

BIRTH CONTROL REVIEW

THE CHURCHES



AND
BIRTH
CONTROL

A
SYMPOSIUM

Birth Control Review

VOL XIV

MAY, 1930

No 5

THE AMERICAN BIRTH CONTROL LEAGUE, INC
152 MADISON AVENUE NEW YORK CITY
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BIRTH CONTROL REVIEW

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*Published on the first of the month by
The American Birth Control League, Inc*

Single Copies, 20 cents, \$2 per year, \$5 00 two years,
Canada and Foreign add 25 cents postage per year

Entered as Second Class Matter March 11, 1918 at the Post-
office at New York N Y under the Act of March 3 1879

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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 into 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-wing" 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 endorsement**s 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,
Minster 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 iniquity 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, *Asssstant 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 fall 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, *Minster 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 htter 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 hquor while the poor are **denied** 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, happmess, 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 punfy, **uplift** and redeem **his** hfe

But deepest of all, **I** beheve in **Birth** Control as a great spiritual influence **Marriage** to my **mind** has two **functions** — the **biological function** which pertains to the continuance of the race, and the **spiritual** function which pertains to the ennobhng of the **individual** **I** beheve, 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** beheve 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-loolung 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 pnest 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 offenng 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 **vitaly** 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 that 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 **chastity** 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 right 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 wellbeing 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 maternal forces of production and transportation than in those of social **organization**. Research, **discovery** and **invention** have made it possible for the world today to support a far larger population on a much higher maternal 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 life in 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 educative propaganda.

REVEREND DON M. CHASE, *Pastor of the East Side Parish, Los Angeles, 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 aims 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 I 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 babe, vigorous in 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 Eliot 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, up-standing 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 earned on a magnificent bit of mental strategy, and deserve the laurels usually kept for more gory warriors 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 this "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 **divine revelation**," they provided us with a **perennial** 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 **posterity** 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 **lives** of an uncontrolled **birth-rate**. It is **high** time that the **im-**

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 soil** 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 pretence 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 ROBERT S. 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 **denied 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.

REVEREND 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 **bride** 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 arrives **lacking** the robust health which **his** older brother possessed. And then, the third and the fourth, perchance the fifth baby is hurried 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 some **friend** who meant well but lacked knowledge.

Let this **criminal** carelessness cease. There is nothing vulgar about the **relationships** which bring 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**.

REVEREND 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 inability of the parties concerned to adjust themselves to **certain** sexual facts and also to economic **conditions**. Married **Me** 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 **Me** 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 **relationship**, 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.

REVEREND JOSEPH F. MICHAEL, *Pastor of the First Methodist Church, Turkey, Texas*

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 life, 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 road-side 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 informa-

tion. Out of such contacts slowly grew a Family Relations Clinic which, without any advertising except such 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 ecclesiastic who abhors 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 fail 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 mental 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 premarital 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 undebatable 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 Christianity 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 Christianity 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 genius. 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 teaching a code such as that of Justinian. 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 modern 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 Philip drunk to Philip 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 maternal prestige in the modern world. When the inevitable 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 **slightingly** 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 psy-**

chology **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

TO 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 orthodox. 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 inabrogability of what has at any time in the past been set down as a theological or moral tenet. The tides of time and intelligence may hurl their waves against this wall to no avail. The souls sheltered behind it often have modern lives and think modern thoughts, but still tend the wall of medievalism despite the inconsistency of their conduct. I for one do not condemn them for what they believe. My only condemnation is that they refuse to grant others that inalienable right of freedom of belief and conduct in personal life, which does not interfere with another's freedom.

TALMUDIC AUTHORITY

As far as the Jew is concerned, even from the traditional Talmudic-Rabbinic 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-Rabbinic 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. This is definitely, by every inference, a statement that sexual intercourse is not regarded from a rabbinical point of view as solely for the purpose of procreation. A later rabbinic law goes even farther and permits a man who has never 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 junction 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 certain drug which, taken internally, would make a person sterile. This 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 modern 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 rabbinic law require the mutual consent of husband and wife.

It may be argued in some orthodox circles that there are rabbinic 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 religionist with an interpretation of life that he believes finds

its divine inspiration in the dynamic evolution of humanitarian concepts, faces the situation from a different angle. Regardless of dogma or creed of past ages, he looks upon scientific knowledge to-day as part of an unfolding divine revelation. By the light of that truth we have been taught that certain harmful physical and moral weaknesses are handed down to one's progeny. It is needless to enter into the well-known discussion of heredity versus environment. The overwhelming evidence seems to indicate that weaknesses and predispositions are transmitted, and that it is fundamentally immoral to bring into the world children who are practically predestined to a life of misfortune and horror. In addition, the modern religionist realizes that economic disabilities which cannot be overcome in a day, conditions of slums and housing which cannot be eradicated over night, and the national problems of overcrowding and economic depression which so often result in war, all demand limited propagation. We deplore the reckless indifference with which certain intellectual and cultured individuals, financially equipped for large families, disregard their responsibilities. We feel, however, that it is equally a lapse of sound ethics to refuse to use intelligent discrimination in reproduction.

The modern religionist looks upon the power of

propagation as a divine gift. It is, however, only one of quite a number of divine gifts in the use of which temperance and intelligent supervision are the guiding principles. The employment of contraceptives as a medium for over-indulgence in sex relations is obviously to be condemned. Temperance must apply here as elsewhere. Yet it is absolutely ridiculous to maintain that this temperance on the part of those who feel the scientific need of limitation of offspring must be the practically total abstinence that is necessary if sex relations are limited solely to occasions for procreation. We have the power to work and labor and acquire worldly goods, but there are certain principles of fair dealing and self sacrifice which limit this power if it is to be used ethically. So it is with the power of procreation. It is utterly untenable and unethical to refuse in this field the consideration for consequences that we admit must apply elsewhere.

Intelligent Birth Control is not an end in itself. Social justice of any sort is not an end in itself. It is a means, through which human life will be made richer and happier and more capable of achieving a sense of truly spiritual values. Thus Birth Control becomes for the modern religionist not only a permissible course of conduct, but a divine mandate.

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 re-

ligious 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 tune 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 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. Many of the objections raised against man's ability to consciously control conception are found upon examination to be still rooted in superstition.

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 in the past, but today I say to you something new and different."

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 meaning of life for us, it is not a creeping through dark labyrinths in fear, nor the sunple acceptance of some magic scheme of salvation, but the resolute 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 or being of the race, but its wellbeing would, under 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 **up-bringing** of children, it ensures the maximum protection of the mother by the father, it **pins 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 sacrosanct and holy one, so sacred that **Christ** saw fit to re-consecrate marriage by **raising it to the dignity** of 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** strikes

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 **sanc-tioned** 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 various causes This **feeling is in** no sense an outgrowth of Catholic **teaching**, and it can find no shadow of support therefrom

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 married 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 intemperance 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 Cathohc **principles** Such **limitation** by contmence may at times be **distinctly** to be **advised**, as, for **instance**, when the **mother's** health or hfe would be **seriously jeopardized** by further **childbearing**, or when real destitution may result from further **additions** to the family

But **limitation** of offspnng 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 usmg **physiological**, meachmal, or other means to **prevent conception** is, in accordance with Cathohc ethics, ever and **always immoral**, sinful, and **grievously smful**

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 fastmg during Lent or of abstaining from meat on **Fridays** She has no power to **dispense in** the **premises** 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 standmg by it, come what may **Artificial** prevention of conception **is** ever and always gravely smful, just as adultery is

Such **is** the **historic** stand of the Cathohc conscience What are the **ethical** grounds therefor? It **is** to the consideration of the more unportant 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 Cathohc 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 spht asunder It may and does involve sometimes real sacrifice on the part of the **individual**, but the wellbeing and **higher** interests of the many are thereby protected It may and does involve in certam 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** hnked 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 outhne **will** also serve as a partial summary of the long and comphcated **discussion** which has formed the body of the present study

GOD'S CONCEBN FOB 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** fidehty to His moral law

Birth Control hurts human welfare most **obviously** by **leading** to underpopulation and extmction where it is practised But it hurts human welfare perhaps even more profoundly in subtler and less obvious ways In **its** essential **tendencies**, it **ehminates** from **marital** hfe the very elements that throw about that hfe 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-regardmg phases of **sex**, and helps to enthrone selfishness and flabbmess 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-mantal 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** hfe, the loftier **sentiments** of human matmg, 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 or to oppose Brth Control as he would be today if he were compelled to travel daily down Fifth Avenue, New York, in an ox-cart

HARRY ELMER BABNES

Another Catholic Viewpoint

By REVEREND LEO LEHMAN

Father *Lehman* 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 dogmatise 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 undisputed 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 simple 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. This 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 matter 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 this, 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 or licensing 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 advices" 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.

Committee

Paul DuBois, *Chairman*
H J Hartman
E W Shrigley
L W Auman
L E Christian

W H Finch
H D Jones
H E Luccock
C C Noble
F M North

M L. Robinson
D H Tippet
Norman Twiddy
C C Webber
L F Worley

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.

Committee

Edward L. Israel, *Chairman*
Bernard J. Bamberger
Henry J. Berkowitz
Rudolph I. Coffee
Abraham Cronbach

Harry W. Ettleson
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 hfe **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** hwing and the **practise** 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 practises, **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** hfe. The more important for our purpose are as follows:

The repwt submits a consideration of International Peace, Social Welfare, The Child, Crime, Vzce, Illegitimacy, Abortion, The Family, Parenthood, and points out the relation between these problems and Btrth Control. Space considerations have necessitated omitting this valuable material

—EDITORIAL NOTE

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 chmcs where those **needing** it may receive **contraceptive advice** under **medical supervision**.

Committee

L. Griswood Williams, *Chairman*
Martin M. Bmw n
Effie McCollum Jones

Herbert P. Morrell
Cornelius A. Parker
Agnes M. Safford

ONE of the main objects of eugemics 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 hlikely to produce normal **generative** cells, and to have a somatic **constitution** such as is necessary for normal utenne 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 "While 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 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 *Tametsi* decree. After Trent this decree, regulating mixed marriages, was applied in some places and not in others. Then came the *Ne Temere* 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 sinfully." 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 in other matters, there arises a feeling of shame at the m-

(Continued on page 153)

POPULATION SECTION

Edited by GUY IRVING BURCH

Executive-Secretary, Population Reference Bureau

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," wrote 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 overpopulation 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 Taiyuan, Shansi, China, and made public February 22nd. Two million died in Shansi alone during 1929, says Mr. Clarke, and another 2,000,-

000 are practically certain to **die** from **starvation** before the next harvest

The opponents of contraception try to tell us that China 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 151)

consistency and **dishonesty** of the whole piece of reasoning. Even granting that Birth Control does imply an interference **with** nature and a frustration of nature's supposed end, what of it? Why should such a frustration be called a **mice**, and be regarded as a mortal **sin**? Other and more **important** frustrations of nature are passed over as mere imperfections and are not regarded as mortal sins. Let me **give** one **in point**. To eat is no less a natural faculty than to beget. It is, of course, more fundamental, for **without** eating how could there be begetting? To eat is in harmony **with** nature, called for by nature, and its end is the **digestion** of the food eaten and the rebuilding of the body through the assimilative processes. **But suppose this faculty** be misused, be frustrated? What then?

If a Catholic penitent told his priest in confession that "he perverted a natural faculty," the priest would look grave and ask what he **did** while **making** ready to scold **him** for the use of contraceptives. But if the penitent went on to say "Father, I ate food, and then I put my finger on my tongue and made myself vomit," the priest would laugh. If the penitent, being scrupulous, persisted and asked "But Father, wasn't that the perversion of a natural faculty?" the priest would have to answer "Yes, **it was the perversion of a natural faculty, but it wasn't a mortal sin**."

From this instance, (for the crudeness of which I ask my readers' pardon) it **will** be clear that **in itself** "the perversion of a natural faculty," even of the most important natural faculty, that of eating, is almost a matter to laugh at, and at most a matter to blush at. Yet it is upon the theory of a supposed intrinsic wickedness in such perversions of natural faculties that the Church bases her condemnation of Birth Control.

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 modern 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 modern religion. Only recently he heard one of the most talked of Protestant ministers of his own Communion say rather heatedly, "I am an ardent Trinitarian," as though Trinitarianism were an issue in modern 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 heaven 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 andity with which many priests and other Catholics are devouning 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 Punty", "Moral Sin", "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 renewer 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 *What Peter Sleeps* as sound in psychology, comprehensive in contents, enticing in style and humantarian 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 nupossible. 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 en 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 shps, 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 SHEYOCK

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 group-

ing **is** thus of **immediate** mterest to students of human affairs.

Dr Snyder has performed a real **service in bringing** together **this** scattered lterature and **summarizing** it in a **pleasing** style. Besides a **discussion** of the technique of blood groups he **gives** us the **histoncal** aspects of the development of the science from the discovery of the fundamental facts **in 1900** and its subsequent development down t o 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 promded 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 YOUTH MAY KNOW, NEW **VIEWPOINTS** ON SEX AND LOVE, by Roy E Dickerson *Association Press, New York* \$2 00

ERZIEHUNG ZUE 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 Fishbein *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

IS SEX NECESSARY? OR WHY YOU FEEL THE WAY YOU DO, by James Thurber and E B White *Harper, New York* \$2 00

FAMILY COUNCIL LAW IN EUROPE *The Eugenic Society, London* 3s 6d

News Notes

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**

OHIO 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 **Womodasis** 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 Lucien 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 Minister of Health, Mr Arthur Greenwood that "**his** theory of local government was a very simple one — **give** local **authorities** the **maximum** power and **hit** them hard on the head if they **did not use it**" (*Journal of Public Administration* January, 1930) was quoted by Councillor Mrs Thurtle from **Shoreditch**, 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 *Nichi Nichi* 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 **Echevarria** 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.

MARIE C. STOKES

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 this 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.

M F

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 in which there is so much muddled thinking and unconscious slavery 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 is it a sin to do so. I have also read a book called *Is Birth Control Sin*. But in this it tells pro and con. If possible please tell me is it a sin to God. Please answer back.

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

you advise us to speak about contraceptives openly and see what follows?

Have you any literature for free **distribution**—or where can we get some? **Any** possible suggestions for **community** projects **will** be appreciated

K S

Vermont

A WELCOME EXPLANATION

TO THE EDITOR

In your **editorial** on page 68 of the March number of the **Review**, you call attention to the omission of Birth Control **clinics** from the "Health Inventory of New York City" of **which** I was an author

I am **writing** as an **individual** and **without** any **responsibility** on the part of the **organization** for which the Inventory was prepared, because being interested in the Birth Control movement, I should **like** to have my own position clear

The Health Inventory was undertaken as a **review** and **appraisal** of health **services** in New York City, starting from the standard appraisal form developed by the **American Public Health Association**. This form has been **built up** on a national basis, **including** those health **activities** which are generally conducted by official health departments and by voluntary health agencies in the cities of **this country**. Several kinds of health work such as **mental hygiene**, **dental hygiene**, etc are not at present **recognized** in the appraisal form, merely because they are as yet undertaken in so few **communities** that they would not be **significant** for **comparative purposes**

In adapting the appraisal form for use in New York City in connection with the Inventory, a few forms of health service were added because in New York City, they are undertaken quite generally by voluntary or government agencies, (e.g. cardiac work, **mental hygiene**, **dental hygiene**, **periodic health examinations**) The Inventory was essentially a **renew of activities** and not of subject matter of health **service** and the **criterion** for including any type of activity could not be its **intrinsic** importance, but its degree of prevalence or extension at the present time among the agencies conducting health **services**

MICHAEL M DAVIS

Chicago, Ill

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 — 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, to wit

1 That the names and addresses of the publisher editor, managing editor, and business managers are
Publisher—American Birth Control League Inc. 152 Madison Ave. N. Y. City
Editor—Stella Hanau, 152 Madison Ave., N. Y. City

Managing Editor—None
Business Manager—Lydia Altschuler 152 Madison Ave. N. Y. City
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)

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Yon-stock corporation
Mrs. F. Robertson Jones President 152 Madison Ave. N. Y. City
Mrs. Warren Thorpe Treasurer 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 if any 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 affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees hold stock and securities in a capacity other than that of a bona fide owner, and this affiant has no reason to believe that any other person association or corporation has any interest direct or indirect in the said stock bonds or other securities than as so stated by him.

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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