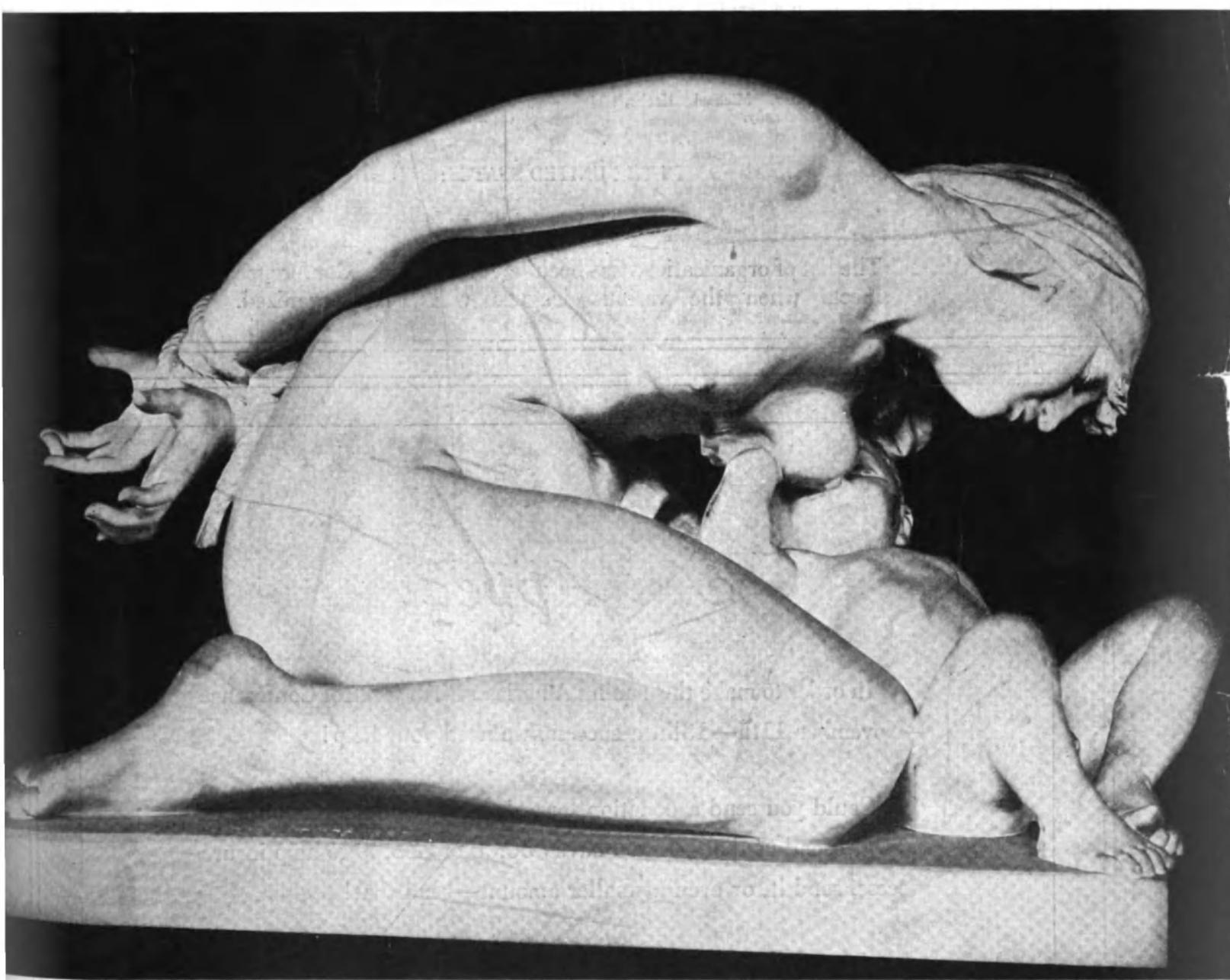


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BIRTH CONTROL REVIEW



OCTOBER, 1921

25 CENTS

BIRTH CONTROL ORGANIZATIONS IN FOREIGN COUNTRIES:

The Federation of Neo-Malthusian Leagues—DR. ALICE DRYSDALE VICKERY, President

ENGLAND.—Malthusian League, 96 Victoria St., London, S. W. 1.

HOLLAND (1885).—De Nieuw-Malthusiaansche Bond. Secretary, Dr. J. Rutgers, 9 Verhulststraat, Den Haag. Periodical, *Het Gellukkig Huisgezin*.

GERMANY (1889).—Sozial Harmonische Verein. Secretary, Herr M. Hausmeister, Stuttgart. Periodical, *Die Soziale Harmonie*.

FRANCE (1895).—G. Hardy, 29 Rue Pixérécourt, Paris. Periodical, *Génération Consciente*.

SPAIN (1904).—Liga Espanola de Regeneracion Humana. Secretary, Señor Luis Bulfi, Calle Provenza, 177, Pral. 1a, Barcelona. Periodical, *Salu y Fuerza*.

BELGIUM (1906).—Ligue Néo-Malthusienne. Secretary, Dr. Fernand Mascaux, Echevin, Courcelles.

SWITZERLAND (1908).—Groupe Malthusien. Secretary, Valentin Grandjean, 106 Rue des Eaux-Vives, Geneva. Periodical, *La Vie Intime*.

BOHEMIA-AUSTRIA (1901).—Secretary, Michael Kacha, 1164 Zizhov, Prague. Periodical, *Zadruhy*.

AUSTRIA.—Secretary Rudolf Grossman (Pierre Ramus) Klosterneuberg (bei Wien) Nied.-Ost. Periodical, *Erkenntnis Und Befreiung*.

PORTUGAL.—E. Silva, Junior, L da Memoria, 46 r/2, Lisbon. Periodical, *Paz e Liberdade*.

BRAZIL (1905).—Sección Brasileña de Propaganda. Secretaries, Manuel Moscosa, Rua d'Bento Pires 29, San Pablo; Antonio Dominguez, Rue Vizcande de Moranguapez 25, Rio de Janeiro.

CUBA AVTJCQ.—Sección de Propaganda. Secretary, José Guardiola, Empedrado 14, Havana.

SWEDEN (1911).—Sällskapet for Humanitar Barnalstring. President, Mr. Hinke Bergegren, Vanadisvägen 15, Stockholm, Va.

ITALY (1913).—Lega Neomalthusiana Italiana Via Lamarmora 22, Turin. Periodical, *L'Educazione Sessuale*.

AFRICA.—Ligue Néo-Malthusienne, Maison du Peuple, 10 Rampe Magenta, Alger.

MEXICO, (1918).—Mexican Birth Control League, Secretaries, Mr. and Mrs. Lynn A. E. Gale, P. O. Box 518, Mexico, D. F., Mexico. Periodicals, *Gale's* (English) and *El Comunista* (Spanish).

IN THE UNITED STATES:

Notice

The list of organizations has been left out until the Conference meets when the various leagues will be reorganized.

An Appeal

In order to make the coming American Birth Control Conference—November 11th—13th, a success, we need your help!

Could you send a donation toward the expenses? If you have \$100.00 send us that. If you have \$50.00 or \$25.00 to help insure success, send it, or even a smaller amount—send that!

THE BIRTH CONTROL REVIEW

DEDICATED TO VOLUNTARY MOTHERHOOD

MARGARET SANGER, *Editor*

VOL. V.

OCTOBER, 1921

No. 10

The Aim of the Conference

A MOST ENCOURAGING sign of the times is the great change that has swept over Great Britain in this matter of Birth Control. After forty years of indomitable courage and ceaseless effort, the pioneers of the Neo-Malthusian League have broken through the walls of silence, suppression and prejudice. Against the most tremendous odds, in the face of discouragement and opposition, they kept up their brave battle. Representative opinion has at last been awakened. The war brutally and perhaps cruelly tore asunder the veils of stupidity and ignorance that kept concealed the disastrous folly of dysgenic breeding. Today in the British press Birth Control is frankly, honestly and intelligently discussed. Intellectual leaders of the calibre of Bernard Shaw, Dean Inge, H. G. Wells, Havelock Ellis, William Archer, William Bateson, and others hardly less distinguished lend to the cause of Birth Control all the prestige and influence their integrity and intellectual brilliance can bring to this great idea. Taboo and prejudice have been broken down. The press, even the most conservative section of the press, has opened its columns to the frank discussion of the problem of population and Birth Control. Birth Control clinics are established as necessary in the new campaign against the waste of womanhood and childhood. The recently published census has been interpreted in sane and sound fashion as a vindication of practical Birth Control. The declining birth-rate is considered as an optimistic sign for the health of the next generation.

What is happening in Great Britain is the surest sign of what must inevitably happen in our own country. Already America is waking up to the importance of Birth Control. And no better time than the present could have been chosen for the First American Birth Control Conference. All that we now need triumphantly to break through the barriers of prejudice and ignorance is to crystallize into a strongly welded central movement all the various and independent strands of opinion that each may be immeasurably strengthened and directed toward the liberation of American womanhood and childhood.

IT SHALL BE the aim—and one of the most important aims—of this First American Birth Control Conference to show how deeprooted in the social, the national and the international organization of human society and human institutions lies the whole problem of Birth Control; how closely bound up it is with every phase of human health and happiness; how

disaster and defeat are inevitable if as a national unit the United States of America is not brought to an immediate realization that it can no longer ignore a matter of such primary and vital importance to every man, woman and child of the country. More and more, from a hundred different sources, is emphasized and reiterated the truth that dysgenic breeding—i.e., uncontrolled childbearing—is the most certain route to racial decay and national degeneration. As Mr. Macdougall pointed out, the most tragic spectacle in the world today is the foolhardy and carefree manner in which the American democracy is “joyriding” to biological destruction.

To health officers, to social workers, to scientific investigators and family physicians, as well as to all serious students of national and international affairs, it shall be our aim to point out that there is no phase of human activity, no vital problem of the date, no economic question that is not directly and intimately connected with this great primary problem of Birth Control.

The problems of Child Labor, of feeble-mindedness, of maternity conditions in industrial centers, of working conditions for women and children, of industrial fatigue and occupational maladies, have in the past been investigated without any attempt to coordinate or to correlate the facts obtained with those concerning the incessant pregnancies and unrelieved child-bearing of working class mothers. Of what value are statistical results which have been obtained by a complete ignoring or ignorance of the crucial point of the whole problem?

IF OUR Conference can succeed in awakening intelligent Americans to that all important fact that in matters of population and parenthood we can expect exactly the same results that prevail in every other country it will more than justify the long and hard work of organization. If we have not as yet attained to the desperate conditions that prevail in China and Japan, it is through no fault of our own. The United States has passed laws declaring the practice of Birth Control illegal. These laws were passed not upon the sound basis of scientific verification of fact, but upon the unsound and shifting sands of moral stupidity and ignorance. The biological chaos, the tragic human waste and misery that have resulted by this stupid refusal to face facts, can no longer be tolerated. We can no longer afford to squander our treasury of human life. To persist in the face of the enlightened moral and scientific opinion of civilization in a

suppressive policy that is not merely costing millions of lives and dollars but is in addition actually contributing to the psychic and physical decay of the race is to invite certain disaster.

The aim of our Conference is in whatever manner practical and possible to arouse the American people, and especially representative intelligent men and women, out of that mental lethargy and self-satisfaction which is the almost inevitable outcome of a widespread failure to recognize or to realize the root of social evils. Superficial remedies may be for a short time ameliorative. But unless we exercise the courage and honesty to study all the neglected factors which are contributing to widespread misery and poverty, until we establish a program that can prevent instead of merely attempting to cure these evils, our humanitarian and philanthropic efforts can never become truly beneficial to the nation or the world.

It is the duty, therefore, of that ever growing number of enlightened men and women who in the past have so courageously aided misunderstood and maligned causes, to throw all the weight of their influence and high intelligence in support of this crucial effort to lay the foundation of an era of human health and strength.

THE CONFERENCE COMMITTEE

The present membership of the Conference Committee is as follows:

Winston Churchill	William J. Fielding
Lydia Allen DeVilbis, M. D.	Bernarr Macfadden
Harriet M. Dilla, Ph. D., LL. D.	Virginia Young
Professor Irving Fisher	Mary Shaw
Mrs. Donald Hooker	Mrs. Dexter Blagden
Mrs. Wallace Irwin	Sara Messing Stern
Mrs. James Lees Laidlaw	Mary Winsor
Mrs. Donn Barbour	Kate W. Baldwin, M. D.
Mrs. Ernest Adee	Mary Halton, M. D.
Dr. and Mrs. Fredk. Peterson	Clara W. Carter
Dr. and Mrs. L. Emmett Holt	Rev. Arthur E. Whatham
Mrs. Maxfield Parrish	Rabbi Rudolph I. Coffee, Ph. D.
Mrs. Homer St. Gaudens	Lowell Brentano
Juliet Barrett Rublee	Mrs. George H. Day, Sr.
Andrew H. Green	Mrs. William Spinney
Edith Swift, M. D.	Mrs. Charles Tiffany
Mrs. Lewis Delafield	Mrs. Ernest Poole
Professor Walter B. Pitkin	Florence Bayard Hilles
W. F. Robie, M. D.	Florence Hickcox Young
Florence Guertin Tuttle	John C. Vaughan, M. D.
Mrs. William A. McGraw	Mrs. Simeon Ford

SARA E. NIEMAN will be chairman of the Committee on Hospitality. Margaret Sanger is chairman of the Conference Committee and Frances H. Ackermann is treasurer.

The Committee for the Maintenance of Headquarters, under the direction of Mrs. George H. Day, Sr., of Hartford, Conn., has been increased. Conference Headquarters are already equipped with furnishings and all activities are under way. Much of the furniture has been donated. The telephone number is Bryant 0248 (with three extensions).

Margaret Sanger has returned from her trip to Europe and has brought a report of the Conference of experts and specialists who met at The Hague, August 28th and 29th, where methods of Birth Control were discussed.

Mrs. Donald R. Hooker of Baltimore, Chairman for Maryland, has accepted the chairmanship of the Conference. From time to time, during the sessions, Mrs. Hooker will invite others to preside.

Joseph Dunn has assumed charge of the giving out of all information to the press.

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THE BIRTH CONTROL REVIEW

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The Eugenic Value of Birth Control Propaganda

By Margaret Sanger

[The following brief statement of the dependence of any sound and effective program of Eugenics upon Birth Control, in view of the Second International Congress of Eugenics, recently held in New York at the Museum of Natural History, assumes a peculiar timeliness.]

SEEMINGLY EVERY new approach to the great problem of the human race must manifest its vitality by running the gauntlet of prejudice, ridicule and misinterpretation. Eugenists may remember that not many years ago this program for race regeneration was subjected to the cruel ridicule of stupidity and ignorance. Today Eugenics is suggested by the most diverse minds as the most adequate and thorough avenue to the solution of racial, political and social problems. The most intransigent and daring teachers and scientists have lent their support to this great biological interpretation of the human race. The war has emphasized its necessity.

The doctrine of Birth Control is now passing through the stage of ridicule, prejudice and misunderstanding. A few years ago this new weapon of civilization and freedom was condemned as immoral, destructive, obscene. Gradually the criticisms are lessening—understanding is taking the place of misunderstanding. The eugenic and civilizational value of Birth Control is becoming apparent to the enlightened and the intelligent.

In the limited space of the present paper, I have time only to touch upon some of the fundamental convictions that form the basis of our Birth Control propaganda, and which, as I think you must agree, indicate that the campaign for Birth Control is not merely of eugenic value, but is practically identical in ideal with the final aims of Eugenics.

FIRST: WE ARE convinced that racial regeneration, like individual regeneration, must come "from within." That is, it must be autonomous, self-directive, and not imposed from without. In other words, every potential parent, and especially every potential mother, must be brought to an acute realization of the primary and central responsibility of bringing children into this world.

Secondly: Not until the parents of the world are thus given control over their reproductive faculties will it ever be possible not alone to improve the quality of the generations of the future, but even to maintain civilization even at its present level. Only by self-control of this type, only by intelligent mastery of the procreative powers can the great mass of humanity be awakened to the great responsibility of parenthood.

Thirdly: We have come to the conclusion, based on widespread investigation and experience, that this education for parenthood must be based upon the needs and demands of the people themselves. An idealistic code of sexual ethics, imposed from above, a set of rules devised by high-minded theorists who fail to take into account the living conditions and desires of the submerged masses, can never be of the slightest value in effecting any changes in the *mores* of the

people. Such systems have in the past revealed their woeful inability to prevent the sexual and racial chaos into which the world has today drifted.

THIS ALMOST UNIVERSAL demand for practical education in Birth Control is one of the most hopeful signs that the masses themselves today possess the divine spark of regeneration. It remains for the courageous and the enlightened to answer this demand, to kindle the spark, to direct a thorough education in Eugenics based upon this intense interest.

Birth Control propaganda is thus the entering wedge for the Eugenic educator. In answering the needs of these thousands upon thousands of submerged mothers, it is possible to use this interest as the foundation for education in prophylaxis, sexual hygiene, and infant welfare. The potential mother is to be shown that maternity need not be slavery but the most effective avenue toward self-development and self-realization. Upon this basis only may we improve the quality of the race.

As an advocate of Birth Control, I wish to take advantage of the present opportunity to point out that the unbalance between the birth rate of the "unfit" and the "fit," admittedly the greatest present menace to civilization, can never be rectified by the inauguration of a cradle competition between these two classes. In this matter, the example of the inferior classes, the fertility of the feeble-minded, the mentally defective, the poverty-stricken classes, should not be held up for emulation to the mentally and physically fit though less fertile parents of the educated and well-to-do classes. On the contrary, the most urgent problem today is how to limit and discourage the overfertility of the mentally and physically defective.

BIRTH CONTROL is not advanced as a panacea by which past and present evils of dysgenic breeding can be magically eliminated. Possibly drastic and Spartan methods may be forced upon society if it continues complacently to encourage the chance and chaotic breeding that has resulted from our stupidly cruel sentimentalism.

But to prevent the repetition, to effect the salvation of the generations of the future—nay of the generations of today—our greatest need is first of all the ability to face the situation without flinching, and to cooperate in the formation of a code of sexual ethics based upon a thorough biological and psychological understanding of human nature; and then to answer the questions and the needs of the people with all the intelligence and honesty at our command. If we can summon the bravery to do this, we shall best be serving the true interests of Eugenics, because our work will then have a practical and pragmatic value.

Families and Famines in China

By Helen Ward Bromfield

[*China has for centuries been the country of unrestricted over-population. The author of this authentic article shows conclusively how large families are there bound up with famine and misery.*]

TWO THOUSAND YEARS AGO, before China's teeming hordes had reached the pinnacle of excessive millions, they rivalled the Romans in road-building. Remaining miles of ancient highways still exist, sufficient to show the dextrous and remarkable workmanship with which they were constructed. Particularly in the Ming dynasty was road-building an art in the Celestial Kingdom, when transportation by highway and water routes was at its zenith. Today, the roads are little more than trails, broken, dismembered and unserviceable, impassable for vehicles, pedestrians or beasts, except where foreign pressure has taken a hand and foreign capital and interests demanded the establishment of communication.

Of course, China is the oldest race of which we have authentic record. Her folk-lore has penetrated every corner of the globe in some distorted form. Chinese ancestral worship—the veneration for a father or ancestor, preferably remote—has laid the foundation for all succeeding religions, each group inventing a superlative being and endowing it with a character most suitable for its particular needs, defending its propaganda and doctrines by sword, crucification, machine-gun, liquid fire, poison, or starvation according to the prevailing popular ideas for most effectively eliminating dissenting opinions and destroying competitive creeds.

The Moors believe the world rests on the horns of a mighty bull, and that when his burden becomes irksome, it requires but the toss of his haughty head to dispose of the encumbrance.

China is fortunate in the provision of numerous avenues through which the strain of over-population is relieved, however drastic the means may seem to western minds. This frequent adjustment of China's criminal weakness by the exactions of nature in her ruthless demands of those who violate her codes, is momentarily painful but wholly essential. Plague, cholera, civil war, earthquake, famine and flood have taken their steady toll without perceptibly lessening the dominating evil.

WHEN THE TAIPING REBELLION occurred, little was heard about it in America because it coincided with our own great struggle between the North and the South in 1860-63 to the almost entire exclusion of foreign topics; yet the Taiping Rebellion was responsible for the loss of approximately thirty million lives by massacre, disease and starvation. An entire province was depopulated, but so congested were the adjoining provinces that within twenty years the overflow left little or no trace of the disaster which befell the stricken area; and when the recent famine of 1920-21 occurred this province was one of the five faced with grim starvation. The Chinese quiver is filled to capacity; but the granaries are yawning and empty.

Centuries before the Christian era arrived and biblical chroniclers had compiled their ancient tales of traveller and caravan and folk-lore gossip, and the love-song of a desert Arab had been woven into the Psalms, the Yellow River—"The Sorrow of China"—had devastated an area so vast and appalling that it is not astonishing to find the event recorded with slightly inaccurate geographical specifications as a catastrophe of universal proportion, for many times, at intervals of a few centuries, the Yellow River has accounted for untold millions of the Yellow race.

Were the Asiatic people permitted to swarm into the United States, in two generations our cities would be as congested as theirs and the standard of living lowered to an unimaginable degree—not that the Asiatic is incapable of cleanliness where hygienic surroundings prevail—but because of his unquenchable desire to reproduce his species as frequently as possible. When excess in population occurs the standard of comfort is proportionately lowered, and in its wake follows the inevitable growth of vice and immorality. In evidence of this is early marriage and excessive infant mortality amongst the lower classes where physical indulgence predominates over athletics and intellectual occupation.

IN ADDITION TO EARLY marriage, China tolerates polygamy, which again stimulates the creation of predestined hungry offspring who arrive unheralded and undesired, and from whose restless ranks the piratical element is recruited and the lawless millions upon which the military draw for troops.

In parts of the Chinese Republic, in populous cities as well as isolated countrysides, "baby-towers" are maintained for the reception of unwelcome infants. A partition separates the compartment for girls from the compartment provided for boys, that the morals of these unwanted children may not be contaminated by association. Certainly if they are not immune from evil in death itself a wall must be necessary for the preservation of their innocence. Such fastidious discrimination, however, is not always observed, as holes in a city wall serve equally well as a receptacle where unwelcome infants may be cast to perish or take the scant chance of being rescued—but for what? Usually the girl babies are condemned to such a fate, the boys being destroyed only when deformities or their physical condition renders them unable to earn a livelihood in any capacity whatsoever. Particularly repulsive specimens are led about the streets to solicit alms for themselves and their families—families? Certainly! These unfit, tuberculous, leprous, syphilitic, vermin-infested mendicants produce their kind as eagerly and as profusely as the rich merchant whose egotism demands prolific progeny to worship at his tomb.

It brings no blush to our psalm-singing, self-satisfied righteousness to be told that one-fourth the world's inhabitants exists in abject misery, unnourished, unwashed, uneducated, possessing the gift of articulation without the power of reason and thought, differing only from lower animals in that animals in a natural state select clean habitations and frequently bathe, possess the ability to think and are endowed with a normal sense of justice, so noticeably absent from our incipient state of civilization through which we are slowly struggling toward the light.

THE 1920-21 FAMINE spread over the greater part of five densely populated provinces—390,000 square miles containing 110,000,000 persons. The extent of this famine's destructiveness will never be known. Perhaps twelve millions would be a conservative estimate of deaths resulting. The small field which comfortably provides sufficient grain for three mouths in productive years, may consistently demand economy when the rain god has not been generous, but it is not equal to the occasion when called upon to supply the requirements of the rice-bowls of a baker's dozen.

For the months of April and May six millions of people were fed by the United International Famine Relief Committee with headquarters in Peking, this in addition to the multitudes who had been maintained in rations and clothing throughout the previous autumn and winter. Sixteen million Mexican dollars were expended for necessities the chief of which was kiaoliang (coarse Manchurian millet). One Mexican dollar per month was the estimated cost of feeding a famine refugee.

The Chinese Government, being too busy with a Civil War in the continuation of which Japan is instrumental, had no funds to contribute to their destitute civilians; but the Government and Ministry of Communications were generous in the donation of transportation facilities and telegraphic requirements.

Of the millions saved through the indefatigable energy of foreigners with the co-operation of the Chinese themselves to some extent, what will be the outcome? No measure for limiting birth rate will be effected, and when the next famine comes as it surely will, for each survivor of the famine this year

there will be four demanding subsistence a generation hence. Even though the Chinese Government applied itself energetically to the restoration of highways and lanes of travel; to the reopening of her sluggish canals; to the reforestation of her barren plains and hillsides; to the elimination of her incompetent military forces, still the demand would exceed the supply for a population so impetuously rushing into a whirlpool.

IN THE FAMINE areas the magistrates posted notices prohibiting the sale of children, and dealers engaged in this human traffic were arrested when apprehended and thrown into prison; but comparatively few were ensnared in the meshes of the law, the dealers resorting to many ways of evading the injunctions of authority, some using regular marriage papers; others protecting themselves by preparing contracts calling for sale for life or for a term of years; money was loaned and upon demanding payment, children were substituted; in many instances the little ones were stolen outright. In one district in South Chihli not a great distance from Peking, the Catholic sisters during the summer picked up more than five hundred abandoned waifs. In Shuntau there were approximately five thousand persons sold, the sales being confined not only to children but to adults as well.

Reported by an investigator in Tze-chow: 112 persons known to have been sold in thirty-three villages:

41 girls -----	25 under	\$ 3 Mex.
21 wives -----	38 under	7 Mex.
40 boys -----	36 under	12 Mex.
10 daughters-in-law -----	9 under	20 Mex.
	4 under	32 Mex.

The uses to which these persons were put were: Adopted children, wives, concubines, actors, slaves and prostitutes.

In 1877-8 there were approximately nine million lives snuffed out by famine in the same general district, but the warning was unheeded and the mad man-making competition went on.

Verily, the bull upon whose neck ancestral worship rests, must earn his board and keep, in China.

BABIES

. . . A few blocks away I saw one of the poorest quarters of the city. Consequently the streets swarmed with children. I do not know whether it is true that most of these people are illiterate and deficient in their three R's. But they have certainly learned somewhere to multiply. Babies, babies everywhere! Creeping, crying, running, laughing, jumping, fighting. All dirty, none pretty, many sick, crippled, deformed, bow-legged.

The ash collector was there busy showering his gray dust over the whole block and into everybody's throat. Suddenly he cried out:

—By Gosh, I got a baby!

He had found a baby in an ash can. A premature baby, now dead, not yet entirely cold. In a jiffy a hundred children

were there, punching each other to gain across to the scene. They had become grave and vociferated nervously:

—I wanna see the baby!

—Let me!

—Let me!

A policeman elbowed his way to the can, wrapped the little corpse in a paper, put it in a large oatmeal box, saying:

—There is so many of 'em, one more or less!

But the romantic sentiment of the children was hurt and they shouted in a chorus:

—Oh, not in paper! Not in paper! You must bury it!

Tired with my head bent down, I went further, stopping at all the ash cans and looking inside.—THE WALKER, in *Rational Living*.

Birth Control in Relation to Poverty

By Edward G. Punke

Fellow and Assistant in Sociology, University of Michigan.

ADVOCAKES OF unrestricted race fecundity are quite emphatic in their belief that what they menacingly call "race suicide" is a recent invention of the devil, an effete institution, spreading from Paris over the world, and particularly into America. They would place its invention somewhere contemporaneous with that of the aeroplane or the motion picture.

Perhaps it will not add any ethical merit to the practice of race limitation to trace its anthropological and historical existence, but the fact remains that population limitation, either by infanticide or by the practice of premature still-birth is and has been employed all over the globe,—among all primitive, medieval and more recent people. Race limitation is not modern. The recent element in this movement is merely the discussion of whether or not mature persons should know contraceptives, whether race limitation might not be practiced without child murder or criminal practice.

In any consideration of the modern Birth Control movement a brief historical perspective is necessary.

First, however, a summary of the conclusions to be reached will be given.

By such a summary it is seen that some form of family or population limitation is as old as the human race, and has accompanied it during the whole of its long journey from the Trinil man of Java to the present-day apartment house dweller.

Still, despite such restrictions of race fecundity, the number of inhabitants of the world has increased stupendously during the past century, making the population problem one of great significance.

THIS PROSPECT OF overcrowding, due to this enormous growth in the number of the inhabitants of the world, has come to be met today by the modern scientific form of family limitation, the use of contraceptives. Their use does not affect necessarily—though it may and often does—the survival rate, but merely controls the birth rate. Moreover, their employment does not lower the moral tone or impair the health of the nations and classes making a wide use of them; on the contrary, their utilization may raise the moral tone and improve the health of the people resorting to them.

Another point to recognize is that a diminution of the rate of increase among the poverty classes is a prime necessity for the elevation of the standards of those classes, and for their ultimate abolition. The extirpation of those classes is the immediate goal of all socially-minded people.

Furthermore, the free dissemination of contraceptive information and materials to the poverty group will help to lessen its rate of increase, but such measures alone will not accomplish that result to a sufficient degree for rapid social progress.

Finally, in addition to the free dissemination of contraceptive information and materials, other means are required.

They are to be found in such measures as the strict enforcement of compulsory education and child labor laws, the discouragement of irresponsible procreation, and the like. The rate of increase of the poverty group will be diminished to a salutary point by these various activities coupled with the free dissemination of contraceptives and instruction in their use.

WE MUST NOT be led into the belief that family limitation, "race suicide," is new, or confined to cultural groups of an effete society. The limitation of population has been in vogue throughout the entire span of human existence. Among the primitive and semi-civilized peoples this takes the form of infanticide, and abortion or feticide.

The Australian aborigines practiced infanticide almost universally, since they were nomadic and the women could not carry two children. Then, too, male jealousy coming in, the native men destroyed all half-white children. The war-like natives of New Zealand, on the contrary, seldom indulged in infanticide; they wanted the boys for warriors and the girls as breeders. Among these belligerent Maori the decimation of war acted as a sufficient populational check. The Papuans of Geelvink Bay, New Guinea, keep down the number of children by abortion, while throughout Dutch New Guinea the women will not rear more than two or three offsprings. They fear the food supply will be too scanty. On the New Britain islands the women generally prevent the birth of children until subsequent to the second or fourth year after marriage, while New Hebrides women resort to abortion for egoistic reasons—very similar to present-day cultured women,—often procuring miscarriage by climbing trees or by carrying heavy loads.

Very similar conditions prevail among the aborigines of Africa. Fritsch remarks that feticide is a common custom in South Africa; likewise, the Bondi of West Africa strangle an infant at birth if the signs are unfavorable. Most of the portents refer to the prospect of a good or bad season for food. On the Zanzibar coast the weak and deformed children are exposed to death. The Hottentots of the south do away with female twins thru privation and neglect; the Kabyls of the north kill all illegitimate, incestuous, or adultrine children; and the Malagassans of Madagascar destroy all children born on unlucky days. While the practice mentioned among the Kabyls and Malagassans is chiefly one of tabu, doubtless it had its origin in the desire to limit the number of offsprings.

IN ASIA conditions are scarcely different. Until very recently the Chinese practiced female infanticide,—a custom partly the hangover from barbarian days, and partly the outcome of ancestor worship. The Khonds of India kill certain female infants. Says Westermarck:

"The murder of female infants, whether by the direct employment of homicidal means, or exposure to privation and

neglect, has for ages been a common practice or even a genuine custom among various Hindu castes."

Nor is the Western Hemisphere an exception in the employment of population limitation. Oviedo says that when South America was first discovered, the women of the mainland "practiced abortion in order not to spoil their bodies by child bearing,"—a strategem of vanity which many of their effete sisters today employ assiduously. Spix and Martius, during their travels in Brazil, found that the women "until they are thirty, procure abortion, to free themselves from the privations of pregnancy and the trouble of bringing up children." Today American women may do the same thing to uphold their part in dancing clubs. The South American plains Indian women, living much on horseback, limited their families so as not to be hindered in travelling with their husbands. When a traveller reproached a woman of one of the South American Indian tribes for the practice of infanticide, McLennan says he received the retort, "Men have no business to meddle in women's affairs." Do modern, cultured women have spunk enough to insist upon the management of their own affairs?

Similarly the Indians of North America habitually employed family limitation. The plains Indians of this continent restricted the number of their offsprings, while the Pimas of Arizona and the Hyperboreans of the frozen northland still resort to infanticide and feticide.

Much more evidence showing the extent and variety of infant-murder and abortion among primitive and semi-civilized peoples might be adduced. However, it is thought the foregoing will suffice. It is seen Professor W. G. Sumner was justified in concluding "abortion and infanticide are so nearly universal in savage life, either as egoistic or group policy, that exceptions to the practice of these vices are noteworthy phenomena."

NO RWERE THE primitive folk alone in those customs. Those practices were more or less prevalent among the peoples of antique civilization and during the civilizational swingback denominated "The Middle Ages."

Thus in ancient Greece and Rome the employment of infant-murder and feticide were common and often enjoined by law. Such methods of family limitation were a part of the mores. Westermarck remarks of Greece:

"The exposure of deformed and sickly infants was undoubtedly an ancient custom in Greece; in Sparta, at least, it was

enjoined by law. It was also approved by the most enlightened among the Greek philosophers. Plato condemned to death all those children who are imperfect in limbs as well as those who are born of depraved citizens."

Says Aristotle:

"It is necessary to take care that the increase of the people should not exceed a certain number in order to avoid poverty and its concomitants, sedition and other evils."

Of Rome Seneca observes : "We destroy monstrous births, and we drown unnaturally formed."

Ovid, Seneca, Plutarck, Favorinus and Juvenal speak of abortion as general and notorious in ancient Rome. During the latter years of the Republic and early years of the Empire infanticide merged largely into feticide, which flourished among certain classes of the Roman population.

The waning Republic and early Empire saw the advent and growth of Christianity. The religion of Jesus, taking its ethics from the Jewish moral code, condemned infanticide and abortion alike. The Christian doctrine maintained and still claims that the soul or spirit enters the child immediately upon conception, differing therein from the tenets of Islam, which aver the soul comes after the fifth month of pregnancy. From the time of its advent and early growth in Rome to the present day, Christianity has used every power in its hands to extirpate infanticide and feticide. Under its influence the most repressive laws have been enacted,—laws punishing with death and excommunication those practicing those vices. Its efforts have been, however, in the main unsuccessful.

PARTIALLY AT LEAST was Christianity responsible for the severe penalties indicated in the first of the following quotations:

"In 374 infanticide," remarks Sumner, "was made a crime punishable by death. Justinian provided that foundlings should be free. Infanticide continued to be customary." Sumner says further: "When the Icelanders accepted Christianity a minority stipulated they should still be allowed to eat horse-flesh and to practice exposure of infants."

Similarly, in the old German law infanticide was severely punished. The guilty mother was buried alive in a sack, the law prescribing, with the ingenious fiendishness of the age, that a dog, a cat, a rooster and a viper should also be placed in the sack. Mrs. Margaret Sanger remarks that in Germany one sovereign alone condemned 20,000 women to death for infant-killing without noticeably lessening the practice.

(To be continued.)

THE LOST CHILD

By May Hunter

Dear little heart that beat against mine,
Oh dream for a while so near,
And now I'm afraid of the cold little heart,
The cold and the stillness here.

The warmth and the glow of the sunshine you brought
Withheld little heart so soon—

Now life must seem dreary and chill henceforth
As seen by the light of the moon.

What life did I bring you to share, little heart?
How could I feel it was good?
I'll think of the sadness you're spared, little heart,
And my lost dream of motherhood.

Opinions of the Conference by Members of the American Public Health Association

NOTE:—Second table by H. H. from answers to questionnaire sent to members and other officials. In forthcoming issues we will publish further compilations from universities, various institutions, and people in the public eye. The answers to this questionnaire have been most gratifying. The reader is asked to note the practical unanimity of the answer "yes" to the question: "ould you like any literature on this subject (*Birth Control*)?"; whereas the replies vary to the question: "Do you believe in a controlled birth-rate?" These two questions have shown that whether or not a given individual believes in *Birth Control*, he is open-minded and glad of an opportunity to examine material bearing on the subject.

NAMES OF CITIES AND BOARDS OF HEALTH INDIVIDUALS OF WHICH ANSWERED THE QUESTIONNAIRE	THREE QUESTIONS ASKED ON QUESTIONNAIRE		
	WILL YOU ATTEND THIS CONFERENCE	WOULD YOU LIKE ANY LITERATURE ON THIS SUBJECT	DO YOU BELIEVE IN A CONTROLLED BIRTH-RATE
University of Wisconsin, Pathological Dept., Madison, Wis. Richland, Wis., a doctor	No No I shall hope to do so.	Yes Yes Yes	Most certainly Yes Yes
University of Missouri, School of Engineering, Columbia, Mo.	If held in Chicago will attend Yes Business conditions make it impossible	Yes Truly yes	Heartily in accord Yes
University of Michigan, Ann Arbor, Mich. St. Joseph, Mo., a doctor Fowlerville, Mich., a Banker	No, I regret to say Yes Yea, if possible No Doubtful Doubtful Probably Yes	No Yes Yes Yes Yes Yes Yes Yes	My business now being more commercial than for past years I believe I can see great need from both the physical and economic basis. Have not made up my mind Yes Yes, favorably Yes No Yes Yes
Detroit, Mich., a member Jackson, Mich., Health Dept. University Health Service, Ann Arbor, Mich. Washington, D. C., a member Washington, D. C., a member Auburn, Mass., a member Freeport, N. Y., a doctor Newark, N. J., statistician	Desire to, probably unable Yes Shall try Expect to Impossible Uncertain No Cannot Yes No	Yes Yes Yes Yes Yes Yes Yes Yes	Have not definitely decided. Believe there is some merit in it. Unprepared to answer Yes Yes Yes Yes Yes Yes Yes Yes
Simmons College Chicago, Ill., Health Dept. of large newspaper Philadelphia, Pa., a doctor Erie, Pa., a doctor Harrisburg, Pa., doctor Health Dept. Cincinnati, Ohio, doctor Columbus, Ohio, Health Dept. Delaware, Ohio, Ohio Wesleyan University Raleigh, doctor Raleigh, N. C., three doctors	Yes Shall try Expect to Impossible Uncertain No Cannot Yes No	Yes Yes Yes Yes Yes Yes Yes Yes	Only under advice of family physician Yes Yes Yes Yes Yes Yes Yes Yes
Buffalo, N. Y., Health Dept. Brooklyn, N. Y., member New York, N. Y., doctor Cambridge, Mass., School of Public Health, Harvard Univ. and Massachusetts Institute of Technology Amesbury, Mass., member Salem, Mass., member	Yes Unable Shall try	Yes Yes Yes	Certainly Yes Yes
Baltimore, Md., John Hopkins Univ., School of Hygiene and Public Health Fairfield, Iowa, Parsons College	Hope so Probably	Yes Yes	Yes Yes
Ames, Iowa, Iowa State College, Dept. of Bacteriology and Hygiene Des Moines, Iowa, U. S. Public Health Service	Doubtful, as have other meetings conflicting with this Do not expect to Impossible, date is at time when cannot leave Yes, if possible Uncertain at this time	Yes Yes Yes, indeed	Can give you no opinion at present Very strongly
Carroll, Iowa, doctor University of Iowa, Dept. of Sociology	Uncertain at this time Yes Shall be unable to attend Sorry, cannot No	Yes, with thanks Yes Yes Yes Yes	Yes Not competent to state at this date Yes, with restrictions
Richmond, Ind., member Springfield, Ill., registrar Chicago, Ill., doctor Chicago, Ill., doctor Chicago, Ill., doctor Chicago, Ill., doctor Chicago, Ill., doctor Chicago, Ill., doctor Chicago, Ill., member Chicago, Ill., doctor Boulder, Colo., Health Dept. Coronado, Cal., doctor Kentfield, Calif., member Reading, Pa., member	No No No No No No No No Probably not	Yes Yes Yes Yes Yes Yes Yes Yes	Yes Yes Yes Yes Yes Yes Yes Yes Yes

A Distinguished Champion of Birth Control

THIS DISTINGUISHER Englishman, who is to speak publicly for the first time in America at the Birth Control Conference, is one of the most unflinching and clear-sighted of European publicists. His championship of Birth Control as the most fundamental necessity of modern society is based upon a prolonged study of social and economic problems. Harold Cox brings to this great question not the fiery enthusiasm of youth—such enthusiasm is too apt to flare up suddenly and as suddenly die down. On the contrary; Harold Cox's conviction is based upon thorough and widespread study and investigation. As the *Yorkshire Post* once wrote: "The whole science of figures is an open book to him." A brief sketch of his career may indicate the solid foundations of his convictions concerning Birth Control.

Born in 1859, educated at Tonbridge School, Harold Cox entered Jesus College, Cambridge, where he became president of the Cambridge Union—Mathematical Tripos in 1882. Subsequently he lectured for the Cambridge University Extension. To acquire first hand knowledge of working class conditions he worked for an entire year in Kent and Surrey as an agricultural laborer. Followed two years in the teaching of mathematics in a Mohammedan College in India. Mr. Cox returned to England in 1887, and read for the bar. But he finally decided to enter journalism. From 1889 to 1904 he was secretary of the Cobden Club. In 1906 he was elected to Parliament as member from Preston.

IN THE HOUSE OF COMMONS he won an enviable record for truth and honesty and outright speaking. His brilliant lucidity, his mastery of fact compactly marshalled, irrefutably presented and skilfully illuminated by quiet flashes of humor, all made him an outstanding figure in the House. He had the power of holding his audience spellbound; and this led the *Manchester Dispatch* to name him as "one of the finest speakers of the present generation." The *Standard* also spoke of this gift of commanding attention:

"The dramatic speech of the night was by Harold Cox. When he first rose few men were in the House. But as the signal ran through the lobby, reading rooms and smoking rooms 'Cox is up' the House began to fill. He gripped the assembly into attention, and won a triumph not only by the courageous individuality of his views, but by the way in which he got all men to listen to him."

On another occasion the *Daily Telegraph* confessed that Harold Cox quite took the debating honors away from Lloyd George. It describes this occasion:

"The debating triumph of the day belonged, not to Mr. Lloyd George, but to Mr. Harold Cox. And surely few private members have ever had such a striking tribute paid to their intellectual powers as that silently paid to the member from Preston by the crowded state of the House of Commons at the beginning of the sitting when he rose to continue the debate. The Chamber was as full as it is when some great measure is about to be introduced. Hardly a minister or ex-

minister was absent from his place, and the Premier and his colleagues listened with close attention while their brilliant follower analyzed their land taxes with merciless sarcasm and sharp incisive comment. It was done in perfect temper, and it was immensely admired."

FROM 1910 to 1912 Mr. Cox was an Alderman of the London County Council, an office that gave him splendid opportunity to study the questions of poverty and over-population. In 1912 he assumed the editorship of the *Edinburgh Review*, a position he has held ever since. Many valuable papers on Birth Control have appeared in its pages, including those of that brilliant churchman Dean Inge.

In the pages of prominent London dailies Harold Cox misses no opportunity to point out the Birth Control aspects of the problems that confront Great Britain and the world. A skilled and honest dialectician, he is as energetic in his attacks upon such reactionary bodies as the Bishops of the Church of England as upon unthinking and superficial reformers.

Harold Cox rightly looks upon this great problem not as a theoretical and prospective one. "It is actual and practical. The inherent power of increase in our population is today being checked, and always has been checked. Both the prudential check of a controlled birth rate and the punitive check of an exaggerated death-rate are today operative . . ."

His travels in the Orient showed Harold Cox that in "these great hives of humanity the masses of the population—partly as from a childlike obedience to religious dogma—pour children into the world without the slightest regard for their prospects of maintenance. As a necessary consequence the children die like flies." From the point of view of the woman, Mr. Cox also emphasizes the importance of Birth Control: "If a woman is called upon to have children as often as is physically possible, her life is one long illness, and her children are denied that individual motherly care which is one of the most valuable elements in the rearing of fine types of manhood and womanhood."

AS FOR THE opposition from certain physicians and the so-called moral opposition of the clergy, Harold Cox has pertinently remarked, first of these "medical men": "Their condemnation of Birth Control carries little weight in the face of the statistical fact that the birth-rate among medical men is lower than that in any other class in the community." The clergy likewise has a low birth-rate: "The real weight of the opposition to Birth Control comes from a section of the clergy of the established Church of England, and from practically all the clergy of the Church of Rome. Both these groups preach the duty of unlimited procreation. Yet the clergy of the Church of England have ceased to have the large families for which they were once famous, and now rival the doctors in their low-birth-rate; the clergy of the Church of Rome are celibate."

Two Illuminating Books

THE NEXT WAR, by Will Irwin.

A Review by Florence Guertin Tuttle

EVERY INTELLIGENT American should read Will Irwin's book, *The Next War*, a work written not to suggest the next war but to counteract the crime of jingoes and munition makers who are already preparing for "the next war."

By luck rather than by foresight, Mr. Irwin claims, Americans have been given the dominating position in the world in the next quarter of a century. What the United States chooses will largely be the course of the other nations. Now is the appointed time to begin action against these self-interested patriots. Mr. Irwin affirms, and we are the appointed people.

Can Americans hope that their example will influence war to pass as a human institution? Mr. Irwin shows us how strongly Monarchism was once imbedded in the warp and woof of human activities and slavery in the economic life of nations. Today monarchism has fallen and slavery is the brand of a backward race. A few strong nations may put the taboo upon future wars if behind them is the popular urge.

Every woman in particular should read *The Next War* and especially Chapter VI. "War and the Race" to glimpse her individual role in establishing peace. When enough women have really awakened to a full sense of their own power and a full realization of their collective responsibility to the human race, there will be no more wars. The conserving feminist principle will balance and guide the destructive and combative male. A woman who will then permit war, who will co-operate in war, will be more of a disgrace than a pacifist in the last war. The real patriotism will be to the human race.

WE WISH THAT Mr. Irwin had seen fit to make more of an appeal to emancipated women to realize their own moral laxity in failing to grasp the fact that their mission is not only to give life but to guard it. But it is something to have the "Ace of War Correspondents" point out to women the effect of wholesale slaughter upon the life-stream, to locate the real Race Suicide of human life. Rome and Spain declined because perpetual wars killed the strong youth, the potential fathers of the future. Evolution was reversed by the selection of the unftest, the perpetuation of the weak, the crippled and the undersized. It is something for an expert on war to recommend Dr. David Starr Jordan's "War and the Breed." Something immeasurable will be gained if this book becomes popular among women, a kind of fundamental of What Every Woman Should Know.

Every youth also should read this book, and kindred books, until he learns the true causes of war—the economic rivalries of states, the exploitation of undeveloped peoples, the mad race for low rates of labor and high rates of interest upon foreign investments, and every phase of that "financial imperialism" that statesmen and economists acknowledge to be one of the two chief causes of modern warfare. The second cause is unfortunately by Mr. Irwin in his analysis of the occasions of

war—the accumulation of surplus populations. Scientists and sociologists alike today are acknowledging that "explosive populations—such as Germany possessed in 1914 and Japan is piling up today—are danger signals for war and that control of the birth-rate is a footpath to peace. Appeals to nationalism and perverted patriotism will have less effect in inflaming the youth of a nation where the cold truth as to these two causes of war are included in the curriculum of the land."

FINALLY, MR. IRWIN'S book is of value because he does not merely show the irrefutable destructiveness of the next war—the Lewisite gas that can be dropped from airplanes to wipe out whole civilian populations, the germs that can spread disease, the plant pests that may be loosened upon the enemies' grain crop to produce a rust which will starve him out. Constructive methods of peace are also outlined—the organization of fifty sovereign states to provide a machinery of international cooperation, as the League of Nations is now functioning; a collective force to punish the violation of international law; limitation in armament by international agreement, with the United States leading, since "we have as much economic and industrial power to manufacture navies and munitions as any three European nations," international agreement concerning the distribution of raw materials, the internationalization of export capital and the abolition of secret diplomacy are some of the practical and constructive channels of organized world peace.

The Next War is a small book. But it is so packed with facts, so pregnant with truth that it should become a dynamic force in silencing those militarists who have learned nothing from the recent collapse of civilization, and who would continue the mad competition in armaments and the madder taxation of people already bent earthward with the military burdens of the past.

THE FOUNDATIONS OF FEMINISM, by Aaron Barnett.

A Review by Blanche Schrack

WE HOPE Mr Avrom Barnett is resigned to the fact that he will have to face the opposition of many of the most prominent Feminists of our day to his iconoclastic book on Feminism—"The Foundations of Feminism." Able writers who have built up their case for feminine superiority on Lester Ward's Gynaecocentric Theory of Life, or on the conviction that in the coming together of the reproductive cells the male cellule becomes fused and loses its individuality in the female cellule, will not take kindly to Mr. Barnett's biological evidence that these things are not so.

But neither is Mr. Barnett anti-feministic. His proof of the greater variability of women—that is, of their greater possibilities for attaining genius, will please the Feminists, but will doubtless arouse the ire of all the Sir Almroth Wrights and the whole camp of the anti-Feminists.

The value of Mr. Barnett's biological argument lies precisely

in the fact that it favors neither one side nor the other. It clears the air, and proves only one thing—that, in his own words, "Feminism neither has, nor requires biological justification." Biology may prove the greater variability of women, but what society wants, after all, is not to know whether more women than men are potential geniuses, but how to develop genius in the greatest number of individuals, both men and women.

The point at issue is not the superiority or inferiority of woman to man. "Woman's sphere" is obviously comprised in those activities in society which will enable her to develop the richest personality, to contribute to the greatest extent to the progress of civilization, and to give birth to the best possible race.

IN SO FAR AS Mr. Barnett's arguments prove that in the sphere of motherhood woman can best accomplish these things, so far his arguments are sound. Regarding their entrance into the sphere of industry he says: "The economic stress which forces women into unlimited competition with men is, I am certain, harmful," but he realizes here that the woman problem becomes identical with the labor problem. The fact that industry is crippling women is not in itself any evidence of their unfitness for it. The fault lies in the hard conditions of the industrial system itself, which cripples men as well as women.

But he misunderstands Olive Schreiner in quoting her sen-

tence—"We claim all labor for our province," as evidence that women claim all the hard, monotonous work of the world as their sphere. What Olive Schreiner was here contending for was the removal of artificial restrictions which excluded woman from certain fields of activity on the ground of her sex alone. We do not all want to be deep-sea divers or cotton mill operatives, but we claim the right to these activities if one of our sex desires to do such work.

In spite of the fact, however, that Mr. Barnett thinks the entrance of women in industry has had a harmful effect on them physically, he realizes it has had a real educational value.

"Confined to the home and home industries, as they had been in the past, the worldly experience that is necessary to an intelligent understanding of life was unknown to them. With their entrance into modern industry the great forces in our modern complex civilization have become part of their everyday life; and this invaluable education has brought an enlightenment to woman that no end of preaching or exhortation could impress upon her. The disillusionment that labor brings is known to her; and the ideal of an enlightened career of motherhood beckons to her."

Mr. Barnett's book is a valuable addition to the literature of Feminism, and if much of his criticism seems destructive it is because he is convinced that "Feminism has now reached the stage when a strong and vigorous catharsis is the only thing that will energize it" and we agree with him.

Sidelights on Selling "The Review"

By May Morgan

THE BIRTH CONTROL REVIEW was sold on Fifth Ave. during the Milk Fund Drive. The hostile reception given to the magazine and its sellers along the route of sale was illuminating. It would seem that anyone on the streets that day should have grasped the fact that if parents knew how to limit the number of their children to those they could support, such gigantic charities as a tag day Milk Fund for undernourished babies would be unnecessary.

It is pathetic that what is for the advantage of the people often has to be so patiently and laboriously instilled. Conservatism has been said to be the "governor" of the human race or otherwise we would be going off at a tangent or whirling around in our opinions like a weather cock in a strong breeze. But if conservatism is a regulator of customs and beliefs, then the best that can be said of it, is that it is often so choked up by the cold accumulated oils of prejudice that it retards progress by the slowness of its revolutions as much as it steadiest it. The time will come when voluntary motherhood will be recognized as the most civilizing influence that has been brought before the world since Christianity struggled its way into the intelligence and hearts of the people. But at present it is taking tons of energy in its behalf to get ounces of results.

FOR ALMOST SUPERHUMAN courage and persistence is required in educating people to what is so plainly obvious to the progressive thinker. And always acute psychological finesse must be exercised in leading your public up to the idea, and in patient waiting for the subsidence of the shock to the ignorant or prejudiced mind before advancing forward on another step. If you have ever seen a fractious horse broken, you will understand somewhat the policies followed in accustoming the mind of the populace to a new idea. Over and over again the idea must be brought before it and held there steadily and persistently as a trainer leads a green horse, which is to be broken to city uses, up and down busy streets and beside running electric cars until the horse learns he has a place in the streets and ceases to rear and plunge and tremble at the moving cars and clanging gongs.

And on this particular tag day, into the crowd that had collected on the sidewalks to watch the circus parade came we with our BIRTH CONTROL REVIEWS. We all had experiences and one in relating hers said that one woman told her that she would like to shoot her for selling the BIRTH CONTROL REVIEW. A white haired refined looking old lady who was collecting money for the Milk Fund, and who had certainly reached the age when acting well-bred should have been second nature to her, but evidently was not, hysterically tried to make her give herself up to the police for arrest and being

unsuccessful persisted in standing in front of her and clamoring "WE want to SAVE the babies, not KILL them." A little later on a man became rabid at the sight of her magazine and announced to the crowd as well as to her, that he knew a Christian woman who had given birth to fifteen children. Our volunteer could not resist snapping back that she did not think the Lord would seriously object if the woman were to hold off having the sixteenth for a while. Occasionally our sellers were bombarded with such epithets as "absurd, ridiculous" and such like. But to compensate for these they frequently saw both men and women look at them with wistful expression, but such is the cowardness of human nature that these men and women often had not the moral courage to buy before the crowd. Many times men stepped unobtrusively up to our seller sand passing correct change would simultaneously take the paper displayed in their hand and disappear. Perhaps the time will come when, thanks to Margaret Sanger and her persistent courage, to discuss sex matters will not be considered a venial sin.

AT THE PUBLIC LIBRARY those who were selling the **BIRTH CONTROL REVIEW** were subjected to quite a humiliating experience. There three or four women who were actively interested in the Milk Fund demonstration accosted them about the **BIRTH CONTROL REVIEW** in quite an abusive and personal manner.

At the time our women came in front of the Library there were no demonstrations of any kind going on, and they could

not see why the presence of the paper should arouse such antagonism, even though the Milk Fund ladies did not agree with its policies. There are perhaps many things of which these unduly excited ladies do not approve, but we doubt if they are as hysterical about all their aversions as they are about Birth Control. If a recognized murderer had come among them, instead of our propaganda journal, it is a question if they would have been aroused to such expressions of outraged feelings.

There is no doubt that the vehement antagonism that is often shown towards Birth Control is psychological, some stirring of unconscious or subconscious sex emotion. Sex relations indulged in is one thing; but sex relations discussed is quite another. From childhood, as we all know, we are taught that sex relations and all correlatives are something to be tabooed, especially in conversation. As the child is the father of the man, it is inherent in the adult to revolt when confronted with discussion of the question. And the big work of the cohorts of the Birth Control movement is to wear away this prurient repugnance to discussion of sex questions. People must become accustomed to it so that they will quit shying at its approach and use that energy to think, and it will then be found that voluntary motherhood has been accepted at its face value. Therefore Birth Control propaganda and the **BIRTH CONTROL REVIEW** must be brought before the public at every opportunity, and so it behoves you to pass along the magazine and to bring the subject before your own small audiences at every opportunity. In other words: "do your bit!"

"Increase and Multiply"

[DEDICATED TO BRE'R RABBIT]

WAshington, Aug. 30.—Some weeks ago President Harding, glancing through the rotogravure section of a Sunday newspaper, noted the picture of Mr. and Mrs. Domenico Zaccaria of New York City and their sixteen children, whereupon he wrote Mrs. Zaccaria, congratulating her on being the mother of such a splendid brood and at the same time stating that he himself was one of eight children.

In mentioning the latter fact, he recalled that his mother in her declining years had once said that she would have been happy to have been the mother of eight more little Hardings "if she had her life to live over again."—*Special to the New York Times.*

<i>Wife:</i>	Eight dear ones I bore I'd welcome eight more.
<i>Husband:</i>	I earn ten a week, It just makes me sore, I'd like twenty more.
<i>Landlord:</i>	I'd like twenty more. <i>Ten Years Later</i>
<i>Wife:</i>	Sixteen dear ones I bore, I'd like sixteen more.

<i>Husband:</i>	Now twenty I get For my little chore. I'd like twenty more.
<i>Landlord:</i>	<i>Ten Years Later</i> Thirty-two kids I bore, Give me thirty-two more.
<i>Husband:</i>	My wages are fifteen, The older the lower. I'd like twenty more.
<i>Landlord:</i>	<i>Ten Years Later</i> I've had sixty-four, Doctor, can't I have more?
<i>Husband:</i>	I am nearing my end If my life I had o'er, I'd learn to talk English, Earn two dollars more, And so try to keep The old wolf from the door. I want twenty more.

—*The New Republic.*