he presents the disadvantages and advantages of Birth Control with a decided leaning to the advantages.

The New Generation (London) made its debut in January. This periodical takes the place of the Malthusian, and is planned to make a wider and more popular appeal than its predecessor. The contributors to the initial number include Maude Royden, preacher, Dr. Bernard Hollander, great nerve specialist, Cicely Hamilton, novelist, and Harold Cox, economist, statesman and student of world conditions. Harold Cox describes the Birth Control Conference in New York of last November and his astonishing experiences in "the land of the free," when the town hall meeting at which he was to speak was raided and stopped by the police. The later meeting held in the Park Theatre he characterized as a "tremendous success." The new periodical is a monthly and is much more attractive than the Malthusian as regards type, paper and make up.

BOOKS RECEIVED

From Honeymoon Publishing Co., Chicago, Ill.

GREAT MEN AND HOW THEY ARE PRODUCED, by Casper L. Redfield

HUMAN HEREDITY, by Casper L. Redfield

From E. P. Dutton & Co., New York

HONEYMOON Dialogues, by James James

GUIDE BOOK TO WOMEN, by James James
Learn The Secret Of Health
"THE SCIENCE OF EATING"

The Most Precious Thing
in the World

HEALTH is The Most Precious Thing In The World. Without it nothing else matters. No amount of situation or exercise can bring it back to you if you are ignorant of the proper kind of food to eat.

You may "diet" to reduce or gain weight. But you may exercise to develop your physical powers, but unless you possess the secret of foods and their value you will never be free from the torments of disease. For nearly every disease can now be traced to the eating of wrong food. And nearly every disease can be treated by eating the right food.

In this remarkable book, Alfred W. McCann gives you the facts that will bring health to you, as it has done to thousands of others who have profited by the knowledge acquired through years of scientific research.

The Writer of This Advertisement

as one who owes his present health to the knowledge found in "The Science of Eating," I was suffering untold misery and embarrassment from a chronic case of gastritis and ulcers. Large sums of money spent for doctor's fees and medicine failed to bring relief. I was rapidly becoming a chronic invalid—a crank about foods, a worry to my family and a bore to my friends. My money and efforts had brought me no nearer to that which health I so desperately desired. Then one day in a skeptical mood, I paid $3 for a copy of "The Science of Eating." The knowledge that I obtained from this wonderful book worked a miracle in my life, and today I would not part with that knowledge for a thousand dollars.

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Breast Disease

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Foods that are adulterated or over refined, in stead of adding strength to your body and brain, actually poison your system so that with each mouthful you are literally digging your grave with your knife and fork. You owe it to yourself and family to get this remarkable book today.

Are You Poisoning Your Child?

Don't think this question far fetched. It is more true than you imagine. The breakfast, dinner and supper table are you placing foods before your children that are literally killing them? Are you feeding poison in the form of cooked foods more destructive than whiskey? Do you know that foods now being sold as "Breakfast Foods" have been robbed of their nutrient, and that if your children were fed on them alone they would die quicker than if you fed them absolutely nothing? Why do you feed gags, cows and horses with more care and science than you do your own children? The reason and answer is simple enough—You do not know! But to remain ignorant another day with the glorious opportunity to learn the truth is criminal negligence on your part.

To prospective and nursing mothers the knowledge contained in this book is immeasurable and cannot be described with words.

The Curse of the American People

Constitution is the curse of the American people. It is the cause of more fatal disease than any other preventable ailment. All the drugs in the world cannot cure constitution. They can only relieve it.

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The Scarlet Review


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By Dr C V Drysdale and Havelock Ellis 150

The Malthusian Doctrine and Its Modern Aspects
A series of articles which appeared during 1916 and 1917 in the "Malthusian," the monthly paper of the Malthusian League By C V Drysdale, OBE, DSc, Lon MIEE, FRSE Paper cover 50

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A paper written for the economic and statistical section of the British Association at Birmingham in September 1913 By C V Drysdale OBE DSc, Lon MIEE FRSE Paper cover 25

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An invaluable book to those who wish to better sexual conditions By Edith Houghton Hooker M D 500

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By James Waldo Fawsett 10

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In Its Medical, Social Economic, and Moral Aspects, by Dr S Adolphus Knopf 25

Sanity in Sex
Presents the vital facts of sex, with special reference to the marriage relation birth control etc, by William J Fielding 175

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Limitation of Offspring
Answers all arguments against birth control By William J Robinson 150

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The Psychical Side of Feminism By Florence Guertin Tuttle 100

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