Book Review of *The Truth About Rhythm*, by I. E. Georg

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population problems. Models of the author's own Chart Sheet, Date Counting Slide Rule and Back Counting Slide Rule, together with an explanation of their use, are presented in an Appendix.

In general this work offers a balanced, adequately conservative and practically insightful summary of the present state of theory and method relating to rhythm. We suggest that the current reliability of glucose tests remains more questionable than the author implies, and that the findings of Jayle and Geller on the functioning of the yellow body should be taken into consideration in estimating the post-ovulation sterile period. It is interesting to note that Part Three reflects the European's greater awareness of the practical implications of current population trends — an American Catholic writer would probably have devoted relatively more space to spelling out the conditions justifying the use of rhythm.

The Truth About Rhythm
New York: P. J. Kenedy & Son, 1962
xii+212 pp., $4.95

CATHOLIC DOCTORS LOOK AT THE RHYTHM METHOD

(The St. Louis Review, official Catholic news weekly of the Archdiocese, carried the following article in the March 22 issue. Kind permission has been granted to reprint in our journal)

Editor's introduction: Rhythm is nearer far from the pages of the Catholic press. During his pontificate Pope Pius XII expressed the wish that science would succeed in providing rhythm ("this licit method" as he called it) with a sufficiently secure basis. The Family Life convention held here last year devoted several of its sessions to the subject. More recently the Ford Foundation awarded a grant of $150,000 to Georgetown University for a population problem study related to rhythm.

The scientist, the physician, the married couple, the theologian, and the confessor are all obligated to one another and, collectively, to God to see that this method, when justifiably employed, does not pose an obstacle to spiritual, moral and physical health.

What part and what interest does the Catholic physician have? The St. Louis Review presented a series of questions on this subject to a group of Catholic doctors, members of our local Catholic Physicians' Guild. Here follows a synthesis of their answers.

Q. Why are Catholic physicians concerned with the problems of family planning?

A. The Catholic physician recognizes his moral responsibility to instruct in the natural means available to us for spacing children. Behind many of the complaints that bring patients to seek medical advice are social, economic, and even moral problems centered around the family.

Q. You seem to be saying that couples who are good Catholics have difficulty with the laws of the Church regarding their marital obligations. Is this true?

A. Yes, it is. There are few Catholic physicians who have not met patients with these problems. There is much misunderstanding among the laity regarding the Church's laws on marital relationships. The problem is aggravated by what seems to be a variety of interpretations of these laws presented by various members of the clergy and Catholic educators.

Q. Is this practice of periodic continence difficult?

A. The practice of periodic continence is not easy for most people. It must be acceptable to both parties concerned, otherwise very definite problems follow.

Q. Would you be more explicit regarding these problems?

A. It isn't morally permissible for one party to force the other to refrain from relations without just cause. There are certain times when all agree that relations may be refused, such as in sickness, during certain times of pregnancy or recent childbirth, in the face of acute alcoholism, etc.

Both parties must agree to this practice and must be able to refrain if it is not to lead to trouble. To force such continence on the other partner may lead to sin and psychic disorders which are worse than further pregnancy.