

Madras Grain Control Bulletin

Vol. no 5 Sept. - Dec. 1931.

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The Madras Birth Control Bulletin.

The Official Organ
OF
THE MADRAS NEO-MALTHUSIAN LEAGUE.
(Published Bimonthly.)

EDITOR:
M. S. KRISHNAMURTHI AYYAR, M.B. & C.M.

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The Madras Neo-Malthusian League.

(For human welfare through birth-control. Founded July, 1928.)

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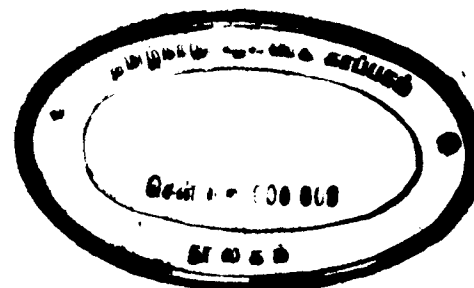
OBJECTS.

- (1) To spread among the people by all practical means, a knowledge of birth control and of its possibilities for human welfare ;
- (2) to give under medical help and guidance, instruction on hygienic contraceptive methods to all married people who desire to limit their families or who are in any way unfit for parenthood ;
- (3) to publish pamphlets and leaflets and a periodical Journal on Malthusianism and birth control ;
- (4) to organise lectures before societies of various kinds on this subject and,
- (5) to form a library and to subscribe for journals on birth control.

The League appeals to all liberal and advanced thinkers in the country to help the cause and through it, the evolution of a higher humanity in the motherland and the uplift of mankind in general.

CONDITIONS OF MEMBERSHIP.

All persons above the age of 20 (1) who are married or about to marry (2) who are members of the medical profession or (3) who have children are eligible for membership. The subscription is Re. 1 annually or Rs. 20 for life. The members will each get a copy of the Bulletin free.



THE

Madras Birth Control Bulletin.

Annual Subscription : Re. 1-8.

Single Copy : As. 4

Vol. I.]

SEPTEMBER-OCTOBER, 1931

[No. 5

The first child born is welcome, the birth of the second child is treated with indifference but the birth of the third is looked down upon as a tragedy.

Original Article.

(Contributed).

POVERTY OF MOTHER INDIA.

The present population of Mother India, according to the figures recently published by the Government, is 352,986,876. This means there is an increase of 10.6% when compared with the population of India in 1921. It has been said that the population of India is about one fifth of that of the whole world.

India is the poorest country in the world and is occupying the lowest possible rank materially and politically, but I fear it tops the list when the population is concerned. The teeming millions of Mother India, who represent Mahatma Gandhi's 'Daridra Narayan of India', though half naked and semi-starving, never cease to procreate indiscriminately. This shows the country is going in a headlong haste towards destruction. There is no justification whatever for this rapid rate of increase in India. Taking the present condition of India, if this increase of population is not checked, the future will be full of untold misery.

But what is this increase due to and what are its repercussions in the long run over the nation? These are the

questions one would like to put to oneself. It is not child's play to tackle this problem. There have been great writers ever since Malthus who have tried to solve this problem. But this voice is almost feeble in India and has fallen on deaf ears. India which is mad after religion and God is not easily accessible to the scientific side of dealing with the population question. Hence India presents a new and difficult problem to those earnest advocates of birth control. Ninety-five per cent of the population are illiterate in India. The average income of an Indian is one anna per day. The average age is 23. Almost all are up to their necks in debts. Let alone these matters everything in India is religion. Even eating meals, tying the cloth, cutting the hair must be done religiously. Even the highly educated people do not for a moment think what they are doing, whether it is rational or religious. True religion does not consist in bringing unhappiness and misery to the humanity. When everything in India is religion how can birth control be practised in India? Some of the town dwelling and educated people can understand, though they honestly refrain from practising, what is meant by birth control and what are the benefits of it. But what

about the teeming millions who dwell in the poor and dirty villages of India? How to bring home to these people the benefits of birth control? These are the excruciating problems that face us when we think of tackling this problem. It is held by many, including the university students, that birth control is almost infanticide. First I would like to point out that it is no infanticide. We do not allow the father cell to join with that of the mother so that it may not form a fertilized ovum which would be a child in course of time. We are not killing a life; but we do not make a life. In this there is no infanticide. Secondly, even if it is infanticide it is by far better than the results wrought by over-production. If a man is physically weak, and if he insists upon having a child what would be the health of the child? It would be worse still and if that child survives up to manhood what would be the condition of his children? So on and so on unhealthy persons fill Mother India. This badly tells upon the nation as a whole. Suppose a man is financially very poor and if he marries and brings forth a child, what would be the state of this child in the society? A pauper and a bankrupt he starts life without a penny in his pocket. When a man produces a dozen children whom he cannot put in the way of life is he not the sinner of all sinners? It is more than infanticide or murder. It is a torture and a living death as it were to the children who are born of such parents. What happiness can there be if the people are not healthy and wealthy? Then, are the god-fearing and religious-minded people right in increasing the population of poor Mother India? Do they contribute anything towards the betterment of humanity? Is it religion which hastens the death of humanity, and which causes

misery to the people? So it is no sin to resort to birth control.

There are people who say "Well, we agree that over-population is bad, but we do not want these scientific methods but we have to preach abstinence." But before they say this they have to put one question to themselves. Can the people practise what we say? How many can follow this and put it into practice? When they know that a thing is not possible to be adopted, why should those things be preached at all? Our morals should be so made that we do not sacrifice the instinctive happiness. Mahatma Gandhi in his book "Self Indulgence and Self Control" says that we are not right in bringing forth a slave into India. We should only beget a son when there is a necessity for a son. But he does not want the contraceptive methods. He asks us to control passions. It may be easy for a Mahatma Gandhi here or a Mahatma there but how far the public can practise it. This should be considered first. But my reader may as well ask "can the innocent and illiterate masses apply the contraceptives successfully without causing injuries to themselves? Can they afford to buy the appliances?" Of course this is a great problem indeed which deserves careful consideration. This thing will be dealt with at the end.

There is another school of thought which says that we are going against nature if we are to adopt contraceptives. The divines in the west share this opinion and say that it is wicked on our part to control birth by these means. To such people Bertrand Russell says "Birth control is thought wicked by people who tolerate celibacy, because the former is a new violation of nature and the latter is an ancient one. Those who preach nature in all these

ways are inconsistent and conservative. To respect physical nature is foolish, but physical nature should be studied with a view to making it serve human ends as far as possible. It remains ethically neither good nor bad where physical nature and human nature interact as in the population question; there is no need to fold our hands in passive adoration and accept war, pestilence and famine as the only possible means of dealing with excessive fertility. Abstinence is only a violation of human nature. We can prefer "violence" to physical nature which is of the same sort as that involved in the steam engine or even in the case of an umbrella. This instance shows how ambiguous and uncertain is the application of the principle that we follow nature." As Francis Place says in his "Principles of Population" that "Nature is a blind dirty toad, and must be met by reason when she is likely to do harm to mankind." He further says that "of all animals, man has hitherto been the most neglected and so he will continue to be until he elevates himself into importance by limiting his numbers."

Now coming to the problem which is staring India. The semi-starved and half naked teeming millions of Mother India are almost all illiterates. They cannot read any book on birth control nor can they purchase the contraceptives. There should be birth control leagues in every town just as we find the congress committees and youth leagues, to do propaganda work. They should go to the villages and give lantern lectures and explain the utility of birth control and every aspect of it. The municipalities should attach a clinic to every hospital so that those who are in need of this may go and receive necessary instructions from the

nurses and doctors that are specially appointed for this. There should be public funds as we find in England and other countries to supply freely to those who want the contraceptives. Every women's college should engage experts in this art to teach the would-be mothers the application and benefits of contraceptives. They should be taught that to bring another human being into the world is a serious matter, not to be undertaken unless the child will have a reasonable prospect of health, good surroundings, and parental care. They should be taught methods of birth control so as to ensure that children shall only come when they are wanted. The increase of human happiness to be expected from sex-education on these lines is immeasurable.

Extracts.

DO WOMEN WANT CHILDREN?

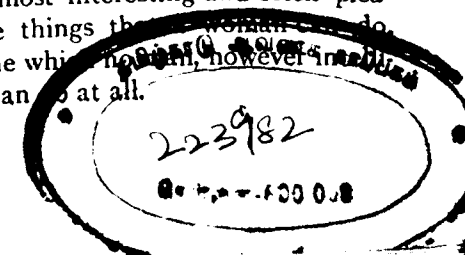
BY

NAOMI MITCHISON.

(This distinguished English feminist protests against current anti-baby propaganda and urges women to hold fast to their right to be women, "to have babies proudly and gayly.")

May I be forgiven for writing a rather personal article—a provisional and bothered one? May I take the novelist's privilege of being unreasonable?

Because there are two or three rather worrying things about the writings and talk of those who favour birth control, both here in England and in the United States, I want to make them clear to myself and perhaps to other feminists, who may find themselves in the odd position of abusing and belittling one of the most interesting and often pleasurable things that a woman can do, and one which, however inconvenient, can be done at all.



When I first became interested in the theory of contraception, some years ago, and in its practical application in clinics and welfare centers, I thought that it was essentially a feminist activity. I was less interested in the eugenic or Malthusian aspect, because I have an inborn distrust of statistics and have seen too many doctors and scientists contradicting one another. But it did—and does—seem to me good feminism that women should be this much set free, should say when they were going to have their babies, and organize their lives on a more certain basis. Things were, of course, simpler, in those days. We had the idea that certain contraceptive devices, properly used, were at least 99% safe, and that the extra 1% was a matter of scientific research, a few years work at the most. We thought little of the aesthetic inconveniences, supposing them to be equally temporary.

Since then we have realized two things: that the percentage of safety for an ordinarily fertile woman is lower, and that the ideal contraceptive, fool-proof, certain and at the same time without the emotional and aesthetic inconvenience of all present methods, is yet to seek and may well be in spite of active research work, very many years in coming—if it comes at all. There has also been an increasing amount of birth control propaganda, designed for persons of all classes and carried on by all kinds of experts. And, as all situations should be reconsidered at frequent intervals, it seems about time that feminists should reconsider the birth control situation.

For, to my mind, there are two main dangers about which we must be wary. One is the constant danger of modern life, the danger of being regimented, of being bullied into doing a thing because

everyone says that everyone else is doing it and that it is a capital thing to do, of being told that one is uncivilized and unscientific if one ventures a feeble protest. This regimentation has been applied to men for some time but only lately to women in their own special function as parents and potential parents. We are told exactly how to feed, clothe and play with our babies, so that we dare not put them into a pretty frock for fear of the all-wool enthusiasts (or for that matter a woolly vest for fear of the all-sun experts) or kiss them for fear of the psycho-analysts, or keep them a minute longer than clock-time at the breast for fear of the dieticians. The only mercy is that with a little hunting one can usually find one expert to contradict another, but it is all very heart-searching and effectually relieves us of many of the joys which were experienced both by the Cave Woman and the Victorian Mother-of-Ten. We are also told that we must have such and such an interval between births; it is hard to get an expert who will allow one less than three years, even if one has adequate food, clothing, housing and help with the children. The difficulty is that this regimentation is growing; one does not know where one will be next. Is not it time to think about it before someone has to come with a banner and the great rallying cry: "Women of the World, Arise, you have nothing to lose but your Experts!"

The other danger is this: there is a constant anti-feminist movement going on in high-brow circles, especially in England and America. There is a constant, niggling anti-baby propaganda. We are told of the horrors of motherhood; our flesh is made to creep. The undoubted miseries of being a mother (as indeed of being a person) in

a bad slum are given this particular emphasis, so that we are led to suppose that all the unhappiness comes, not from living six in a room anyhow, with the father out of work, but from having that extra baby. The supposition creeps up the social scale, so that gradually the extra baby comes as a black mark in the family which can afford to have it comfortably and, if I may say so, without heresy, enjoyably. It has come to the pitch that a woman may reasonably and respectably ask her husband for, or apply her own income to, a car, a pearlnecklace, a country cottage or a European tour, but that extra baby is a thing which she must feel it really rather dreadful and shaming to ask for! Well, at any rate there is that rather large margin of uncertainty about all contraceptives.

Of course this is not supposed to be so; all good birth controllers, from Marie Stopes onwards, carefully put in bits about how nice the family is, the well-spaced family of three, for choice. And it is not necessarily *they* who do the preaching. That is a matter of public opinion. And may I venture to wonder whether it is not perhaps at the bottom male public opinion, added to the opinion of immature females and a certain number of mistaken female reformers, which is belittling our babies and taking away the pleasure and pride we had in them or trying to depriving us of what would be called, in any other profession, our pride of work? This is nonsense or anyhow exaggeration? Possibly. But all the same we ought to consider it. I have lately had three children, in unorthodoxly rapid succession, and really, from what some people think of me, they might have been burglaries! Do for goodness sake let us stick to our right

to be women, to have babies proudly and gayly without any kind of social shame, to get all the tremendous kick out of the babies when we have them, as we possibly can—for soon enough they will be people on their own, demanding their own lives, on whose bodily beauty and mental freshness we must take care not to trespass—and above all to space them and have them as we and their fathers like, and not be bullied into doing the hygienically fashionable thing by any expert or any propagandist!—*Birth Control Review July 1931.*

WHEN THE EARTH IS "FULL UP!"

Shall we starve to death? A day when there may not be food for all. It may be in 100 years.

Will the population of the earth eventually eat itself out of existence by way of starvation?

Will it so increase that there will not be enough food?

How many people can the earth feed, and how soon—if ever—will the earth's population reach the fatal maximum figure?

These are some of the "problems of population" considered by Sir Arthur Thomson, the famous professor of natural history, and Professor Patrick Geddes, the zoologist, botanist and sociologist, in a chapter of "Life: Outlines of General Biology," an illuminating and instructive work in two volumes of 1,500 pages, published by Williams and Norgate, Ltd., £3 3s.

It may be agreeable to know that the white races are increasing more rapidly than any other.

But it may perhaps be thought that on this account they are more in danger of eating themselves off the earth!

The world's population is taken as 1,750 millions, and it is said to be increasing at the rate of 12,000,000 a year.

"This" it is said, "is an astonishing fact when one remembers that Malthus, who lived about the time of the French Revolution, stated that the population of the world was then 850,000,000. Thus the population of the world has doubled since the date of Malthus.

"Suppose that mankind has been in progress for half a million years! Millions were born and millions passed away; yet the portentous fact is that the living population was doubled in, in the last hundred years".

Great Britain's population trebled in the hundred years between Napoleon and the recent war, but 20 years' statistics in France, up to 1926, show that it would take France 43½ years to double her population.

England has doubled her population in sixty-seven years, Germany hers in fifty-one years, and Canada may double hers in twenty-four years.

Here are the yearly increases of the races, according to colours:—

Race.	Yearly increase.	Per 1000.
Whites of European origin (total 650,000,000) ...	7,800,000	12
Whites, non-European (total 60,000,000) ...	480,000	8
Browns (total 420,000,000) ...	1,050,000	2.5
Yellows (total 510,000,000) ...	1,530,000	3
Blacks (total 110,000,000) ...	500,000	5

The professors state that there are 13,000,000,000 acres of arable land in the world, out of a total of 33,000,000,000 acres of world surface.

They estimate that every person requires, on an average, a minimum of two acres and a half to provide him with food.

This shows that the total possible population that could be fed, at the present scale of production and consumption, is 5,200,000,000.

This is given as the "maximum comfortable population" of the earth, or saturation point, and it is observed that, at the present rate of increase, "this figure will be reached in a little over a century.—*The Birth Control News* July 31.

INDIAN OVER-POPULATION AND DISCONTENT.

BY

LT.-COL. ARTHUR OSBURN, D. S. O.
(Author of "Must England Lose India".)

Well-meant interference in the lives of other men or the destinies of other nations has nearly always disastrous results, particularly when the meddler belongs to an unimaginative race and lives under quite different conditions from those whose social habits he is endeavouring to alter.

Nature—in India—had her own rough and ready, and fairly effective methods of birth control. Inter-tribal wars, famine, plague, malaria, drought, flood, ignorance concerning child-birth, premature marriage, asceticism, monasticism, homo-sexuality, the use of drugs such as opium and various forms of perversion, either reduced the birth rate, killed off the potential fathers and mothers during adolescence, or diminished the general virility of the race. English administrators have endeavoured to eliminate all these factors which controlled the increase of the population, without substituting any more merciful, desirable or scientific method in their place!

It is strange that while the English Government in India condones, and one may almost say encourages, the importation into India of a fiery stimulant and aphrodisiac such as whisky, it endeavours to suppress the use of opium, which being an anti-aphrodisiac, tends rather to reduce the fertility of a race which habitually uses it. In the raw fog and cold damp of northern Europe and for the cold blooded Englishman, whisky may or may not be a desirable stimulant; but under the too-active actinic rays of an Indian sun, it is not stimulants but soporifics that are needed, and opium has the added advantage that it diminishes the Indians' liability to cholera, dysentery and malaria.

Early marriage for the young of both sexes with birth control during the earlier years of marriage is one way of avoiding prostitution. Another method of avoiding the less desirable results of prostitution is to have, as there used to be in India, a tribe or tribes who make a speciality of this somewhat precarious profession, and whose women were trained to be clean, to avoid disease and illegitimate children. But the English Government chose to break up this organization without substituting any alternative, with the consequence that unclean and untrained prostitution is common all over India to-day and results in great numbers of illegitimate children and an increase of venereal disease. And so one might go on enumerating the instances in which, while abolishing what we believe to be an evil, we fail to provide any kind of substitute in its place.

It may be said that civilized life is nothing but a series of substitutes. If a man deliberately injures me I do not knock him down, but a policeman, as

my substitute, knocks him down even more effectually; and the trouble with our English administrators has always been that they fail to understand that the mere fact that any custom, "good" or "bad", exists, proves that either it or some more desirable substitute is needed for human happiness and contentment.

In Europe to-day the over-crowding and increasing stress is tending to produce its own forms of "Birth Control". Women in Europe tend to grow more mannish and men more feminine; the sexual differentiation being diminished, the attraction between the persons of opposite sexes (hetero-sexual) diminishes with it. As we should expect homo-sexuality tends to increase. This increase would seem to be one of several ways in which, when a soil is too barren, a country too overcrowded, or conditions of distress, despair and unhappiness too prevalent, nature proceeds to reduce the rate of increase of the population. But instead of trying to remove the causes of this phenomenon by regulating the increase of population, we cry out at it, though it is but a symptom. We even penalize by discriminatory taxation, and in other ways, those who have no desire to procreate unwanted children. Our law-makers have been too much swayed by ancient prejudices built upon the necessity for fighting men which a war-like and savage tribe of Jews found so pressing in their campaigns against the Canaanites and others, that their customs, traditions and social life were dictated by the urgent necessity for a high birth-rate.

What makes the problem of birth control so pressing to-day is that, not only does a large increase in population lead to war, discontent, unemployment and a reduced standard of living, but to

a degree of social unhappiness and sense of frustration which probably no previous generation of men have experienced. We have invented machines that not only displace men and women from employment, but take away all opportunity for creative outlet in their daily labour. Seeing that children are not needed or cannot be properly supported the creative outlet is balked also in the other direction. Yet our advance in general hygiene by increasing the vigour of our young people stimulates their desire for creative outlet! Is it any wonder that there is much perversion and general unhappiness? Unfortunately instead of recognising our mistake, and encouraging birth control in India as well as in England, we are content to merely hand the wretched victims of our mismanagement over to a Borstal Reformatory, a plain-clothes detective or a county gaol.

The unsuitability of our present laws concerning maternity, marriage and sex behaviour not only produces hardship and injustice and general irritation, but is gradually in England—as it has already done in America—bringing all law into contempt.—*The New Generation*, Sep. 1931.

RATIONAL BIRTH CONTROL

(Its Hygienic, Social, Moral and Economic Implications)

BY

JOSEPH E. G. WADDINGTON,
M.D., C.M., DETROIT, MICH.

From England came the liberty seeking Pilgrim Fathers, and from this same birthplace of the Anglo-Saxon race emanated the modern and scientific development of birth control. An "Essay on the Principles of Population," published by Rev. Thomas Malthus, in 1798 initiated the contro-

versy which, increasingly through the years emphasizes the apparently irreconcilable impasse between practical science and religious dogma. Scientific and intellectual development is proportional to the dissipation of superstitious and unscientific beliefs.

"Be fruitful and multiply" was an injunction delivered thousands of years ago, when the land was as sparsely populated as it is now overpopulated; however, it is implicitly believed in today by those to whom it is still an inspired message, which accumulated historical and economic facts cannot invalidate.

A certain theologian recently said: "I have never discovered a contradiction to the inspired words of the mighty Paul, 'A woman shall be saved by bearing children.'" This aggressive apostle and his priestly champion could never personally undergo the enlightening experience of being a mother, otherwise both might have realized that innumerable women are damned to untold misery and suffering by bearing children.

He further states: "Population was limited as Almighty God saw fit to limit it—by war and pestilence and disease and famine and the marriage customs and the fecundity of his peoples." If this be the orthodox cure for overpopulation, then the scientist has no apology to offer for rational birth control, in preference to such limitations by Almighty intervention.

Sexual ascetics and sophists, who rigorously believe that matrimony was instituted by God solely for the procreation of children, and not merely for the pleasure of sexual intercourse, enjoyed independently of the "object of matrimony," unnaturally interdict a natural and lawful satisfaction, unless

it is liable to entail a subsequent retributive penalty. They therefore prescribe total abstinence from sexual intercourse as the only permissible measure for natural limitation of the family.

Physicians easily recognize physical disability initiated or accentuated by child bearing, but do not so readily apprehend psychic distress induced by sexual repression and the ever-haunting fear of undesired pregnancy. Much so-called "sexual frigidity" and "nervous irritability" on the part of women is due to a deplorable lack of correct marital understanding on the part of the husbands and of that early and premarital instruction in the hygiene of sex, which will best keep out error. Rational birth control should not be restricted to those whose health is so seriously impaired that the added burden of pregnancy would be distinctly dangerous, but should also be available as a preventive of many of those debilitating conditions which increasingly supply material for gynecologic clinics.

Inexorable economic conditions cannot be satisfactorily solved without a practical consideration of rational birth control. The ever-increasing problem of unemployment and its harvest of despairing misery and crime is the complement of increasing population. Overproduction, sooner or later necessitates a militant extension of export markets, and only a metaphysical casuist will reject judicious limitation of population in place of overpopulation, to be eventually depleted by war, famine, pestilence and other alleged acts of Almighty God.

To quote again from our orthodox philosopher: "Birth control is a subject that should never be mentioned in decent society." Even in the ultra-

conservative Victorian age, Queen Victoria herself wrote thus, pertinently, to the king of the Belgians: "I think dearest uncle, you cannot really wish me to be the 'mamma d'une nombreuse famille,' for I think you will see the great inconvenience a large family would be to us all, and particularly to the country, independent of the hardship and inconvenience to myself. Men never think, at least seldom I think, what a hard task it is for us women to go through this very often."

Birth Control versus Abortion.

Rational birth control has nothing in common with abortion but should be recognized and conveniently available as a legal and healthful preventive to such a desperate and disastrous but popularly preventive measure.

In 1878, in Holland, free contraceptive advice was given to poor women. About thirty years later a private clinic was instituted in South East London. In 1915, Margaret Sanger's visit to England aroused fresh interest in birth control, which shortly thereafter found a new leader in Dr. Marie Stopes, who was the first to use the phrase, "Constructive birth control." In 1916 Mrs. Sanger opened a birth control clinic in New York City, for which she was rewarded by arrest and imprisonment. From thence forward, despite fanatical opposition, the birth control movement rapidly developed and spread throughout the world. Medical, religious, educational, and other public spirited organisations which are not so orthodox-minded that their, "sun of reason is set for ever," are increasingly endorsing a rational birth control which, by freeing woman from her inferior position as a passive instrument of man's desires elevates her to a rightful equality, whereby she herself may unrestrictedly

determine when and when not to assume the burden of child-bearing.

There are many popular contraceptive devices and measures that have been and are more or less fallaciously utilized by those who, in addition, breathe a prayer or two and thus, ever sick with fears, yet hopefully continue until the inevitable inefficacy of it all reveals that "what is done now cannot be amended." An expertly fitted membranous diaphragm, lubricated with an effective but non-irritant spermicide, which mechanically and absolutely occludes the os uteri and thus prevents the ingress of the spermatozoa, is scientifically and hygienically correct in principle. The combination "provides at least an approach so close to a one hundred percent contraceptive method as to warrant placing it in a large measure of confidence". The patient having been thoroughly instructed by her physician how to insert and to remove the diaphragm accurately, is then in a position to determine when she shall or shall not assume the responsibility of pregnancy.

The gynecologic examination necessitated as the initiatory step toward securing adequate contraceptive attention presents an exceptional opportunity for early recognition and amelioration of unhealthy local conditions which, otherwise might easily develop into cancer and only be discovered when too late for satisfactory treatment. Upon the medical profession, first and foremost, devolves the task of instruction in building a wise and vigorous race by eliminating the unfit.

Crime, disease, poverty, and social unrest, although by no means entirely dependent, are nevertheless, very frequently contingent upon unrestricted procreation. Judiciously spacing the advent of children is to the best of interest of mother and child and to the economic and cultural benefit of the individual and the nation.

The solution of the vital, universal problem of propagation by the unfit and the morally and physically diseased and incompetent, and the compulsion by the "submerged tenth" to a rabbit-

like multiplication, irrespective of inability to secure sufficient and proper prenatal nourishment and care, is a matter of common sense—of rational birth control—and not a subject for vapid theorizing and supernal abstractions.—*Clinical Medicine and Surgery* August, 1931.

WHAT IS RELIGION?

BY

COL. ROBERT G. INGERSOLL.

For thousands of years men and women have been trying to reform the world. They have created gods and devils, heavens and hells; they have written sacred books, performed miracles, built cathedrals and dungeons; they have crowned and uncrowned kings and queens; they have tortured and imprisoned, flayed alive and burned; they have preached and prayed; they have tried promises and threats; they have coaxed and persuaded; they have preached and taught, and in countless ways have endeavored to make people honest, temperate, industrious and virtuous; they have built hospitals and asylums, universities and schools, and seem to have done their very best to make mankind better and happier, and yet they have not succeeded.

Why have the reformers failed? I will tell them why. Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable even to support themselves fill the tenements, the huts and hovels with children. They depend on the Lord, on luck and charity. They are not intelligent enough to think about consequences or to feel responsibility. At the same time they do not want children, because a child is a curse, a curse to them and to itself. The babe is not welcome, because it is a burden. These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children.

Against this inundation of vice the forces of reform are helpless, and charity itself becomes an unconscious promoter of crime.

Failure seems to be the trademark of Nature. Why? Nature has no design, no intelligence. Nature produces without purpose, sustains without intention and destroys without thought. Man has a little intelligence, and he should use it. Intelligence is the only lever capable of raising mankind.

The real question is, can we prevent the ignorant, the poor, the vicious, from filling the world with their children?

Can we prevent this Missouri of ignorance and vice from emptying into the Mississippi of civilization? Must the world forever remain the victim of ignorant passion? Can the world be civilized to that degree that consequences will be taken into consideration by all?

Why should men and women have children that they cannot take care of, children that are burdens and curses? Why? Because they have more passion than intelligence, more passion than conscience, more passion than reason.

You cannot reform these people with tracts and talk. You cannot reform these people with preach and creed. Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps, beggars and failures are increasing every day. The prisons, jails, poor-houses and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as hopeless as the battle of the fireflies against the darkness of night.

There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or by hangman. This cannot be done by force, physical or moral.

To accomplish this there is but one way. Science must make woman the

owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped with glad hands to happy breasts. They will fill homes with light and joy.

Men and women who believe that slaves are purer, truer, than the free, who believe that fear is a safer guide than knowledge, that only those are really good who obey the commands of others, and that ignorance is the soil in which the perfect, perfumed flower of virtue grows, will with protesting hands hide their shocked faces.

Men and women who think that light is the enemy of virtue, that purity dwells in darkness, that it is dangerous for human beings to know themselves and the facts in Nature that affect their well being, will be horrified at the thought of making intelligence the master of passion.

But I look forward to the time when men and women by reason of their knowledge of consequences, of the morality born of intelligence, will refuse to perpetuate disease and pain, will refuse to fill the world with failures...Religion can never reform mankind because religion is slavery.

News and Comments.

Birth Control—Worldwide.

Poland.—The first Polish birth control clinic will be opened in Warsaw during the first week in September. The society behind this forward step is the Birth Control Section of the Workmen's Society of Social Service, and Dr. Rubinraut is in charge of the clinic.

Paris.—On July 10th an Association for the Study of Sex Questions was founded in Paris.

The President, Dr. Toulouse, explained that the society would make a special study of births with reference to quality as much as to quantity, and

also in connection with contraception, abortion and sterilization. Unmarried motherhood, prostitution and divorce would be examined—so that any reforms which the society may advocate would be on a basis of exact knowledge.

The Honorary President is M. Godart a Senator and former Minister of Health.

Madras.—The Madras Neo-Malthusian League continues to do good work, and issues a bi-monthly Birth Control Bulletin which is remarkably interesting. Madras City death-rates for weeks during April, May and June of this year are given and vary from 36.3 to 67.1 per thousand—almost unbelievable figures.

The Two Ideals.

"There are two ideals. There is for instance, India whose land is so overcrowded that most of its population must be content with a single daily meal, and where still amongst the poorest peasants the arrival of a new child is an occasion for rejoicing; there is the state we are now approaching, a decreasing population made inevitable by our whole attitude of mind. Supposing this second ideal to be perfectly worked out; supposing a community increasing its economic efficiency and reducing its numbers until the standard of life of its members is prodigious—what then? It would be a kind of Utopia; a garden in which life was trimmed like any hedge and mown like any lawn and the whole orderly and pleasing. Compared with societies that multiply where labour is plentiful and cheap, where industrial workers huddle in slums and agricultural workers extract a bare living at great pains from fragments of land, there seems everything to be said for such a garden."

Unemployment in Britain.

The number of registered unemployed in Britain increased by 38,412 in the week ended September 7, stated the Ministry of Labour.

On that date the total number on the exchange books was 2,800,631.

Of these, 2,002,756 were wholly unemployed, 685,501 were temporarily

stopped, and 112,374 were persons normally in casual employment.

The total was 661,060 more than a year ago.

City Mortality Rates.

The mortality rates per mille of population in the City of Madras for the week ending

	August 29	34.8
" "	Sept. 5	32.0
" "	" 12	30.5
" "	" 19	25.2
" "	" 26	32.4
" "	Oct. 3	30.8
" "	" 10	32.7

Public Health Exhibition in Travancore.

It is indeed gratifying to learn that in the public health section of the exhibition arranged to be held in commemoration of the investiture of the full ruling powers to His Highness the Maharajah of Travancore, steps are being taken to exhibit posters, play-cards etc. concerning birth control. This is a clear indication that Travancore recognises that birth control is a public health measure and it is to be hoped that soon after His Highness the Maharajah assumes sovereign powers arrangements will be made similar to those in Mysore to give birth control clinics in all hospitals and child welfare centres in the State. It will then be an accomplished fact that the two premier states in Southern India in bringing under administrative control, one of the most important measure of public health will bring down the infant mortality and improve the health condition of the people. While Major General Megaw as Surgeon-General and Lt. Col. Russell as Director of Public Health in Madras have recognised birth control as a medical and public health problem, it is regrettable to find that others do not appear to be so disposed. Whatever may be their individual opinion on the matter, it may be taken as certain that in the course of time birth control will form one of the chief items of administration in the medical and public health departments in India.

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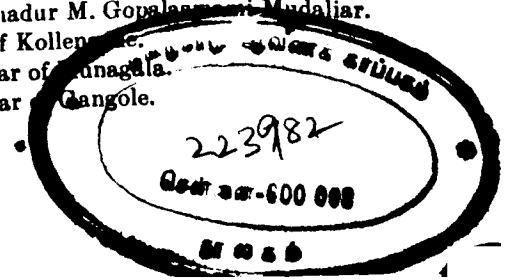
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Printed at the People's Printing & Publishing House, Ltd., Big St., Triplicane, Madras and
Published by the Secretary, The Madras Neo-Malthusian League, 30 East Mada Street,
Mylapore, Madras.