BIRTH CONTROL REVIEW

THE CHURCHES AND BIRTH CONTROL A SYMPOSIUM

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Editorial

The attitude of religion is perhaps the focal point of the whole Birth Control situation. It is easy to point out the bearing of Birth Control on child labor, unemployment, poverty, overcrowding, war. But the motivation towards action must spring from a fervent belief in the rightness of the movement. Our opponents cannot question a chart showing infant mortality rates in relation to child spacing. They must grant the facts, but they need feel no inner compulsion to do anything about them.

Whoever is not with us, is heavily against us — and if this is true of the declared opposition of the Catholic Church, it also holds for those who vaguely feel that sex is better not thought of. What will finally win this fight, take away legal restrictions, develop new methods, educate people of all classes to an understanding of the meaning and use of Birth Control, is a positive belief in the idea that sex is fine and holy, that the body and spirit are not enemies, but one, for the greater glory of the race.

It is with these things in mind that we have issued this Church Number. Obviously we had neither the means nor facilities for making a comprehensive survey or securing expressions of opinion from all the ministers of the country. Our symposium is in no way inclusive. We have endeavored merely to present a bird's-eye view. In some cases our contributors speak for themselves alone, in some cases as representatives of their specific churches or denominations. We have called on religious leaders in different parts of the country, from great cities and small towns. We have omitted some of our staunchest supporters and oldest friends, in order to present new names. Too much credit cannot be given to those religious leaders who have been with us through the early years, nor to those who are now speaking so courageously and fearlessly.

Ringing phrases and remarkable statements are made. "This is good religion" — "a Divine mandate" — "in accord with the teachings of the Master." We hear of instruction to newly married couples, of family relations clinics carried on by churches, of courses in sex education. We have by no means made a poll of the Churches, but we have found that there are many religious leaders who are pointing the way for their people, and setting the pace for their colleagues.

No one can deny that the Catholic opposition is the keystone of all the opposition to Birth Control. It permeates every field. It explains why social workers believe in Birth Control while social agencies do not officially endorse it, why intelligent doctors concede the need for it, both in curative and preventive medicine, while the American Medical Association refuses to declare itself, and contraceptive technique is still not generally taught in medical schools, why politicians and political parties do not take a stand. There are, in each case, Catholic supporters, patients, voters, who must not be antagonized.

Until this Catholic opposition is shifted to less positive ground — or until the people in favor of Birth Control are organized into a dynamic, integral force — we will continue to have this anomaly.

We print in this issue excerpts from a pamphlet Birth Control, the official statement of the Catholic position. We give also two articles forecasting a possible modification of the Catholic position. Father Lehman and Dr. Barrett may be termed "left-wingers" Catholics. They consider themselves Catholic, though the Roman Catholics vehemently declare that they stand outside the pale of the Church. However this may be, their opinions may be taken as indications of a way out of the present impasse.

The increasing support of all other denominations is charted by the official endorsements of three national religious organizations. With the Churches in the vanguard, the cause of Birth Control is assured.
The Roll-Call: Twenty Opinions

REVEREND HARRY EMERSON FOSDICK, Minister of the Riverside Church, New York, N Y

At present, with the optimistic cheerfulness that characterizes prosperous America in dealing with so many of her problems, most folk whom I observe are employing the ostrich policy with reference to Birth Control. They know it is here. They know that some people who ought to have reliable contraceptive information are not getting it, and that many who have no proper business with it are getting it, and yet they resist with active antagonism or laggard apathy any endeavor to pass decent laws. They sometimes speak as though it were positively shocking to have physicians legally trusted to tell their patients the truth.

As an excuse for this obscurantist attitude one fact can be pleaded: contraceptive information is dangerous. Of course it is. All power is dangerous because it can be misused, and misused power causes endless misery. To suppose, however, that because power is dangerous, mankind, having once gotten its hands on power, will surrender it for fear of its peril, is a vain expectation. From education to airplanes all sorts of things are dangerous that no one is proposing to suppress.

As for problems of individual ethics which this new information involves, we must face them and not dodge them. Suppression will do no good, for it is suppressing nothing but knowledge, light, and candid thought. After all, chastity has been guarded more by modesty and common sense than by fear. The idea that the mere removal of the dread of conception is going to let loose a flood of immorality is, I suspect, a misapprehension of the facts.

Children of this new generation who have been trained in a code of honor involving the existence and the right use of Birth Control will be less likely even than their mid-Victorian parents to treat the matter lightly or to be beguiled by fools.

Meanwhile, the conservatively shocked and troubled souls, who find relief in attacking Birth Control, may as well make up their minds that contraceptive information is here, that it is being used and will increasingly be used, that its misuse can wreck our morals, devastate our homes, and despoil our nations, that a right employment of it can be of profound benefit, and that so serious a problem as this cannot be solved by suppression.

REVEREND ELIOT WHITE, Assistant Minister of Grace Episcopal Church, New York, N Y

May I contribute what seems to me a relevant comment based upon seven years' experience among families of Manhattan's far East Side, while pastor of a chapel maintained by one of the city's downtown churches?

It is difficult for me to realize, as one conclusion from such a ministry, how any normally observant and unprejudiced worker in that congested neighborhood to which I refer can fail to advocate at least as unopposed access to intelligent information concerning Birth Control for the poor as is available to members of the community enjoying more favorable social and economic conditions.

The community for its own permanent benefit and the relief of intolerable stress must soon see the need of the establishment of many new research bureaus for extending this estimable and sorely required service.

The installation of such additional health and relief centers at strategic points, especially for families not yet free from the disabilities of poverty, is a hope cherished, I believe, by a majority of those who know at first hand these hard-pressed homes.

REVEREND JOHN RAY EWERS, D D, Minister of East End Christian Church, Pittsburgh, Pennsylvania

It must be evident to anyone who thinks at all, that some type of Birth Control has been employed by thousands of the better class people. When one sees good families limiting their offspring to one, two or three children, one knows fairly well that the natural processes have been blocked at some point. Whether harmfully or not, is another question.

Facing modern economic conditions the average family would be ruined by unlimited begetting of children. Physicians are able to prescribe methods of control, which permit children to arrive as they are wanted and as they can be financially well taken care of.

To demand the unlimited production of children without regard to either the health of the mother or the financial condition of the family is too ab-
surd for words  To make a woman unfit to take care of her other children and to tax the family budget beyond the limits of decent living conditions is wrong

The command to multiply and inhabit the earth does not mean that one is to litter the landscape with all the offspring that one can possibly produce. If, therefore, any sort of control is to be exercised, let it be scientific, open to everybody, and such as will work no harm.

Why should rich people have honor while the poor are demeaned it? Why should the well-to-do be able to practice some kind of Birth Control while the knowledge is forbidden to those who need it most? No law can control such an intimate thing as the begetting of a child and no law should attempt to suppress scientific knowledge of how to control births.

REVEREND JOHN HAYNES HOLMES, Minister of the Community Church, New York, N Y

The social argument on behalf of Birth Control is unanswerable. No problem now confronting humanity is more urgent and menacing than that of population, and there is no answer to this problem except that offered by the application of scientific contraception.

But I am interested in Birth Control not only as a means of meeting the ills which spring from over-population, but also as a means of improving the health, happiness, and character of the human race. We can breed a nobler type of humankind if we undertake to control and direct the birth process as we control and direct other natural processes, instead of letting it control and direct us. The progress of man has always been coincident with his mastery of natural forces, and his dedication of them to the nobler purposes of his own existence. What he has done in the case of other forces he must now do in the case of the most potent force of all, that of sex, and thus purify, uplift and redeem his life.

But deepest of all, I believe in Birth Control as a great spiritual influence. Marriage to my mind has two functions — the biological function which pertains to the continuity of the race, and the spiritual function which pertains to the ennobling of the individual. I believe, in other words, that love between man and woman, as well as the reproduction of children, is a mission of the marital relation. Such love can be fostered and strengthened only as the sexual act, which is itself a symbolical and sacramental expression, is freed from the fear of conception when unsought and undesired. Birth Control is man's final gesture of emancipation. I believe in it fundamentally because I am a teacher of religion and would serve man's highest spiritual interests.

DR HENRY NEUMANN, Leader of the Society for Ethical Culture, Brooklyn, N Y

It is a thousand pities that backward-looking groups are still powerful enough to prevent repealing the laws against spreading the knowledge of Birth Control. The world's need is not more babies but better ones. Knowledge of contraception, it is true, may be misused. So, for that matter, may many other highly useful tools. Money can be sadly misused. But instead of keeping it away from the young, we teach them how to use it sensibly. Science is capable of all sorts of uses, and so is freedom of any kind. Why not forbid teaching chemistry on the ground that thus we shall prevent making poison-gas bombs?

We shall never get a race of really grown-up people until men and women are treated as if they were capable of being their own best guardians.

REVEREND W. NELSON WINTER, Pastor of Calvary Evangelical Church, Baltimore, Maryland.

Too frequently the followers of the Carpenter of Nazareth have been guilty of closing their eyes to the world's needs and like the priest and levite, hurrying to the temple to voice their love for their fellowmen in words instead of deeds. With their thoughts engrossed in theology or with their eyes turned to the sky, they have not seen the desperate human needs along life's roadside. They have failed to follow the footsteps of the Teacher of Galilee who went about doing good to the bodies and souls of men. Fortunately this condition is rapidly being corrected and the church, clergy and laity, is again viewing the world's need through the eyes of its Master and, seeing things in their true perspective, is offering practical help for the pressing social, economic, and psychological problems that confront the world.

I am sure that I voice the sentiments of many fellow clergymen when I say that the Church is vitally interested in the question of Birth Control.
No longer do we feel that the Great Creator somehow made a terrible mistake when he endowed man with the powerful sexual instinct — we are beginning to see that "what God hath cleansed should not be called common or unclean." We are beginning to realize that sex is the world's greatest dynamic and more closely related to the religious impulse than was formerly realized. How to direct and conserve this potent force is one of the problems of the Church. We feel that voluntary parenthood is decidedly a step in the right direction.

Birth Control would tend to increase early marriage and thus help to prevent mental and emotional instability in our young people. The problem of delayed marriage is becoming increasingly acute and in its train come not only various types of immorality but also a host of mild psychic disorders.

Another Important result would be the neutralizing of the air of pseudo-mystery which now surrounds the whole subject of sex. The fact that reliable information cannot be obtained by the average layman serves only to stimulate curiosity and sometimes tends toward morbidity. Sex should be fully and frankly discussed with our young people. It can be presented so simply and so naturally that the suggestive elements are completely neutralized.

Every great reform movement raises a "lunatic fringe" on both sides of the question — those who believe that the suggested change will solve all of the world's problems, and those who as firmly believe that it will result in the destruction of all that mankind has been fighting for and achieving. The Birth Control movement is no exception. Despite all opposition, however, we are on the verge of a great advance in our manner of viewing the whole subject. We are placing a new trust in the essential decency of our youth. But like every advance in sociological or religious thinking it seems dangerous to timid and conservative souls.

The Church of Jesus of Nazareth should, like its Master, trust human nature — believe in men and women when others do not and when they cannot even believe in themselves. He always assumed that men and women wanted to do the right but he saw that many of them were "missing the mark" and He spent His life trying to show them. His great purpose was to help them to make the most of their life — to live here and now the "abundant life." The followers of that revolutionary Teacher have too long been numbered among the reactionary forces — they should, like their Master, be the first to vision a brighter future, ever to look for the good in their fellowmen instead of the evil, they should with sympathetic insight be ever ready to offer practical suggestions how life's multiple problems can be solved. They should do all this — and daily an increasing number of them are measuring up to the opportunity.

REVEREND ERNEST CALDECOTT, MINISTER OF ALL SOULS CHURCH, SCHENECTADY, NEW YORK

The need of Birth Control grows increasingly obvious to me. Assuming it is biologically valid, I am sure of its ethical fitness. My experience takes me into the homes of those who have more children than they can care for, mostly Catholics. As a social worker I have observed that the majority of those calling for chasteable aid are from large families. I have considerable statistics covering this point. To talk continence is equivalent to non-sense. He who advocates sexual intercourse only for purposes of propagation may be sincere, but he is certainly not sensible.

Then I have observed a need of Birth Control in the intelligent groups with whom I work constantly. In the first place there is the problem of the first year or so of married life. Finely set-up young people do not want children at once because they are intelligent; they wish to know each other and to move about with freedom together as husband and wife. In all too many cases, to be sure, there is no desire for a family, but in the majority of instances there exists the normal longing for parenthood. Intelligent control of conception is desirable under such circumstances. With safety from pregnancy reasonably assured there would be less mental and nervous disturbance from the intimacies of domestic life.

In the second place, parents have not only the night but also the duty of determining what space shall be given between the birth of their offspring. Gone forever are the days of constant pregnancy among intelligent women. When a child comes into the world it should be the result of design, not of accident.

In the third place, when the size of the family has reached the desired number control of conception is needed. Normal men and women have not lost their desires for each other just because they have as many children as they can properly keep. From my contact with many married persons approaching middle life I have found a large number not understanding each other because the wife was
afraid of a pregnancy which she did not desire. The seeming "coldness" of the woman toward her husband has sent many a man out into undesirable places or caused melancholy which he did not understand, but whose cause was lack of normal sex life.

What I feel we need most of all is information and a really aesthetic method of taking care of the situation, for people are without doubt ready for Birth Control.

REVEREND BRADFORD YOUNG, Assistant Minister of the Church of the Holy Trinity, Brooklyn, N. Y.

I THOROUGHLY approve of intelligent and constructive Birth Control. The couples who come to me to be married have this subject presented to them and discussed, and those interviewed again after a year or more of marriage have expressed gratitude for this talk.

There is much to be gained spiritually by the use of contraception in marriage. If the man and woman have just been married, it affords them a time to adjust to each other before pregnancy and the care of children tax the nerves and consume the time of the woman, and lay a large financial burden on the man. If the man and woman already have several children, it enables them to stop having more so that they can maintain a good standard of living for those they have and give them the attention and advantages necessary to their highest development.

To advocate self-control instead of Birth Control, as some do, is to betray ignorance of human nature. In the first place, even if this were desirable, the average person is not capable of it. And in the second place doctors and psychiatrists agree that it is not desirable. Except in unusual cases where a remarkable degree of sublimation has been achieved, such self-control leads to strained marriage relations and often the divorce court.

In this day, whatever may have been the case formerly, a knowledge of contraception is an essential condition for happy marriage and intelligent home making.

Moreover the use of sound contraceptive methods benefits not only the individual but also society as a whole. Anyone who considers war, poverty, unemployment, and disease necessarily comes to realize that the failure intelligently to control population is a basic cause. It is inhuman to bring children into the world only to slaughter them later in "civilized warfare", or to house them for a lifetime in a slum. It is inhuman and also ridiculous for the state and private charities to content themselves with alleviating the hunger of starving families, without giving those fathers and mothers the information how to prevent adding new hungry mouths to their family. If we want to make the world a better place to live in, if we want to overcome some of the evils that beset humanity we must not only legalize information about contraception, but we must definitely encourage the practice among those whom it will most help.

The Protestant Episcopal Church has taken no official stand either for or against this practice. Unquestionably, however, it is widespread among clergy and laity alike. Even active Roman Catholics, to my knowledge, use and approve contraceptives. Certainly the time has come when the hypocrisy and the injustice of denying the poor and uneducated what is freely enjoyed by the rich and well-tutored shall be abolished. Since we have Birth Control for some married people and they have found it good, let us have it for all — for the sake of their happiness and the well-being of society.

REVEREND PAUL JONES, Acting Bishop of the Episcopal Diocese of Southern Ohio.

CIVILIZATION means an approximation toward the conscious and intelligent adjustment of the conditions of living. Thus far we have made more progress in the control of the material forces of production and transportation than in those of social organization. Research and invention have made it possible for the world today to support a far larger population on a much higher material standard of living than has ever been possible before. That is the most significant aspect of modern civilization, but it is only one side of the picture.

When it comes to social adjustments, our conscious and intelligent direction of affairs has by no means gone so far. For the individual, life is in many respects less secure than it was in the older and simpler days. Men's lives and welfare are more at the mercy of economic and commercial forces outside of their control, and there is consequently a greater need on the part of individuals for such intelligent direction as they can give to those conditions of life which are still subject to their choice.
lest they be swamped by the pressure of circumstances.

In particular there is need for such an intelligent approach to the question of marriage and the family. For the great mass of people our present civilization offers three choices: marriage and a large family with poverty, undernourishment, demoralization, discord and despair, temporary unions broken by desertion and divorces and the children denied their right to have a family, or voluntary parenthood where the children are the result of choice determined by the health and strength of the mother and the economic condition of the family. To my mind there is no question but that the last is the only basis for a family life that will give the best results for the parents, the children and society at large.

One reason why our campaigns for the protection of the life, health and welfare of individuals make such slow progress is that so many people conscientiously insist on being utterly irresponsible in regard to the creation of life. We cannot have both individual anarchy and social control, and I am whole-heartedly for intelligent, responsible Birth Control as a sound and necessary prelude to the solution of many of our problems of group living.

REVEREND CHARLES FRANCIS POTTER, Minister of the First Humanist Society, New York City, N.Y.

I am inclined to think that Birth Control is the major reform. Whenever we examine the bases of the other reforms we find ourselves going again and again back to Birth Control. The problem of war, the problem of housing, the problem of adequate education, the problem of community culture, all of these and many more are so closely linked with Birth Control they cannot be considered apart from it.

The pioneering days are over in most intelligent communities, although a few frontier towns and individuals of belated development are still shocked by the word. The time has come for taking the next step which consists in a change of attitude. Instead of begging for attention, Birth Control should assert its right to it. What I mean is that the burden of proof now lies with the opponents of the Birth Control movement. It is a most significant thing which has occurred within the last half decade that the Roman Catholic Church now finds itself on the defensive in the matter of Birth Control. A new generation has risen within the church who demand a reason for the vigorous opposition to Birth Control which so frequently characterizes Catholic leaders.

Perhaps there lies more danger to Birth Control in the apathy of the Protestants than in the hostility of Catholics. For the next few decades the movement will necessarily be concerned with straight educational propaganda.

REVEREND DON M. CHASE, Pastor of the East Side Parish, Los Molinos, California

THE Christian forces have almost uniformly been valuable allies, if not leaders in the great fights for human betterment. The improvement of human life and the dignifying of the marriage relation, as well as the release of women from fears and worries, are among the alms of the Birth Control movement. The Church ought to be in the vanguard of this movement.

My people need the knowledge of contraceptives. Many of them have that knowledge. It has been in general use long enough to demonstrate its value to civilization and to set at rest the fears of those who think others will misuse it. If Birth Control could be freed from the limitations now placed upon it by popular prejudice and fear, a great deal more could doubtless be done. I do not believe God intended us to live like guinea-pigs, and for one, believe God's blessings will attend the efforts of those who seek human betterment along this important line.

REVEREND FRANK S. C. WICKS, Minister of All Souls Unitarian Church, Indianapolis, Indiana

TRAILING clouds of glory, we come from God," sings Wordsworth. A dimpled, smiling, vigorous babe, limb and heart, does come trailing clouds of glory. How proud the parents must be. We can understand their ecstasy.

But how often a child comes trailing clouds of darkness, weak of limb, feeble, perhaps diseased, a child who later may cry with the afflicted Job, "Let the day perish when I was born, and the night when it was said, There is a man child conceived."

Men and women are beginning to question themselves. "Am I fit to bring strong, healthy well-endowed children into the world? Can I give them a good mental and physical inheritance? Can I
give them the care they need? The education they will require?" Every couple contemplating marriage should face the prospect of children, and talk it over frankly.

The most dreadful thing I ever heard was a mother who said to her daughter "I did not want you I tried to get rid of you." Do you wonder she crushed all love for herself?

Children should be what George Ehot calls the "symbol of the eternal marriage-between love and duty." Love should welcome each child and duty determine when the child shall be born. Let us no longer shift upon God our own ignorance, our own mistakes, but frankly recognize that the responsibility rests upon us.

If we are well-endowed it is because of our right-living ancestors. We can repay them only by bequeathing to children yet to come the same good bodies and minds that make for a fine, strong, understanding life.

"Thou shalt build beyond thyself," cries Nietzsche, poor Nietzsche, born with an unstable mind and nervous system, a life-long sufferer. So build that, through you, mankind will rise higher and higher until all stand erect in fine and splendid maturity.

REVEREND BERNARD C. CLAUSEN, Minister of the First Baptist Church, Syracuse, New York

I HAVE been asked many times how we dared to invite Margaret Sanger to speak in the auditorium of our church, when the subject with which she deals is moral and social dynamite. In reply I can say that we consider that our church has an opportunity to serve our city by presenting under its roof the leading exponents of every interesting idea, and by subjecting every smug and closed mind to the discipline of honest opinions which contain full charges of dynamite.

But I can say more than that, when I speak as an individual and not as a representative of my congregation. I believe that our present state of mind on Birth Control represents one of the greatest intellectual accomplishments of modern times. With persistent patience, rare skill, and an avidity for persecution, Margaret Sanger and those surrounding her have carried on a magnificent bit of mental strategy, and deserve the laurels usually kept for more gory warnors for the common good.

REVEREND CURTIS W. REESE, Dean of the Abraham Lincoln Centre, Chicago, Illinois

IN my file is a highly prized letter under date of June 15, 1917, from Frederick A. Blossom, written on the stationery of "The Birth Control League of New York," addressed to me at Des Moines, Iowa, where I was at that time pastor of the First Unitarian Church. The letter says, "Several newspaper clippings brought us news sometime ago of your interest in Birth Control. May I send greetings and extend the right hand of fellowship.

I take pleasure in sending you, with my compliments, a copy of the first issue of the Birth Control Review." The clippings referred to by Mr. Blossom told of my having defended from my pulpit Margaret Sanger when she was having some "unpleasant experiences" with officers of the law.

I still have the copy of the Birth Control Review - Volume 1, Number 1. The front page announced an article by Margaret Sanger on the question, "Shall She Break the Law?" The article closed with the ringing proclamation, "If she must break the law to establish her right to voluntary motherhood, then the law shall be broken." A great deal of change in the public attitude toward Birth Control has been brought about, largely by the League, since that day thirteen years ago. Recently the press carried a news item to the effect that the Methodists of New York have gone on record in favor of Birth Control Witness thus "Church Number" of the Review. But important steps are still to be taken. May I suggest them briefly.

(1) Every section of municipal, state and national law that prohibits the dissemination of Birth Control information and that prohibits the sale of contraceptive devices should be repealed, and in new laws Birth Control information and devices should be subject only to such control as is exercised, for example, by the pure food laws in their field.

(2) Health departments of the city, the state and the nation should be specifically charged with the duty of disseminating full and authoritative information on the subject of optional parenthood, and also of maintaining inexpensive clinics easy of access.

(3) Scientific research should be continued until the present unsatisfactory and clumsy methods of Birth Control are supplanted by sure, easy and
satisfactory means, and also until the day when it is possible to achieve a desired birth painlessly and gloriously instead of as at present in agony and sorrow

(4) And perhaps most important of all, the mind of the public must be so educated that sex and all that pertains thereto can be thought and spoken of with the frankness that now prevails in the fields of dietetics and esthetics, or of ethics and religion.

REVEREND WILLIAM W. PECK, Minister of the First Unitarian Church, Albany, New York

WHEN the school committee of Lancaster, Ohio (other communities also claim the distinction) refused to permit the school house to be used to discuss “this new thing, a railroad, with its frightful speed of fifteen miles an hour, because there is no mention of such method of locomotion in dinner revelation,” they provided us with a perrenial joke That occurred more than a hundred years ago In 1930, the members of the Massachusetts legislature turned down a bill to allow free speech on Boston Common without the formality of a license or permit. The climax in the ponderable arguments against this novelty was reached when an inflamed member exclaimed, “Why if we do this thing, our daughters will flock down there to learn all about Birth Control” It won’t take a hundred years to get that laugh.

In 1930 the wisdom of disseminating Birth Control information as a first step in the correction of many social ills has become evident to many leaders for social and moral betterment Yet not a single New York legislator could be found with sufficient courage to sponsor a bill lessening the present legal restrictions in that state. One can easily imagine the amusement of posternity at this timidity.

There can be no objection to any religious group, denomination or sect inducing its following to any course of action or inaction consistent with its own ideal. When, however, that group attempts to make its idiosyncrasy the required practice of the vast majority beyond its boundaries, moral tyranny usurps the authority of American liberty and emphatically tramples on the rights of others.

Too long has the traditional “cure-all”, chanty, extolled by the churches, vainly sought to correct the evils directly fruiting upon the nne of an uncontrolled birth-rate It is high time that the morality of producing children beyond any capacity to provide for them finds adequate place in existing moral codes. The overproduction of children contributes directly to the problem of poverty, is possibly the largest single contributor. It provides the rich soul for the growth of all kinds of mental and moral delinquency. Let us have done with palliatives and see that it is just as pious, if not so sentimental, to go to root causes.

The duty of every serious lover of right and truth appears clear. We must end the pretense that Birth Control is contrary to religious principles or the highest ethical conduct, we must insist that such control alone conforms to the highest in religion and ethics. We must, in addition, crusade for a better conception of religion, contend for the removal of legal hindrances to the intelligent practice of Birth Control. What institution is more obligated to shoulder the responsibility for children than the churches, claiming devotion to One who was much concerned for children? It is the churches’ duty to advocate the cause of better born children and of a parenthood lifted from the accidental state of the untamed beasts into loftier human standards of deliberation and spiritual consummation.

REVEREND ROBERTS MILLER, Minister of the Church of Our Father, Lancaster, Pennsylvania

TWO rights of childhood are demanding a vigorous defense today — the right of the child to be well born and the right not to be born at all. Well born children are a supreme satisfaction. Soundness of body and mind is an endowment with which nothing else among inherited values can be compared. The child who is deemed this by reason of birth is subjected to handicaps of the first dimension Consideration for children begins with the parents before children are conceived. If the burden of these handicaps could be made to rest upon the parents who are responsible for them, the situation would be somewhat changed. Unfortunately, however, it necessarily falls upon the child, the innocent victim of an inferior heritage, and of a society organized beyond its capacity for successful adjustment.

It is folly to argue that Birth Control is a conspiracy against childhood. It is one of the greatest considerations that can be shown for childhood. We look with contempt upon the individual who
will abuse a child. The day is coming when we shall look with contempt upon parents who beget children doomed to abuse before they are born.

REV. E. G. GALLAGHER, Minister of the First Congregational Church, Waseca, Minnesota

WHAT I have to say about Birth Control may be summed up under the term good religion.

At weddings we ministers say to the contracting parties, "Do you promise to love, honor and cherish until death do you part?" The vows, for the most part, are honestly, gladly, given. But in many instances the husband and wife do not "live together happily forever afterwards." The coming of children, under unfavorable conditions or too frequently, is a fruitful source of estrangement. Almost every bane is happy in the knowledge of prospective motherhood. When the child comes the mother forgets her suffering, even if it has been exceptionally severe, joyful because a child has come to the home.

How about the second baby? This child has come quickly after the first, the mother is physically unfit, has had insufficient time in which to build up her strength. The result is that the days of pregnancy have been unnecessarily miserable, and the second-born amnes lacking the robust health which his older brother possessed. And then, the third and the fourth, perchance the fifth baby is burned into the home. With nothing else to look forward to, is it strange that husband and wife are driven apart?

Meanwhile the parents of these young people have made no effort to save their children from this unnecessary misery. If indeed any help was imparted, it came probably from patent medicine vendors, from a quack, or from someone who meant well but lacked knowledge.

Let this criminal carelessness cease. There is nothing vulgar about the relationships which blend man and woman together. There is something very noble and sacred in the eyes of God, something too sacred to be peddled by unclean minds. Parents should have a sufficient degree of confidence in their children, to be glad to give the facts leading up to so important a matter as child bearing, or a competent physician should be asked to do this. Add the prerogative, lawfully given to reliable physicians, to instruct married people in contraceptive methods, and what misery and estrangement would be avoided, what happiness assured to thousands of homes.

Be honest, know the truth and be free. Speak out, let no sensitive pride hold you back. Let no self-appointed ecclesiastic deter you. Every good thing is for you to enjoy. Soon, let us hope, the required information will be legally given to all who ask for it. Birth Control has within it possibilities for happiness, more abundant life and untold blessings for this old world. This is good religion.

REV. CHARLES W. LEGGE, Minister of the Congregational Church, Wilton, Connecticut

THAT the humaxustic method of approach to all problems of social relationships is with us at last is very evident to the student of the marriage and divorce questions. In spite of the conservatives and Mother Grundys who insist that things should be left as they are — leave well enough alone — it has been borne home into the consciousness of thinking people that the state of affairs in marital relationships is not well enough and that something must be done in the immediate future.

Many of the early misunderstandings and later desires for separation and divorce arise simply because of the mabihity of the parties concerned to adjust themselves to certain sexual facts and also to economic conditions. Married life should be a love relation, and that relation can and will only be maintained by the free play of sex. There comes a time in the life of nearly every normal married couple when they have to face the problem of the size of their family. Both husband and wife desire to maintain the love relation, and yet realize the fact that in justice to all concerned the family must not be increased. Here is a matter that wholly concerns them, it is their affair, it is a matter upon which they must have the final say. Ways of preventing conception have been with us for centuries, but a scientific and hygienic method is now offered by the Birth Control advocates. As one who is interested in seeking to making his fellow beings happy and help them retain and cultivate the true content that can only be found in marriage relations, I look upon the work of such advocates as a tremendous step forward in establishing happiness and a deeper peace. I have purposely written on this one phase of the subject, omitting many others, with the hope that I shall thus add my contribution to this humaxustic program.
THE more I study the Birth Control movement, and see the plight of hundreds of homes into which I go each year, the more I am convinced it is a God-sent movement At first I was very much opposed, but after several years of observation and prayerful study, it looks decidedly different, and I am completely won over.

For the sake of the wife's health, the congeniality of the home, the social and religious adjustment in the community, a fair and impartial opportunity for each child of the home, and to help lift at least part of the burden from the shoulders of the father and husband, I say — and from the depth of my heart too — something ought to be done to relieve the situation in thousands and thousands of our American homes. Where there is permanent disease, hopeless poverty, mental deficiency, moral degeneracy, offspring should be prevented. The possibility and responsibility of children should be taken away from such homes. Let us not forget that every child has a right to be "well born." Untold numbers of little babies have crossed the threshold of this sphere unwanted, unwelcome, and immediately thereafter have been killed, or left on the roadside to die. I do not advocate legalized prostitution, but I do advocate that each and every baby that comes into this world should be a welcome guest, having a chance for its life and future happiness. The Master said, "Inasmuch as ye did it unto the least of these, My brethren, ye did it unto Me."

REVEREND AARON ALLEN HEIST, Pastor of the Grace Community Church, Denver, Colorado

THE recent visit to Denver of Margaret Sanger reminded not a few of "how times have changed." Her last visit was a respectable, even

society, affair. Previously she had appeared at the Open Forum in Grace Community Church, in which free speech center many a dangerous person now considered respectable got his first public hearing in the Rocky Mountain Section.

The whole question of sex and Birth Control has been lifted out of the realm of the stealthy to open frank discussion, preparing the field for constructive work culminating in a public Birth Control clinic. A very natural outcome of public discussion was letters from burdened wives and over-worked mothers inquiring for sources of scientific information. Out of such contacts slowly grew a Family Relations Clinic which, without any advertising except as comes through "appreciative friends," now brings the pastor into the position of domestic counselor with many couples each month.

In the sacred confidences of such a clinic, where husbands and wives freely tell of the most intimate causes which lead to "nerves" and misunderstanding until divorce threatens, one comes to appreciate fully the barbarism of laws which deny that scientific information which alone can make sound and permanent the biological foundations of marriage, and, may I add, the heathenism of any ecclesiastical who abors adultery and sanctifies worse than adultery by a sacrament. Brought face to face with the facts of life so revealed no one with even a modicum of the respect for human personality which is supposed to characterize a minister will fall to make the necessary connection with physicians trained in the technique of contraception, as well as with a psychiatrist for those cases demanding more than amateur ability. All this we have done at Grace Church. The high esteem in which the church family clinic is held professionally is attested by the fact that three physicians who have incidentally heard of it have sent some of their patients who need information and medical relief rather than medicine or surgery.

But our main concern is with prevention rather than with cure. When a couple makes advance arrangements for a wedding we loan them such books as Margaret Sanger's Happiness in Marriage, and Popenoe's Modern Marriage, and then give them a copy of Butterfield's Marriage, and Sherwood Eddy's Sex and Youth, the latter chiefly for its excellent introduction and its unusual bibliography. We advise pre-natal examinations by a thoroughly reliable physician who the parties are told is qualified to give the best available scientific contraceptive information. They are also told of the existence of the Birth Control Clinic conducted in our state hospital. In the case of those who come to the pastor's office to be married immediately, as the larger proportion do in a downtown church, we dismiss the witnesses to the lobby immediately after the ceremony and proceed to give the couple half an hour of biological information for which couple after couple comes back later to thank the pastor in most heartfelt gratitude. Each couple takes with them the two pamphlets mentioned above as well as all the facts about Birth Control which it is lawful for a layman to give.
The Church of the Future

By REV J A MacCALLUM

Dr. MacCallum is Minister of the Walnut Street Presbyterian Church of Philadelphia

EVERY reform that has taken place within the church had to battle for its life when first proposed, and many an institution which we accept today as axiomatic and undeniable had a long struggle against opposition and discouragements before it won its place in the sun. Liberty of worship, public schools, free roads, the abolition of slavery, manhood franchise, the control of the liquor traffic, and votes for women, are random illustrations of this law which is woven into the fabric of the human consciousness. Organized Chnstianity has always been painfully slow to espouse any reform, however self- evident its justice may appear to a subsequent generation.

Certain considerations must be kept in mind by those who seek to express the Christian attitude. Primary among these is the fact that Christianity is not a static thing, a finished system, as so many of its exponents believe. On the contrary, it is an organism in which a definite metabolism is continually in process. Old ideas are always breaking down and new conceptions taking their place. Organized Chnstianity is always advancing in more or less belated accord with such knowledge as has been recently acquired. Often it is difficult to recognize that its later developments are the outgrowth of what it was before, but there is never any essential contradiction of its genus. The abolition of slavery, the proposed outlawry of war, or the opening of ecclesiastical offices to women, are all latent in the teaching of Jesus. Nor is this a teaching a code such as that of Justism. It is a simple description of a way of life, a formulation of principles which may work like leaven in the individual or public consciousness. "I have many things to say unto you but ye cannot hear them now." Doubtless these unsaid things are implicit in the message that Jesus gave to his generation.

Insofar as Christianity is interpreted in terms of its creedal systems and doctrinal declarations, we must admit that it is, at least by implication, opposed to Birth Control. One reason for this opposition is the fact that it is the child of Judaism. Until recent times, Christian scholars interpreted the Bible literally. Did it not tell men to be fruitful and multiply and hold before them as the ideal goal descendants equal in number to the sands of the sea? Hence the duty of woman was to rear as many children as she could, and when one broke under the strain there was always another ready to take up her task, so that many a father could boast of a family of twenty or more children.

It is now recognized by every Christian of modest education that many Biblical commands were of only local and temporary significance with no possible application to modern conditions. It was excellent advice to primitive peoples to tell them to raise large families, otherwise their survival would be endangered. But any intelligent man can see that the general adoption of this course would be injurious in the modem highly industrialized world.

Our concern is not to argue this obvious point, but to discover the underlying Christian principles which warrant the restriction of population by contraceptive methods. Enough has been said to show that we must make our appeal not to the Christianity of the past but to that of the future. As an ancient litigant is said to have appealed from Philp drunk to Philp sober, we can appeal to the growing enlightenment of the church in the assurance that the decision will be in favor of Birth Control. Nor will the decision be confined to Protestantism where it is already unofficially registered in the practice of the people. Roman Catholicism is bound to follow suit. This will not be Rome's first change of front. For centuries she opposed the taking of interest, but was at last compelled to yield or lose all material prestige in the modem world. When the inemtable hour arrives in this case, the hierarchy will find a way to reverse its former position. Already there are priests of social mind who confess privately that this will be only a matter of time.

Usually in an advance beyond conventional standards of conduct, theory anticipates practice. Birth Control is a striking exception to this rule. So great and so obvious are its advantages that it is already frequently practiced, though often unscientifically. This fact alone would be sufficient in the end to warrant its legal reception as an instrument for the promotion of the social welfare.
It is frequently said that the use of contraceptives is unnatural. In this narrow sense of the word nature so also are finger bowls, napkins, soap, razors, tooth brushes, and a hundred amenities and instruments of civilization. But in a larger and truer sense, nature includes the creative intelligence which enabled Dante to write the Divine Comedy, Bell to invent the telephone, or Edison the electric lamp, and hence the knowledge and the will to adopt any method or instrument that will promote human happiness and well-being.

The inconsistency of many churchmen is revealed in the difference between their practice and their preaching. The discussion of Birth Control is taboo in the average woman's club though these clubs are possible only because of it. Rarely is the subject mentioned in religious journals and then usually sightingly with no attempt to handle it in a serious manner. This is most unfortunate because it indicates that once again as in the earlier days of the anti-slavery agitation or the demand for woman suffrage, the church is trailing the conscience of the nation.

However, a new day is at hand. It is no longer particularly audacious for a clergyman to say that he favors Birth Control. The social and economic advantages are too plain to allow a very hostile reaction to such a confession or declaration. The younger generation of the clergy, trained in psychology and sociology, are recognizing in increasing numbers that this is a reform which must be adopted if the human race is to avoid decadence, which will surely come if the unfit continue to propagate without restraint.

Increasing awareness of the facts is gradually inducing a changed attitude toward Birth Control in the minds of the official interpreters of Christianity. Though many of the clergy will be slow to avow this attitude openly, the time seems not far distant when the courts of the various Protestant Churches will go on record in favor of the abolition of those statutes which prevent the education of the ignorant and the free dissemination of knowledge upon this subject, together with the establishment of clinics such as those in Europe.

Fundamentally there can be no essential conflict between Christianity and common sense. Where such a conflict seems to exist, it is because the current interpretation of Christianity is inadequate. But in the long run Christianity has always incorporated within itself the scientific truth from which its leaders at first recoiled. Birth Control will one day be as accredited a factor in the Christian mores as the use of anesthetics in child-birth. Scarcely two generations ago the church, both Roman and Protestant, was scandalized by this instrument of mercy. Ere long there will be a similar change of opinion upon the vexed question of Birth Control.

A Divine Mandate

By RABBI EDWARD L. ISRAEL

Rabbi Israel is Chairman of the Social Justice Commission of the Central Conference of American Rabbis, and Rabbi of the Har Sinai Temple of Baltimore, Maryland.

~o many people who feel themselves to be religious, hypocrisy is a form of vicarious atonement. Amid the breakdown of certain principles of human conduct once considered moral or conventional, we cling to outgrown slogans and precepts because our cowardly souls are afraid, we seek to cover up heterodox human nature by orthodox protestations of piety. I do not maintain that these statements accurately describe the attitude of many sincere Roman Catholic priests and Orthodox rabbis on Birth Control, but they undoubtedly apply to the rank and file of the followers of these well-meaning religious leaders.

It is not my purpose to analyze fully and historically the opposition which exists in many religious quarters against the intelligent supervision of the reproduction of the human species. I think that I can understand the basis of this opposition, little as I may sympathize with it. Much of the antagonism is due to the general inflexibility of all orthodoxy. It is based on the attitude which characterizes the stand of these groups not only on Birth Control, but on all religious and ethical reform. It is the old conflict between revelation and
inspiration, the static and the dynamic, the divinity of supernaturalism versus the divinity of humanity. No amount of argument will ever offset this opposition. It is founded on the dogma of the absolute insubstantiality of what has at any tune in the past been set down as a theological or moral tenet. The tides of tune and intelligence may hurl their waves against this wall to no avail. The souls sheltered behind it often have modem hves and think modem thoughts, but still tend the wall of medievalism despite the inconsistency of their conduct. They for one do not condemn them for what they believe. My only condemnation is that they refuse to grant others that malleable right of freedom of belief and conduct in personal life, which does not interfere with another's freedom.

TALEQUISH AUTHORITY

As far as the Jew is concerned, even from the traditional Talmudic-Rabbinc point of view there is serious question as to whether the opposition to the use of Birth Control is as uncompromising as many an Orthodox rabbi of today would have us believe. In the 1927 year book of the Central Conference of American Rabbis, Vol 37, Pages 369 ff, there is an excellent article on The Talmudic-Rabbinc View of Birth Control by Dr. Jacob Z. Lauterbach, professor of Talmud at the Hebrew Union College at Cincinnati, Ohio, and a world authority in the field of rabbinic literature. In the course of this scholarly article Dr. Lauterbach proves that according to Talmudic law conjugal relations are often permitted in such manner or under such conditions as would make conception impossible. For example, rabbinic law not only permits but even commands sex relations in marriage after menopause. Thus is definitely, by every inference, a statement that sexual intercourse is not regarded from a rabbincal point of view as solely for the purpose of procreation. A later rabbinc law goes even farther and permits a man who has not had children, and thus has not fulfilled the duty of procreation, to marry a woman known to be sterile. Sex relations under such conditions are not only not immoral or forbidden. Dr. Lauterbach maintains, but are positively mandatory. This interesting article also goes on to show that in the case of young married people capable of procreation, the same principle obtains. From numerous sources, rabbinic authorities are quoted who sanction forms of sex relations in which conception is regarded as practically impossible. We even have certain statements which, according to Dr. Lauterbach, definitely provide for the use of certain instruments which in those days were believed to be contraceptives.

A most interesting juncture of Talmudic law quoted by Dr Lauterbach links up very closely with some of our modern scientific attitudes toward favoring the enforced use of contraceptives, or the sterilization of those whose children may become delinquents. The ancient rabbis believed that there was a certam drug which, taken internally, would make a person sterile. Thus drug, says one authority, is especially permitted to a woman whose children are morally corrupt and of bad character, and who fears to bring into the world other moral delinquents. Jewish rabbinic law definitely denounces failure to propagate in the case of an individual, whether that failure be through some practice of contraception or total abstinence. Two children are required as the minimum duty of a man toward the race. Such a point of view, it should be remembered, is not at all antagonistic to modem doctrines of Birth Control. According to Dr. Lauterbach, the teaching of Talmudic-Rabbinic authorities is that Birth Control is preferable to total abstinence. The finer aspects of companionship and comradeship to be found in a happy union are the first things that are emphasized when the Bible speaks of marriage. The Book of Genesis in its ancient legend of the Garden of Eden does not say that woman was made in order that man should procreate through her, but that man should have a "helpmate." The rabbis go even farther, and definitely permit individuals to whom children mean a menace to well-being or physical health to be free from the duty of propagation of the race. It is significant that all provisions for the use of contraceptives as provided for in rabbinc law require the mutual consent of husband and wife.

It may be argued in some orthodox circles that there are rabbinc points of view which contradict some things which have been mentioned above and that these have been the ones most generally supported by Orthodox Jewish religion. Such a statement, however, cannot deny or dissipate the existence of these other opinions given by authoritative Jewish teachers in ancient times.

So much for the attitude against Birth Control in the light of tradition. The modern religioins with an interpretation of life that he believes finds
Conscious Creation—Divinity in Action

By REVEREND L GRISWOLD WILLIAMS

Dr Williams is Chairman of the Committee on Birth Control of the Universalist General Convention, and Minister of the Church of Our Father, Reading, Pennsylvania

TEXT “Desire not a multitude of unprofitable children, neither delight in ungodly sons. Though they multiply, rejoice not in them, except the fear of the Lord be in them. Trust not thou in their life, neither respect their multitude, for one that is just is better than a thousand, and better is it to die without children than to have them that are ungodly.” Eccl 16:1

While it may seem to some that a discussion of any phase of the sexual life of man is out of place in a church, this antagonism toward a frank treatment of the subject is of comparatively recent development in the history of religion. Sex was once held as a manifestation of divinity, and much of religious symbolism came from it. Many of the practices of primitive worship were irradiations of this primal impulse. Even today when one talks about sex, there are those who feel something magical, something in a secret sense devilish or evil about it. Through the ages organized religion gave instructions to individuals as to the nature of their sexual life, until puritanism identified the natural with the satanic. But the time will come again as we grow wiser, when we shall raise the sexual life into the sphere of worship and bring it within the influence of religion. As a step in that direction it may be well to consider the religious aspects of Birth Control.
The slogan of the Birth Control movement, "fewer and better children," is entirely in accord with the ancient wise man who wrote that "one child that is just is better than a thousand." But Birth Control, as the conscious determination of human beings as to whether or not the sexual relation shall result in the creation of another being, is a fairly recent issue for the simple reason that man's knowledge of himself is new. The thought of controlled conception did not come to primitive man, for he was ignorant of any relationship between sexual union and procreation. In his ignorance he could have had no idea of controlling birth except by magic, and even today many people feel there is something of dire mystery and chance connected with the process. Morgan, in his Human Society, concludes that: "Man's concept of the sexual function has been so associated with the forces of nature that he has always regarded the opportunities of reproduction as subject to the laws of nature. The exceptions are a matter of knowledge, not of principle."

NEW EMphasis In RELIGion

Before we can see clearly the religious aspects of Birth Control, we must understand the newer emphasis in religion itself, for today its attitude toward life differs from that of the past. Of old religion was something revealed once for all, and embodied in codes and creeds. As we moderns accept its evolutionary basis, we realize that religion is in a process of development, codes of ethics change from age to age, the symbols man uses to clothe his religious experience vary with time and place and person. Jesus voiced this ideal when He said to His followers, "You have heard certain things of old, and were written to the ancients. But I say to you, 'Do not think that I have come to abolish the Law or the Prophets; I have come not to abolish but to fulfill.' For truly I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Whoever therefore relaxes one of the least of these commandments and teaches men to do so, shall be called least in the kingdom of heaven; but whoever does them and teaches them, he shall be called great in the kingdom of heaven."

Another new emphasis in religion emerges from the recognition by man of his growing self-consciousness, and of his ability to control his own destiny. To the ancient religionist, man's life was foreordained; he was put here to go through certain processes predetermined by God or Fate. Acceptance of his lot, and gratitude that it was no worse, made up his religion. But now we know that as offspring of Divinity there are infinite possibilities for us, and we are concerned in developing to the best of our capability. The medium of sex for us, is not a creeping through dark labyrinths in fear, nor the simple acceptance of some magic scheme of salvation, but the resultant facing of the unknown with the determination to develop something better. All the situations of life may be opportunities to create something finer within our spirits, all experiences, including the sexual, may develop the human soul.

In the light of this religious emphasis, then, Birth Control takes on definite religious values. Obviously there are instincts that have outlived their biological usefulness. Certain crude impulses in man were necessary to human development on its lower levels. To kill was necessary when primitive man was preyed upon by the animals. In earlier stages of social organization warfare seemed to serve a purpose in the integration of society and the diffusion of culture. Today man has reached the stage where the expression of such an impulse is evil rather than beneficial. To recognize that fact, and transmute the impulse to a higher plane, will be the greatest and final step in the conquest of war. To fight, not against his fellows, but against the blind forces of nature, disease, and evil of every kind without and within, is to lift the impulse to the spiritual plane. In the same way the sexual impulse, uncontrolled, creating offspring without limit, has reached the end of its biological usefulness, the day of its spiritual creativity is at hand. We see it transmuted into a love, conscious of its spirit wings, as different from the blind and brutal thing it was in the beginning as the rose is different from the root it springs from. From that religious viewpoint which sees the Divine coming to its fruition in human self-awareness, the control and sublimation of the sex life becomes a religious duty.

GOD REVEALED IN HUMAN LOVE

Other than man, there is no being capable of reproduction that has the intelligence necessary to regulate its sexual life, or to limit the number of its progeny. To bring any element of nature within human understanding is to progress, to learn control of the hidden springs of action and their vehicle, the body, is to cooperate with God. Conscious creation is divinity in action.

Into the marriage relationship and the bearing of children the man and woman of highest spirituality bring an aspiration and an awareness which demands knowledge and control of the sexual impulse. They know that God is revealed in human love, not in spite of physical union but also through it. With that vision of marriage, all its elements are lifted to a higher plane. On that level the church has not done its duty until it has endorsed Birth Control and fought to the end to remove the present legal stigmas upon it.
Catholic Principles and Teaching on Birth Control

By REV DR JOHN M COOPER

An excerpt from the pamphlet “Birth Control” issued by the National Catholic Welfare Conference, Washington, D C as the official statement of the Catholic position on Birth Control

Marriage has a three-fold purpose. First and primarily, its purpose is the begetting and rearing of children. Secondly, it fosters conjugal love and mutual helpfulness between man and wife. Thirdly, it allays the dangers of incontinence. Promiscuous or free love relations might conceivably maintain the existence of a race, but it is well to understand that such a régime, suffer beyond description. Marriage makes for the maximum wellbeing of the race by providing maximum and permanent care by both parents in the upbringing of children, it ensures the maximum protection of the mother by the father, it places down responsibility on the father by determining clearly who the true father is.

Marriage and parenthood are sacred. Parents are in no figurative sense but literally the agents and representatives of God in rearing children to be worthwhile citizens of the commonwealth of man and the commonwealth of God. Their task is to train up souls for this life and for the next. Their mission is a trusteeship than which none is more exalted and sublime. The vocation of a father and of a mother is a sacrament. The Catholic Church extols virginity as holy, for those who can take it. She likewise honors parenthood as holy and sacred. And she holds aloft both ideals in her reverence for and devotion to Mary, Virgin and Mother.

Time and again, in the history of Christianity, heretical groups have maintained that marriage is unlawful, and that the exercise of marital relations and the begetting of children thereby is sinful. The Church has consistently condemned in the strongest terms this suicidal position. Sexual intercourse within the marriage union is the means divinely established for the propagation of the race. But such intercourse outside the marriage union stokes a deadly blow at all three values that marriage protects and that promiscuous mating would utterly blast. For extra-marital intercourse tends to bring children into the world without proper provision for permanent and maximum care of offspring, without proper protection of motherhood, and without definite determination of paternity and paternal responsibility.

Within, however, the marital union, intercourse is not only lawful. It is divinely planned and sanctioned. The vague feeling sometimes met with that even within the marriage union such relations are indecent or little short of sinful, or only reluctantly tolerated by morality, is an outgrowth of vanous causes. This feeling is in no sense an outgrowth of Catholic teaching, and it can find no shadow of support therem.

Limitation of Offspring

The Catholic position on the limitation of offspring is frequently misinterpreted by non-Catholics and sometimes misunderstood by Catholics themselves. It does not hold that mated couples are under obligation to bring into the world the maximum number of children, to exercise no foresight or prudence, to bear offspring up to the limit of physiological fertility, to labor for the maximum increase of the population, to bring on “an avalanche of babies” — all regardless alike of circumstances and consequences. It holds no brief for imprudence or mtemperance. It does emphatically stand for marital chastity against artificial prevention of conception.

The question is not primarily, Is it ethical to limit the number of offspring? But rather, What method is ethically justified in the accomplishment of this end, the method of abstinence and continence, or the method of artificial prevention? The two questions open up profoundly different ethical...
issues If a married couple elect to practise continence and thus limit the number of offspring, they will not be infringing on Catholic principles. Such limitation by continence may at times be distinctly to be advised, as, for instance, when the mother’s health or life would be seriously jeopardized by further childbearing, or when real destitution may result from further additions to the family.

But limitation of offspring by artificial prevention of conception is of its very nature immoral, and immoral means are not justified by ends however good. Having marital relations while at the same time using physiological, mechanical, or other means to prevent conception is, in accordance with Catholic ethics, ever and always immoral, sinful, and grievously sinful.

This attitude on the part of the Catholic Church is not a mere matter of ecclesiastical legislation, as are, for instance, such laws as those of fasting during Lent or of abstaining from meat on Fridays. She has no power to dispense with the premisses. Her standard is not merely a matter of Church law; it is a matter of divine law over which the Church has no authority except the authority of promulgating it and of standing by it, come what may. Artificial prevention of conception is ever and always gravely sinful, just as adultery is.

Such is the historic stand of the Catholic conscience. What are the ethical grounds therefor? It is to the consideration of the more important of these grounds that we may now address ourselves.

A detailed consideration of such subjects as Population, War, Poverty, Infant-Mortality, Economics and Health follows. We suggest reading the pamphlet in its entirety. —EDITORIAL NOTE

The Catholic position that holds artificial Birth Control as admitting no exception does unquestionably call at times for self-mastery of a high order, but, on the other hand, it is the one position that can adequately and in practice safeguard individual and collective welfare. It may and does involve in exceptional cases an unselfishness that borders upon the heroic, but, if through exceptions the wedge be permitted entrance at all, in the end the very foundations of the home will be sptt asunder.

It may and does involve sometimes real sacrifice on the part of the individual, but the well-being and higher interests of the many are thereby protected. It may and does involve in certain instances some immediate hardship, but in the long run human welfare is incalculably promoted.

The Catholic position on Birth Control no doubt articulates with and is organically linked up to Catholic faith and theology — but in a manner totally different from that commonly supposed. We may do well to outline this articulation briefly. The outline will also serve as a partial summary of the long and complicated discussion which has formed the body of the present study.

GODS CONCERN FOR HUMAN WELFARE

God is our Father. He loves us. He is concerned for our temporal as well as for our eternal welfare. His moral law is no arbitrary set of rules. It is the product of His love for us. It is a code that guides man’s relations to his Father in heaven and to his brethren on earth. So far as our brethren on earth are concerned, the moral law furthers human welfare by protecting human rights and by fulfilling human needs. God is coerced by His very concern for our earthly welfare to insist without favoritism upon universal democratic fidelity to His moral law.

Birth Control hurts human welfare most obviously by leading to underpopulation and extinction where it is practised. But it hurts human welfare perhaps even more profoundly in subtler and less obvious ways. In its essential tendencies, it eliminates from marital life the very elements that throw about that life the mantle of the sacred and the reverent. In the long run, it undermines higher love itself. It thus tends to break down the loftier reverence and love between husband and wife. It isolates physical sex gratification from its normal unselfish accompaniments and correctives, centers attention upon the self-regarding phases of sex, and helps to enthrone selfishness and flabbiness at the very heart of character. It reduces the marital relation to a level not superior to or different from the level of sohtary vice and extra-marital Indulgence. It robs the child of the natural education that comes from growing up as one of many equals in a normally-sized family. In a word, Birth Control tends to destroy the finer flower of human character, the higher functions of family life, the loftier sentiments of human mating, and the inner sanctities of the home.

In a truly scientific age a man would be as much humiliated and disgraced to defend the literal inspiration of the Bible and to oppose Birth Control as he would be today if he were compelled to travel daily down Fifth Avenue, New York, in an ox-cart.

Harry Elmer Barnes
Another Catholic Viewpoint

By REVEREND LEO LEHMANN

Father Lehmann is the pastor of the Chapel of the Good Shepherd, the New York branch of the American Catholic Church. This organization is not affiliated with the Roman Catholic Church, but considers itself validly Catholic.

The policy of ecclesiastical systems to dogmatize in the matter of Birth Control, as if it were a purely ethical question, has tended to obfuscate the issue, and has barred the approach to fair examination which would lead to a sane modus agendi. Birth restriction to-day is an established fact, and however it may have been looked upon in the past, has now become an economic and hygienic rather than a moral issue. It has become a fact in spite of prohibitive laws and Church threats of severe spiritual penalties.

The American Catholic Church, in accordance with its principle of liberty of conscience in all things not directly touching the Divine Dispensation, lays down no hard and fast rule in the delicate but important matter of birth restriction. This Church, which possesses a valid Catholic ministry through the unspotted Apostolic Succession of Antioch (even ante-dating that of Rome), is truly Catholic and fundamental in everything essential to primitive Christianity. It offers in the Western World, a secure refuge for all who seek freedom to think for themselves on many matters of moment not directly touching Divine Revelation. It leads rather than drives the soul to the knowledge of what God is like,—and to be sure of it. It is Catholic in practice, but Protestant in concept. For the original protestant conception is the thrusting out into the market-place of the unpleased and free teaching of the Incarnate God, in order that the man on the street can find out that he may be the son of God.

The Sacramental Confession

The American Catholic Church therefore, leaves questions like Birth Control to be decided by the individual, and lays down no dogmatic rule for mankind as a whole. Thus it can accomplish by its method of Sacramental Confession, which is left entirely optional. In the Roman Catholic Church, the confessional is of little help in such matters, since under the law individual circumstances cannot be considered. If you have disobeyed the law, say so, be sorry and begone! It is more than useless for any individual Roman Catholic to try to tempt his confessor to discuss the matter of Birth Control from a sympathetic or psychological standpoint. Sentiment enters as Mt. into such a law in the Roman Church, as it does into business all that the priest can do is to repeat the law of the Church, and that closes the door on any further discussion.

The result is that we have an unrestricted birth-rate among the poor and degenerate, and a lamentable decline in the offspring of the well-to-do and intelligent classes.

Freedom to Use Judgment Must Be Allowed

Man is a rational animal. He has a right to consider freely and decide for himself on the wise ruling of the animal functions within him. To forbid him thus, is to deny him the exercise of his higher faculties in favor of his lower animal instincts. Nature does not give to man that unconscious perfection in the working of these instincts which the creatures of the animal world possess, precisely because of those higher faculties of reason and intelligence in man, which enable him to reflect upon and use his lower instincts to his expediency and greater perfection.

This does not of course, give everyone the right a priori to practice contraception. For the use of one's reasoning powers may prove one wrong in such a practice. What I intend to convey is that no organization has the right to make a law prohibiting the practice of contraception for all men under all circumstances. For what may be justifiable for some may be entirely unlawful for others. But the freedom should be allowed to all to use the judgment of their reasoning powers. To this end, expert advice and counsel from doctor and priest should be available.

It cannot be denied that organizations like the Roman Church with set policies, could, without great difficulty, stretch their principles to meet the emergencies so evident at present in the matter of wise consideration of birth restriction.
Religious Organizations Endorse Birth Control

The New York East Conference of the Methodist Episcopal Church adopted the report of its Social Service Committee at its meeting in Brooklyn, April, 1930

The church has recognized something of its responsibility for happy Christian home life by the "special advice" in our Discipline in respect to marriage and divorce. We inquire whether our Board of Education has complied with the request of the General Conference of 1928 "to prepare Courses of Study setting forth the practical and spiritual values of marriage," such courses to be designed for use among young people in all our Church schools, colleges, and universities." We assume that such courses, when prepared, will meet the real needs of our young people, giving them such sex education as will lift the entire subject into the realm of spiritual values.

It is the clear duty of the churches to offer to their young people an opportunity to consult some qualified adviser — the minister, perhaps, or a physician, the director of religious education, or other specialist — who, besides having a clear grasp of the fundamental principles of sex morality, would have also an appreciation of modern tendencies and would be in a position to offer rational advice.

In the interest of morality and sound scientific knowledge we favor such changes of the law in the States of New York and Connecticut as will remove the existing restrictions upon the communication by physicians to their patients of important medical information on Birth Control.

We recommend that the State of New York enact legislation requiring that licenses to marry shall be issued only after public notice and the lapse of a reasonable period of time to be fixed by law.

The Central Conference of American Rabbis adopted the report of its Social Justice Commission at its Convention in Detroit, June, 1929

Recognizing the need of exercising great caution in dealing with the delicate and complicated problem of birth regulation in view of the widespread dissolution of the old sanctions affecting the institution of marriage and the ties of family life, earnestly desiring to guard against playing into the hands of those who would undermine the dignity and sanctity of these precious bonds through reckless notions and practices having to do with sex relations, especially mindful of the noble tradition obtaining among the Jewish people with respect to the holiness and the crucial importance of domestic relations, but realizing at the same time the many serious evils caused by uncontrolled parenthood among those who lack the prerequisites of health and a reasonable measure of economic resources and intelligence to give to their children the heritage to which they are entitled,

We, the Central Conference of the American Rabbis, urge the recognition of the importance of the control of parenthood as one of the methods of coping with social problems.

We furthermore recommend to the executive board of the Central Conference of American Rabbis that a portion of next year's program be devoted to one or more papers on this subject.

The Committee

Paul DuBos, Chairman
H. J. Hartman
E. W. Shugley
L. W. Auman
L. E. Christian
W. H. Finch
H. D. Jones
H. E. Luceock
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F. M. North
M. L. Robinson
D. H. Tippett
Norman Twiddy
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The Committee

Edward L. Israel, Chairman
Bernard J. Bamberger
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Abraham Cronbach
Harry W. Ettilson
G. George Fox
Ephraim Frisch
Samuel H. Goldenson
Sidney E. Goldstein
Ferdinand M. Isserman
Samuel Koch
Emil W. Leipziger
Samuel S. Mayerberg
Victor E. Reichert
Louis Wolsey
The Universalist General Convention adopted the report of its Committee on Birth Control at its Convention in Washington, October, 1929

It is our **obligation** as sentient beings to recognize the facts of life which growing experience reveals. It is our added duty, as members of a religious body that proclaims religion as an exalted way of living, to deal with these facts in a consecrated fashion, and use them to highest ends.

Your Committee was appointed to investigate the relationship between religious living and the practice of Birth Control. In a survey of the field we find that the control of conception is not a theory which we may accept or reject, but is actually one of the most important facts of modern life, giving to man the power to control the future of the race.

**MISCONCEPTIONS**

Misconceptions as to the purpose of Birth Control largely grow out of the confusion of contraception with abortion and obscene practices, which arose through the passage of the Comstock laws by Congress and twenty-four states in 1873. These laws prohibited the transmission of all contraceptive knowledge, although contraception itself is not illegal, and medical science and obscenity were included in one ill-considered prohibition.

**DEFINITION**

Birth Control is the prevention of conception only, and is not the destruction of embryonic life, which is abortion. It involves the conscious control of procreation, with resultant important bearings on social and individual life. The more important for our purpose are as follows.

**RECOMMENDATIONS**

This committee finds that Birth Control is one of the most practicable means of race betterment, and hereby recommends:

1. That this Convention urge the immediate repeal of such federal and state laws as interfere with the prescription of contraception by physicians, and

2. That where legal barriers do not exist, socially minded persons be urged to establish in every center of population clinics where those needing it may receive contraceptive advice under medical supervision.

ONE of the main objects of eugenics is to regulate mating in such a way that healthy progeny is produced. Now it is probable that this can be attained only when a normal **erotization** occurs in both parents, first, because an individual who is normal in this respect will have a better chance of choosing for a mate another individual who is sexually normal in every respect, secondly, because an individual who is normal in this way is likely to produce normal **generative** cells, and to have a somatic **constitution** such as is necessary for normal uterine development, normal parturition, and normal **nutrition** of the progeny. But the occurrence of normal **erotization**, sex characters, and possibly generative cells, depends on a normal production of sex hormones.

**ALEXANDER LIPSCHUTZ**
The Perversion of a Natural Faculty

By E Boyd Barrett

Dr Barrett is a Catholic, an ex-Jesuit priest, and the author of "White Peter Sleeps" and "The Jesuit Enigma." He believes that the Catholic Church will gradually modify its attitude on Birth Control.

The Roman Catholic layman believes that the Church has fixed forever all that concerns marriage and sex and Birth Control. Further he believes that the logic of the Church is unimpeachable in these matters, and that her theology presents an unassailable front.

This belief of the Roman Catholic layman is more creditable to his piety than to his intelligence. Very much of the Church's doctrine in respect of marriage and sex is and has has ever been in a state of flux. And, as I hope to show, it is urgently incumbent on the Church to reconsider her present equivocal position on Birth Control.

Throughout the history of the Church impediments to marriage have been constantly changing. Some are set up only to be presently removed. Until Trent there was no Tomests decree. After Trent this decree, regulating mixed marriages, was applied in some places and not in others. Then came the Ne Temere in some twenty years ago, and even the Ne Temere is not everywhere applied. Now it would seem that with the advance of the science of social hygiene and the better knowledge we have of the laws of heredity the Church may set up a new impediment. Although Rev Dr John A Ryan tells us "The Church has never established any impediment to matrimony on the mere ground of the kind of offspring that might be expected to result" (cf Family Limitation, Paulist press, p 18) he presently (p 20) and, as it seems, most inconsistently adds "It is not impossible that the Church may some day institute a new matrimonial impediment which will exclude those whose union is a social danger" (i.e. on account of syphilitic offspring.) Anyhow, it is clear that Dr Ryan recognizes the instability of the Church's matrimonial laws.

In respect of sex the Church has changed her teaching in many ways. In early days unmarried deacons and deaconesses were allowed to sleep together "as brother and sister," but that practice was stopped. Nakedness in adult baptisms was once allowed but it no longer exists. The castration of boys destined to sing-in the Sistine Choir was once tolerated. On the other hand the Church is more liberal in some respects than she used to be. Soldiers and sailors may, in view of the Vermeersch teaching, avail themselves of prophylactic treatment on such "evenings off" as they foresee may eventuate in dissipation. Many activities for women, such as bicycle-riding, mixed bathing, "making up" which were once considered sins of immodesty, are now allowed. Things once forbidden, in the intimate life of a married couple, are no longer forbidden. Under pressure of the public opinion and moral sense of the Church's children, and also under pressure of reason, the Church will change her position in regard to Birth Control.

In this paper I propose to indicate the fundamental weakness of the Catholic position in this whole matter. I take Rev Dr John A Ryan's exposition (cf Family Limitation, pp 6, 6,) of the Catholic theory as the most authoritative to be found in this country. Dr Ryan argues against Birth Control on the grounds that it involves the misuse of a natural faculty. "To exercise a faculty in such a way as to prevent it from attaining its natural end or object is to act contrary to nature." (p 5). He continues "When the faculty is so used that the very use of it renders the fulfillment of its very purpose impossible it is perverted, used unnaturally, and therefore sinful." Then he goes on to quote Rev Dr Cronin's Science of Ethics, p 130, "to use a natural faculty in such a way as to make its natural end impossible of realization is intrinsically unnatural and bad."

The faculty argument is the one and only argument of the Church against Birth Control that has philosophical and theological weight. It is the masterpiece of the theological reasoning against Birth Control, and very terrifying for those devout Catholics who hear it and do not examine it. On it is based the Church's condemnation of contraception, and the Church's doctrine that it is a mortal sin for Catholics to practice Birth Control.

However, in one who examines the argument in the light of his knowledge of Catholic teaching on other matters, there arises a feeling of shame at the m-

(Continued on page 183)
Two of the most important happenings concerning the population problem in the past month are the United States census and the article "A Nation of Elders in the Making", by Thompson and Whelpton, which was published in the American Mercury.

Thompson and Whelpton are of the opinion that our population in 2000 A.D. will not exceed 185,000,000, and, they say, it is quite likely that it will be considerably less. The downward trend in the birth-rate should meet the downward trend in the death-rate about 1960, and owing to a larger percent of the population in the older age groups, the death-rate will for a time exceed the birth-rate. The increase in older people will be largely offset by the decrease in those under twenty, and the proportion of the population in the most reproductive ages will change but little.

When the layman discovers that the rate of population growth is slowing down, that the death-rate will exceed the birth-rate, and that the population will become stabilized, or may actually decrease, he may become alarmed. But Thompson and Whelpton see no reason for alarm. "Far from regarding a slow population growth with dismay," write these authorities, "we should look forward to it with eagerness because it will give us time, energy, and funds to spend on improving the quality of our living."

The practice of contraception will play a major part in improving the quality of our living, and while the number of children per family will be less when contraception has spread to the so-called lower classes, the greater reduction will be in the less fortunate classes of the population, as is now the case of Stockholm.

According to the charts of Thompson and Whelpton, the Negro population in this country will decrease from 10 per cent to 9 per cent between 1929 and 1975, and the foreign white will decrease from 13 per cent to 6 per cent.

While there may not be a rapid increase of people to buy goods in the future, those who are here will have more money to spend, and for a greater variety of goods. When all of the different factors are carefully considered the changes that are now taking place in the composition of the population would seem to be of advantage both biologically and economically to future civilization.

In analyzing the economic causes of war for the League of Nations, Andre Siegfried, the French economist who wrote America Comes of Age, tells us in his views on the dangers of expansion that political solutions, based on force, may be reached in these problems, but "it is prudent to remember that there is no biological solution," and that in the long run it is difficult if not impossible to struggle against a biological lack of equilibrium. Dikes against immigration, he says, "will last only so long as a country is strong enough to maintain them, but the pressure will continue meanwhile and will probably express itself in other forms."

A century of mass emigration and bloody conflicts should have convinced M. Siegfried that neither emigration or war, or both together, is an effective means of solving the dangers of expansion. Emigration without birth regulation merely stimulates the birth-rate of the emigrant-exporting country and the situation is as bad as before. Contraception, not emigration, is the real cure for population pressure, and it seems that restriction in this country is bringing the fact home to the countries of Europe, as the decrease in their birth-rates would seem to indicate. So long as emigration is considered an effective means of relieving over-population without birth regulation, we shall continue to have chaos in international relations.

Even worse Chinese famine conditions than had previously been reported were described in a report by Grover Clark, assistant director of the China International Famine Relief Commission, received by mail from Taiyan, Shansi, China, and made public February 22nd. Two million died in Shansi alone during 1929, says Mr. Clarke, and another 2,000,
are practically certain to die from starvation before the next harvest.

The opponents of contraception try to tell us that Chna and India are two of the most underdeveloped countries in the world as regards natural resources, and that industrialism is the solution of their problems of population pressure. Such population authorities as Professor Warren Thompson put no stock in this talk, and admit quite frankly that the only possible solution for China's problem is Birth Control.

"Turning to the Pacific watershed," says Durbar Embick, in a recent article in the New York Times (April 13), "in China, its major economic area, we find also a dense population living with but scant margin over its minimum subsistence requirements. Although well-endowed with coal, it is, considering its area and population, notably deficient in reserves of iron ore. Without sufficient iron ore, industrialism in China is hopeless, especially in the face of her dense and rapidly breeding population."

"Fertile as is the sod of India," continues Mr Embick, "its population is so dense that it is habitually undernourished. Its reserves in coal and iron are adequate to support only a comparatively small degree of national industrialization, and cannot afford a basis for any material increase in her wealth or population."

France is becoming more alarmed about her population growth as the excess of deaths over births in 1929 was 12,564. "While the fact of a stationary population in France has been a commonplace for half a century," comments the New York Times, "it is only of late that the true reason has come to be recognized. It is not too few births but altogether too many deaths."

The United States is not the only country that is struggling with the problems of unemployment and farm relief. During February and the first half of March the German government was still grappling with serious unsolved problems, including finance reform, unemployment and farm relief. The federal budget is entirely upset by unforeseen grants of 250,000,000 marks (Mark $0 238572) for emergency unemployment relief. Unemployment has increased despite mild weather. Mid-February recipients of ordinary and emergency relief numbered 2,600,000 or 75,000 above the previous year's figures during a severe winter.

It is estimated that 3,700,000 American wage earners were out of work in the month of February 1930. Mass immigration and the rapid replacement of men by labor-saving devices are generally considered two fundamental causes of unemployment in this country. To meet such conditions in the future, the United States as well as European countries will have to have a firmer control of the birth-rate.

PERVERSION OF A NATURAL FACULTY
(Continued from page 161)
Book Reviews

WHILE PETER SLEEPS, by E. Boyd Barrett

Ives Washburn, New York $3.00

WHILE PETER SLEEPS," by Doctor E. Boyd Barrett, is a beautifully clear, fair and unembittered analysis of modem Catholicism by a psycho-analyst of penetrating power. This reviewer is under no illusions that the Roman Catholic Church is the sole custodian of mediaeval, as contrasted with modem religion. Only recently he heard one of the most talked of Protestant ministers of his own Communions say rather heatedly, "I am an ardent Trinitarian," as though Trinitarianism were an issue in modem religion! It amazed him just as it would have amazed him during the recent Hoover-Smith campaign to have heard the cry, "I am an ardent Cleveland supporter!" Nevertheless, the leaven of freedom has gone far in many Protestant Communions compared to its slow progress in Roman Catholicism.

Doctor Barrett, however, makes clear that there is more progress among Catholics than most outsiders know. The anodyne with which many priests and other Catholics are devolving the book is a hopeful sign that aged ecclesiastical systems cannot set people apart forever. To readers of the Birth Control Review, it will be heartening to realize that many priests and nuns (or sisters) in the Catholic fold are teaching the children under their care how beautiful and lovely sex can be, when crowned with love.

To students of the sex problem the chapters of special Interests will likely be "Should Priests Marry?", "Angehal Puny!", "Moral Sun!", "The Confessional", "Canon Law Marriages", "Enigmas of Catholicism", and "The Sub-conscious — Anathema Sit!" The book presents one of the most fascinating analyses of Catholicism as a whole that this reviewer has ever seen. The sly, sparkling wit that enters on almost every page provokes this warning, "Do not commence the volume after supper, if you want to retire that same evening."

The recognition of the essential correctness of its analysis has been shown in the pen grenades hurled by supporters of the ancient ecclesiastical system at the author. Himself a Catholic, this will but lend interest to students of psycho-analysis. The basic conflict early instilled into the child between an ancient and decadent theology on the one hand, and the modern world in which Catholics actually live with all of us on the other hand, is done in such fine fashion that we hope Doctor Barrett may soon write a volume that will go more thoroughly into the various sex repressions that mediaeval religion, both Catholic and Protestant, still advocates.

As a minister to whom Catholics, Protestants and Jews are always coming for advice on problems connected with sex, this renewer can heartily recommend Whab Petel Sleeps as sound in psychology, comprehensive in contents, enticing in style and humanitarian in spirit.

GEORGE MAYCHIN STOCKDALE

RELIGION IN HUMAN AFFAIRS, by Clifford Kirkpatrick

John Wiley and Sons, New York $4.50

One of the difficulties in the study of religion has been the lack of a uniform method of approach. As religion is an interpretation of the universe, it is possible to approach it from any angle, and as a result we have religion as treated by biologists, theologians, anthropologists, physicists, and all the various types of specialists that mingle in our modern world. These treatments make one wonder whether the different writers are talking about the same thing.

Dr. Kirkpatrick has made a distinct contribution toward clearing up this confusion. It is still true that religion is regarded chiefly as a matter of belief or formula, a Christian differing from a Jew or a Mohammedan on matters of doctrine and theology rather than on ways of life. Dr. Kirkpatrick deserves our thanks for bringing into the right perspective with doctrine the important factors of emotion and behavior, and with his training as a sociologist, he is able to show how religion should be studied as a social phenomenon. He is quite right in emphasizing the fact that a religion reflects the civilization of the people who hold it, and that religious sanctions are always invoked to enforce any ways of behavior which have become habitual. He makes clear the fact that the content of religion is determined by society, but his social point of view does not make him neglect the importance of individual variation as shown by the great religious
It might be said in criticism that neither Dr Kirkpatrick nor anyone else has the background necessary for the adequate treatment of such a theme. To treat religion properly one should be master of the whole domain of human culture, which is impossible. Nevertheless he shows a wide sympathy and knowledge. His illustrations are drawn from the most primitive people to the most cultured, and cover the whole range of history. Of necessity they are often taken from secondary sources, but they are apt, and present a surprisingly complete picture of the subject of the book, *Religion in Human Affairs*.

It is to be regretted that in his treatment of science and religion, Dr Kirkpatrick was not able to include the reactions of other religions than Christianity possessing well developed theologies, such as Islam and Buddhism, to the development of modern science. The author seems very fair in his statements with regard to positions mth which he is not in sympathy, such as Fundamentalism. He is also to be thanked for including what most general books on religion have lacked, an account of the views of modern American ethnologists like Goldenweiser, Radin, and Lome. A few ships, such as "Protestant Germany of the fifteenth century", do not affect the real contribution which Dr Kirkpatrick has made to the study and knowledge of religion.

J K Shylock

**Blood Grouping in Relation to Legal and Clinical Medicine**, by Laurence H. Snyder, Sc D, *William and Wilkins Co, Baltimore* $6 00

Parentage may seem far removed from blood groups. Yet every parent transmits to his child an inheritance causing his blood to fall into one of four groups, as determined by the clumping of his red blood cells in a foreign serum. The child can have his particular group when and only when his parents transmit to him an inheritance capable of forming the particular group. Furthermore, when the mother's blood group is known, the father's blood group can only be one of a limited number, frequently only of one kind. A knowledge of the child's and the mother's blood groups thus furnish a positive test of the blood group of the father, or in disputed cases is frequently diagnostic of the parentage. Blood groupings are of immediate interest to students of human affairs.

Dr Snyder has performed a real service in bringing together this scattered literature and summarizing it in a pleasing style. Besides a discussion of the technique of blood groups he gives us the historical aspects of the development of the science from the discovery of the fundamental facts in 1900 and its subsequent development down to the present day. The data are coordinated with three important problems. First and most immediately pressing in clinical medicine was that of blood transfusion. Here the blood groups furnished the key for the irregularities observed previously and promised a solution of these difficulties for the subsequent work. The inheritance of the different p u p s was then determined and studied in its relation to paternity and legal medicine. The third broad problem discussed is that of the bearing blood groups may have on the types of pathology to which an individual may be susceptible.

The book collects in the space of 160 pages a subject matter having a direct bearing on us all.

John W Gowen

**Books Received**

**So You May Know, New Viewpoints on Sex and Love**, by Roy E Dickerson *Association Press, New York* $2 00

**Erziehung zur Liebe**, by Dr Heinrich Dehmel—Prof Paul Oestreich *Man Verlag, Berlin*

**Humanism A New Religion**, by Charles Francis Potter *Simon and Schuster, New York* $1 50

**Shattering Health Superstitions**, by Dr Morris Fishbien *Horace Liveright, New York* $2 00

**Social Control of the Mentally Deficient**, by Stanley P Dames *Crowell, New York* $3 00

**The Normal Diet**, by Dr W D Sansum *C V Mosby Co, St Lows, Mo* $1 60

**American Charities and Social Work**, by Amos G Warner, Stuart A Queen and Ernest B Harper *Crowell, New York* $3 75


**Family Council Law in Europe** *The Eugenic Society, London* 3s 6d
UNITED STATES

THE American Birth Control League is a member of the National Conference of Social Work, to be held in Boston from June 6th to 14th. Birth Control sessions will take place on June 10th and 12th. Among the speakers already scheduled are Professor Thomas Nixon Carver, Owen R Lovejoy, Joseph Lee, E Boyd Barrett, Dr Ira S Wile, and Dr Clarence R Skinner.

The Committee on Federal Legislation for Birth Control announces the proposed amendments to Sections 334 and 396 of Title 18, and Section 135 of Title 19 of the United States Code, as follows:

The provision of this Section shall not apply
(1) to information relating to the prevention of conception published either within or without the United States by a government agency, medical society, medical school, medical college or medical journal, or reprinted by any individual or organization after such publication, or
(2) to information relating to the prevention of conception sent by a licensed physician, hospital or clinic to another licensed physician, hospital or to a patient, or
(3) to information regarding the names and addresses of licensed physicians, hospitals and clinics in the State of destination which give advice relating to the prevention of conception, or
(4) to any article, drug, medicine or thing for the prevention of conception sent from within or without the United States to a bona fide wholesale or retail dealer in medical supplies or a licensed physician, hospital or clinic or sent by a licensed physician to a patient.

The American Eugenics Society and the Eugenics Research Association will hold their annual meetings on May 17th at the Hotel McAlpin, New York. Henry Pratt Fairchild, president of the Eugenics Society, and Dr Clarence G Campbell, president of the Research Association will speak. Papers and reports will also be presented.

NEW YORK Mrs Sanger spoke in Syracuse on April 8th on "The Need for Birth Control in America." The meeting, which was well attended and enthusiastically supported by the press, was arranged jointly by the Syracuse Chapter of the American Birth Control League and the Syracuse League of Women Voters.

The Committee on Maternal Health held its annual open meeting on March 19th. Dr Dickinson reported that more than twenty-five new Birth Control centres have been opened in the past two years in the United States. There are now fifty-five clinics in twenty-three cities of twelve states. The Birth Control clinic, according to Dr Dickinson, will inevitably become a "marriage advice" station and health centre. The other speakers were Dr Haven Emerson, Dr Frederic E Sondern and Dr Ira S Wile.

OCTOBER Under the sponsorship of the Brush Foundation and the Adult Education Association, Dr Warren S Thompson lectured at Western Reserve University in April. He said:

"Birth Control is the greatest invention of man in our time, and I believe that the practice of Birth Control will be universal in the next generation. It will be classed, in the history of the human race, with the discovery of the uses of fire, of the principle of the wheel, and the invention of the printing press.

PENNSYLVANIA The Speakers' Bureau of the Pennsylvania Birth Control League is supplying speakers for many groups. Among the organizations to which it recently sent speakers are the Hospital Nurses Association, the Industrial Nurses Association, both of Philadelphia, the Bethlehem Welfare Agencies, the Bethlehem Women's Club and the Y W C A., meeting jointly, and the Womodaxis Club of Bywood. The last named club is an auxiliary of the Masonic order, and has endorsed Birth Control.

A committee has been formed in Bethlehem, consisting of Mrs R M Walls, Mrs George De Schweinitz, Mrs Oliver Holton and Mrs H S Walker. A large public meeting is planned. Mrs A C Martin, Executive Director of the League, spoke at an organization meeting at the home of...
Mrs Harry McKeen, in Easton Officers were elected as follows Mrs Bolton Love, Mrs R S Knapp, Mrs J Luven Jones and Mrs W J George

ENGLAND

A CONFERENCE on the Giving of Information on Birth Control by Public Health Authorities was held in Westminster, London, on April 4th Mrs Edith How-Martyn, to whom we are indebted for a complete report of the conference, writes

Over six hundred persons were present, many of whom represented public health authorities, maternity and child welfare centres and women's welfare and Birth Control clinics A resolution "calling upon the Ministry of Health and Public Health Authorities to recognize the desirability of making available medical information on methods of Birth Control to persons who need it on medical grounds," was passed by a large majority, only three persons voting against it

We think that the Conference was a great success It was a great pleasure to us to have Kitty Marion helping with the literature stall

We regret that space does not permit us to print Mrs Martyn's report in full Excerpts follow

The morning's session was devoted to studying the background of the problem, and the opening address on the economic aspects of the question was given by Mr Harold Wright, editor of The Nation, and author of a book on Population Mr Harold Chapple, senior gynaecologist of Guy's Hospital then spoke on Birth Control in its relation to Maternal Health

Dr Helena Wright, the medical officer of the North Kensington Woman's Welfare Centre, spoke from experience of the beneficial effects of sound Birth Control advice on maternal health There are, she said, bad forms of Birth Control, and with these they had nothing to do Persons who condemned Birth Control on medical grounds often failed to distinguish between the good and the bad There seemed a consensus of opinion that clinics set up exclusively for giving Birth Control advice, and labelled as such would fail in their purpose, and it became evident that such matters of detail would have to be left to local authorities to work out for them-

selves A statement by the Minster of Health, Mr Arthur Greenwood that "his theory of local government was a very simple one — give local authorities the maximum power and let them hard on the head if they did not use it" (Journal of Public Administration January, 1930) was quoted by Councillor Mrs Thurtle from Shoreham, and those attending the Conference were urged to use their influence with their local authorities to persuade them to explore the possibilities of taking action in the matter

JAPAN

ACCORDING to the newspaper Tokyo Nippon the Japan Birth Control Association is completing plans for opening a Birth Control office in Tokyo this spring It will be known as the Eugenics Consultation office and Birth Control will be taught from the standpoint of eugenics only

PORTO RICO

THE scientific reduction of the birth-rate has lately been advocated by Vincente Geigel Polanco before the House of Representatives He argued that "if the problem consists of finding a remedy for the insufficient means of sustenance of the rapidly increasing population, it is reasonable to assume that the answer consists in limiting the population That which was previously condemned as moral turpitude has today become a necessity" Senators Echevarna and Reyes supported M Polanco in his plea for the removal of legal restrictions on Birth Control

Dr J C Vaughan of New York, recently returned from Porto Rico, reports great economic distress and urgent need for Birth Control He spoke at several meetings in Porto Rico

What is threatening the national existence is the excessive breeding and the keeping alive of defective, inefficient people, whom, before recent civilization became so kind to the unfit, Nature would have killed out in the struggle for existence They are now helped and fostered, and this gives an excessive, unbalanced breeding from the wrong end of the scale of social intelligence and physical health Constructive Birth Control helps to right the balance intelligently, and thus to save the race

MATIE C STOPES
Letters from Readers

We urge our readers to express their opinions for publication on this page. Comments, criticisms, ideas, suggestions, for the Review and for the Birth Control movement, are welcome.

A FORWARD LOOKING YOUNG PASTOR

To the Editor

My husband is the only pastor in the little rural community. We are young people, with a three year old youngster, and possessed of all the technical information necessary to a happy, well adjusted married life. We have a fairly good selection of books on the relations of men and women, including psychological, physical and spiritual aspects which we are continually lending to eager young people in our charge who want to make their married lives more successful than those of their parents. But what we should like to know is the names of doctors in northern California who know enough and are willing to help these young married couples. Of course I realize that the information for which I am asking is strictly confidential and we shall be very discreet in our use of it.

California

SHALL BIRTH CONTROL BE FOR MARRIED PERSONS ONLY?

To the Editor

Mrs. Porritt is to be congratulated on her article, "A Question of Morality", published in the March issue of the Birth Control Review. On a subject which there is so much muddled thinking and unconscious slip very to conventional forms of thought, it is a great pleasure to read something so free from superstition, so logical and so clearly expressed.

From the point of view of rational logic Mrs. Porritt makes a clear case against the insertion of the words, "married persons" in the bills which would permit the giving of contraceptive advice by physicians. She shows in the first place that it would be an unenforceable "blue law", and then that if it were enforceable it would be inhuman to insist that a child with the mental and physical handicap of illegitimacy shall be born merely to serve as a medium of punishment for its parents, and moreover that this would frequently mean a perpetuation of poor stock.

Yet while I agree absolutely with the logic of all this, as a matter of practical policy I think it would be more expedient to insert the words "married persons" in the proposed bills. Because my experience with human nature as a psychologist has convinced me that the great majority of people (including legislators) are not motivated by logic but by emotional attachments to words and conventional forms of thought. So that my bet would be that although unenforceable, and illogical if enforced, a bill restricting contraceptive advice to "married persons" would stand at least ten times more chance of passing than one with those magic, safe sounding words left out.

William H. Coulton

Dobbs Ferry, N.Y.

IS IT A SIN?

To the Editor

I have read a little blue book called Aspects of Birth Control. I think I would like to practice Birth Control in order to put a space of three or four years between children. But I would like to know if it is a sin to do so. I have also read a book called Is Birth Control Sinful? But in this it tells pro and con. If possible please tell me if it is a sin to God.

S K

St. Louis, Missouri.

A PASTOR ASKS FOR ADVICE

To the Editor

In my duties as pastor, I am continually blocked by the legislation against Birth Control information. Can you suggest things which a preacher can do in a community to usher in the spiritual view of sex and get adequate contraceptive knowledge into the proper hands? Do you think getting our women's club to sponsor a meeting for married men at which I would speak, and another night a meeting for married women at which my wife would speak, would help? We could speak simply, frankly and spiritually on all things save contraceptives — that we fear because of law — or would
Man's Incurable Habit

THE Catholic is quite right, then, in saying that Birth Control, as an interference with the processes of Nature, is a contravention of the will of God. But so is medicine, both preventive and curative, so is the building of houses, the manufacture of clothes, the construction of boats and airplanes. You may argue, of course, that God implanted the impulse to do all this in the human mind, but He implanted many contradictory impulses. Perhaps He implanted the principle of selection too, but here we go down deep, and come up against the same logical difficulty of a Creator creating something whose nature it is to rebel against Him.

Rebellion against God is an attempt to improve on Nature — it is the incurable habit of man. — Elmer Davis in Harpers Magazine, March

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912

Of the Birth Control Review, published monthly at New York, N.Y., for April 1, 1930, State of New York, County of New York.

Before me, a notary public, in and for the State and county aforesaid, personally appeared Lydia Altschuler, who having been duly sworn according to law deposes and says that she is the Business Manager of the Birth Control Review and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper the circulation) etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in section 411 Postal Laws and Regulations printed on the reverse of this form.


2. That the owner is (If owned by a corporation its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address as well as those of each individual member must be given.)

American Birth Control League Inc., 152 Madison Ave., N.Y. City.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are (If there are none so state. ) None.

4. That the two paragraphs next above giving the names of the owners, stockholders and security holders of any kind contain not only the list of stockholders and security holders as they appear upon the books of the company but also in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation the name of the person or corporation for whom such trustee is acting is given. Also that the said two paragraphs contain statements embracing all facts full knowledge and belief as to the circumstances and conditions under which such stockholders and security holders do not appear upon the books of the company as trustees, stockhold and securities. In a capacity other than that of a bona fide owner and this affidavit has no reason to believe that any other person association, corporation has any interest direct or indirect in the said stock bonds or other securities than as so stated by her.

LYDIA ALTSCHULER
Business Manager

Sworn to and subscribed before me this 8th day of April 1930.

MORRIS KOSINS
[Seal]

(My commission expires March 30, 1931.)
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