

## CHAPTER XVIII

### THE GOAL

**W**HAT is the goal of woman's upward struggle? Is it voluntary motherhood? Is it general freedom? Or is it the birth of a new race? For freedom is not fruitless but prolific of higher things. Being the most sacred aspect of woman's freedom, voluntary motherhood is motherhood in its highest and holiest form. It is motherhood unchained — motherhood ready to obey its own urge to remake the world.

Voluntary motherhood implies a new morality — a vigorous constructive, liberated morality. That morality will first of all, prevent the submergence of womanhood into motherhood. It will set its face against the conversion of women into mechanical maternity and toward the creation of a new race.

Woman's role has been that of an incubator and little more. She has given birth to an in

cubated race She has given to her children what little she was permitted to give, but of herself, of her personality, almost nothing In the mass, she has brought forth quantity not quality The requirement of a male dominated civilization has been numbers She has met that requirement

It is the essential function of voluntary motherhood to choose its own mate, to determine the time of childbearing and to regulate strictly the number of offspring Natural affection upon her part instead of selection dictated by social or economic advantage, will give her a better fatherhood for her children The exercise of her right to decide how many children she will have and when she shall have them will procure for her the time necessary to the development of other faculties than that of reproduction She will give play to her tastes, her talents and her ambitions She will become a full rounded human being

Thus and only thus will woman be able to transmit to her offspring those qualities which make for a greater race

The importance of developing these qualities in the mothers for transmission to the chil-

## 228 WOMAN AND THE NEW RACE

dren is apparent when we recall certain well established principles of biology. In all of the animal species below the human, motherhood has a clearly discernible superiority over fatherhood. It is the first pulse of organic life. Fatherhood is the fertilizing element. Its development compared to that of the mother cell is comparatively new. Likewise its influence upon the progeny is comparatively small. There are weighty authorities who assert that through the female alone comes those modifications of form, capacity and ability which constitute evolutionary progress. It was the mothers who first developed cunning in chase, ingenuity in escaping enemies, skill in obtaining food and adaptability. It was they also who attained unfailing discretion in leadership, adaptation to environment and boldness in attack. When the animal kingdom as a whole is surveyed these stand out as distinctly feminine traits. They stand out also as the characteristics by which the progress of species is measured.

Why is all this true of the lower species yet not true of human beings? The secret is revealed by one significant fact — the female s

functions in these animal species are not limited to motherhood alone. Every organ and faculty is fully employed and perfected. Through the development of the individual mother, better and higher types of animals are produced and carried forward. In a word, natural law makes the female the expression and the conveyor of racial efficiency.

Birth control itself, often denounced as a violation of natural law, is nothing more or less than the facilitation of the process of weeding out the unfit, of preventing the birth of defectives or of those who will become defectives. So, in compliance with nature's working plan, we must permit womanhood its full development before we can expect of it efficient motherhood. If we are to make racial progress, this development of womanhood must precede motherhood in every individual woman. Then and then only can the mother cease to be an incubator and be a mother indeed. Then only can she transmit to her sons and daughters the qualities which make strong individuals and, collectively, a strong race.

Voluntary motherhood also implies the right of marriage without maternity. Two utterly

different functions are developed in the two relationships. In order to give the mate relationship its full and free play, it is necessary that no woman should be a mother against her will. There are other reasons, of course — reasons more frequently emphasized — but the reason just mentioned should never be overlooked. It is as important to the race as to the woman, for through it is developed that high love impulse which, conveyed to the child, attunes and perfects its being.

Marriage, quite aside from parentage, also gives two people invaluable experience. When parentage follows in its proper time, it is a better parentage because of the mutual adjustment and development — because of the knowledge thus gained. Few couples are fitted to understand the sacred mystery of child life until they have solved some of the problems arising out of their own love lives.

Maternal love, which usually follows upon a happy, satisfying mate love, becomes a strong and urgent craving. It then exists for two powerful, creative functions. First, for its own sake, and then for the sake of further enriching the conjugal relationship. It is from

such soil that the new life should spring It is the inherent right of the new life to have its inception in such physical ground, in such spiritual atmosphere The child thus born is indeed a flower of love and tremendous joy It has within it the seeds of courage and of power This child will have the greatest strength to surmount hardships, to withstand tyrannies, to set still higher the mark of human achievement.

Shall we pause here to speak again of the rights of womanhood, in itself and of itself, to be absolutely free? We have talked of this right so much in these pages, only to learn that in the end, a free womanhood turns of its own desire to a free and happy motherhood, a motherhood which does not submerge the woman, but which is enriched because she is unsubmerged When we voice, then, the necessity of setting the feminine spirit utterly and absolutely free, thought turns naturally not to rights of the woman, nor indeed of the mother, but to the rights of the child — of all children in the world For this is the miracle of free womanhood, that in its freedom it be-

comes the race mother and opens its heart in fruitful affection for humanity

How narrow, how pitifully puny has become motherhood in its chains! The modern motherhood enfolds one or two adoring children of its own blood, and cherishes, protects and loves them. It does not reach out to all children. When motherhood is a high privilege, not a sordid, slavish requirement, it will encircle all. Its deep, passionate intensity will overflow the limits of blood relationship. Its beauty will shine upon all, for its beauty is of the soul, whose power of enfoldment is unbounded.

When motherhood becomes the fruit of a deep yearning, not the result of ignorance or accident, its children will become the foundation of a new race. There will be no killing of babies in the womb by abortion, nor through neglect in foundling homes, nor will there be infanticide. Neither will children die by inches in mills and factories. No man will dare to break a child's life upon the wheel of toil.

Voluntary motherhood will not be passive, resigned, or weak. Out of its craving will

come forth a fierceness of love for its fruits that will make such men as remain unawakened stand aghast at its fury when offended. The tigress is less terrible in defense of her offspring than will be the human mother. The daughters of such women will not be given over to injustice and to prostitution, the sons will not perish in industry nor upon the battle field. Nor could they meet these all too common fates if an undaunted motherhood were there to defend. Childhood and youth will be too valuable in the eyes of society to waste them in the murderous mills of blind greed and hate.

This is the dawn. Womanhood shakes off its bondage. It asserts its right to be free. In its freedom, its thoughts turn to the race. Like begets like. We gather perfect fruit from perfect trees. The race is but the amplification of its mother body, the multiplication of flesh habitations — beautified and perfected for souls akin to the mother soul.

The relentless efforts of reactionary authority to suppress the message of birth control and of voluntary motherhood are futile. The powers of reaction cannot now prevent the



## 234 WOMAN AND THE NEW RACE

feminine spirit from breaking its bonds When the last fetter falls the evils that have resulted from the suppression of woman's will to freedom will pass Child slavery, prostitution, feeble-mindedness, physical deterioration, hunger, oppression and war will disappear from the earth

In their subjection women have not been brave enough, strong enough, pure enough to bring forth great sons and daughters Abused soil brings forth stunted growths An abused motherhood has brought forth a low order of humanity Great beings come forth at the call of high desire Fearless motherhood goes out in love and passion for justice to all mankind It brings forth fruits after its own kind When the womb becomes fruitful through the desire of an aspiring love, another Newton will come forth to unlock further the secrets of the earth and the stars There will come a Plato who will be understood, a Socrates who will drink no hemlock, and a Jesus who will not die upon the cross These and the race that is to be in America await upon a motherhood that is to be sacred because it is free