

THE BIRTH CONTROL REVIEW

Dedicated to the Cause of Voluntary Motherhood

Havelock Ellis Number

Birth Control, Morality and Eugenics

By Havelock Ellis

A VICTORY, A NEW YEAR AND A NEW DAY

By Margaret Sanger

JESSIE ASHLEY --- A Soul That Marches On

THE BIRTH CONTROL REVIEW

164 FIFTH AVENUE, NEW YORK CITY

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MARY KNOBLAUCH

MAUDE EDGREN
LILY WINNER

And in Recognition of a Vital Spirit that Still Animates this Magazine, JESSIE ASHLEY.

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Editorial Comment

WITH THE LAST OUNCE of her strength, with energy that might have overcome the disease to which, on January 20th, she succumbed, Jessie Ashley, a brave soldier in the battle for human liberties, an unflinching champion of the freedom of woman, penned these editorials. The fearless, unconquerable spirit which breathes through them is the spirit that will bring ultimate victory to this cause.

JANUARY WILL HAVE been quite a lively month for the Birth Control movement. First comes one of the now familiar arrests of Margaret Sanger, not because she or anybody else has given out Birth Control information, but because somebody thought it obscene to write a clean, plainly expressed article showing that Birth Control is not abortion and that the latter (as at present practiced, at all events) is a grave danger to women. It would seem fair and wise that women should be informed of these things. But no. Margaret Sanger wrote an article called "Birth Control or Abortion?" the New York Women's Publishing Co. Inc. published it and Kitty Marion sold it. So Margaret Sanger and Kitty Marion were arrested. Let us hope the case will be dismissed. We would like to see that much intelligence shown in these days after the war when we are supposed to have learned so much. (The case has been dismissed).

Then next we have the uncoiling of the "little serpent" that sticks to legal methods. It raises its head, gives a little hiss and away glides toward the portals of the law-making body sitting at Albany. There are many other portals toward which it will glide, later, but just now it glides to Albany. Oh, quietly, you understand, selecting just the right path and just the right men to charm with its doctrine. In other words the

National Birth Control League will send a delegation to the State Capital with the deadly purpose of getting introduced a bill making it legal to give out Birth Control information. Such a bill was introduced two years ago, but did not get out of committee.

THIS TIME THE WOMEN will make a determined fight to accomplish better results. And then everyone will be satisfied. No more illegality, no more arrests, no more bitter resentment. The information will be legally available. Only then the real fight will begin. The fight to see that women may have the information for the asking; the fight to have the whole subject so studied that methods of contraception will be perfected. We fight to make the public see that plain, honest writing is not obscene, even if it deals with the physical facts of sex. The fight for education and sane thinking.

But the question is, can we hope that law makers will act until the public is already acting openly—as it now does secretly when it can? Do laws precede general sentiment or follow it? And does unexpressed general sentiment count? Whether laws come first or laws come last they only matter when the articulate people back of them uphold them.

So the real fight today is not in Washington, Albany, San Francisco or old Boston, but right in the heart of every community, right in the dreadful little tenement rooms, right in the mining districts, the ranches, the schools and colleges, where healthy young people go laughing into horrors, because their education fails to educate.

NATURAL IMPULSES MUST be made enlightened impulses and women living in eternal dread must be taught that they are being cheated of help that the world has at its command. The fact that a strong movement is afoot to change all our obnoxious and injurious laws upon this subject, should not cause a single believer in Birth Control to relax in the efforts that are being made to put Birth Control over anyway—to insist upon Birth Control now, even in face of statutes, magistrates, courts and jails. The rebel spirit is of great social value, it keeps the race from becoming craven. Anyone who believes in the doctrine of Birth Control can find plenty of work to do, plenty of use for spare-or ill spared-money. Every kind of activity is going on right now, in your midst, no matter where you live. So everyone can join the procession whether it be the procession to jail or the procession to visit lawmakers. Both processions count and you can choose the one you like best. All you have to do is to swear to yourself that contraceptive methods of Birth Control shall be made available to women and then pitch in to make them so.

We hope that before we go to press, news will be had of the success of the Albany trip, and that the decision in the case of Margaret Sanger and Kitty Marion will be known. We devotedly hope that in one case the ladies will be warmly received, in the other that they will be kindly dismissed. To be dismissed by the lawmakers would be sad indeed. To be dismissed by the law interpreters would be a triumph. But behind both or either we must rally. If a bill to change the law can be entertained by New York legislators, so can such

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A Victory, A New Year and A New Day

By Margaret Sanger

THE YEAR 1919 is a year of victory. The work for Birth Control is bearing fruit beyond our hopes.

Something more than a mere personal escape from the toils of an outworn legal fiction was involved in the dismissal of the "obscenity" charges against Kitty Marion and myself by Magistrate Eilpern in New York City, January 18th. Our arrest on December 31st, marked the end of the old year—the end of a day that is gone. Our dismissal means it will no longer be so easy for a timorous adherent to wornout dogmas, masking himself safely behind an anonymous communication, to interfere with Birth Control propaganda.

This means a freer sweep for our efforts; it means a wider circulation for THE BIRTH CONTROL REVIEW, more co-operation, new courage, new effectiveness. In itself, it is enough to bring about for the Birth Control movement a new day.

PART OF THE EVIDENCE submitted to show why we should not be held to trial in a higher court consisted of several series of pamphlets on sex matters and venereal disease, issued by the War Department, the Navy Department, the United States Public Health Service, which is a branch of the Treasury Department; the Y. M. C. A., the Y. W. C. A. and the American Social Hygiene Association. These pamphlets, distributed by the millions, were designed for soldiers, for young men, for parents, and for young women! And some of them discussed sex matters with far more frankness than did the article which was complained of. Many others looked as if they might have been in large part rewritten from the book, "What Every Girl Should Know," which covers exactly the same ground as the article which caused the arrest of Miss Marion and myself.

"The so-called obscenity statute is of no effect without a standard" Attorney, J. J. Goldstein, told the court, "What was called obscene yesterday may in the greater light of today be found to be clean and pure. The United States government's own publications may assuredly be accepted as a standard. Some of these pamphlets are a good deal plainer spoken than is Margaret Sanger's article."

Since it is not in conflict with the principle of the "obscenity" laws for the federal government to print and distribute millions of copies of pamphlets which discuss plainly the physiology of sex in men and women in connection with venereal disease, it can hardly be in conflict with these statutes to discuss the same matters in connection with Birth Control.

MISS MARION AND myself were arrested December 31st by Sergeant Mooney of the Thirty-first street police station, New York. He explained that he had received complaints, which he afterwards said were anonymous, against the sale of the magazine on Broadway by Miss Marion and other women, and against its display upon the newsstands. The basis of the formal complaint was the article in the December number entitled "Birth Control or Abortion?"

In that article it was urged that since women limit their families by abortion if by no other means, a free, unhindered spreading of the knowledge of scientific Birth Control would do away with the appalling number of abortions occurring annually in the United States. One authority says there are 1,000,000 each year and another puts the figure even higher.

We were arraigned before Magistrate Eilpern and were released in custody of our attorney. Arguments were heard at our next appearance in court and the case taken under advisement for a few days. At our third appearance, the magistrate announced that he needed more time to consider the case.

January 18th he dismissed us.

"I dismiss the charges upon a strict legal ground" said he "I am not passing upon the merits of Birth Control propaganda. The Appellate Division held in the Mindell case that Margaret Sanger's book, "What Every Girl Should Know" was not obscene, reversing the decision of the Court of Special Sessions, which had convicted. This is the same matter that is involved in the present article. On that ground alone, I dismiss these charges."

THE CASE WOULD seem to dispose of the "obscenity" statute so far as Birth Control propaganda in the state of New York is concerned. The issuance of the "venereal disease" pamphlets by the federal government—the same pamphlets are also being distributed by the New York state department of health—answers objections of masculine-minded puritans who still believe that women can be kept pure through ignorance. At last the state and the nation have come to a more enlightened standard.

Not only have they come to accept this standard, but, alarmed by the terrible results of ignorance to the individual and the state they are insisting upon the light.

They want the light through pamphlets, magazines, the public schools—through all the means of getting light upon sex matters.

In a pamphlet entitled "The Problem of Sex Education in Schools" issued by the United States Public Health Service, distributed by both that service and the Bureau of Venereal Disease of New York state health department, this statement is made:

"It (sex education) includes the whole process of reproduction and nurture of children, the meaning of marriage, prostitution, venereal diseases, illegitimacy and hygiene of sound recreation. These cannot be taught at any one time or place."

IN THE SAME pamphlet, bearing as it does the imprint of the United States government and of the State of New York, this indictment of the ban on sex knowledge is set forth:

"In planning to include sex education in the school curriculum it should be realized that sex in life is not isolated as an experience or as a group of facts. It winds through

many kinds of experiences at different ages and is a part of many kinds of facts. Few branches of knowledge or feeling do not touch sex problems. Few subjects can be taught properly with the sex aspects left out. *An examination of the curriculum shows that society has had an official censor deleting sex from all classroom work under the orders of a now out-worn prudery. We find sex left out of all subjects no matter how much the omission weakens or even falsifies them. In nature study we begin with the baby animal and end with the death, giving no account of the renewal process; in anatomy while three bodily cavities are named, the organs in only two are fully enumerated; in contagious diseases venereal diseases are omitted; in the selections from literature the sex motives are suppressed; in history and civics their significance is ignored.*"

IF ANY WORD of rebuke to the suppressors of sex knowledge remained to be said, it was contained in "Facts for Young Women," a pamphlet issued by the New York State Department of Health, under the signature of Dr. Hermann M. Biggs, the commissioner. After describing some of the horrors that have resulted from ignorance of sexual functions, the writer says:

"Is it not time, with our knowledge of these facts, that something should be done to change this deplorable condition? —Is

it not time that women should look the sex problem squarely in the face, devoid of mystery and so-called 'moral issues.' from a practical and common sense point of view? Is it not time that all girls and young women, the future mothers of the race, should know the truth about the reproductive organs and the diseases which may effect them, so as to preserve their health and that of their offspring?"

It is the object of this booklet to teach young women some of the facts which they should know about these vital things."

The world moves and America moves with it. Six or seven years ago the post office department held up copies of "What Every Girl Should Know" as unmailable. Only after a considerable difficulty were the department authorities convinced that there was no violation of the federal laws in sending these books through the mails. Now there are court decisions upholding our contention as to the character of such books.

There are still federal laws against the mailing of contraceptive information. Many states have laws too against communicating this information. Reactionaries still use these statutes to prevent the enlightenment of women and the freeing of them from the burden of too frequent child bearing. But the time is coming—perhaps sooner than some of us can believe—when these mediæval legal monstrosities will follow others of their kind to the dustbin.

Jessie Ashley—A Soul That Marches On

AS THIS NUMBER OF THE BIRTH CONTROL REVIEW goes to the printer, one of the brave, animating spirits of the Birth Control movement passes on. Jessie Ashley, who has been acting as managing editor of this magazine and who has been one of the most vigorous factors in the National Birth Control League as well, died of pneumonia on the afternoon of January 20th, at her home, 102 East Fifty-second Street, New York. Ill but a few days, she put the last particle of her strength into the writing of the editorials which appear in this issue, and into an appeal to women to sell THE BIRTH CONTROL REVIEW upon the streets of every city, town and hamlet in the United States. When, on the day before her death, she recovered consciousness for a brief time, her first thought was of this magazine and a concern, not for her own condition, but lest her illness should interfere with the issuance of this number. Her last act of self-forgetting devotion to the cause more truly illuminates the life and character of Jessie Ashley than any word that may now be said.

PROPPED UP IN BED, stricken with a disease that sapped her physical energies but could not quench her indomitable spirit, she wrote, in the course of her editorials, a final exhortation:

"The fact that a strong movement is afoot to change all our obnoxious and injurious laws upon this subject should not cause a single believer in Birth Control to relax the efforts to put Birth Control over anyway—to insist upon Birth Control now—even in the face of statutes, magistrates, courts and jails. The rebel spirit is of great social value; it keeps the race from

becoming craven. Everyone can join the procession, whether it be the procession to jail or procession to visit the lawmakers."

THAT WAS HER final exhortation. Here is her final plea: *"Don't forget that we want volunteers to sell THE BIRTH CONTROL REVIEW in every city in the land. And to get it known in every little hamlet too.*

"Buffalo has come to the front and fifty copies have gone up there for sale on the streets. (Had not her illness prevented, her heart would have rejoiced at the knowledge that nearly 1,000 are to go to San Francisco, and that various quantities go to some half dozen other cities.)

"Do likewise in other cities and towns. Send in your names! It is really interesting to sell the magazine and makes one feel part of the great onward woman's movement.

"You in New York, don't forget we want volunteers. New York is many cities in one!

"Send your name to Elisabeth Colt or —"

There the sentence seems to have broken off. There Jessie Ashley's work seems to have been finished.

HER LAST WORDS ARE passed on to the women of America as she has written them. Her co-workers of THE BIRTH CONTROL REVIEW have nothing to add. If you wish like her to have part in this movement, she has told you how. If you wish to participate in the building up of THE REVIEW in order to extend its power for the freedom of woman and for humanity, you can do no better than to sell it on the streets of the city in which you live. No stockholder or editor

receives money from the publication. It is a labor of love. Send your names to Mrs. Elisabeth Colt or to Kitty Marion, Room 2004, 104 Fifth Avenue, New York.

Jessie Ashley was a rebel spirit, a ceaseless fighter for a better day and essentially a feminist. Born of the aristocracy, she revolted against her environment and became a true revolutionist. She came of Mayflower stock, was a sister of Clarence D. Ashley, who until his death was dean of the New York School of Law. Her father was president of the Wabash railway. Dean Ashley was himself something of a feminist, and it was he who organized the first woman's law class. Miss Ashley was his pupil and after her graduation and admission to the bar became one of the instructors of the class. She was the first woman lawyer in New York and was active in the practice until a year or two ago, when other interests prevented.

LAW, HOWEVER, WAS never her chief pursuit. Her nature was too vigorous, too vital, to find its chief expression in an office or in courtrooms. Her great activities in her youth were for reform; in her prime they were revolutionary. Beginning as a suffragist, her work attracted national reputation. It was continued until the time of the Lawrence strike, when she espoused the cause of Ettor and Giovanitti, the I. W. W. leaders then in jail. Powerful opposition in the suffrage ranks led to her severing connection with the movement and from that time on she was intimately connected with some branch revolutionary activity until the afternoon of January 20th, when the editorial pencil fell from fingers too weak to hold it longer.

As a Socialist she was one of that early, fearless group which did much to give Socialism its great foothold upon American soil. She was many times a nominee upon Socialist tickets and was a delegate to the national convention in Indianapolis in 1912.

HER CHIEF INTEREST after the Lawrence strike was in industrial unionism and she co-operated closely with the I. W. W., giving personal and professional service and financial aid without stint. Her courage and unselfishness were in evidence in many of the bitterest strikes. Many of the most important things she has done cannot be spoken of, for inspired with an unflinching modesty, she hid them from public view. It is said of her truly that she was always in the forefront when it took courage to be there; always in the background when there was credit to be gained.

She was especially active some six years ago in the Hotel Worker's strike. In the strikes of women's unions, she was always the first to proffer free professional services and provide the bail necessary to keep the girls out of jail. The money with which she might have lived in idle luxury went constantly into the battle for freedom of the workers, particularly the women workers.

LONG ACTIVE IN THE Birth Control movement, she was at once a leading spirit in the National Birth Control League and one of the most effective factors in that part of the work to which Margaret Sanger and her associates have devoted themselves. She was among those who count it a privilege to be persecuted for this cause and only by an unexpected turn of events did she fail to go to jail for distributing Birth Control pamphlets. She had been arrested, and, upon expressing her determination to carry the case to a higher court, the New York Court of Special Sessions, gave her the alternative of a fine or imprisonment.

Jessie Ashley had a peculiarly honest mind, tolerant as to the convictions of others, uncompromising as to her own. Above all, she was fearless and counted no cost in her work for whatever cause claimed her conspicuous talents.

The Cry for Deliverance

By Mothers of Handicapped Children

FROM THE LIPS of the mothers of handicapped children, from the bearers of the unfit, comes up the cry for Birth Control. The terrible necessity of these women is an unanswerable indictment to a blind order of things which still makes it a crime to send them by mail, and in many states to impart to them by any means whatsoever, that knowledge of their reproductive functions and of contraceptives which will make it possible for them to cease populating the world with children that are physically below normal and potential, when not actual, burdens to society.

Every student of the problems of racial betterment who desires to get beyond theory must sooner or later come to consider at firsthand the situation of these women and that of their children. The letters reproduced on this page are firsthand information as to actual conditions. They speak for themselves of the helplessness of their writers—a helplessness

which, as the letters prove, must continue while the knowledge of Birth Control methods are denied the masses.

What else has science to offer these women save contraceptives? And what can help them until they are permitted knowledge of Birth Control?

Did This Birth Help the Race?

"My dear Mrs. Sanger:—

"I was told you would give good healthful advice to women in regard to limitation of offspring. I have one small boy and my physician told me under the circumstances it would be better for me to have no more children but he did not tell me how to prevent it.

"My husband is extremely nervous and desired no children. Before my boy was born things were made very unpleasant for me and I was reminded in every way that I could have pre-

vented the state of affairs. Consequently I brought into the world a very nervous baby which cried on the least provocation; making my husband almost frantic. Many a night I have nursed my baby all night long, so as to have peace. I live in mortal terror of becoming pregnant again."

Can These Children Be Strong?

"Dear Mrs. Sanger:—

"I am writing to you in hope you may be able to send me some literature regarding Birth Control.

"I am twenty-five years old, have been married five years and have four children, the youngest two months. I am not very well, only weighing 96 lbs. having lost 30 lbs. since I began to bear children.

"My husband earns \$18.00 per week and I find that it takes careful planning to make this amount sufficient. I consider I have done my duty to the commonwealth and would be sincerely grateful if you would help me. I think Birth Control is a splendid reform and wish I could help. I am enclosing stamps and hope for a reply."

One of the Many

"Dear Madam:—

"I have seen your address in the paper Prosvete. My husband he got that paper and he read what you have done for the poor people. Please send me your advice if you can. I ask you with all my heart. I have had 7 babies already and I am only 24 years old. I am all broke and run down in

poor health and my husband he is in poor health. He can't work steady all the time.

"I would like to help myself if I could do so, so I will have no more children. I have too many now already, and in this town where I live there is a lot and lots of poor women just like me."

Eight in Thirteen Years

"Margaret Sanger:—

"I am writing to you to see if you can help me out. I have had 8 babies in the last 13 years, one is dead, so have 7 left. They are all very dear to me but do hope I don't have to have any more. Am a farmer's wife and am busy from morning till ten at night. Can you tell me something that will help me not have any more. A friend gave me your address. Am so in hopes I will hear from you soon. My baby is eighteen months old."

A Weakly Mother of Fifteen

"Dear Madame:—

"I take the liberty to write you. I have read all about you. I understand that you have the secret of how to control the birth rate. Now if you know that why would you not let me into the secret also. I am a mother of fifteen children, the oldest 23 and the youngest a baby of five months. I am a very weakly woman of 40 and stand in deadly fear of more children. I do not know of any way to prevent pregnancy.

"I sent and got one of your books called 'What Every Mother Should Know,' liked it real well. Now if you will send me that information you will have my everlasting gratitude."

Havelock Ellis—An Appreciation

IT IS WITH a sense of gratitude that the editors of THE BIRTH CONTROL REVIEW devote this issue of the magazine largely to a recognition of the work of Havelock Ellis. The labors of this genius, unique in history, to bring to women and to men alike, a better understanding of woman and her physical, mental and spiritual creative functions cannot be too gratefully acknowledged nor too frequently emphasized.

It is his privilege to be a pioneer in a great movement as yet little understood by the masses of humanity or even the majority of the intellectuals. For Havelock Ellis has shed the light of his genius upon many inter-related questions and ideas, some of which are just being understood and some of which must wait for further illumination in the day that is now at dawn.

In generations yet to come posterity will recognize Havelock Ellis as one who opened the spiritual portals of the Twentieth Century and revealed sex as a spiritual factor in the lives of men and women, particularly of women. He has helped woman to understand herself and the sex urge of her mate. He has shown the spiritual importance of the creative urge in itself

and has brought to woman an inspired knowledge of the use and expression of that impulse.

In this alone, if he had done nothing more, he has rendered incalculable aid in bringing about a better era for womankind. Helping to free woman's creative functions of the chains of ignorance, superstition and prudery, helping her to lift herself above the level of a subservient breeder of undesired and unfit children or the passive object of unenlightened physical appetites, he has done a heretofore unparalleled service to the world. For, as few understand so well as he, the social and spiritual values of woman's creative nature have heretofore been hideously wasted. When they are no longer wasted, when they become a positive, free, untrammelled force, the first great step will have been taken toward wiping out poverty, disease and the appalling sum of human wretchedness.

It is for these things that generations yet unborn will remember Havelock Ellis. It is this service which THE BIRTH CONTROL REVIEW, devoted to the fundamental movement for the freedom of woman is most happy to acknowledge, hoping by the acknowledgement to call some further attention to one of the most essentially fruitful careers of our times.

Birth Control in Relation to Morality and Eugenics

By Havelock Ellis

NONE WHO HAS studied the subject in this article will easily believe that a tendency so deeply rooted in nature as Birth Control can ever be in opposition to morality. It can only seem to be so when we confuse the eternal principles of morality, whatever they may be, with their temporary applications, which are always becoming modified in adaptation to changing circumstances.

We are often in danger of doing injustice to the morality of the past, and it is important, even in order to understand the morality of the present, that we should be able to put ourselves in the place of those for whom Birth Control was immoral. To speak of Birth Control as having been immoral in the past is, indeed, to under-estimate the case; it was not only immoral, it was unnatural, it was even irreligious, it was almost criminal. We must remember that throughout the Christian world the Divine Command "Increase and Multiply" has seemed to echo down the ages from the beginning of the world. It was the authoritative command of a tribal God who was, according to the scriptural narrative, addressing a world inhabited by eight people. From such a point of view a world's population of several thousand persons would have seemed inconceivably vast, though today by even the most austere advocate of birth limitation it would be allowed with a smile. But the old religious command has become a tradition which has survived amid conditions today unlike those under which it arose. In comparatively modern times it has been re-imposed from unexpected quarters, on the one hand by all the forces that are opposed to democracy and on the other by all the forces of would-be patriotic militarism, and both alike clamoring for plentiful and cheap men.

Even science, under primitive conditions, was opposed to Birth Control. Creation was regarded as a direct process in which man's will had no part, and knowledge of nature was still too imperfect for the recognition of the fact that the whole course of the world's natural history has been an erection of barriers against wholesale and indiscriminate reproduction. Thus it came about under the old dispensation, which is now forever passing away, to have as many children as possible and to have them as often as possible—provided certain prescriptions were fulfilled—seemed to be religious moral, natural, scientific and patriotic duty.

TODAY THE CONDITIONS have altogether altered, and even our own feelings have altered. We no longer feel with the ancient Hebrew, who has bequeathed his ideals though not his practices to Christendom, that to have as many wives and concubines and as large a family as possible is both natural and virtuous. We realize, moreover, that the Divine Commands, so far as we recognize any such commands, are not external to us, but are manifested in our deliberate reason and will. We know that to the primitive men who lacked foresight and lived mainly in the present, only that divine command could be recognizable which sanctified the impulse of

the moment, while to us, who live largely in the future, and have learnt foresight, the divine command involves restraint on the impulse of the moment. We no longer believe that we are divinely ordered to be reckless or that God commands us to have children whom, as we ourselves know, are fatally condemned to disease or premature death. Providence, which was once regarded as the attribute of God, we regard as the attribute of men; providence, prudence, self-restraint, these are to us the characteristics of moral men, and those persons who lack these characteristics are condemned by our social order to be reckoned among the dregs of mankind. It is a social order which in the sphere of procreation could not be reached or maintained except by the systematic control of offspring.

We may realize the difference between the morality of today and the morality of the past when we come to details. We may consider, for instance, the question of the chastity of women. According to the ideas of the old morality, which placed the whole question of procreation under the authority (after God) of men, women were in subjection to men, and had no right to freedom, no right to responsibility, no right to knowledge, for it was believed, if entrusted with any of these she would abuse them at once. That view prevails even today in some civilized countries and middle-class Italian peasants, for instance, will not allow their daughter to be conducted by a man even to Mass, for they believe that as soon as she is out of their sight, she will be unchaste. That is their morality. Our morality today, however, is inspired by different ideas, and aims at a different practice. We are by no means disposed to rate highly the morality of a girl who is only chaste so long as she is under her parent's eyes; for us, indeed, that is much more like immorality than morality.

We are today vigorously pursuing a totally different line of action. We wish women to be reasonably free, we wish them to be trained in the sense of responsibility for their own actions, we wish them to possess knowledge, more especially in that sphere of sex, once theoretically closed to them, which we now recognize as peculiarly their own domain. Nowadays, moreover, we are sufficiently well acquainted with human nature to know, not only that at best the 'chastity' merely due to compulsion or to ignorance, is a poor thing, but that at worst it is really the most degraded and injurious form of unchastity. For there are many ways of avoiding pregnancy beside the use of contraceptions, and such ways can often only be called vicious, destructive to purity, and harmful to health. Our ideal woman today is not she who is deprived of freedom and knowledge in the cloister, even though only the cloister of her home, but the woman who being instructed from early life in the facts of sexual physiology and sexual hygiene, is also trained in the exercise of freedom and self-responsibility, and able to be trusted to choose and to follow the path which seems to her right. That is the only kind of morality

which seems to us real and worth while. And, in any case, we have now grown wise enough to know that no degree of compulsion and no depth of ignorance will suffice to make a girl good if she doesn't want to be good. So that, even as a matter of policy, it is better to put her in a position to know what is good and to act in accordance with that knowledge.

The relation of Birth Control to morality is, however, by no means a question which concerns women alone. It equally concerns men. Here we have to recognize, not only that the exercise of control over procreation enables a man to form a union of faithful devotion to the woman of his choice at an earlier age than would otherwise be possible, but it further enables him, throughout the whole of married life, to continue such relationship under circumstances which might otherwise render them injurious or else undesirable to his wife. That the influence thus exerted by preventive methods would suffice to abolish prostitution it would be foolish to maintain, for prostitution has other grounds of support. But even within sphere of merely prostitutional relationships the use of contraceptives, and the precautions and cleanliness they involve have an influence of their own in diminishing the risks of venereal disease, and while the interests of those who engage in prostitution are by some persons regarded as negligible, we must always remember that venereal disease spreads far beyond the patrons of prostitution and is a perpetual menace to others who may become altogether innocent victims. So that any influence which tends to diminish venereal disease increases the well-being of the whole community.

A PART FROM THE relationship to morality—although the two are intimately combined,—we are thus led to the relationship of Birth Control to eugenics, or to the sound breeding of the race. Here we touch the highest ground, and are concerned with our best hopes for the future of the world. For there can be no doubt that Birth Control is not only a precious but an indispensable instrument in moulding the coming man to the measure of our developing ideals. Without it we are powerless in the face of the awful evils which flow from random and reckless reproduction. With it we possess a power so great that some persons have professed to see in it a menace to the propagation of the race, amusing themselves with the idea that if people possess the means to prevent the conception of children they will never have children at all. It is not necessary to discuss such a grotesque notion seriously. The desire for children is far too deeply implanted in mankind, and womankind alike, ever to be rooted out. If there are today many parents whose lives are rendered wretched by large families, and the miseries of excessive child-bearing, there are an equal number whose lives are wretched because they have no children at all, and who snatch eagerly at any straw which offers the smallest promise of relief to this craving. Certainly there are people who desire marriage, but—some for very sound and estimable reasons and others for reasons which may less well bear examination—do not desire any children at all. So far as these are concerned, contraceptive methods, far from being a social evil, are a social blessing.

Nothing is so certain as that it is an unmixed evil for a community to possess unwilling, undesirable, or incompetent

parents. Birth Control would be an unmixed blessing if it merely enabled us to exclude such persons from the ranks of parenthood. We desire no parents who are not both competent and willing parents. Only such parents are fit to father and to mother a future race worthy to rule the world.

It is sometimes said that the control of conception, since it is frequently carried out immediately on marriage will tend to delay parenthood until an unduly late age. Birth Control has, however, no necessary result of this kind, and might even act in the reverse direction. A chief cause of delay in marriage is the prospect of the burden and expense of an unrestricted flow of children into the family, and in Great Britain, since 1911, with the extension of the use of contraceptions, there has been a slight but regular increase not only in the general marriage rate but in proportion of early marriages, although the *general* mean age at marriage has increased. The ability to control the number of children not only enables marriage to take place at an early age but also makes it possible for the couple to have at least one child soon after marriage. The total number of children are thus spaced out, instead of following in rapid succession.

It is only of recent years that the eugenic importance of a considerable interval between births has been fully recognized, as regards not only the mother—this has long been realized—but also the children.

The very high mortality of large families has long been known and their association with degenerate conditions, and with criminality. Of recent years, however, evidence has been obtained that families in which the children are separated from each other by intervals of more than two years are both mentally and physically superior to those in which the interval is shorter. Thus Ewart found in an English manufacturing town that children born at an interval of less than two years after the birth of the previous child, remain notably defective, even at the age of six, both as regards intelligence and physical development. When compared with children born at a longer interval or with first-born children, they are on the average, 3 inches shorter and 3 pounds lighter than first-born children. Such observations need to be repeated in various countries, but if confirmed it is obvious that they represent a fact of the most vital significance.

THUS WHEN WE calmly survey, in however summary a manner, the great field of life affected by the establishment of voluntary human control over the production of the race, we can see no cause for anything but hope. It is satisfactory that it should be so, for there can be no doubt that we are here facing a great and permanent fact in civilized life. With every rise in civilization, indeed with all revolutionary progress whatever, there is what seems to be an automatic fall in the birth-rate. That fall is always normally accompanied by a fall in the death-rate, so that a low birth-rate frequently means a high-rate of natural increase, since most of the children born survive. Thus in the civilized world of today, notwithstanding the low birth-rate which prevails as compared with earlier times, the rate of increase in the population is still, as Leroz-Beaulieu points out, appalling—nearly half a million a year in Great Britain, over half a million in Austro-

Hungary, and three quarters of a million in Germany. When we examine this excess in detail we find among them a large proportion of undesired and undesirable children. There are two opposed alternative methods working to diminish this proportion: the method of preventing conception, with which we have here been concerned, and the method of preventing live birth by producing abortion. There can be no doubt about the enormous extension of this latter practice in all civilized countries, even although some of the estimates of its frequency in the United States, where it seems especially to flourish, may be extravagant. The burden of excessive children on the over-worked, under-fed mothers of the working classes becomes at last so intolerable that anything seems better than another child. "I'd rather swallow the druggist's shop and the man in it than have another kid," as a woman in Yorkshire said.

Now there has of late years arisen a movement, especially among the German women, for bringing abortion into honour and repute, so that it may be carried out openly and with the aid of the best physicians. This movement has been supported by lawyers and social reformers of high position. It may be admitted that women have an abstract right to abortion and that in exceptional cases that right should be exerted. Yet there can be very little doubt to most people that abortion is a wasteful, injurious, and almost degrading method of dealing with the birth-rate, a feeble apology for recklessness and improvidence. A society in which abortion flourishes cannot be regarded as a healthy society. Therefore, a community which takes upon itself to encourage abortion is incurring a heavy responsibility. I am referring now more especially to the United States, where this condition of things is most marked. For, there cannot be any doubt about it, just as all those who work for Birth Control are diminishing the frequency of abortion, so every attempt to discourage Birth Control promotes abortion. We have to approach the problem calmly, in the light of nature and reason. We have, each of us, to decide on

which side we shall range ourselves. For it is a vital social problem concerning which we cannot afford to be indifferent.

THERE IS HERE no desire to exaggerate the importance of Birth Control. It is not a royal road to the millennium, and as I have already pointed out, like all other measures which the course of progress forces us to adopt, it has its disadvantages. Yet at the present moment its real and vital significance is acutely brought home to us.

Flinders Petrie, discussing those great migrations due to the unrestricted expansion of barbarous races which have devastated Europe from the dawn of history remarks: "We deal lightly and coldly with the abstract facts, but they represent the most terrible tragedies of all humanity—the wreck of the whole system of civilization, protracted starvation, wholesale massacre. Can it be avoided? That is the question, before all others, to the statesman who looks beyond the present time." Since Petrie wrote, less than ten years ago, we have had occasion to realize that this vast expansion of which Petrie wrote, are not confined to the remote past, but are still at work and producing the same awful results, even at the very present hour.

The great and only legitimate apology which has been put forward for the aggressive attitude of Germany in the present war has been that it was the inevitable expansive outcome of the abnormally high birth-rate of Germany in recent times; as Dr. Dernburg, not long ago, put it: "The expansion of the German nation has been so extraordinary during the last twenty-five years that the conditions existing before the war had become insupportable." In other words, there was no outlet but a devastating war. So we are called upon to repeat, with fresh emphasis, Petrie's question: "Can it be avoided?" All humanity, all civilization, calls upon us to take up our stand on this vital question of Birth Control. In so doing we shall, each of us, be contributing, however humbly, to

"One far-off divine event,
To which the whole creation moves."

Havelock Ellis

His View of Women's Nature and Position

By F. W. Stella Browne

GENIUS—ESPECIALLY A trebly complex genius which combines the faculties of logical analysis and intuition with exquisite grace of expression—must ever be difficult to dissect. Yet I think it is evident to any careful student of Havelock Ellis' work, who is also unafraid of life, that his most characteristic quality is the power of seeing things as they are: instead of things as convention, tradition, economic stress, religion, law (to a large extent) and literature complacently assume them to be. This remarkable and unusual quality is most happily and completely expressed in his view of women, their nature and their position in relation to men, and to the social systems of the past, the present and the future.

This view may be summarized as a comprehension alike of women's individuality as human beings and of the destructive needs and nature of their sex. It is equally far removed from the imbecile and coarse contempt of church tradition and the equally imbecile and coarse contempt of the libertine who imagines that he "understands women" because he has frequently consorted with prostitutes, whom he therefore imagines he has the right to despise. At the same time, this view of our great helper, teacher and comrade, is sane and balanced and free from the somewhat sickly idealization of all a woman *is* and *does*, an idealization which is not unknown in some "advanced" circles in either England or America, and may be regarded as a degraded relic of the "chivalrous" tradition.

IN NO DIRECTION is Ellis' large sanity and fine-fibred humanity more exemplified than in his attitude towards Birth Control. He has always been a convinced and most effective champion of "intelligent voluntary motherhood." Alike for the child, the mother, and the community. He devotes the most reverent attention to the study of motherhood and the defense of motherhood's right to protection and consideration: but it is a motherhood in harmony with women's intelligence, gravely and gladly adventured, not imposed by alien brutality or carefully cultivated ignorance. There is an extraordinarily poignant and beautiful passage in his "Impression and Comments" on "the mother whose child has no father save God" which may well shame even the puritans into thought and humane action—such of them that is, as are capable of such processes.

Another most striking contribution to the defense of voluntary motherhood is the article on "The Objects of Marriage" written especially for the Birth Control campaign in America, and recently published also in England. *Here he maintains that birth control "by rendering easily possible a selection in parentage and the choice of the right time and circumstances for conception is again the chief key to the eugenic improvement of the race," as well as "effecting finally the complete liberation of the spiritual object of marriage."*

As a human being, compared and contrasted with man—never in a spirit of sex antagonism, but of earnest human fellowship—Havelock Ellis has studied woman in his volume of the Contemporary Science series, embodying the latest European researches, which appeared in its Sixth Edition before the outbreak of the war. It gives an idea of the immensity and complexity of the work in investigation, annotation and comparison which still needs doing before we can forcecast women's most congenial vocation and her probable place in the New Social Order.

He has been found fault with, as a scientific investigator, by some who have not his range and depth of erudition, for a somewhat uncritical attitude towards material of testimony. What this really means is, that his scale of values is not the scale indoctrinated into the academic mind. Ellis learns much from contact with nature and man, and from encyclopædic readings, and has never taken his views or his facts second-hand. He has observed women as citizens and workers and has received their information and comments on their life and work with sane and noble frankness, neither instructing them as to what they felt nor as to what they ought to feel. He has not only observed the rank and file of womankind: he has also been the friend and fellow worker in social and intellectual fields, of such gifted and distinguished women as his wife, the late Edith Ellis, of Olive Schreiner and Ellen Key. This has kept his standard of conduct and achievement for women high and true. He says in "The Task of Social Hygiene": "Responsibility is now demanded where before only tutelage was possible. A civilized society in which women are ignorant and irresponsible is an anachronism."

HAVELOCK ELLIS HAS spoken excellently of woman the worker and citizen, and woman the mother: and above all, of woman the lover and beloved. In **THE BIRTH CONTROL**

REVIEW was first published an exquisite little historical and psychological sketch called "The Love Rights of Women," in which the whole development of the patriarchal order of society and its reactions on the love nature of men and women respectively, are summarized with consummate learning and perfect sympathy. There is no doubt that Ellis' scientific training and long communing with nature in Australian forests and islands have greatly contributed to his unabashed, reverent and attentive attitude towards sex and all its mysterious processes, psychic and physical: and we know also, on good authority, that the great forerunner, James Hinton (himself also a doctor and a poet, and though with less grip on life and less humor than Ellis) influenced him in the same direction. For indeed, to this great high priest of humanity and worker for a beautiful and reasonable social order, women (and men) have revealed their feelings, their perplexities, their joy and grief, sure of his comprehension, his reverence and his sympathy. His knowledge of women's infinite sexual diversity is proved by the wonderful third volume of his "Studies in the Psychology of Sex" which contains an analysis of the special characteristics of the sexual impulse in women, which is unsurpassed in originality and veracity. Again and again, in studying this piece of work, or the chapters on "Marriage," "Prostitution," and "Sexual Morality" and the "Art of Love" in the final volume of the same series ("Sex and Society") one marvels at the profound and delicate knowledge of the most subtle interplay of attraction and repulsion, desire, modesty, affection and love.

These are indeed studies of and revelations in human nature and its glorious possibilities: how different from the dogmatic imbecilities of Acton and Windscheid, to name only two "gynecologists"! As examples of the justice and profound wisdom of his judgements I may cite the psychological portrait of Ninon de l'Euclous (in Vol. VI of the "Studies") and the analysis of the difference between the general tendency of many highly devoted intelligent women to mental, moral and social independence of men, and their frequent specifically sexual pleasure in submission to and suffering by the beloved man: for "women have the laws of their own nature; their development must be along their own lines and not along masculine lines."

And this "development along their own lines" Havelock Ellis has most brilliantly advocated and foretold; economic independence, free motherhood, birth control, freedom of sexual selection, candour and kindness between men and women even in the terrible emotional storms of a great love: love, as an art, and as a creative impulse, energising and beautifying all life.

How can one better describe him than in Margaret Sanger's words: "The greatest emancipator of womanhood!"?

Havelock Ellis—Biographical

TALL, A VERITABLE white giant, shy, democratic in manner, simple in thought and taste, the personality of Havelock Ellis is that of the pioneer. Pioneer he has been in all his more important pursuits. How much or how little the fact that both his parents came of adventurous, sea-faring families may have to do with the bent of one of the most significant

philosophical minds of the present day is an interesting subject for speculation.

Born in Croydon, Surrey, England, February 2, 1859, Henry Havelock Ellis spent much of his childhood at sea. He was educated in private schools and in St. Thomas' Hospital. The first profession of his youth was teaching and his pioneering tendency doubtless asserted itself when he became a teacher in the then undeveloped New South Wales. This occupied the years from 1875 to 1879.

Returning to England, he qualified as a medical man, but practiced for a short period only, having become absorbed in literary work and original scientific investigations. This step launched him upon the career which was to be so fruitful in its benefits to women and to the race.

In 1887 he began his work as editor of the Mermaid Series of Old Dramatists, which was finished in 1889. The following year saw the first of his important original works in print. This was "The New Spirit," which was followed in the same year by "The Criminal." "Man and Woman," a Study of Human Secondary Sexual Characters was issued in 1894.

THEN BEGAN THAT monumental series of studies in the Psychology of Sex, which was to be the philosopher's master work. "Sexual Inversion," which was to take its place as the second of the series, appeared in 1897. "Affirmations"

was brought out in the same year. "The Evolution of Modesty" which was to become the first volume of the series on sex psychology, was published in 1899. Then came "The Nineteenth Century; A Dialogue in Utopia" in 1900 and "A Study of British Genius" in 1904. In the three years beginning with 1903 were issued Volumes 3, 4, 5 and 6 of his great series under the titles, "Analysis of the Sexual Impulse," "Sexual Selection in Man," "Erotic Symbolism" and "Sex in Relation to Society." In the eight years beginning with 1908 came "The Soul of Spain," "The World of Dreams," "The Task of Social Hygiene" "Comments and Impressions," and "Essays in War-Time." All except the very latest of these works have run through many editions.

While this immense volume of work—the more immense when one considers the original scientific investigations necessary to its preparation—was being done, there was an almost constant flow of articles, short treatises and the like, many of which have been reprinted in pamphlet form and distributed widely. It is perhaps not too much to say that Havelock Ellis never made a book for the sake of making a book, but that every volume has been done with the purpose of putting its stamp upon the life of the times. Nor is it too much to say that in no single case has one of these books failed of that purpose.

Birth Control and Racial Betterment

By Margaret Sanger

BEFORE EUGENISTS AND others who are laboring for racial betterment can succeed, they must first clear the way for Birth Control. Like the advocates of Birth Control, the eugenists, for instance, are seeking to assist the race toward the elimination of the unfit. Both are seeking a single end but they lay emphasis upon different methods.

Eugenists emphasize the mating of healthy couples for the conscious purpose of producing healthy children, the sterilization of the unfit to prevent their populating the world with their kind and they may, perhaps, agree with us that contraception is a necessary measure among the masses of the workers, where wages do not keep pace with the growth of the family and its necessities in the way of food, clothing, housing, medical attention, education and the like.

We who advocate Birth Control, on the other hand, lay all our emphasis upon stopping not only the reproduction of the unfit but upon stopping all reproduction when there is not economic means of providing proper care for those who are born in health. The eugenist also believes that a woman should bear as many healthy children as possible as a duty to the state. We hold that the world is already over-populated. Eugenists imply or insist that a woman's first duty is to the state; we contend that her duty to herself is her first duty to the state.

WE MAINTAIN THAT A woman possessing an adequate knowledge of her reproductive functions is the best

judge of the time and conditions under which her child should be brought into the world. We further maintain that it is her right, regardless of all other considerations, to determine whether she shall bear children or not, and how many children she shall bear if she chooses to become a mother. To this end we insist that information in regard to scientific contraceptives be made open to all. We believe that if such information is placed within the reach of all, we will have made it possible to take the first, greatest step toward racial betterment and that this step, assisted in no small measure by the educational propaganda of eugenists and members of similar schools, will be taken.

One fundamental fact alone, however, indicates the necessity of Birth Control if eugenics is to accomplish its purpose. Unless contraceptives are used, a child is likely to be born within a year of the last one. Even when the mother is exceptionally robust this frequent child-bearing is a heavy drain upon her system and nine times in ten, it is a drain upon the offspring. The mother's system has not had time to replenish itself with those elements which have been so radically diminished in bringing the child to birth, and of course it has not had time to establish that reserve stock of these same elements which are necessary to the strength and well-being of the next child. The mother's health is more than likely to be wrecked and the later children are almost sure to fall short of that nervous and muscular health which might otherwise have been theirs.

Thus we hold that the fruits of the most perfect eugenic marriage are likely to be bad health in the mother and in the later children, if Birth Control is not utilized for the purpose of properly spacing the progeny.

THIS PRINCIPLE ASSERTS itself in all of the economic layers of society but its effects may be modified to a considerable extent by those women who have the means to provide adequate care of themselves during the ante-natal period and adequate care of the child after it is born. With the great masses of the people, however, such care is either exceedingly difficult or impossible. Among the majority of wage-workers, the frequent arrival of children means not only the wrecking of the mother's health and the physical handicapping of the child, but often the disheartening and demoralization of the father, the stunting of the children through bad living conditions and early toil, and in that generation or the next, the contributing of morons, feeble-minded, insane and various criminal types to the already tremendous social burden constituted by these unfit.

While I personally believe in the sterilization of the feeble-minded, the insane and the syphilitic, I have not been able to discover that these measures are more than superficial deterrents when applied to the constantly growing stream of the unfit. They are excellent means of meeting a certain phase of the situation, but I believe in regard to these, as in regard to other eugenic means, that they do not go to the bottom of the matter. Neither the mating of healthy couples nor the sterilization of certain recognized types of the unfit touches the great problem of unlimited reproduction of those whose housing, clothing, and food are all inadequate to physical and mental health. These measures do not touch those great masses, who through economic pressure populate the slums and there produce in their helplessness other helpless, diseased and incompetent masses, who overwhelm all that eugenics can do among those whose economic condition is better.

BIRTH CONTROL, ON THE other hand, not only opens the way to the eugenic, but it preserves his work. Furthermore, it not only prepares the ground in a natural fashion for the development of a higher standard of motherhood and of family life, but enables the child to be better born, better cared for in infancy and better educated.

Birth Control of itself, by freeing the reproductive instinct from its present chains, will make a better race. A family subsisting upon a certain wage will naturally give better care to one or two children upon that wage than it would to four or six or eight or ten, and the two children are much less likely to have to go into child labor factories and sweat-shops than are the eight or ten. The situation is too plain for argument.

Concrete examples of the eugenic effects of Birth Control are the most convincing evidence. In Holland, where Birth Control is taught in clinics conducted by nurses specially trained for that purpose, military statistics show that the average stature of men has increased four inches in thirty years. Ninety per cent. of the men were fit for army service, while in the United States, less than 50 per cent. were.

The fighting qualities of the French poilu, his endurance, and his fitness have been the amazement of military authorities in the Great War. The present generation of Frenchmen, as everyone knows who remembers the horror with which "anti-race suicidists" greeted the French tendency to Birth Control, is the product largely of Birth Control methods.

Eugenics without Birth Control seems to us a house builded upon the sands. It is at the mercy of the rising stream of the unfit. It cannot stand against the furious winds of economic pressure which have buffeted into partial or total helplessness a tremendous proportion of the human race. Only upon a free, self-determining motherhood can rest any unshakable structure of racial betterment.

AND STILL IT MOVES!

By Genevieve Grandcourt

[Respectfully dedicated to all those who have the persecution
bee in their bonnets.]

WHEN GALILEO went abroad
And earnestly did say
That the world is round and turning
On its axis every day,
It made towns shake with laughter,
It made men reel with mirth,
To think we may be standing
On the underside of earth
It is so very funny
That no matter how we try,
We cannot help this crawling
On the ceiling like the fly!
But when the laugh grew louder
And hit the Holy Church,

It is certain it collided
In the process with a lurch.

Soon from counting-house and palace,
Soon from altar and the camp,
Rose the cry quite shrill and sudden—
"What a rascal. What a scamp!
He has ripped the Bible open
And has shot it full of holes.
He is threatening our assistance
To the saving of men's souls!
Get this Galileo; bind him!
Make him say it's no such thing,
Or the sharpest rack and thumb-screw

Shall comprise our answering.

“For, should men begin to question
 Things that *we think* are the truth,
 God Himself would be quite powerless
 In the Heavens in his ruth.
 Should God find that men discover
 Much we teach is out of joint,
 Should he learn that men are growing
 More and more to see the point,
 All this world would tumble over
 In a wide, terrific crash,
 He, Himself, would run to cover
 In the awful cosmic smash!”

No wonder Galileo was stampeded by the yell:
 “Stop your teaching, or you’ll send us
 And our children straight to hell.
 Learning is all right for scholars
 If they safely spread it not
 But ’twould surely hurt the people
 —*If they got it!*—quite a lot.
 Here, we have you, bow your head.
 Say it isn’t true ‘You said,’
 Say you’re sorry, or you’ll burn,
 Say the earth upon its axis does not turn,
 Say in full what now behooves—
 And the answer was, ‘I say it,
 But the world—it moves, it moves.’”

Which Is the Better Way?

By Mary DeBrùto

How Two Couples Settle the Size of Their Families.

The Circumstances:—

Each couple have three children. They live very economically. The husband’s small salary is used to the last cent. The cost of living is increasing daily and there is positively no chance to provide for another child except by depriving the present children of education and even of the bare necessities of life. Another child would mean a set-back which would involve accepting charity of the state.

or

The husband has contracted tuberculosis or some hereditarily communicable disease,

or

The health of the wife will not permit further childbirth.

The Decision:—

Both couples, knowing that their first duty is to the children they already have, to society, the country and to themselves, and realizing that more children would be a burden on the state, or would take the bread out of the mouths of their present family, decided not to have any more children.

Sanctioned by the church and the “purist”

Couple No. 1

Refrain from sexual relations for a long period, say for four years, in this way permitting the natural seed to pass away as in celibates, unfertilized.

Thus controlling birth by negative methods.

Termed murder by the church and lust by the “purist”

Couple No. 2

Live happily on as husband and wife, and use contraceptive methods for the same period, in this way preventing the fertilization of the seed.

Thus controlling birth by positive methods.

The Results at the End of Four Years

BOTH COUPLES HAVE USED THEIR OWN JUDGMENT AND VOLUNTARILY PREVENTED THE BIRTH OF TWO CHILDREN EACH.

Object: SAME IN BOTH CASES

Result: SAME IN BOTH CASES

Thus: since the intention and the accomplishment were exactly the same in both cases, the sole difference was the way in which the result was accomplished.

Therefore anyone who calls the achievement murder in one case must also agree that it is the same thing in the other case. **BOTH COUPLES ACCOMPLISHED THE SAME END. THEY SUCCESSFULLY PREVENTED THE BIRTH OF MORE CHILDREN OF THEIR OWN ACCORD.**

The matter of the ways and means of bringing about the result is purely a matter of taste. Any self styled “purist” who would limit cohabitation to the intentional reproduction of offspring, should just as consistently subscribe to the doctrine that since the purpose of eating is to maintain life, one should eat only what is sufficient to keep life in the body and that indulgence in dessert is sinful; or since clothes were primarily intended for covering and warmth, no one should wear lace for the pleasure of so doing.

Anyone who delights in the picture of a congenial couple, separated for years, looking at each other through the iron bars of celibacy, (which only too frequently drives weak men into the arms of other women) has a most distorted view of this beautiful relation.

Possession of Birth Control information never leads to excess of indulgence by intelligent and refined people any more than the knowledge that he will not be spanked, necessarily leads any good child to immediately become incorrigible.

This article is contributed by
THE NATIONAL BIRTH CONTROL LEAGUE
 200 Fifth Ave., New York City

The Malthusian Doctrine Today

By C. V. Drysdale, D. Sc.
(Continued from January issue.)

WE HAVE NOW ARRIVED at an understanding of the real definition of over-population, which we may restate as follows:—

Over-population exists wherever the attempt of the population to increase by excess of births over a normal death-rate from old-age is greater than the accession to the food supply in the same time. This is equivalent to saying that over-population exists wherever the death-rate is higher than it would be if no under-nutrition existed.

The amount of intensity of the over-population of a community is thus measured by the excess of its death-rate over that which it would have if all its people were properly fed, without undue exertion on their part.

Now we come to the definite challenge. How do we know that this (England) or any other country is over-populated? What are our proofs for such a serious assertion? Can we actually show that the number of births in each year is in excess of the increase of food production.

BEFORE MARSHALLING THE evidence for our contention, we must first consider how we are to prove it. How do we prove any statement? Naturally, we are told, by simply observing whether it is true. If somebody says that this page is of certain dimensions, anyone can verify it by a foot rule. But the great bulk of the measurements and laws of Nature cannot be directly tested. How do we know that this earth is roughly a sphere of 8,000 miles diameter? Not even an astronomer can measure it directly. We cannot even see its shape, and like David Copperfield, at Yarmouth, we may wonder why it seems so flat. But when we have once got the idea we can test it in various ways. We see that as a ship goes further away its hull disappears over the curve of the earth, and we can calculate from that how much the curvature is. We also see that if the world is round, people standing on different parts of it will have different stars above their heads, and we can make further calculations from this. We see that the shadow of the earth on the moon during an eclipse is round, and so on. By these verifications of a mere assumption we have arrived at such certainty that we seem to know the form and dimensions of the earth as definitely as if we had been able to hold it in our hand and measure it.

So it is with practically all the great generalisations or laws of Nature: e. g., the Copernican system, the law of gravitation, the undulatory theory of light, the electron theory, the Darwinian theory of evolution, and last not least the Malthusian theory of over-population. Hardly a single one of these can be verified by direct observation; and, even when they can be, the direct verification is much less convincing and certain than the indirect methods. The law of gravitation asserts that every particle of matter attracts every other particle with a force proportional to the product of the masses, and inversely proportional to the square

of their masses. This law was propounded by Newton in 1685, and it has been used by astronomers and engineers for the most important calculations, but the forces between ordinary bodies are so small that it was not till 1798 that Cavendish was able to devise a balance sensitive enough to actually detect them. Even when the experiment was made it added nothing to our certainty of the truth of the law. Again, the wave

Financial Statement

(For THE BIRTH CONTROL REVIEW from March 1, 1918 to December 31, 1918).

Dec. 31, 1918	Dr.	Cr.
Unissued Capital Stock	\$ 8,090.00	
Capital Stock authorized		10,000.00
Goodwill	182.37	
Margaret Sanger, for printing and office expenses		143.87
Printing Birth Control Review, 10 issues	1,609.37	
Birth Control Review, postage.....	15.91	
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theory of light asserts that from every luminous body waves or ripples spread out in all directions. These ripples are so small and travel so fast that they never have been and never will be seen, yet we know that they travel at the rate of 186,000 miles in a second, and that the waves of yellow light from ordinary salt in a flame are only a fifty-thousandth of an inch apart and vibrate 500 billion times each second. However inconceivable these figures sound, they are known with much greater certainty and precision than the size of this page or the speed of a railway train can be measured, and no two persons who have studied the subject would have any disagreement concerning them.

HOW THEN ARE THESE laws and measurements established? They are arrived at by what may be termed the "scientific method" of demonstration, initiated by Aristotle and perfected by Bacon. This method consists of four processes:—

(1). Observation. (2). Induction. (3). Deduction. (4). Verification.

The first step is to observe as many phenomena as possible which are apparently connected and controlled by some general law. The next is to collect them together and to imagine or induce some general explanation or law which will account for all of them. Thirdly, we take the opposite step of deducting or reasoning from this general law some new consequences which were not among the phenomena originally observed.

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And lastly we go back to observation and ascertain whether the deductions we have made from the law are verified. If so it cannot necessarily be claimed that the law is proved, but it is not disproved, and the probability of its truth is rendered greater, greater in number and the more crucial the verifications.

As an example of this process let us take the law of gravitation. Kepler had established the movements of the planets from observation, Galileo those of the pendulum and the laws

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of motion. Newton, by considering these phenomena and also those of falling bodies, conceived the idea that they could all be accounted for by an attraction between the sun and planets, or between earth and bodies near it. The laws of Kepler and Galileo enabled him to put this principle into mathematical shape and enunciate the law of gravitation. Next came the deduction and verification stages. Newton himself deduced the effect of the earth's gravitational pull on the moon and found it to agree with the moon's rotation. Later, an extremely crucial verification of it was given independently by Adams and by Le Verrier, who found by certain very small irregularities or perturbations in the orbit of the planet Uranus that there must be some other planet attracting it. By calculation from the law of gravitation they were able to predict where this planet would be, and upon turning a telescope in

the direction calculated the planet Neptune was seen almost exactly in the predicted position. From that time to the present the law of gravitation has been regarded as established and its correctness has been more and more justified by every calculation made from it. The direct experimental verification of the law by Cavendish, though of the highest interest, was of very small importance in the list of verifications.

[To be Continued]

Editorial Comment

(Continued from page 2)

a bill be entertained in every other state where it is needed. So can it be entertained under the great old dome at Washington. If the case against Margaret Sanger and Kitty Marion is held for trial we must show our determination to stamp out such antique injustice and stupidity. If it is dismissed—then on with THE BIRTH CONTROL REVIEW. Come support it!

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