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ing its Magisterium for the Church is not merely a spiritual community, but a visible society as well. As Pope Paul said, "between Christ and Christians stands a teaching power." The Protestant Reformation attempted to exclude this go-between but for those who remain in communion with Rome, Dr. O'Reilly's call for renewed dedication to the Magisterium is a welcome message indeed.

— Eugene F. Diamond, M.D.

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The Demographic Explosion— The Latin American Experience

Benjamin Viel, M.D.

Irvington Publishers, Inc., Halsted Press Div., John Wiley and Sons, 605 Third Ave., New York, N.Y. 10016, 1976. Translated & updated by James Walls. xiv + 250 pp.

The author of this challenging volume is a specialist in preventive medicine and epidemiology, formerly director of the University of Chile Medical School, and more recently executive director of the Western Hemisphere Region of the International Planned Parenthood Federation. He is a pioneer of family planning in Chile. The book bears the dedication: "To my grandchildren Cecelia, Benjamin and Paula. In hopes that the world in which they will live will suffer less tension and less sorrow." The author unabashedly espouses the planned parenthood philosophy. The Catholic reader will thus have many reservations about the contents of this volume. Nevertheless, the appearance of a book such as this intensifies, even more acutely, for us, Pius XII's challenge, repeated by John XXIII and Paul VI, "to men of science . . . to give a secure foundation to a regulation of births based on the observance of natural rhythms" (*Humanae Vitae*, 24).

The work is divided into three parts and 11 chapters, as follows: Part I, Generalities, with six chapters on the biological, numerical, economic, social, and medical problems, and on Malthusianism. Part II, Family Planning, is divided into four chapters on history, abortion, contraception, and factors opposed to contraceptive programs. Part III, which constitutes a single chapter, deals with the demographic problem in Latin America.

Chapter 1 traces from anthropology the precarious beginnings on the African veldt of the human species, which survived only by intelligence and eventually "gained, century after century, a small excess of births over deaths, which suggested . . . a timorous increase." Chapter 2 traces the growth of humankind, whose doubling time has shrunk from 1600 years (250 to 500 million) in the first 16 centuries of the Christian era to a scant 35 years (2 to 4 billion) in mid-20th century. He points to Latin America with a 1975 population of 324 million and an annual growth rate of 2.7 percent (doubling time 26 years) as having the most acute demographic problem on the globe with Africa (400 million, d.t. 27 years) and Asia (2,255 million, d.t. 33 years) as close seconds. Chapter 3 discusses the attendant economic problems including water, energy, and food, points to the paradox of the highest birth rates in the least developed countries and foresees that the world will go on "with 2/3ds of its population in conditions of underdevelopment." Chapter 4 reviews the social evolution of family life, freedom, work and concludes that "customs, morality and laws cannot be the same in a world of 1,000 millions as in one of 4,000 millions." Chapter 5, on the medical

problem, deals with maternal and infant fatalities, with the unwanted child, points out that "hunger for affection" is one of the most pressing psychiatric human problems of today and that "humanity certainly ought to aspire to something more than producing psychopaths taller than their forebears." Chapter 6 reviews the history of demographic concerns from Malthus, through Verhulst and Pearl, Marx and Lenin, to the "Neo-Malthusianism" of the past 70 years.

Part II, Chapter 1 deals with the history of contraception from ancient times through the Middle Ages, when the use of acid or salty vaginal sponges, *coitus interruptus* and infanticide became increasingly prevalent in Europe, to the work of Margaret Sanger in the first half of this century. Chapter 2 reviews the history, variable legal status, acceptability, and psychiatric consequences of induced abortion, pointing out that religious or legal taboos do not lessen its frequency. In Latin America, "abortion is a grave social disease causing considerable deaths among young mothers and an unmeasured number of gynecological disorders," whose incidence, the author believes, increases with the dearth of contraceptive information. Chapter 3 reviews contraceptive techniques — rhythm, barrier methods, IUD, hormones, surgical sterilization and research. It examines effectiveness, selection factors, clinical and non-clinical distribution and cost. Chapter 4 reviews factors in opposition to contraceptive programs — the economic imbalance between advanced and third-world nations, extreme poverty where infant mortality is the only regulator of population, ignorance of sex life, the morbid sexual Puritanism of the modern world, the religious problem within both Protestant and Catholic Christianity as well as other religions, and finally nationalism. The author devotes considerable attention to the official Catholic opposition to contraception (except for rhythm) and its effect on Latin America, the hopes for change aroused by Vatican Council II, the reports favoring change prepared by the majority of the papal Birth Control Commission in 1966, and by two subsequent commissions of bishops and of theologians, Paul VI's opposition to change in *Humanae Vitae* (1968) although based on a new theological substructure which acknowledges the primacy of love and sets aside the Augustinian primacy of procreation which had underlain *Casti Connubii* (1930). The author feels that, in Latin America, the encyclical has had slight effect on individuals but profound effect on governmental policy and has discouraged programs even of natural family planning *via* rhythm.

Part III outlines the growth in population in Latin America in waves of migration across the Bering Strait, which led to 25/50 million in pre-Columbian times. This number shrank to *one million* in the first century of the Spanish conquest by the epidemic impact of European diseases. The population then slowly grew, aided by migration from Europe and Africa, to about 60 million in 1900, 87 million in 1920. Today it stands at about 325 million (the U.S. only doubled in that interval) and is growing at the rate of 8 million, i.e., one Guatemala plus one El Salvador per year! Chile and Costa Rica have had government sponsored family planning programs, Chile cutting its birth rate from 38 in 1964 to 27 in 1970 when the program was curtailed and the birth rate began to climb again. Doctrinaire opposition to family planning comes from both the Marxist left and the Catholic right. The experience of Europe showed that increasing prosperity depresses the birth rate. The author warns against drawing a parallel between Europe and America — the Americas acted as a safety valve for Europe's population explosion of the 19th century — the Americas have no safety valve of their own. The author points with hope to the action of the government and Church of Mexico, both of whom in 1973 endorsed family planning. He appeals to the United Nations Declaration on Population which asserts that the "opportunity to decide the number and spacing of children is a basic human right." He considers that the Latin American *woman* is the key to the future.

This book, with its numerous statistical tables, sweeps across biology, medi-

cine, anthropology, sociology, economics, ecology, ethics and theology. Population pressures raise new questions, as Pope Paul VI observed (*H.V.* 1 and 3). To these new questions, new answers must be found. The author's solutions may not necessarily be acceptable to us, on moral/theological grounds, but the problem is one we all share together. The challenge to the Catholic medical searcher remains and intensifies. *Humanae Vitae* asserts the morality of, and the need for, responsible parenthood (9, 10, 21), and defines the *necessary* (11, 12, 14, 16), but not the *sufficient*, conditions of a moral and effective regulation of births. To develop these *sufficient* conditions is the pressing challenge to which three Popes have been calling us since 1951.

— Andre J. de Bethune, Ph.D.
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A Christian View of Homosexuality

John W. Drakeford

Broadman Press, 127 Ninth Ave., Nashville, Tenn. 37234, 1977. 140 pp., no price given.

John Drakeford is a licensed psychologist, professor of psychology and director of the marriage and family counseling center at Southwestern Baptist Theological Seminary. If this book is representative of the 23 books which he has published, it is easy to understand why he is such a prolific writer. The present volume amounts to a lengthy article, a very readable article but one which — apparently by design — lacks depth. He does not take the argument about homosexuality any further, whether from a religious or scientific standpoint.

A Christian View of Homosexuality is the odyssey of "Jeff J.," a minister and family man who in Jekyll and Hyde fashion divided his time between church work and homosexual liaisons. The narrative form is interspersed with lengthy observations by the author. In the chapter titled "How Do People Become Homosexuals?" Drakeford begins by noting: "Homosexuality is the riddle of human sexual experiences" (p. 41). At the book's conclusion it is, not surprisingly, still a riddle, but it is a deviation which, in the writer's view, is often treatable.

The author's approach is fundamentally pastoral, and traditional Catholic teaching can grant it the *Imprimatur*: the biological difference between male and female is in God's design for the purpose of reproduction which is proper only within marriage; everything else is deviant behavior. Well, perhaps not everything. It is not clear that Drakeford would extend his view of abnormality to include masturbatory or contraceptive activity — both equally non-reproductive — but he does seem to endorse the notion that a certain amount of homosexual experimentation during adolescence is normal behavior (p. 43). How the grace of God, the sufficiency of which (2 Cor. 12:19) is referred to in the closing sentence of the book, is to function during the sexually turbulent period of adolescence is not explained.

Drakeford's understanding of biblical teaching regarding human sexual activity is a fundamentalist view and from this standpoint his reasoning is very vulnerable. Among other weak points, because of emphasis on certain Genesis passages, the title of the book is not fully intelligible. Nor does the author explain why the Old Testament is explicit in its condemnation of male homosexuality but is silent regarding female homosexuality. Apart from one passage in Romans (1:26, itself open to interpretation), he is content to note that "The Bible has little to say